

Bendowa: A Talk on Exerting the Way

弁道話



Eihei Dogen zenji
translated by
Anzan Hoshin roshi
and Yasuda Joshu Dainen roshi

Rohatsu, 2009, Dainen-ji
White Wind Zen Community

The Ven. Anzan Hoshin roshi
and Great Matter Publications use
non-gender specific language to make the Teachings
accessible to all practitioners.



Great Matter Publications ebook edition

<http://www.wwzc.org>

Zen Centre of Ottawa
240 Daly Avenue
Ottawa, ON K1N 6G2
Canada

cover image by Ven. Anzan Hoshin roshi

**This translation and ebook was produced
using only Free-range Open Source Software
such as gedit, OpenOffice Writer, Evince,
and the GIMP on Ubuntu/Debian GNU/Linux systems.**



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 United States License](https://creativecommons.org/licenses/by-nc-nd/3.0/).

Bendowa: A Talk on Exerting the Way 弁道話 Eihei Dogen zenji

translated by
Anzan Hoshin roshi
and Yasuda Joshu Daien roshi

The Buddhas and Thus Come Ones¹ have all simply Transmitted² an unfabricated³ wonderous means⁴ of realizing complete and utter Awakening,⁵ the Teaching of Wonder.⁶ In Transmitting it from a Buddha to a Buddha, its standard is self-enjoyment harmonization.⁷ To enter this through sitting up straight in zazen is the main gate.⁸ This Dharma is present in abundance in each person, but it is not actualized without practice or lived without realization.⁹ When you let it go, it fills your hands; it transcends the one and many. When you speak, it fills your mouth; it is beyond horizontal or vertical. All Buddhas continually abide here without fragmented perceptions. When all beings are active here then perceptions and recognitions are without fixation. The practise of exertion that I will now teach manifests the ten thousand events and experiences¹⁰ in original Awakening and actualizes the singleness of reality¹¹ as the path which leads out.¹² When you clear all barriers and release all limitations, why pick at sections of bamboo?

When I first roused the mind which seeks the Way,¹³ I visited Buddhist Masters¹⁴ in all quarters of the country. Finally I met Myozen¹⁵ at Kennin

¹ Shobutsu-Nyorai 諸仏如来 .

² Tanden 单伝 .

³ Mu-i 無為 .

⁴ Myo-jutsu 妙術 .

⁵ Anokubodai wo shō-suru 阿のく菩提を証する Skt. anuttara samyak sambodhi.

⁶ Myo-ho. 妙法

⁷ Jijuyo-zanmai. 自受用三昧 Ji: self, ju: "receive", yo: "use". Also "jijiyu-zanmai"

⁸ Shomon 正門.

⁹ Sho 証. "Affirm, prove, authenticate." Really it.

¹⁰ Banpo 万法 . Ten thousand dharmas.

¹¹ Ichinyo 一如.

¹² Shutsuro 出路. A road that leads out.

¹³ Hosshin 發心

¹⁴ Chishiki 知識 , in Sanskrit: Kalyana-mitra.

¹⁵ Zenko. "Zen" is short for "Myozen" and "ko" is an honorific. Myozen Ryonen, 1184-1225. Also known as Butsuji Myozen. Dharma-heir of Myoan Yosai, he gave Transmission of the Linji Lineage to Dogen. He journeyed to China with Dogen in 1223 and practiced for three years at Tiantong-si where he died at

temple and became his student. Nine years of frosts and flowers quickly passed and I learned a little of the Rinzai style. Only Myozen, as the foremost disciple of the Founding Master Yosai,¹⁶ had received the authentic Transmission¹⁷ of the unequalled Buddha Dharma. The other disciples could not compare with him. I also went to Great Song [China] and visited Zen Masters of both east and west Zhejiang, and learned about the styles of the Five Houses. Finally I studied with Zen Master Rujing on Taibo Peak.¹⁸ There I was able to finish with the great matter¹⁹ of this life. After that at the beginning of the Shaoding²⁰ era, I returned to Japan.

Intending to spread the Dharma to liberate all beings, I carry this heavy burden. While waiting for a swelling tide I thought of drifting here and there like a cloud or a leaf for a while, listening to the winds of the ancient sages.²¹ Yet, there are sincere practitioners unconcerned with fame and gain in their search for the Way²² but unfortunately they are misled by incompetent teachers so real understanding is obstructed. They become drunk with self-deception and sink in the world of delusion. How can the seed of true wisdom sprout and the opportunity for Awakening be taken? Since I am now drifting like a cloud or water grass, which mountains or rivers could they come to? From my concern for them, since I myself have gone to the Great Song Kingdom, have experienced the standards and style of the Zen monasteries and received the essence of the Teaching, I have compiled and recorded this. I am leaving it for practitioners so that they may be helped toward knowing the true Dharma of the Buddha's Lineage.²³ This is essential.

The Great Master Sakyamuni entrusted the Dharma to Mahakasyapa at the assembly on Vulture Peak;²⁴ it was then truly Transmitted from Ancestor to Ancestor down to the Venerable Bodhidharma. Bodhidharma himself went to China and entrusted the Dharma to the Great Master Huike; this was the beginning of the Dharma Transmission in the Eastern lands. In this way, through direct Transmission, it reached the Sixth Ancestor, Zen Master Daijian. Then the Complete Buddha Dharma spread in China, and the Teaching that is beyond conceptions was manifest.

Liaoren Hall. Myozen died in zazen posture and it was said that his cremation manifested a five-coloured rainbow body and three brilliant pearls were found in the ashes. A memorial statue of Myozen was installed at the monastery.

¹⁶Myoan Yosai or Eisai, also known as Zenko kokushi, 1141-1215. Yosai was a Tendai monk who had travelled to China twice in search of supplementary teachings. During his second trip in 1187 he received inka from Xu'an Huaichang (Hsu-an Huai-ch'ang, Kian Esho) as an heir in the Huanglong (Oryu) stream of the Linji House. Eisai taught Zen mixed with the exoteric and tantric teachings of the Tendai House and in 1204 was appointed abbot of Kennin-ji by the emperor. His Lineage died out after only a few generations and can be said to only have continued through Dogen's Soto Lineage because Dogen was the sole heir of Eisai's major disciple Myozen Ryonen.

¹⁷ Shoden 正伝.

¹⁸ Taibo 太白峰 (Ta-p'ein, Taihaku) is part of Tiantong mountain.

¹⁹ Daiji 大事.

²⁰ Shotei. From 1228 to 1233.

²¹ 先哲の風をきこえむ

²² Sangaku-kandō" 参学閑道.

²³ Bukke 仏家. Buddha's "house".

²⁴ As recounted in Daibonten-o-monbutsu-ketsugi-kyo, Sutra of Questions and Answers between Mahabrahman and the Buddha.

At that time there were two outstanding disciples of the Sixth Ancestor, Nanyue Huairang and Qingyuan Xingsi. They both equally received the Buddha's seal as Teachers of humans and shining beings. Their two Lineages spread, and later the Five Gates opened: The Fayan School, the Guiyang School, the Caodong School, the Yunmen School, and the Linji School. At present in Great Song China only the Linji School prospers throughout the country. But in spite of their different styles, each of the Five Houses holds the single Buddha Mind Seal.

In China after the Later Han Dynasty,²⁵ the Teachings of Buddhist discourses had been introduced and had spread throughout the land, but there was no conclusive Teaching as yet. When Bodhidharma came from India, the root of twining vines was immediately cut through and the pure, single Buddha Dharma spread. We can hope that it will be like this in our country.

Now, all Ancestors and all Buddhas who have maintained the Buddha Dharma have established sitting up straight in the midst of self-enjoyment harmonization as the right path to reveal Awakening. Those who attained the truth in India and China followed this way. This is because Teachers intimately Transmitted and disciples received and maintained this subtle means as the essential Teaching.

In the authentic tradition, it is said that this directly Transmitted and straightforward Buddha Dharma is the unsurpassed of the unsurpassable. From the first time you meet a Master, without needing to engage in incense offering, prostrations, chanting a Buddha's name, doing repentance rituals, or reciting the Discourses, you should wholeheartedly just sit, and thus drop through body and mind.²⁶

When for even a moment you express the Buddha's mudra²⁷ in the three activities²⁸ by sitting up straight in harmonization, the whole world of events and experiences²⁹ becomes the Buddha's mudra and the whole of space is realized. Through this, all Buddhas' and Thus Come Ones'³⁰ original source as the bliss of reality waxes and renews their magnificence in the Way of Awakening. Further, all beings throughout the ten directions and the six realms, including the three lower realms, are at once clarified and unstained in body and mind, realize the ground of vast liberation,³¹ and the Original Face is actualized. At this time, all things realize true Awakening, the numberless events and experiences are active as the Buddha body, and sitting up straight, majestic beneath the bodhi tree, you immediately leap beyond the boundary of Awakening.³² At this moment you turn the

²⁵ 25-221 CE

²⁶ Shinjin-datsuraku 身心脱落. These were the instructions of Tiantong Rujing daiocho to the young Dogen.

²⁷ Butsu-in 佛例.

²⁸ Sango 三業. Three activities of body, speech, and mind 身口意.

²⁹ Ho, 法 Skt: dharmas.

³⁰ Nyorai 如来.

³¹ Dai-gedatsu-chi 大解脱地. Chi here is "soil, ground, land, place".

³² This is very close to the closing sections of the Vow of Samantabhadra, the Arya-Bhadracarya-pranidhana-rajā from the Avatamsaka sutra.

unsurpassable great Wheel of Dharma which is equality without equal³³ and express the ultimate and unfabricated profound wisdom. Such vast Awakening resonates back to you in a path of intimacy and ripens you and all inconceivably. The person of zazen³⁴ unmistakably drops through body and mind, cutting through the myriad distorted views of the past, and realizes³⁵ essential Buddha Dharma. You thus raise up the work of the Buddhas at numberless practice places³⁶ of the Buddhas and Thus Come Ones everywhere, causing everyone to have the opportunity of ongoing Awakening,³⁷ and vigorously uplift the ongoing Buddha Dharma.

The earth, grass, trees, walls, tiles, and pebbles all engage in the work of the Buddha.³⁸ People receive benefit³⁹ from the wind and water without thinking of it and are inconceivably helped⁴⁰ by the work of the Buddha to Awaken intimately to themselves. Those who receive this benefit of water and fire extend the work of the Buddha through original Awakening. Because of this, all those who live and speak with you also receive ceaseless Awakened virtue⁴¹ and will circulate the ceaseless, limitless, unthinkable, unnameable Buddha Dharma inside and outside of the entire universe.

All this, however, is not something to be perceived because it is unfabricated in stillness,⁴² it is direct realization. If practice and realization were two things, as common people understand them, each could be perceived separately. But such understanding and perception is not realization itself, because realization is not reached by a deluded mind.⁴³ In stillness, mind and object enter together in realization and pass through realization. In the realm of self-enjoyment harmonization⁴⁴ without moving a dust mote or disturbing a particle, the vast work of the Buddha, the incomparably profound and subtle Teaching, is extended.

