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正法眼藏柏樹子第四十

Treasury of the Eye of the True Dharma
Number 40

The Cypress Tree

趙州眞際大師は、釋迦如來より第三十七世なり。六十一歳にしてはじめて發心し、いへをいでて學道す。このときちかひていはく、たとひ百歳なりとも、われよりもおとれらんは、われかれををしふべし。たとひ七歳なりともわれよりもすぐれば、われかれにとふべし。恁麼ちかひて、南方へ雲遊す。道をとぶらひゆくちなみに、南泉にいたりて、願和尚を禮拜す。ちなみに南泉、もとより方丈内にありて臥せるついでに、師、來參するに、すなはちとふ、近離什麼處。師いはく、瑞像院。南泉いはく、還見瑞像麼。師いはく、瑞像即不見、即見臥如來。ときに南泉、いましに起してとふ、爾はこれ有主沙彌なりや、無主沙彌なりや。師、對[封]していはく、有主沙彌。南泉いはく、那箇是爾主。師いはく、孟春猶寒、伏惟和尚尊體、起居萬福。南泉すなはち維那をよんでいはく、此沙彌別處安排。

The Great Master Zhenji of Zhaozhou was the thirty-seventh generation from the Tathāgata Śākya. At the age of sixty-one, he first “produced the thought” and, leaving home, studied the way. At this time, he made a vow, saying, “Even if they are one hundred years old, if they are inferior to me, I will teach them; even if they are seven years old, if they are superior to me, I will inquire of them.” Vowing thus, he wandered south. As he went inquiring of the way, he reached Nanquan and paid his respects to the Reverend Preceptor Yuan.¹

At the time, Nanquan was in the abbot’s quarters, where he had been lying down. When the master approached, he [i.e., Nanquan] asked, “Where are you coming from?”

The master said, “Ruixiang [‘Auspicious Image’] cloister.”

Nanquan said, “And have you see the auspicious image?”

The master said, “I haven’t seen the auspicious image, but I have seen a recumbent tathāgata.”

Thereupon Naquan promptly arose and said, “Are you a *śrāmaṇera* with a master, or a *śrāmaṇera* without a master?”

The master replied, saying, “A *śrāmaṇera* with a master.”

Nanquan said, “Who is your master?”

The master said, “It is the first of spring and still cold. I trust the Reverend Preceptor’s health is blessed.

Nanquan called the rector and said, “Assign this *śrāmaṇera* somewhere.”²

かくのごとくして南泉に寓直し、さらに餘方にゆかず、辨道功夫すること三十年なり。寸陰をむなしくせず、雑用あることなし。つひに傳道受業よりのち、趙州の觀音院に住することも又三十年なり。その住持の事形、つねの諸方にひとしからず。

Thus he lodged at Nanquan and, without traveling anywhere else, pursued the way with concentrated effort for thirty years. Without wasting “an inch of shadow,” he had no extraneous activities. Eventually, after transmission of the way and reception of the work, he resided at Guanyin cloister in Zhaozhou for another thirty years. The character of his abbacy was not like those of the usual places.³

或ときいはく、煙火徒勞望四隣、饅頭●[食+追]子前年別、今日思量空嚙津、持念少嗟歎頻、一百家中無善人、來者祇道覓茶喫、不得茶唾去又嗔。

On one occasion, he said,

Smoking fires: I futilely gaze on the neighborhood;
Parted from buns and dumplings last year.
Thinking of them today, I swallow my spittle in vain;
Rarely maintaining my thoughts; repeatedly sighing.
There's no good person in a hundred households.
The ones that come say they're just looking for tea;
If they don't get their tea, they go away angry.⁴

あはれむべし、煙火まれなり、一味すくなし。雑味は前年よりあはず。一百家人きたれば茶をもとむ、茶をもとめざるはきたらず。將來茶人は、一百家人にあらざらん。これ見賢の雲水ありとも、思齊の龍象なからん。

What a pity. His smoking fires are few; he rarely has a single taste; he has not met a varied taste since last year. When the people of the hundred households come, they are seeking tea; those not seeking tea do not come. There is likely no one in the hundred households who brings him tea. There may be “clouds and water” that “meet the wise,” but there are likely no “dragons or elephants” that “think to equal him.”⁵

あるときまたいはく、思量天下出家人、似我住持能有幾、土榻牀破蘆●[竹+厂+發]、老榆木枕全無被、尊像不燒安息香、灰裏唯聞牛糞氣。

On one occasion, he also said,

“Thinking of those who've left home in this realm,
How many could there be with an abbacy like mine?
An earthen bed with a tattered reed mat,
An old elmwood headrest with no cover at all.