Grass, trees, and lands⁴⁵ are all embraced by this activity and together are radiant and endlessly express⁴⁶ the inconceivable,⁴⁷ profound Dharma. Grass, trees, fences, and walls⁴⁸ bring forth the Teachings for all beings, usual people as well as sages. And they in accord extend this Dharma for the sake of grass, trees, fences, and walls. Thus, the realm of self-Awakening and Awakening others is fundamentally endowed with realization lacking nothing, and realization itself is actualized ceaselessly.

Thus, when just one person at one time practises zazen she becomes subtly one with each and all of the numberless things and completely

³³ Mutodo 無等等. In Sanskrit asamasama.

³⁴ Zazenjin 座禪人.

³⁵ Shōkai 証会 "affirm-enter".

³⁶ Dojo 道場.

³⁷ Bukkojoji, 仏向上: Going beyond Buddha.

³⁸ Butsuji 仏事をなす.

³⁹ Juyuu 受用, the same as the last characters in jijuyō.

⁴⁰ Myōshi 冥資 "dark, benefit or profit."

⁴¹ Buttoku 仏徳.

⁴² Muzōsa 無雜作 or "naked of artifice".

⁴³ Meijō 迷情.

⁴⁴ Jijuyō no kyogai 自受用の境界.

⁴⁵ Sōmoku-doji, lit. "grass-trees-earth-soil".

⁴⁶ Toku とく.

⁴⁷ Myō 妙.

⁴⁸ Sōmoku-shōheki, lit. "grass-tree-fence-wall"

pervades all time so that in the limitlessness of all worlds, it⁴⁹ is ceaselessly presenting the Buddha's instruction throughout past, future, and right now. Each moment⁵⁰ of zazen is equally wholeness of practice, equally wholeness of realization for this and for that. This is not only practised while sitting, it is like a hammer striking emptiness; before and after, its ringing pervades everywhere. How can it be limited to a place? Hundreds of things⁵¹ all manifest original practice from the Original Face. It is measureless. Know that even if all the Buddhas of the ten directions, as numberless as the sands of the Ganges, with all of their power and Awakened wisdom tried to measure the virtue of one person's zazen, they will not be able to fully comprehend it.

ONE:

Question: I have heard of the excellent merits of zazen. But an ordinary person will have doubts and say that the Buddha Dharma has many gates. Why do you urge only zazen?

Answer: Because it is the main gate to the Buddha Dharma - this is my answer to them.

TWO:

Question: Why is it the only main gate?

Answer: The Great Master Sakyamuni handed on this unsurpassed means of Awakening. And the Thus Come Ones of the past, present and future⁵² were also Awakened through zazen. They too Transmitted it as the main gate. The Ancestors in India and China were also Awakened by zazen. For this reason, I now indicate this as the main gate for humans and shining beings.⁵³

THREE:

Question: Such reasons as "authentic transmission by the unexcelled method of the Thus Come Ones" and "following in the footsteps of the Ancestors" are beyond common folks' scope. To common folks, reading the Discourses and saying the Nembutsu are the natural methods to Awakening. You just sit idle and do nothing. How can this be a means to Awakening?

Answer: You look on the practice of the Buddhas and the unexcelled Dharma as merely sitting and doing nothing. You slander the Vast Path.⁵⁴ Your delusion is as deep as someone in the middle of the ocean claiming there is no water. Fortunately we are already sitting at ease in the self-enjoyment harmonization of the Buddhas. Is this not a great gift? Sadly, your eyes are not yet open, your mind remains drunk. The world of the Buddhas is unthinkable and beyond consciousness, let alone to be known by contention and inferior knowledge. One must have true confidence and capacity to

⁴⁹ Referring to zazen.

⁵⁰ Hiji 彼彼.

⁵¹ Hyakuto. "Hundreds of heads".

⁵² Sanze 三世. The three times.

⁵³ Devas. Celestial god-like beings of Indian mythology.

⁵⁴ Daijo 大乘. Mahayana.

enter into it. Those without faith, even if taught, have trouble grasping it. For example, even when the Buddha was preaching at Vulture Peak,⁵⁵ he said, "It is well for them to leave."⁵⁶ To bring forth true faith in your heart you must practise and study. If not, you should quit for a while, regretting that you lack the influence of the Dharma from old good roots.

What good is there in reading the Discourses and saying the Nembutsu? It is futile to think that merely wagging the tongue and raising the voice leads to the virtue of the Buddha's work. To think this is the Buddha Dharma is far from the truth. The purpose of reading the Discourses should be to learn thoroughly what the Buddha taught of sudden and gradual practise⁵⁷ and that by practising the Teachings you can realize Awakening. Idle intellectualization and thinking about it has nothing to do with the virtue of wakefulness.⁵⁸ To strive for the Way of Awakening by moving the mouth thousands or tens of thousands of times is like steering a cart north but intending to go south. It is like putting a square peg in a round hole. Looking over words and phrases but not practising is as worthless as reading a prescription but forgetting to take the medication. Ceaslessly repeating the Buddha's Name⁵⁹ is as worthless as a frog in a spring field, croaking day and night. Those deluded by fame and gain find it especially difficult to abandon such things. A mind deeply rooted in gaining something has been around since ages past, and so it exists today. This is to be pitied.

Just understand that if sincere students and realized Masters correctly Transmit and receive the subtle Dharma of the Seven Buddhas,⁶⁰ its essence manifests, and can be experienced. Those who teach only the words of the Discourses⁶¹ know nothing of this. So stop this doubt and delusion and follow a true Teacher and, through zazen, actualize the self-enjoyment harmonization of the Buddhas.

FOUR:

Question: The Tendai school⁶² and Kegon Teachings⁶³ have both come to this country; they are the supreme expressions of the Vast Path.⁶⁴ The Shingon school was Transmitted directly from the Thus Come One Vairocana⁶⁵ to Vajrasattva,⁶⁶ and then between Master and disciple without distortion. Its principle is "this mind is Buddha" and that "this mind becomes the Buddha".⁶⁷ It does not present step-by-step practise over eons but teaches

⁵⁵ Vulture Peak. Ryojusen, 靈鷲山釋迦淨土 Grdhrakuta.

⁵⁶ In the Lotus Discourse 1.86-88, those unwilling to understand left.

⁵⁷ Tonzen-shugyo. "Tonzen" refers to "tongo " and "zengo", "sudden" and "gradual".

⁵⁸ Bodai 菩提, bodhi.

⁵⁹ Nembutsu 念佛.

⁶⁰ Kako Shichibutsu 過去七仏. Vipasyin Buddha, Sikhin Buddha, Vishvabhu Buddha, Krakucchandu Buddha, Kanakamuni Buddha, Kashyapa Buddha, Sakyamuni Buddha.

⁶¹ Hosshi 法師.

⁶² Hokke-shu 法華宗.

⁶³ Kegon-kyo 華嚴經.

⁶⁴ Daijo 大乘 Mahayana.

⁶⁵ Dainichi Nyorai 大日如来.

⁶⁶ Kongo-satto 金剛薩埵.

⁶⁷ Soku-shin-ze-buttsu. Ze shin-sa-buttsu.

the simultaneous Awakening of the Five Buddhas⁶⁸ in a single sitting. It is unexcelled in the Buddha Dharma. In view of all this, what merit does this zazen have that you recommend it alone and set aside these other Teachings?

Answer: Understand that in the Buddha Dharma the issue is not how excellent or middling a philosophy is, but how true or false the practice is. In times past, some were drawn to the Buddha Dharma by grass, flowers, mountains, and water. Some received and maintained the Buddha mudra by picking up soil, stones, sand, and pebbles. Its measureless characters⁶⁹ overflow all forms, and the Wheel of the Dharma turns in a particle of dust. The words "this mind is Buddha" are the moon reflected in water; and the idea of "a moment of sitting is itself the Buddha Dharma" is a reflection in a mirror. Do not be trapped by clever arrangements of words.

In recommending this practise of directly actualizing realization, my purpose is for you to be a true person by pointing out this wonderous path Transmitted by the Buddhas and Ancestors. In the Transmission of the Buddha Dharma you should always have as your true Teacher someone aligned with Awakening.⁷⁰ It is not enough to follow, as a true Teacher, a pedant who counts the letters of scriptures. This is the blind leading the blind. In the Teachings directly Transmitted in the Lineage of the Buddhas and Ancestors, we respect those people of realization who have maintained and dwell in the Buddha Dharma. When the Shinto schools of yin and yang⁷¹ or when worthy ones who have attained fruition⁷² ask for the Dharma, we give them this means of opening the ground of Awareness. The various schools have not heard of it. The followers of the Buddha Dharma just need to study⁷³ the Buddha Dharma.

Understand that none of us lack unsurpassable Awakened intelligence⁷⁴ and receive and enjoy it, but we are not struck by it⁷⁵. Instead we pass over our own intelligence by objectification and following random ideas. Through such opinions various "flowers in the sky"⁷⁶ arise. For example, there are countless views on the twelve links of interdependent emergence,⁷⁷ the twenty-five worlds,⁷⁸ the three vehicles,⁷⁹ the five vehicles,⁸⁰ the Buddha and the not-Buddha. Such views are endless. Practice

⁶⁸ Go-Butsu, Five Buddhas. These are the main figures of the Kongo-kai (Skt: Vajradhatu) Mandala. Center = Dainichi Nyorai 大日如来 (Skt: Vairocana Mahāvairocana); .Surrounded by: 1) East = Ashuku Nyorai 阿閼如来 (Skt. = Akṣobhya); .2) South = Hōshō Nyorai 宝生如来 (Skt: Ratnasambhava); 3) West = Amida Nyorai 阿弥陀如来 (Skt: Amitābha); .4) North = Fukūjōju Nyorai 不空成就如来 (Skt: Amoghasiddhi) or sometimes Śākyamuni.

⁶⁹ Kodai no monji.

⁷⁰ Shōkei 得道証契 .

⁷¹ Meiyo no Shinto 冥陽の神 . Meiyo is "yin-yang".

⁷² Shōka no rakan 証課の羅漢 .

⁷³ Narau ならう .

⁷⁴ Bodai 菩提 .

⁷⁵ Joto. Short for joto-gatto: "to receive a hit".

⁷⁶ Kuge 空華 . Dogen has an entire essay on this subject.

⁷⁷ Juni-rinden, Skt: dvadasanga-pratitya-samutpada.

⁷⁸ Described in the Mahayana Mahaparanirvana sutra.

⁷⁹ Sanjo. Sravakas, pratyekabuddhas, bodhisattvas.

⁸⁰ Gojo. Those plus humans and devas.

of the Buddha Dharma does not require studying these ideas. When we sit in zazen, through the virtue of the Buddha mudra⁸¹ we release all things, and move beyond limited views of delusion and enlightenment, sages and usual people, and can receive and enjoy great wisdom.⁸² How can being caught in the snares of words and phrases compare to this?

FIVE:

Question: Samadhi is one of the three practices,⁸³ and dhyana paramita is one of the six perfections.⁸⁴ All those who are opening to Openness⁸⁵ study them from the beginning, without discriminating between the clever and the stupid. Even this zazen is just a part of those. Why do you say that the Thus Come One's⁸⁶ Complete Dharma is all gathered in zazen?

Answer: This question comes from giving the name the "Zen school" to the Treasury of the Eye of the Complete Dharma,⁸⁷ the unsurpassed and vast means which is the single great matter⁸⁸ of the Thus Come Ones. You should understand that the name "Zen school" began in China and the east; it was never heard in India. When Great Master Bodhidharma stayed at Shaolin ssu in Sung-shan, sat wall-gazing for nine years, the monastics and laypeople did not understand the Complete Dharma of the Buddha; they called him a Brahmin who made "a religion out of"⁸⁹ of zazen. Since then, every Ancestor of succeeding generations has constantly practised zazen. Worldly people who saw them carelessly referred to them as the "Zazen School" without understanding the truth. Today the "Za" has been dropped and people just say the "Zen School". This is clear from the records⁹⁰ of the Ancestors. Do not equate zazen with the practice in the six paramitas and the three practices. The life of the Buddha clearly shows this is the Transmission of the Buddha Dharma. On Vulture Peak Mountain the Buddha Transmitted to Mahakasyapa alone the Treasury of the Eye of the Complete Dharma, the unsurpassable mind beyond reference point⁹¹ and this wonderous practice, as witnessed by even the shining beings. There is no doubt of this. Those celestial shining beings protect the Buddha Dharma eternally and even now. You should understand that zazen is the whole truth of the Buddha Dharma. It is incomparable.

SIX:

⁸¹ Butsu-in ni yorite.

⁸² Maka-bodai 摩訶菩提 .

⁸³ Sangaku 三學 : kai, jo, e or sila, samadhi, prajna.

⁸⁴ Ropparamitsu 六波羅蜜 : generosity, discipline, flexibility, exertion, harmonization or practice, and wisdom.

⁸⁵ Bosatsu, 菩薩 Skt: bodhisattva.

⁸⁶ Nyorai, 如來 Skt: Tathagata.

⁸⁷ Shobogenzo 正法眼藏. Of course Dogen would later use this as the overarching title of his collected Teachings.

⁸⁸ Ichidaiji 一大事 . This refers to the Lotus Discourse 1.88-90.

⁸⁹ Shu 宗 . School or essence. The words "made a religion out of" are a gloss to indicate the intention.

⁹⁰ Koroku 願錄.

⁹¹ Shobogenzo nehan-myoshin 正法眼藏涅槃妙心.

Question: Why does the Buddha's Lineage⁹² recommend entering practice and Awakening through zazen alone out of the four deportments?⁹³

Answer: The Way of practice and Awakening followed by the various Buddhas is beyond measuring. If you look for a reason, I say simply that it is the Way used in the Buddha's Lineage⁹⁴ and you need not seek any further. The Ancestors praised zazen, saying "Zazen is the easy and joyful Dharma Gate."⁹⁵ So, sitting is the easiest and most joyful of the four deportments. It is not only the practice of one Buddha or two Buddhas but of all Buddhas and Ancestors.

SEVEN:

Question: Those who do not know the Buddha Dharma for themselves⁹⁶ might attain Awakening⁹⁷ by zazen and practise. What use is zazen to those who have clearly obtained Awakening?

Answer: Though one does not talk about last night's dream and should not give an oar to mountain dwellers, nevertheless I have something to teach you. The view that practice and realization⁹⁸ are not one is skewed outside of the Way.⁹⁹ In the Buddha Dharma practice and realization are one and the same.¹⁰⁰ This is the practise of realization,¹⁰¹ and so from the beginning practice is the whole body of original Awakening.¹⁰² And so the instructions are to not to seek Awakening outside of the practice because the practice itself points directly¹⁰³ to original Awakening. As it is always already the realization of practice, there is no end to realization. As it is the practise of realization, there is no beginning to practice. The Thus Come One Sakyamuni and Mahakasyapa both received and were used¹⁰⁴ by the practice of realization. Practise of realization similarly drew in and moved forth¹⁰⁵ both Great Master Bodhidharma and Great Ancestor Huineng. The traces of the Transmission in the Buddha Dharma are all like this.¹⁰⁶ Practice is always already inseparable from realization. Because practice, even from the beginning, Transmits an endowment of wonderful practice, we fortunately

⁹² Bukke 仏家 . Buddha's House.

⁹³ Shigi 四儀 . Sitting, standing, walking, lying down 行 , 住 , 坐 , 臥..

⁹⁴ Bukke 仏家 . Buddha's House.

⁹⁵ Zazen wa sunawachi anraku no homon. Nagarjuna in Dazhi-du-lun or Daichido-ron 大智度論 (Commentary on the Mahaprajnaparamita). Dogen uses "anraku" 安樂 to describe zazen in the Fukanzazengi.

⁹⁶ Shōkai 証会 .

⁹⁷ Sho 証 .

⁹⁸ Sho 証.

⁹⁹ Gedo or gaido 外道 , literally "outside-way". Often unfortunately translated as "heretical" or meaninglessly as "non-Buddhist" (since anything can be called Buddhist and has been). "View skewed outside of the Way" or "skewed view" is my expansion of the term.

¹⁰⁰ Ittō 一等 .

¹⁰¹ Shōju-no-shu.

¹⁰² Honsho no zentai.

¹⁰³ Jikishi 直指, literally "direct-point".

¹⁰⁴ Juyū 受用, literally "receive-use".

¹⁰⁵ Inten 引転, literally "pull-turn"

¹⁰⁶ Buppō ōji no ato.

and naturally¹⁰⁷ receive a share of original realization. Understand that the Buddhas and Ancestors emphasized the need for intensive practice in order to not stain the realization that is practice.¹⁰⁸ Throw away "wonderous practice" yet original realization fills our hands; release "original realization" yet wonderous practise pervades our bodies.

In Song China I saw Zen monasteries in many districts, each with a practice hall where five or six hundred and even one or two thousand monks lived and practised zazen day and night. When I asked a Zen Master¹⁰⁹ who had been entrusted with the Buddha seal, "What is the essence of the Buddha Dharma?" he answered, "Practice and realization are not two but one." And so, in accordance with the Teachings of the Buddhas and Ancestors, all are urged to find the Way through zazen; not only those in Zen communities, but all those who seek the true Way, all who seek the Buddha Dharma, regardless of whether one is a beginner or a late comer, a usual person or a sage. As an Ancestor has said, "It is not that there is no practice and realization, but that it is stainless."¹¹⁰ Another Ancestor¹¹¹ has said: "People who seek the Way practise the Way." You must, therefore, practise within realization.

EIGHT:

Question: Why did the Masters of the past, who went to Tang China and returned to Japan to propagate the Buddha Dharma, Transmit other Teachings besides this principle?¹¹²

Answer: The Masters of the past did not Transmit this practice because the time was not yet ripe.

NINE:

Question: Did the Masters of the past understand this Teaching?

Answer: If they had understood it, they would have presented it.

¹⁰⁷ Mui no chi ni 無為の地に, lit. "no-intention-ground".

¹⁰⁸ See the reference below.

¹⁰⁹ Tiantong Rujing.

¹¹⁰ Sanbyakusoku Shobogenzo Case 101: Nanyue's "To Say It Is a Thing Misses the Mark"
When Zen Master Nanyue Dahui first enters into training with the Old Buddha Caoxi, the Old Buddha asked, "What is it that comes thus?"

Nanyue thoroughly investigated this ball of mud for eight years. At last he presented the end-play of his thorough investigation to the Old Buddha and said, "Huairang understands now why when I first came here, the Master received Huairang with, 'What is it that comes thus.'"

The Old Buddha Caoxi said, "How do you understand it?"

Dahui said, "To call it a thing misses the mark."

The Old Buddha Caoxi asked, "Do you rely upon practice and realization or not?"

Dahui said, "It is not that there is no practice and realization but that it is stainless."

(" 修証不無、染汚即不得。")

Then Caoxi said, "Just this stainlessness is what the Buddhas maintain and care for. You are thus, I am thus, and the Ancestors of India were also thus."

¹¹¹ Sikong Benjing (Shih-k'ung Pen-ching, Shiku Honjo), 667-0761. An heir of the Sixth Ancestor. This phrase occurs in the Chuandenglu .

¹¹² Mune むね "principle", "main point", "focus".

TEN:

Question: Someone has said, "Do not reject life and death."¹¹³ There is an easy shortcut to freedom from life and death. This is knowing that the essence of the mind is eternal. This means that although this body is born and inevitably progresses towards death, this mental essence does not perish. If you understand that this mental essence that is not subject to arising and ceasing¹¹⁴ resides in my body is the original mental essence; and so, while the body takes a temporal form but is always inconstant, born here and dying there, this mental essence is eternal and does not change in past, present, and future. To know this is to be free from birth and death. For those who know this, the birth and death they have known up to now vanish, and they enter into an ocean of the mental essence.¹¹⁵ Entering this ocean, they have wondrous virtues like the Buddhas and Tathagatas. Even if you know this now, because your body is the result of former delusive actions, you differ from the sages. Those who do not know this principle turn in the cycle of life and death eternally. So you only need to know this principle of the eternal mental essence. If you sit in vain you waste your whole life. What can you possibly hope for?"

Does this view conform to the Way of the Buddhas and Ancestors?

Answer: This view is not the Buddha Dharma at all.¹¹⁶ It is the Senika view which is skewed outside of the Way.¹¹⁷ This skewed view says: "In our body there is a ghostly intelligence¹¹⁸ and it is through this that, as conditions occur, we have the capacity to distinguish between like and dislike, right and wrong, pain and stimulation, and suffering and pleasure. When the body dies, this ghostly intelligence is released from here and is born some place else. Therefore, though it seems to die here, it is born there, it is immortal and eternal." This is that view skewed outside the Way.

If you learn about this and think it is the Buddha Dharma, it is sillier than holding a tile or pebble and thinking it to be golden treasure. This foolishness is beyond anything to compare it to and is an embarrassment. The National Master Huizhong¹¹⁹ of Tang China strongly warned against this

¹¹³ Shoji 初地 .

¹¹⁴ Shometsu. "Sho" can mean "birth" or "life" but also "appearance".

¹¹⁵ Shokai.

¹¹⁶ This is an indirect argument against Dainichi Nonin and the Daruma-shu. A longer consideration is in Dogen's Soku-Shin-Ze-Butsu: Mind Here and Now is Buddha 即心是佛 .

¹¹⁷ Senni-gedo. Senika was a brahmin philosopher who in the Mahaparanirvana sutra (Daiban-Niepan-jing or Daihatsu-Nehan-gyo 大般涅槃經) chapter 39 argued with the Buddha about atman, saw his error, was welcomed as a monk, and attained arhatship. Some translators and others seem to confuse him with "the Wanderer Srenika" who appears in the Mahaprajnaparamita sutra as one whose realization of signlessness was limited in scope.

¹¹⁸ Rei-chi 靈地. Apparently also reisho or "spiritual" in contemporary Japanese.