At the icon, I don't burn the incense of Arsaces,
In the ashes, I just smell the odor of cow dung.⁶

これらの道得をもて、院門の潔白しりぬべし、いまこの蹤跡を學習すべし。僧衆おほからず、不滿二十衆といふは、よくすることのかたきによりてなり。僧堂おほきならず、前架後架なし。夜間は燈光あらず、冬天には炭火なし。あはれむべき老後の生涯といひぬべし。古佛の操行、それかくのごとし。

From these sayings, we can understand the purity of his cloister. We should study these traces. That his monastic assembly was not many, said to have been less than twenty, is because “being able to do it is hard.” The saṅgha hall was not large and lacked both front shelving and back shelving. There was no lamp light at night and no charcoal fire in winter weather. One could say it was a pitiful life for an aged one. Such was the conduct of the old buddha.⁷

あるとき連牀のあしのおれたりけるに、燼木をなはにてゆひつけて、年月をふる[に]。知事、つくりかへんと報ずるに、師、ゆるさざりけり。希代の勝躑なり。

Once, when the leg of the joined platform was broken, he spliced it by binding twine to a piece of burned wood [and continued to use it] for months and years. When the stewards reported it to be replaced, the master would not permit it. [This incident] is an excellent vestige, rare throughout the generations.⁸

よのつねには、解齋粥米全無粒、空對閑窓與隙塵なり。あるひは、このみ、をひろひて、僧衆もわが身も、茶飯の日用に活計す。いまの晩進、この操行を讃頌する、師の操行におよばざれども、慕古を心術とするなり。

As a rule,

In the breakfast gruel, there isn't any grain of rice;
I vacantly face the quiet window and the dust in the cracks.

Or he would pick up nuts, and both he and the monks would live on them as their daily fare. Late comers now eulogize this conduct, and, though they do not reach the master's conduct, they assume the attitude of “longing for the ancients.”⁹

あるとき衆にしめしていはく、われ南方にありしこと三十年、ひとすぢに坐禪す。なんだち諸人、この一段の大事をえんとおもはば、究理坐禪してみるべし。三年、五年、二十年、三十年せんに、道をえずといはば、老僧が頸[頭]をとりて、杓につくりて小便をくむべし。

On one occasion, he addressed the assembly, saying,

In the thirty years I was in the south, I exclusively practiced seated meditation.
If you all think to get this prime “great matter,” you should try investigating the

principle and practicing seated meditation. If, in three years, or five years, or twenty years, or thirty years, you haven't attained the way, you can take [this] old monk's head, make it into a ladle, and scoop piss [with it].¹⁰

かくのごとくちかひける。まことに坐禪辨道は、佛道の直路なり、究理坐看すべし。のちに人いはく、趙州古佛なり。

He made such a vow. Truly, pursuing the way in seated meditation is the direct path of the way of the buddha. We should investigate the principle, sit and see. Later, people said, "Zhaozhou is an old buddha."¹¹

* * * * *

大師、因有僧問、如何是祖師西來意。師云、庭前柏樹子。僧曰、和尚莫以境示人。師云、吾不以境示人。僧云、如何是祖師西來意。師云、庭前柏樹子。

The great master was once asked by a monk, "What is the intention of the ancestral master's coming from the west?"

The master said, "The cypress tree at the front of the garden."

The monk said, "Reverend Preceptor, don't show a person with an object."

The master said, "I don't show a person with an object."

The monk said, "What is the intention of the ancestral master's coming from the west?"

The master said, "The cypress tree at the front of the garden."¹²

この一則公案は、趙州より起首せりといへども、必竟じて諸佛の渾身に作家しきたれるところなり、たれかこれ主人公なり。いましるべき道理は、庭前柏樹子、これ境にあらざる宗旨なり、祖師西來意、これ境にあらざる宗旨なり、柏樹子、これ自己にあらざる宗旨なり、和尚莫以境示人なるがゆゑに、吾不以境示人なるがゆゑに。いづれの和尚か和尚にさへられん、さへられずば、吾なるべし。いづれの吾か吾にさへられん、たとひさへらるとも、人なるべし。いづれの境か西來意に罣礙せられざらん、境はかならず西來意なるべきがゆゑに。しかあれども、西來意の、境をもちて相待せるにあらず、祖師西來意、かならずしも正法眼藏涅槃妙心にあらざるなり。不是心なり、不是佛なり、不是物なり。