¹¹⁹ Nanyang Huizhong (Nan-yang Hui-cheng; Nanyo Echu; also Dazheng Chanshi, Ta-cheng Ch'an-shih, Daisho zenji), 675-775. A Dharma-heir of Huineng, the Sixth Ancestor. After receiving the Transmission he went into hermitage on Baiya shan (Hakugai san) in Nanyang. Emperor Suzong had him dragged from his hermitage in 761 when Huizhong was about 81 and had him installed as the court Chan Master. He also served as the Teacher of Suzong's successor Daizong. Commonly referred to as the National Teacher (guoshi or kokushi) in Zen texts. He appears in Blue Cliff Records 18, 69, 99, Records of Serenity 42, 85 and Gateless Gate 17. See Dogen's Bendowa, Gyoji, Osaku-sendaba, Bukkyo, Kobutsu-shin, Taishin-tsu and Keizan Jokin zenji's Denkoroku 39.

view. Those who hold this delusive view think that "the mind is eternal and that appearance is transitory" and equate this with the wonderful Dharma of the Buddhas and think that they have broken free from life and death; but this is the original cause of life and death.¹²⁰ Isn't this shamefully silly? This is nothing but a deluded view skewed outside of the Way. Don't let your ears touch it.

Still, I need to address this issue, and so I will now rectify this delusion out of compassion. Understand that in the Buddha Dharma body and mind are single; nature and form are spoken of as not-two. This is known throughout both the Western heavens and Eastern lands¹²¹ and is beyond any doubt. In a school that talks about eternity,¹²² the myriad things are all eternal and body and mind is undivided. In a school that talks about cessation,¹²³ all things are ceasing and nature and form are not divided.¹²⁴ How can you say that the body ceases while the mind is eternal in contradiction to this true principle? You must further realize that life and death itself is nirvana. We cannot talk about nirvana without life and death. It is wrong to think that the view that "the mind becomes eternal when it is free from the body" is the Buddha's wisdom that is free from life and death, when the mind that thinks this is itself arising and ceasing and is not eternal. Could this be relied upon? Understand thoroughly that the singleness of body and mind is always upheld in the Buddha Dharma. And so, how could the mind go off from the body to be eternal when the body arises and perishes? If you say that body and mind are sometimes one and sometimes not, this would mean you are saying that the Buddha's words are false. To think that birth and death can be avoided is guilty of despising the Buddha Dharma. Caution is needed here.

The Buddha Dharma, especially the Lineage that speaks of "the Dharma Gate of the totality of the nature of Awareness as the vast array"¹²⁵ of the total world of events and experiences¹²⁶ does not divide suchness from appearance,¹²⁷ nor arising from vanishing. Even bodhi and nirvana are nothing but this nature¹²⁸ of Awareness. All things and appearances without exception are totally and only this single Awareness and are embraced without disarray. The various Dharma Gates are all equally this single Awareness. This is how the nature of mind is understood in the Buddha Dharma. How can you divide this into body and mind or life and death from nirvana? You are already a child of the Buddha so do not listen to madmen who preach views that are skewed outside of the Way.

¹²⁰ Through avoiding the reality of impermanence and identifying with the delusion of an unchanging self.

¹²¹ India and China.

¹²² Jojō. For example, the Sarvastivadin held that all dharmas really existed in past, present, and future.

¹²³ Jakumitsu. Often used as a term for the Sanskrit nirvana. Here it refers more to a philosophical position such as the Kumon school that emphasized emptiness, sometimes extremely, or the common Theravadin emphasis on the decaying phase of the three phases.

¹²⁴ As in the Prajnaparamita Hridaya sutra, "Form is emptiness, emptiness is form."

¹²⁵ "Dharma Gate of the totality of the nature of mind is the vast array", 心性大総相の法門 is from Daijō-Kishin-ron, 大乘起心論 (the Awakening of Faith of Mahayana).

¹²⁶ Hokkai 法界 Skt: Dharmadhatu. The Total Field of All Possibilities of Knowings and Knowns (dharmas).

¹²⁷ So.

¹²⁸ Shi.

ELEVEN:

Question: Does someone who seriously practices zazen have to strictly observe the precepts and Vinaya?¹²⁹

Answer: Maintaining the precepts and pure conduct¹³⁰ are standards of the Zen Lineage and the tradition of the Buddhas and Ancestors. But even those who have not received the precepts or who have violated the precepts are not unendowed.

TWELVE:

Question: Is there any objection to a serious student of zazen also practising Shingon¹³¹ and stopping and looking meditation¹³² together?

Answer: When I was in China¹³³ and heard the true essence¹³⁴ from a true Master he said he had never heard of any Ancestors who truly Transmitted the Buddha seal, now and in the past, in the Western heavens and Eastern lands, doing such a tossed together practice. "Unless you sincerely do one thing, you cannot gain one wisdom."¹³⁵

THIRTEEN:

Question: Can a layman or laywoman practice this zazen or is it only for those who have left home?

Answer: The Ancestors have said that to understand¹³⁶ the Buddha Dharma there can be no distinction between man and woman or between high and low.

FOURTEEN:

Question: Those who leave home are free all at once from numberless obligations so for them there is no obstruction to zazen and following the Way. How can a busy layperson sincerely practise and realize the unfabricated Buddha Way?

Answer: Through their limitless compassion the Buddhas and Ancestors have flung wide the vast gates of compassion for all beings to enter realization¹³⁷ whether humans or shining beings.

We can see many examples in past and present: The emperors Daizhong and Shunzong,¹³⁸ although busy with affairs of state practised

¹²⁹ Kai-ritsu 戒律 .

¹³⁰ Jikai-bongyo. Bongyo 梵行 is brahmacarya. See Dogen's Gyoji: Continuous Practice and the teisho series "Turning the Wheel of the Way".

¹³¹ 眞言 The mantras of the Shingon school. "Shingon" means "mantra".

¹³² Shi-kan 止觀 . The samatha-vipasyana practice of the Tendai school.

¹³³ Tang 唐 .

¹³⁴ Shinketsu 眞訣.

¹³⁵ Some have attributed this to Yunmen Wenyan (Yun-men Wen-yen, Ummon Bun'en), 864-949.

However I have been unable to verify this and doubt the provenance.

¹³⁶ Kaitoku 会得 .

¹³⁷ Shōnyū 証入.

¹³⁸ Tan-tsung and Sung-tsung, Daiso and Junso 代宗 and 順宗. Tang emperors of the 8th and 9th centuries.

zazen and entered¹³⁹ the vast Way of the Buddhas and Ancestors. Prime ministers Li and Fang¹⁴⁰ were close advisers to emperors and the limbs of the nation, and they also followed the Way through zazen and entered realization¹⁴¹ of the Vast Way of the Buddhas and Ancestors. It simply depends on commitment and has nothing to do with having left home or not. Those who can clearly discern excellent from inferior will naturally have confidence in the Buddha Dharma. Those who think that worldly tasks can hinder the Buddha Dharma only think there is no Buddha Dharma in worldly things; they do not know that are no "worldly things" "in the Buddha".¹⁴²

In the great Song dynasty a minister of state named Fengji¹⁴³ was experienced in the Way of the Ancestors and wrote a verse to express himself:

"Between affairs of state I've enjoyed zazen,
seldom laying my side to a bed and sleeping;
although I have a minister's appearance,
I am known as an elder adept across the four seas."

Official affairs left him no rest, but because he had the commitment to sincerely practise, he attained the Way. Take a look at yourself through these examples and consider the present along with the past.

At this present time, in the great Song dynasty, emperors, ministers, soldiers and commoners, and men and women attend to the Way of the Ancestors. The military and scholars have a commitment to practise Zen¹⁴⁴, and many of them will eventually clarify the ground of Awareness. So this all shows that worldly tasks do not hinder the Buddha Dharma. If true Buddha Dharma spreads throughout a nation, the Buddhas and shining beings always protect that nation, and the reign is peaceful. If the reign becomes peaceful, the Buddha Dharma becomes stronger. At the time of the Buddha, even the worst criminals with harmful views¹⁴⁵ gained the Way. Under the Ancestors even hunters and old woodcutters were Awakened, as others certainly will. All you have to do is to receive instruction from a true Teacher.

FIFTEEN:

Question: Can one attain Awakening by this zazen, even if one trains in this degenerate age and evil world?¹⁴⁶

¹³⁹ Kaitsuu 会通, "meet-penetrate"

¹⁴⁰ Lee and Fang, Ri and Bo, 李 and 防. Li studied with Yaoshan Weiyen and Fang with Huangbo Xicun.

¹⁴¹ Shōnyuu 証入.

¹⁴² Buppō 仏法 "Buddha-dharma" and sechuu 世中 "worldly" are the common terms but Dōgen turns them around to get "sehō" 世法 "world-dharma (things)" and "Buchuu" 仏中 "in the Buddha".

¹⁴³ P'ing-chi, Hyoshu. A student of Dahue Zongkao (Ta-hui Tsung-kaō, Daie Soko), 1085-1163. Dharma-heir of Yuanu Keqin.

¹⁴⁴ Dogen uses the word "Zen" here.

¹⁴⁵ Those who committed the "five worst crimes" such as King Ajatasatru, who killed his own father, King Bimbisara, and Angulimala who wore a mala of thumbs around his neck but eventually became an arhat.

¹⁴⁶ Matsudai referring to Mappo.

Answer: Some Teachings argue over the classifications of doctrines. The true Teaching of the Vast Path¹⁴⁷ does not differentiate between the three periods of "genuine, corrupt, or imitation"¹⁴⁸ and so anyone who practises can attain the Way. In the authentically Transmitted true Dharma, whether just entering the Dharma or leaving,¹⁴⁹ you can embody it and receive and use¹⁵⁰ the treasures of your own house. Those who practise will know whether there is realization or not, just as one drinking water knows whether it is cold or warm.

SIXTEEN:

Question: Some people say that to know the Buddha Dharma you only have to understand the principle "this mind itself is Buddha". You do not have to chant the Discourses with the mouth or train the body in the Buddha Way.¹⁵¹ Just knowing that the Buddha Dharma is originally inherent in your self is complete Awakening. There is no need to seek anything from others let alone bothering to practise zazen.

Answer: This is completely wrong.¹⁵² If what you say were true then anyone with any intelligence at all could not fail to understand it on having heard it. Studying the Buddha Dharma is letting go of the perspective of self and other. If you could become Awakened by thinking that the "self" itself is the Buddha, then Sakyamuni would not have gone to the travails of giving instructions long ago. This is evident in the subtle standards of the ancient Masters.

Long ago there was a monk named Xuanze¹⁵³ who was the chief administrator¹⁵⁴ in the community of Zen Master Fayen.¹⁵⁵

Fayen asked him, "Xuanze, how long have you been at this monastery?"

Xuanze answered, "I have been here three years already."

Fayen asked, "You are fairly new then. Why don't you ever ask me about the Buddha Dharma?"

Xuanze said, "I will not deceive you, Master. While studying under Zen Master Qingfeng,¹⁵⁶ I understood the serene joy of the Buddha Dharma."