This one public case, though it is said to have originated from Zhaozhou, is in the end something authored by the whole body of the buddhas. Who is "the one in charge"? The principle we should understand here is the point that "the cypress at the front of the garden" is not "an object," the point that "the intention of the ancestral master's coming from the west" is not "an object," the point that "the cypress tree" is not the self; for [it is said,], "Reverend Preceptor don't show a person with an object"; for [it is said,] "I don't show a person with an object." Which "Reverend Preceptor" is impeded by "Reverend Preceptor"? If he is not

impeded, he must be “I.” Which “I” is impeded by “I”? Even if it is impeded, it must be “a person.” Which “object” is not obstructed by the “intention in coming from the west”? For the “object” must inevitably be the “intention in coming from the west.” Nevertheless, the “intention in coming from the west” is not dependent on the “object.” “The intention of the ancestral master’s coming from the west” is not necessarily “the treasury of the eye of the true dharma, the wondrous mind of nirvana.” It is “not the mind”; it is “not the buddha”; it is not “not a thing.”¹³

いま如何是祖師西來意と道取せるは、問取のみにあらず、兩人同得見のみにあらざるなり。正當恁麼問時は、一人也未可相見なり、自己也能得幾なり。さらに道取するに、渠無不是なり。このゆゑに錯錯なり、錯錯なるがゆゑに將錯就錯なり。承虚接響にあらざらんや。

[The monk’s] saying here, “what is the intention of the ancestral master’s coming from the west?” is not merely a question; it is not merely that “both people can see the same.” Precisely at the time he asks, he cannot see anyone; how much of himself can he get? Going further, [we can say,] he is without fault. Therefore, it is “mistake, mistake.” Because it is mistake, mistake, it is “taking a mistake as a mistake.” Is this not “to accept the hollow and entertain the echo”?¹⁴

豁達靈根無向背なるがゆゑに、庭前柏樹子なり。境にあらざれば柏樹子にあるべからず。たとひ境なりとも、吾不以境示人なり、和尚莫以境示人なり。古祠にあらず。すでに古祠にあらざれば、埋没しもてゆくなり。すでに埋没しもてゆくことあれば、還吾功夫來なり。還吾功夫來なるがゆゑに、吾不以境示人なり。さらになにをもてか示人する、吾亦如是なるべし。

Because “the all-pervading spiritual root turns neither toward nor away,” it is “the cypress tree at the front of the garden”: if it is not an “object,” it cannot be a cypress tree; even if it is an object, it is [said,] “I don’t show a person with an object,” and “Reverend Preceptor, don’t show a person with an object.” It is not an old ancestral shrine. Since it is not an old ancestral shrine, he goes on burying. Since he goes on burying, it is “return my concentrated effort.” Since it is “return my concentrated effort,” it is [said,] “I don’t show a person with an object.” Then what else does he use to “show a person”? It must be “I’m also like this.”¹⁵

* * * * *

大師有僧問、柏樹還有佛性也無。大師云、有。僧曰、柏樹幾時成佛。大師云、待虚空落地。僧曰、虚空幾時落地。大師云、待柏樹子成佛。

The great master was asked by a monk, “Does the cypress have the buddha nature or not?”

The great master said, “It does.”

The monk said, “When does the cypress become a buddha?”

The great master said, “Once space falls on the ground.”

The monk said, “When does space fall on the ground?”

The great master said, “Once the cypress tree becomes a buddha.”¹⁶

いま大師の道取を聴取し、這僧の問取をすてざるべし。大師道の虚空落地時、および柏樹成佛時は、互相の相待なる道得にあらざるなり。柏樹を問取し、佛性を問取す、成佛を問取し、時節を問取す、虚空を問取し、落地を問取するなり。

We should not hear the saying of the great master here and discard the question of this monk. The great master’s words, “once space falls to the ground,” or “once the cypress becomes a buddha,” are not mutually dependent sayings. They are questioning “the cypress,” questioning “the buddha nature”; they are questioning “becoming a buddha,” questioning the time [“once”]; they are questioning “space,” questioning “falling on the ground.”