¹⁴⁷ Mahayana.

¹⁴⁸ 正像末法 . These are the Shobo, Zobo and Mappo or Sho, Zo and Matsu periods. It was said that the Buddha's Teachings would degenerate over time until they would become so corrupt that they would need to be renewed entirely by Maitreya, the Western Buddha.

¹⁴⁹ 入法出身 .

¹⁵⁰ Juyuu again.

¹⁵¹ Mi ni butsudou wo gyuu-zuru.

¹⁵² This is another argument against Dainichi Nonin and the Daruma-shu.

¹⁵³ Baoen Xuanze (Pao-en Hsuan-tse, Hoon Gensoku), 9th-10th Century. A Dharma-heir of Fayen.

¹⁵⁴ Kan-in 監院 . Also kansu.

¹⁵⁵ Fayen Wenyi (Fa-yen Wen-i, Hogen Buneki), 885-958. Dharma-heir of Dizeng (Luohan) Guichen in the Lineage of Xuansha Shibe. Founder of the Fayen-zong which died out after five generations. He had sixty-three Dharma-heirs. He was profoundly influenced by the Avatamsaka sutra and had received Mikkyo Teachings from Dizang. He appears in Blue Cliff Records 7, Records of Serenity 17, 20, 27, 51, 64, 74, and Gateless Gate 26

¹⁵⁶ Ch'ing-feng, Seiho. Possibly this was Baizhao Zhiyuan (Pai-chao Chih-yuan, Hakucho Shien), 9th C.

Fayan asked, "By what words did you enter this understanding?"

Xuanze said, "I asked Qingfeng, 'What is the real self of the practitioner?'"¹⁵⁷ He answered, "The Fire Boy calls for fire."¹⁵⁸

Fayan said, "That's a good expression. But you did not understand it."

Xuanze said, "The Fire Boy belongs to fire. Fire seeks fire. It is like saying that the self seeks the self. This is how I understood it."

Fayan said, "I see clearly that you did not understand. If the Buddha Dharma were like that, it would not have been Transmitted up to now."

This distressed Xuanze deeply, and he left there. On the way home he thought, "The Master is one of the nation's great Teachers and the leader of five hundred disciples. He has pointed out my fault. There must be a valuable point in his words."

Xuanze then returned to Fayan's monastery. Repenting and giving his salutation, he asked, "What is the real self of the practitioner?"

Fayan answered: "The Fire Boy calls for fire."

On hearing this, Xuanze was fully Awakened about the Buddha Dharma.¹⁵⁹

Obviously one does not know the Buddha Dharma by merely thinking that "the self is Buddha". If thinking "self is Buddha" was the Buddha Dharma, Fayan could not have guided Xuanze with those words, nor would he have given the instruction he did. Right from the first meeting with a Master, you should ask for the standards of practice, and single-mindedly follow the Way of zazen and avoid cluttering your mind with knowing about one thing only half understood.¹⁶⁰ Then the wonderous means of the Buddha Dharma will not be wasted.

SEVENTEEN:

Question: It is heard that in India and China, from ancient times to now, some people realized the Way by the sound of a stone striking bamboo,¹⁶¹ and others clarified the mind on seeing the colour of plum blossoms.¹⁶² Even

¹⁵⁷ Gakunin no jiko.

¹⁵⁸ Heitei-dōji-rai-kyuu-ka” 丙丁童子来求火, Heiti-dōji : The very young novice that lights the lamps in a temple. Commonly read as the "Fire God" or the "Fire God's apprentice" (dōji means child). 丙 is Hei or Byo, the third calendar sign and can be read as hinoe or elder brother of fire; and 丁 Tei or Jo is the fourth calendar sign and read as hinoto or younger brother of fire. So for example Gudo Nishijima and Chodo Cross translate this phrase as "The children of fire come looking for fire," in Master Dogen's Shobogenzo Book 1, pg. 19. I have simplified the issue to the "Fire Boy".

¹⁵⁹ A slightly different version of the story appears in the Wudeng Huiyan. Dogen comments on it in Eihei Koroku 1.15 and 4.299 and makes a slight reference in 6.462. It appears as Sanbyakusoku Shobogenzo case 122.

¹⁶⁰ Ichi-chi-han-ge, lit. "one-know-half-comprehend".

¹⁶¹ Xiangyan Zhixian (Hsiang-yen Chih-hsien, Kyogen Chikan), d. 840 or 898. See Gateless Gate Case 3, Kaigenroku 9. Studied with Baizhang, received transmission from his Dharma-brother Guishan. See Dogen's Gabyo, Soshi-sairai-no-i and Gyoji.

¹⁶² Lingyun Zhijian (Ling-yun Chih-ch'in, Rei-un Shigon), n.d., Tang dynasty. A Dharma-heir of Guishan Lingyou. He wrote this verse about his waking up at the sight of peach blossoms:

the Great Master Sakyamuni authenticated the Way by seeing the morning star.¹⁶³ The Venerable Ananda saw the truth in a banner pole falling.¹⁶⁴ After the Sixth Ancestor, many Zen Masters of the Five Houses clarified the mind ground¹⁶⁵ through a single word or half a phrase. Did all of these persons practice zazen?

Answer: Understand that from ancient times until now all those who clarified the mind in seeing colours or realized the truth hearing sounds all exerted the Way without doubts or measuring it out¹⁶⁶ and with no one to obstruct the present moment.¹⁶⁷

EIGHTEEN:

Question: In the Western heaven¹⁶⁸ and China people have natural integrity and live in the centre of the world. So when the Buddha Dharma was taught to them they understood it. In our country, from ancient times, many people have little intelligence and integrity and so it has been difficult for the seeds of wisdom to flourish. Sadly, we are savages and barbarians. Even the home-leaving monks of this country are inferior to the laypeople in other countries. Everybody here is foolish and narrow-minded. People clutch at worldly values and hunger for superficial benefits. Can such people quickly realize the Buddha Dharma even if we practice zazen?

Answer: It is as you say. The people in this country have little intelligence or integrity. Even if they are shown the Complete Dharma, they change its sweet dew to poison. They tend to seek fame and gain and find it difficult to free themselves from attachments.

But to enter and actualize the Buddha Dharma, we cannot rely on the worldly knowledge of humans and shining beings as a vessel to move past the worldly. Even when the Buddha was alive, someone attained the four fruitions¹⁶⁹ by a handball, while another realized the Vast Way by putting on a kesa,¹⁷⁰ and both were foolish and stupid beasts. But through great faith

“For thirty years I sought the perfect swordsman.
How many leaves fell, how many branches bloomed.
One moment I saw the peach flowers bloom and
from that moment to this I have had no doubt.

See Dogen’s Hotsu Mujoshin Keisei Sanshoku..

¹⁶³ Denkoroku case 1.

¹⁶⁴ Denkoroku case 3.

¹⁶⁵ Shinchi 心地, lit. “mind-ground.”

¹⁶⁶ 擬議量.

¹⁶⁷ 直下に第二人なき.

¹⁶⁸ India.

¹⁶⁹ Shika 四果. The four fruitions of the Sravakavada: shudaonka, Skt: srotapatti-phala: stream-entry; ichiraika, Skt: sakrdzgami-phala, once-returner; fukenga, Skt: anagami-phala: non-returner; aranka, Skt: arhat-phala: worthiness.

¹⁷⁰ According to the Chinese Agama sutra the Zahaozang-jing or Zohozo-kyo (Storehouse of Sundry Valuables sutra, T 203), scetion 9, parable 114: An old monk heard some young monks talking about the fruits of the Way and so asked them to give him the fruits. The monks tossed a ball at his back saying, "This is the first fruit" and so on. Through his sraddha, deep conviction, he attained the four fruitions.

According to Dazhi-du-lun or Daichido-ron 大智度論 (Commentary on the Mahaprajnaparamita) chapter 15 during the age of Kasyapa Buddha a prostitute put on a kesa playfully. After her death she was reborn as a bhikkuni and became an arhat through Sakyamuni Buddha’s instruction. See Dogen’s Kesa-

they found the way to free themselves from delusion. Another case is the woman of great faith who saw a senile old monk silently sitting and offered him a meal and so uncovered realization.¹⁷¹ This did not depend upon knowledge or on scholarship, words or speech. She was aided just through right faith.

In two thousand and some years the Dharma of Sakyamuni has spread throughout a billion worlds.¹⁷² There are many kinds of lands, and not all of them will have intelligence and integrity and not all people will have wisdom and clarity. The Complete Dharma of the Thus Come One, with its inconceivable power to benefit, will flourish when the right opportunity appears. All who practise with right faith will all equally attain the Way with no gap between the wise and foolish. Although our nation is not highly cultured and its people lack knowledge, do not think that it is not ready for the Buddha Dharma. Further, all human beings are endowed with the seed of wisdom in abundance. It is just that they do not hit the mark¹⁷³ and so do not know how to receive and use it.

These questions and answers, back and forth between guest and host, might be unclear and seem disordered. I might have made flowers in empty air.¹⁷⁴ However, the essence of following the Way through engaging the practice of zazen had not been Transmitted to this country, and so those who want to know of it feel sorrow. And so, I have gathered what I saw and heard in foreign lands and recorded the essence of my clear-eyed Master to guide those who seek to practise. There are also the forms and standards for monasteries and temples, but I have no time to record them here as they cannot be described without care.

Although our land is east of the Dragon Sea¹⁷⁵ and far in the clouds and mists, the Buddha Dharma of the west was brought here to the east in the time of the emperors Kinmei and Yomei¹⁷⁶ to our good fortune. But names and forms, things and relations have become tangled and we have missed the practice. But we can take up a patchwork robe and bowl and dwell under a reed thatch by the blue cliffs and white stones, sit up straight, going beyond Buddha¹⁷⁷ and can actualize it now. The matter of this single lifetime can be fulfilled. This is the message of Longya [Dragon's Tooth Mountain]¹⁷⁸

Kudoku.

¹⁷¹ According to the Storehouse of Sundry Valuables sutra, section 9, parable 115: After offering a meal to the old monk who had so impressed her, the laywoman asked for a Dharma Talk. While she waited with closed eyes the senile old monk ran away but through her faith she attained stream-entry. Later, the woman thanked the monk and he felt ashamed but then also attained stream-entry himself.

¹⁷² San-zen-kai 三千界. Short for Sanzan-daisen-kai, Skt: trisahasra-mahasahasrah loka-dhatavah, "three thousand great one-thousand worlds." One thousand worlds are shosen-sekai, a small one-thousand world. A thousand of these together are chusen-sekai, a middle one-thousand world. A thousand of these together are daisen-sekai, a great one-thousand world.

¹⁷³ 承当.

¹⁷⁴ Kuge 空華.

¹⁷⁵ The ocean between China and Japan.

¹⁷⁶ Reigned 540-571 and 586-588 respectively. Yomei was the father of Prince Shotaku, an early patron of Buddhism and regarded as a shonin or saint.

¹⁷⁷ Butsukojo 仏向上.

¹⁷⁸ Ryuge 龍牙. Refers to Longya Judun (Lung-ya Chu-tun, Ryuge Koton), 834 5-920 23. A Dharma-heir of Dongshan Liangjie. He appears in Blue Cliff Records 20 (which is also Records of Serenity 80) and

and the legacy of Kuktpada [Chicken Claw Mountain].¹⁷⁹ The standards and forms for zazen to be followed are in Fukanzazengi,¹⁸⁰ which I wrote during the Karoku period.¹⁸¹ To spread the Buddha Dharma within a country requires the permission of its ruler. But since the bequest at Vulture Peak¹⁸² there have emerged kings and nobles and ministers and generals, who appeared in various countries, who gratefully received the guidance of the Buddha, and who did not forget their original aim of former lives to preserve the Buddha Dharma. All places where the Teaching has spread are the Buddha's land.¹⁸³ So to spread the Way of the Buddhas and Ancestors there is no point in trying to discover the place or in waiting for the best conditions. So can we not consider today to be the beginning? And so I have gathered this record and left it for wise seekers of the Buddha Dharma and for those sincere practitioners who are wandering here and there like clouds or floating weeds in search of the Way.

*Mid-autumn, the third year of Kanki (1231),
written by the monk¹⁸⁴ Dogen, Transmitter of the Dharma from Song China*

cases 48, 49. See the Transmission of Luminosity for a few of his verses.

¹⁷⁹ Keisoku 鷄足 . Mahakasyapa is associated with this mountain. See Dekoroku case 2.

¹⁸⁰ 普勸坐禪儀 .

¹⁸¹ 1225-1227.

¹⁸² The Transmission between Sakyamuni Buddha and Mahakasyapa.

¹⁸³ 仏国土 .

¹⁸⁴ Shamon 沙門, Sanskrit. shramana.

弁道話 (or 辨道話)

諸佛如來、ともに妙法を單傳して、阿耨菩提を證するに、最上無爲の妙術あり。これただ、ほとけ佛にさづけてよこしまなることなきは、すなはち自受用三昧、その標準なり。

この三昧に遊化するに、端坐參禪を正門とせり。この法は、人人の分上にゆたかにそなはれりといへども、いまだ修せざるにはあらはれず、證せざるにはうることなし。はなてばてにみたり、一多のきはならむや。かたればくちにみつ、縦横きはまりなし。

諸佛のつねにこのなかに住持たる、各各の方面に知覺をのこさず。群生のとこしなへにこのなかに使用する、各各の知覺に方面あらはれず。

いまをしふる功夫辨道は、證上に萬法をあらしめ、出路に一如を行ずるなり。その超關脫落のとき、この節目にかかはらむや。

予發心求法よりこのかた、わが朝の遍方に知識をとぶらひき。ちなみに建仁の全公をみる。あひしたがふ霜華すみやかに九廻をへたり。いささか臨濟の家風をきく。全公は祖師西和尚の上足として、ひとり無上の佛法を正傳せり。あへて餘輩のならばべきにあらず。

予かさねて大宋國におもむき、知識を兩浙にとぶらひ、家風を五門にきく。つひに大白峰の淨禪師に參じて、一生參學の大事ここにをはりぬ。それよりのち、大宋紹定のはじめ、本郷にかへりしすなはち、弘法衆生をおもひとせり。なほ重擔をかたにおけるがごとし。

しかあるに、弘通のころを放下せん激揚のときをまつゆゑに、しばらく雲遊萍寄して、まさに先哲の風をきこえむとす。ただし、おのづから名利にかかはらず、道念をさきとせん眞實の參學あらむか。いたづらに邪師にまどはされて、みだりに正解をおほひ、むなしく自狂にふうて、ひさしく迷郷にしづまん、なにによりてか般若の正種を長じ、得道の時をえん。貧道はいま雲遊萍寄をこととすれば、いつれの山川をかとぶらはむ。これをあはれむゆゑに、まのあたり大宋國にして禪林の風規を見聞し、知識の玄旨を稟持せしを、しるしあつめて、參學閑道の人にのこして、佛家の正法をしらしめんとす。これ眞訣ならむかも。いはく、

大師釋尊、靈山會上にして法を迦葉につけ、祖祖正傳して、菩提達磨尊者にいたる。尊者、みづから神丹國におもむき、法を慧可大師につけき。これ東地の佛法傳來のはじめなり。

かくのごとく單傳して、おのづから六祖大鑑禪師にいたる。このとき、眞實の佛法まさに東漢に流演して、節目にかかはらぬむねあらはれき。ときに六祖に二位の神足ありき。南嶽の懷讓と青原の行思となり。ともに佛印を傳持して、おなじく人天の導師なり。その二派の流通するに、よく五門ひらけたり。いはゆる法眼宗、禪仰宗、曹洞宗、雲門宗、臨濟宗なり。見在、大宋には臨濟宗のみ天下にあまねし。五家ことなれども、ただ一佛心印なり。

大宋國も後漢よりこのかた、教籍あとをたれて一天にしけりといへども、雌雄いまださだめざりき。祖師西來ののち、直に葛藤の根源をきり、純一の佛法ひろまれり。わがくにも又しかあらむ事をこひねがふべし。

いはく、佛法を住持せし諸祖ならびに諸佛、ともに自受用三昧に端坐依行するを、その開悟のまさしきみちとせり。西天東地、さとりをえし人、その風にしたがえり。これ、師資ひそかに妙術を正傳し、眞訣を稟持せしによりてなり。

宗門の正傳にいはく、この單傳正直の佛法は、最上のなかに最上なり、參見知識のはじめより、さらに焼香禮拜念佛修懺看經をもちゐず、ただし打坐して身心脫落することをえよ。

もし人、一時なりといふとも、三業に佛印を標し、三昧に端坐するとき、遍法界みな

佛印となり、盡虚空ことごとくさととりとなる。ゆゑに、諸佛如來をしては本地の法樂をまし、覺道の莊嚴をあらたにす。および十方法界、三途六道の群類、みなともに一時に身心明淨にして、大解脱地を證し、本來面目現ずるとき、諸法みな正覺を證會し、萬物ともに佛身を使用して、すみやかに證會の邊際を一超して、覺樹王に端坐し、一時に無等等の大法輪を轉じ、究竟無爲の深般若を開演す。これらの等正覺、さらにかへりてしたしくあひ冥資するみちかよふがゆゑに、この坐禪人、確爾として身心脱落し、從來雜穢の知見思量を截斷して、天真の佛法に證會し、あまねく微塵際そこばくの諸佛如來の道場ごとに佛事を助發し、ひろく佛向上の機にかうぶらしめて、よく佛向上の法を激揚す。このとき、十方法界の土地草木、牆壁瓦礫みな佛事をなすをもて、そのおこすところの風水の利益にあづかるともがら、みな甚妙不可思議の佛化に冥資せられて、ちかきさととりをあらはす。この水火を受用するたぐひ、みな本證の佛化を周旋するゆゑに、これらのたぐひと共住して同語するもの、またことごとくあひたがひに無窮の佛徳そなはり、展轉廣作して、無盡、無間斷、不可思議、不可稱量の佛法を、遍法界の内外に流通するものなり。しかあれども、このもろもろの當人の知覺に昏ぜざらしむることは、靜中の無造作にして直證なるをもてなり。もし、凡流のおもひのごとく、修證を兩段にあらせば、おのおのあひ覺知すべきなり。もし覺知にまじはるは證則にあらざり、證則には迷情およぼざるがゆゑに。又、心境ともに靜中の證入悟出あれども、自受用の境界なるをもて、一塵をうごかさず、一相をやぶらず、廣大の佛事、甚深微妙の佛化をなす。この化道のおよぶところの草木土地、ともに大光明をはなち、深妙法をとくこと、きはまるときなし。草木牆壁は、よく凡聖含靈のために宣揚し、凡聖含靈はかへつて草木牆壁のために演暢す。自覺覺他の境界、もとより證相をそなへてかけたることなく、證則おこなはれておこたるときなからしむ。

ここをもて、わづかに一人一時の坐禪なりといへども、諸法とあひ冥し、諸時とまどかに通ずるがゆゑに、無盡法界のなかに、去來現に、常恆の佛化道事をなすなり。彼彼ともに一等の同修なり、同證なり。ただ坐上の修のみにあらず、空をうちてひびきをなすこと、撞の前後に妙聲綿綿たるものなり。このきはのみにかぎらむや、百頭みな本面目に本修行をそなへて、はかりはかるべきにあらず。

しるべし、たとひ十方無量恆河沙數の諸佛、ともにちからをはげまして、佛知慧をもて、一人坐禪の功徳をはかりしりきはめんとすといふとも、あへてほとりをうることあらじ。

いまこの坐禪の功徳、高大なることをききをはりぬ。おろかならむ人、うたがうていはむ、佛法におほくの門あり、なにをもてかひとへに坐禪をすすむるや。しめしていはく、これ佛法の正門なるをもてなり。

とうていはく、なんぞひとり正門とする。
しめしていはく、

大師釋尊、まさしく得道の妙術を正傳し、又三世の如來、ともに坐禪より得道せり。このゆゑに正門なることをあひつたへたるなり。しかのみにあらず、西天東地の諸祖、みな坐禪より得道せるなり。ゆゑにいま正門を人天にしめす。

とうていはく、あるいは如來の妙術を正傳し、または祖師のあとをたづぬるによるむ、まことに凡慮のおよぶにあらず。しかはあれども、讀經念佛はおのづからさとりの因縁となりぬべし。ただむなく坐してなすところなからむ、なにによりてかさとりをうるたよりとならむ。

しめしていはく、なんぢいま諸佛の三昧、無上の大法を、むなく坐してなすところなしとおもはむ、これを大乘を謗する人とす。まどひのいとふかき、大海のなかに

ながら水なしといはむがごとし。すでにかたじけなく、諸佛自受用三昧に安坐せり。これ廣大の功德をなすにあらざや。あはれむべし、まなこいまだひらけず、こころなほゑひにあることを。

おほよそ諸佛の境界は不可思議なり。心識のおよぶべきにあらざ。いはむや不信劣智のしることをえむや。ただ正信の大機のみ、よくいることをうるなり。不信の人は、たとひをしふともうくべきことかたし。靈山になほ退亦佳矣のたぐひあり。おほよそ心に正信おこらば修行し參學すべし。しかあらずは、しばらくやむべし。むかしより法のうるほひなきことをうらみよ。

又、讀經念佛等のつとめにうるところの功德を、なんぢしるやいなや。ただしたをうごかし、こゑをあぐるを、佛事功德とおもへる、いとかなし。佛法に擬するにうたたとほく、いよいよはるかなり。又、經書をひらくことは、ほとけ頓漸修行の儀則ををしへおけるを、あきらめしり、教のごとく修行すれば、かならず證をとらしめむとなり。いたづらに思量念度をつひやして、菩提をうる功德に擬せんとはあらぬなり。おろかに千萬誦の口業をしきりにして佛道にいたらむとするは、なほこれながえをきたにして、越にむかはんとおもはんがごとし。又、圓孔に方木をいれんとせんとおなじ。文をみながら修するみちにくらき、それ醫方をみる人の合藥をわすれん、なにの益かあらん。口聲をひまなくせる、春の田のかへるの、晝夜になくがごとし、つひに又益なし。いはむやふかく名利にまどはさるるやから、これらのことをすてがたし。それ利貪のこころはなほだふかきゆゑに。むかしすでにありき、いまのよになからむや、もともあはれむべし。

ただまさにしるべし、七佛の妙法は、得道明心の宗匠に、契心證會の學人あひしたがつて正傳すれば、的旨あらはれて稟持せらるるなり。文字習學の法師のしりおよぶべきにあらざ。しかあればすなはち、この疑迷をやめて、正師のをしへにより、坐禪辨道して諸佛自受用三昧を證得すべし。

とうていはく、いまわが朝につたはれるところの法花宗、華嚴教、ともに大乘の究竟なり。いはむや眞言宗のごときは、毘盧遮那如來したしく金剛薩埵につたへて師資みだりならず。その談ずるむね、即心是佛、是心作佛というて、多劫の修行をふることなく、一座に五佛の正覺をとらふ、佛法の極妙といふべし。しかあるに、いまいふところの修行、なにのすぐれたることあれば、かれらをさしおきて、ひとへにこれをすすむるや。

しめしていはく、しるべし、佛家には教の殊劣を對論することなく法の淺深をえらばず、ただし修行の眞偽をしるべし。草花山水にひかれて佛道に流入することありき、土石沙磧をにぎりて佛印を稟持することあり。いはむや廣大の文字は萬象にあまりてなほゆたかなり、轉大法輪又一塵にをさまれり。しかあればすなはち、即心即佛のことば、なほこれ水中の月なり、即坐成佛のむね、さらに又かがみのうちのかげなり。ことばのたくみにかかはるべからず。いま直證菩提の修行をすすむるに、佛祖單傳の妙道をしめして、眞實の道人とならしめんとなり。

又、佛法を傳授することは、かならず證契の人をその宗師とすべし。文字をかぞふる學者をもてその導師とするにたらず。一盲の衆盲をひかんがごとし。いまこの佛祖正傳の門下には、みな得道證契の哲匠をうやまひて、佛法を住持せしむ。かるがゆゑに、冥陽の神道もきたりし歸依し、證果の羅漢もきたり問法するに、おのおの心地を開明する手をさづけずといふことなし。餘門にいまだきかざるところなり。ただ、佛弟子は佛法をならふべし。

又しるべし、われらはもとより無上菩提かけたるにあらず、とこしなへに受用すといへども、承當することをえざるゆゑに、みだりに知見をおこす事をならひとして、これを物とおふによりて、大道いたづらに蹉過す。この知見によりて、空花まちまちなり。あるいは十二輪轉、二十五有の境界とおもひ、三乘五乘、有佛無佛の見、つくる事な

し。この知見をならうて、佛法修行の正道とおもふべからず。しかあるを、いまはまさしく佛印によりて萬事を放下し、一向に坐禪するとき、迷悟情量のほとりをこえて、凡聖のみちにかかはらず、すみやかに格外に逍遙し、大菩提を受用するなり。かの文字の筌罟にかかはるものの、かたをならぶるにおよばむや。

とうていはく、三學のなかに定學あり、六度のなかに禪度あり。ともにこれ一切の菩薩の、初心よりまなぶところ、利鈍をわかず修行す。いまの坐禪も、そのひとつなるべし、なにによりてか、このなかに如來の正法あつめたりといふや。
しめしていはく、いまこの如來一大事の正法眼藏、無上の大法を、禪宗となづくるゆゑに、この問きたれり。

しるべし、この禪宗の號は、神丹以東におこれり、竺乾にはきかず。はじめ達磨大師、嵩山の少林寺にして九年面壁のあひだ、道俗いまだ佛正法をしらず、坐禪を宗とする婆羅門となづけき。のち代代の諸祖、みなつねに坐禪をもはらす。これをみるおろかなる俗家は、實をしらず、ひたたけて坐禪宗といひき。いまのよには、坐のことばを簡して、ただ禪宗といふなり。そのこころ、諸祖の廣語にあきらかなり。六度および三學の禪定にならべていふべきにあらず。

この佛法の相傳の嫡意なること、一代にかくれなし。如來、むかし靈山會上にして、正法眼藏涅槃妙心、無上の大法をもて、ひとり迦葉尊者にのみ付法せし儀式は、現在して上界にある天衆、まのあたりにみしもの存ぜり、うたがふべきにたらず。おほよそ佛法は、かの天衆、とこしなへに護持するものなり、その功いまだふりず。
まさにしるべし、これは佛法の全道なり、ならべていふべき物なし。

とうていはく、佛家なにによりてか、四儀のなかに、ただし坐にのみおほせて禪定をすすめて證入をいふや。

しめしていはく、むかしよりの諸佛、あひつぎて修行し、證入せるみち、きはめしりがたし。ゆゑをたづねば、ただ佛家のもちあるところをゆゑとするべし。このほかにたづぬべからず。ただし、祖師ほめていはく、坐禪はすなはち安樂の法門なり。はかりしりぬ、四儀のなかに安樂なるゆゑか。いはむや、一佛二佛の修行のみちにあらず、諸佛諸祖にみなこのみちあり。

とうていはく、この坐禪の行は、いまだ佛法を證會せざせんものは、坐禪辨道してその證をとるべし。すでに佛正法をあきらめえん人は、坐禪なにのみまつところかあらむ。

しめしていはく、癡人のまへにゆめをとかず、山子の手には舟棹をあたへがたしといへども、さらに訓をたるべし。

それ、修證は一つにあらずとおもへる、すなはち外道の見なり。佛法には修證これ一なり。いまも證上の修なるゆゑに、初心の辨道すなはち本證の全體なり。かるがゆゑに、修行の用心をさづくるにも、修のほかに證をまつおもひなかれとをしふ、直指の本證なるがゆゑなるべし。すでに修の證なれば、證にきはなく、證の修なれば、修にはじめなし。ここをもて釋迦如來、迦葉尊者、ともに證上の修に受用せられ、達磨大師、大鑑高祖、おなじく證上の修に引轉せらる。佛法住持のあと、みなかくのごとし。

すでに證をはなれぬ修あり、われらさいはひに一分の妙修を單傳せる、初心の辨道すなはち一分の本證を無爲の地にうるなり。しるべし、修をはなれぬ證を染汚せざらしめんがために、佛祖しきりに修行のゆるくすべからざるとをしふ。妙修を放下すれば本證手の中にみたり、本證を出身すれば、妙修通身におこなはる。

又、まのあたり大宋國にしてみしかば、諸方の禪院みな坐禪堂をかまへて、五百六百および一二千僧を安じて、日夜に坐禪をすすめき。その席主とせる傳佛心印の宗師に、佛法の大意をとぶらひしかば、修證の兩段にあらぬむねをきこえき。

このゆゑに、門下の參學のみにあらず、求法の高流、佛法のなかに眞實をねがはむ人、初心後心をえらばず、凡人聖人を論ぜず、佛祖のをしへにより、宗匠の道をおうて、坐禪辨道すべしとすすむ。

きかずや、祖師のいはく、修證はすなはちなきにあらず、染汚することはえじ。又いはく、道を見るもの、道を修すと。しるべし、得道のなかに修行すべしといふことを。

とうていはく、わが朝の先代に、教をひろめし諸師、ともにこれ入唐傳法せしとき、なんぞこのむねをさしおきて、ただ教をのみつたへし。しめしていはく、むかしの入師、この法をつたへざりしことは、時節のいまだいたらざりしゆゑなり。

とうていはく、かの上代の師、この法を會得せりや。しめしていはく、會せば通じてむ。

とうていはく、あるがいはく、生死をなげくことなかれ、生死を出離するにいとすみやかなるみちあり。いはゆる心性の常住なることわりをしるなり。そのむねたらく、この身體は、すでに生あればかならず滅にうつされゆくことありとも、この心性はあへて滅する事なし。よく生滅にうつされぬ心性わが身にあることをしりぬれば、これを本來の性とすることがゆゑに、身はこれかりのすがたなり、死此生彼さだまりなし。心はこれ常住なり、去來現在かはるべからず。かくのごとくしるを、生死をはなれたりといふなり。このむねをしるものは、從來の生死ながくたえて、この身をはるとき性海にいる。性海に朝宗するとき、諸佛如來のごとく妙徳まさにそなはる。いまはたとひしるといへども、前世の妄業になされたる身體なるがゆゑに、諸聖とひとしからず。いまだこのむねをしらざるものは、ひさしく生死にめぐるべし。しかあればすなはち、ただいそぎて心性の常住なるむねを了知すべし。いたづらに閑坐して一生をすぐさん、なにのまつところかあらむ。

かくのごとくいふむね、これはまことに諸佛諸祖の道にかなへりや、いかむ。

しめしていはく、いまいふところの見、またく佛法にあらず。先尼外道が見なり。

いはく、かの外道の見は、わが身、うちにひとつの靈知あり、かの知、すなはち縁にあふところに、よく好惡をわきまへ、是非をわきまふ。痛痒をしり、苦樂をしる、みなかの靈知のちからなり。しかあるに、かの靈性は、この身の滅するとき、もぬけてかしこにむまるるゆゑに、ここに滅すとみゆれども、かしの生あれば、ながく滅せずして常住なりといふなり。かの外道が見、かくのごとし。

しかあるを、この見をならうて佛法とせむ、瓦礫をにぎつて金寶とおもはんよりもなほおろかなり。癡迷のはづべき、たとふるにもなし。大唐國の慧忠國師、ふかくいましめたり。いま心常相滅の邪見を計して、諸佛の妙法にひとしめ、生死の本因をおこして、生死をはなれたりとおもはむ、おろかなるにあらずや。もともあはれむべし。ただこれ外道の邪見なりとしれ、みみにふるべからず。

ことやむことをえず、いまなほあはれみをたれて、なんぢが邪見をすくはば、しるべし、佛法にはもとより身心一如にして、性相不二なりと談ずる、西天東地おなじくしれるところ、あへてたがふべからず。いはむや常住を談ずる門には萬法みな常住なり、身と心とをわくことなし。寂滅を談ずる門には諸法みな寂滅なり。性と相とをわくことなし。しかあるを、なんぞ身滅心常といはむ、正理にそむかざらむや。しかのみならず、生死はすなはち涅槃なりと覺了すべし。いまだ生死のほかには涅槃を談ずることなし。いはむや、心は身をはなれて常住なりと領解するをもて、生死をはなれたる佛智に妄計すといふとも、この領解 智覺の心は、すなはちなほ生滅して、またく常住ならず。これはかなきにあらずや。

嘗觀すべし、身心一如のむねは、佛法のつねの談ずるところなり。しかあるに、なん

ぞ、この身の生滅せんとき、心ひとり身をはなれて、生滅せざらむ。もし、一如なる
ときあり、一如ならぬときあらば、佛説おのづから虚妄にありぬべし。又、生死はの
ぞくべき法ぞとおもへるは、佛法をいとふつみとなる。つつしまざらむや。
しるべし、佛法に心性大總相の法門といふは、一大法界をこめて、性相をわかず、生
滅をいふことなし。菩提涅槃におよぶまで、心性にあらざるなし。一切諸法、萬象森
羅ともに、ただこれ一心にして、こめずかねざることなし。このもろもろの法門、みな
平等一心なり。あへて異違なしと談ずる、これすなはち佛家の心性をしれる様子な
り。

しかあるをこの一法に身と心とを分別し、生死と涅槃とをわくことあらむや。すでに
佛子なり、外道の見をかたる狂人のしたのひびきを、みみにふるることなかれ。

とうていはく、この坐禪をもはらせむ人、かならず戒律を嚴淨すべしや。
しめしていはく、持戒梵行は、すなはち禪門の規矩なり、佛祖の家風なり。いまだ戒
をうけず、又戒をやぶれるもの、その分なきにあらず。

とうていはく、この坐禪をつとめん人、さらに眞言止觀の行をかね修せん、さまたげ
あるべからずや。

しめしていはく、在唐のとき、宗師に眞訣をききしちなみに、西天東地の古今に、佛
印を正傳せし諸祖、いづれもいまだしかのごときの行をかね修すときかずといひき。
まことに、一事をこととせざれば一智に達することなし。

とうていはく、この行は、在俗の男女もつとむべしや、ひとり出家人のみ修するか。
しめしていはく、祖師のいはく、佛法を會すること、男女貴賤をえらぶべからずときこ
ゆ。

とうていはく、出家人は、諸縁すみやかにはなれて、坐禪辨道にさはりなし。在俗の
繁務は、いかにしてか一向に修行して無爲の佛道にかなはむ。

しめしていはく、おほよそ、佛祖あはれみのあまり、廣大の慈門をひらきおけり。こ
れ一切衆生を證入せしめんがためなり、人天たれかいらざらむものや。ここをもて、む
かしいまをたづぬるに、その證これおほし。しばらく、代宗順宗の帝位にして、萬機
いとしげかりし、坐禪辨道して佛祖の大道を會通す。李相國、防相國、ともに輔佐の臣
位にはむべりて、一天の股肱たりし、坐禪辨道して佛祖の大道に證入す。ただこれこ
ころざしのありなしによるべし、身の在家出家にかかはらじ。又ふかくことの殊劣をわ
きまふる人、おのづから信ずることあり。いはむや世務は佛法をさふとおもへるもの
は、ただ世中に佛法なしとのみしりて、佛中に世法なき事をいまだしらざるなり。
ちかごろ大宋に馮相公といふありき。祖道に長ぜりし大官なり。のちに詩をつくりて
みづからをいふに、いはく、

公事之餘喜坐禪、
少曾將脇到牀眠。
雖然現出宰宦相、
長老之名四海傳。

(公事の餘に坐禪を喜む、曾て脇を將て牀に到して眠ること少し。然しか宰宦相と現出
せりと雖も、長老の名、四海に傳はる。)

これは、宦務にひまなかりし身なれども、佛道にころざしふかければ、得道せるな
り。他をもてわれをかへりみ、むかしをもていまをかがみるべし。

大宋國には、いまのよの國王大臣、士俗男女、ともに心を祖道にとどめずといふこと
なし。武門文家、いづれも參禪學道をころざせり。ころざすもの、かならず心地
を開明することおほし。これ世務の佛法をさまたげざる、おのづからしられたり。
國家に眞實の佛法弘通すれば、諸佛諸天ひまなく衛護するがゆゑに、王化太平なり。

聖化太平なれば、佛法そのちからをうるものなり。
又、釋尊の在世には、逆人邪見みちをえき。祖師の會下には、獷者樵翁さとりをひらく。いはむやそのほかの人をや。ただ正師の教道をたづぬべし。

とうていはく、この行は、いま末代惡世にも、修行せば證をうべしや。
しめしていはく、教家に名相をこととせるに、なほ大乘實教には、正像末法をわくことなし。修すればみな得道すといふ。いはむやこの單傳の正法には、入法出身、おなじく自家の財珍を受用するなり。證の得否は、修せむもの、おのづからしらむこと、用水の人の冷煖をみづからわきまふるがごとし。

とうていはく、あるがいはく、佛法には、即心是佛のむねを了達しぬるがごときは、くちに經典を誦せず、身に佛道を行ぜざれども、あへて佛法にかけたところなし。ただ佛法はもとより自己にありとしる、これを得道の全圖とす。このほかさらに他人にむかひてもとむべきにあらず。いはむや坐禪辨道をわづらはしくせむや。
しめしていはく、このことば、もともはかなし。もしなんぢがいふごとくならば、ころあらむもの、たれかこのむねををしへむに、することなからむ。
しるべし、佛法はまさに自他の見をやめて學するなり。もし、自己即佛とするをもて得道とせば、釋尊むかし化道にわづらはじ。しばらく古徳の妙則をもて、これを證すべし。

むかし、則公監院といふ僧、法眼禪師の會中にありしに、法眼禪師とうていはく、則監寺、なんぢわが會にありていくばくのときぞ。

則公がいはく、われ師の會にはむべりて、すでに三年をへたり。

禪師のいはく、なんぢはこれ後生なり、なんぞつねにわれに佛法をとほざる。

則公がいはく、それがし和尚をあざむくべからず。かつて青峰の禪師のところでありしとき、佛法におきて安樂のところを了達せり。

禪師のいはく、なんぢいかなることばによりてか、いることをえし。

則公がいはく、それがしかつて青峰にとひき、いかなるかこれ學人の自己なる。青峰のいはく、丙丁童子來求火。

法眼のいはく、よきことばなり。ただしおそらくはなんぢ會せざらむことを。

則公がいはく、丙丁は火に屬す。火をもてさらに火をもとむ、自己をもて自己をもとむるにいたりて會せり。

禪師のいはく、まことにしりぬ、なんぢ會せざりけり。佛法もしかくのごとくならば、けふまでつたはれじ。

ここに則公懨懨して、すなはちたちぬ。中路にいたりておもひき、禪師はこれ天下の善知識、又五百人の大導師なり。わが非をいさむる、さだめて長處あらむ。禪師のみもとにかへりて懺悔禮謝してとうていはく、いかなるかこれ學人の自己なる。

禪師のいはく、丙丁童子來求火と。

則公、このことばのしたに、おほきに佛法をさとりにき。

あきらかにしりぬ、自己即佛の領解をもて佛法をしれりといふにはあらずといふことを。もし自己即佛の領解を佛法とせば、禪師さきのことばをもてみちびかじ、又しかのごとくいましむべからず。ただまさに、はじめ善知識をみむより、修行の儀則を咨問して、一向に坐禪辨道して、一知半解を心にとどむることなかれ。佛法の妙術、それむなしからじ。

とうていはく、乾唐の古今をきくに、あるいはたけのこゑをききて道をさとりに、あるいははなのいろをみてころをあきらむる物あり、いはむや、

釋迦大師は、明星をみしとき道を證し、阿難尊者は、刹竿のたふれしところに法をあきらめしのみならず、六代よりのち、五家のあひだに、一言半句のしたに心地をあき

らむるものおほし。かれらかならずしも、かつて坐禪辨道せるもののみならむや。
しめしてはいく、古今に見色明心し、聞聲悟道せし當人、ともに辨道に擬議量なく、
直下に第二人なきことをしるべし。

とうていはく、西天および神丹國は、人もとより質直なり。中華のしからしむるによりて、佛法を教化するに、いとやく會入す。我朝は、むかしより人に仁智すくなくして、正種つもりがたし。蕃夷のしからしむる、うらみざらむや。又このくにの出家人は、大國の在家人にもおとれり。舉世おろかにして、心量狭少なり。ふかく有爲の功を執して、事相の善をこのむ。かくのごとくのやから、たとひ坐禪すといふとも、たちまちに佛法を證得せむや。

しめしてはいく、いふがごとし。わがくにの人、いまだ仁智あまねからず、人また迂曲なり。たとひ正直の法をしめすとも、甘露かへりて毒となりぬべし。名利におもむきやすく、惑執とらけがたし。しかはあれども、佛法に證入すること、かならずしも人天の世智をもて出世の舟航とするにはあらず。佛在世にも、てまりによりて四果を證し、袈裟をかけて大道をあきらめし、ともに愚暗のやから、癡狂の畜類なり。ただし、正信のたすくるところ、まどひをはなるるみちあり。また、癡老の比丘默坐せしをみて、設齋の信女さとりをひらきし、これ智によらず、文によらず、ことばをまたず、かたりにまたず、ただしこれ正信にたすけられたり。

また、釋教の三千界にひろまること、わづかに二千餘年の前後なり。刹土のしなじなる、かならずしも仁智のくににあらず。人またかならずしも利智聰明のみあらむや。しかあれども、如來の正法、もとより不思議の大功德力をそなへて、ときいたればその刹土にひろまる。人まさに正信修行すれば、利鈍をわかず、ひとしく得道するなり。わが朝は仁智のくににあらず、人に知解おろかなりとして、佛法を會すべからずとおもふことなかれ。いはむや、人みな般若の正種ゆたかなり、ただ承當することまれに、受用することいまだしきならし。

さきの問答往來し、賓主相交することみだりがはし。いくばくか、はななきそらにはなをなさしむる。しかありとも、このくに、坐禪辨道におきて、いまだその宗旨つたはれず、しらむとこころざさむもの、かなしむべし。このゆゑに、いささか異域の見聞をあつめ、明師の眞訣をしるしとどめて、參學のねがはむにきこえむとす。このほか、叢林の規範および寺院の格式、いましめずにとまあらず、又草草にすべからず。

おほよそ我朝は、龍海の以東にところして、雲煙はるかなれども、欽明用明の前後より秋方の佛法東漸する、これすなはち人のさいはひなり。しかあるを名相事縁しげくみだれて、修行のところにわづらふ。いまは破衣綴盂を生涯として、青巖白石のほとりに茅をむすむで、端坐修練するに、佛向上の事たちまちにあらはれて、一生參學の大事すみやかに究竟するものなり。これすなはち龍牙の誠教なり、鷄足の遺風なり。その坐禪の儀則は、すぎぬる嘉祿のころ撰集せし普勸坐禪儀に依行すべし。

曾禮、佛法を國中に弘通すること、王敕をまつべしといへども、ふたたび靈山の遺囑をおもへば、いま百萬億刹に現出せる王公相將、みなともにかたじけなく佛敕をうけて、夙生に佛法を護持する素懷をわすれず、生來せるものなり。その化をしくさかひ、いづれのところか佛國土にあらざらむ。このゆゑに、佛祖の道を流通せむ、かならずしもところをえらび縁をまつべきにあらず、ただ、けふをはじめとおもはむや。しかあればすなはち、これをあつめて、佛法をねがはむ哲匠、あはせて道をとぶらひ雲遊萍寄せむ參學の眞流にのこす。ときに、

寛喜辛卯中秋日 入宋傳法沙門道元記

辨道話



"Dogen," sho by Ven. Anzan Hoshin roshi, 1989