いま大師の向僧道するに、有と道取するは、柏樹佛性有なり。この道を通達して、佛祖の命脈を通暢すべきなり。いはゆる柏樹に佛性ありといふこと、尋常に道不得なり、未曾道なり。すでに有佛性なり、その爲體あきらむべし。有佛性なり、柏樹、いまその地[次]位の高低いかん。壽命・身量の長短たづぬべし、種姓・類族きくべし。さらに百千の柏樹、みな同種姓なるか、別種胤なるか。成佛する柏樹あり、修行する柏樹あり、發心する柏樹あるべきか。柏樹は成佛あれども、修行發心等を具足せざるか。柏樹と虚空と、有甚麼因縁なるぞ。柏樹の成佛、さだめて待爾落地時なるは、柏樹の樹功、かならず虚空なるか。柏樹の地位は、虚空それ初地か、果位か、審細に功夫參究すべし。我還問汝趙州老、爾亦一根枯柏樹なれば、恁麼の活計を消息せるか。

In the great master’s speaking to the monk here, when he says, “it does,” he means the “existence of the buddha nature of the cypress.” Mastering these words, we should penetrate the vital artery of the buddhas and ancestors. That the cypress tree has the buddha nature usually cannot be said, has never been said. It has the buddha nature; so we should clarify its state. It has the buddha nature; how about the height of its ground and stage? We should inquire into the length of its life and physical dimensions; we should ask about its family and clan. Further, in a hundred thousand cypress trees, are they all of the same family, or are they of distinct familial lines? Should there be cypress trees that become buddhas? Cypress trees that practice? Cypress trees that “produce the thought”? Does the cypress tree, although it becomes a buddha, not fulfill practice and production of the thought? What is the causal relationship between the cypress tree and space? Does the fact that the cypress tree’s becoming a buddha is definitely “once you fall on the ground” mean that the cypress tree’s virtue as a tree is necessarily space? Regarding the ground and stage of the cypress tree: is space the first ground? Is it

the effect stage? We should make concentrated effort to study this in detail. I ask you, old man Zhaozhou, “Did you convey such business because you are yourself one dead cypress tree?”¹⁷

おほよそ柏樹有佛性は、外道・二乗等の境界にあらず、經師・論師等の見聞にあらざるなり。いはんや枯木死灰の言華に開演せられんや。ただ趙州の種類のみ參學參究するなり。いま趙州道の柏樹有佛性は、柏樹被柏樹礙也無なり、佛性被佛性礙也無なり。この道取、いまだ一佛二佛の究盡するところにあらず。佛面あるもの、かならずしもこの道得を究盡することうべからず。たとひ諸佛のなかにも、道得する諸佛あるべし、道不得なる諸佛あるべし。

In general, that the cypress tree has the buddha nature is not in the realm of the alien ways or the two vehicles, is not seen or heard by the sutra masters or treatise masters. How much less is it proclaimed in the “word flowers” of “dead wood and cold ashes.” Only a type like Zhaozhou studies and investigates it. Zhaozhou’s saying here that the cypress has the buddha nature is [asking], is the cypress obstructed by the cypress, is the buddha nature obstructed by the buddha nature? This saying is something not yet fully exhausted by one buddha or two buddhas. Even those with the face of a buddha are not necessarily able fully to exhaust this saying. Even among the buddhas, there will be buddhas who can say it and buddhas who cannot say it.¹⁸

いはゆる待虚空落地は、あるべからざることをいふにあらず、柏樹子の成佛する毎度に、虚空落地するなり。その落地響かくれざるごと、百千の雷よりもすぎたり。柏樹成佛の時は、しばらく十二時中なれども、さらに十三[二]時中なり。その落地の虚空は、凡聖所見の虚空のみにはあらず、このほかに一片の虚空あり、餘人所不見なり、趙州一箇見なり。虚空のおつるところの地、また凡聖所領の地にあらず、さらに一片の地あり、陰陽所不到なり、趙州一箇到なり。虚空落地の時節、たとひ日月山河なりとも、待なるべし。たれか道取する、佛性かならず成佛すべし、と。佛性は成佛以後の莊嚴なり、さらに成佛と同生同參する佛性もあるべし。

[The phrase] “once space falls on the ground” is not saying something that could not be the case: every time the cypress tree becomes a buddha, space falls on the ground. The sound of its falling on the ground is not hidden: it exceeds a hundred thousand claps of thunder. The time when the cypress becomes a buddha, while for the time being is within the twelve periods, is further within thirteen periods. The space that falls on the ground is not just the space seen by commoners and sages: there is an additional piece of space, “something not seen by others”; Zhaozhou alone sees it. The ground where space falls is also not the ground occupied by commoners and sages: there is a further piece of ground, “something not reached by *yin* and *yang*”; Zhaozhou alone reaches it. At the time space falls on the ground, though they be the sun and moon, mountains and rivers,

they must be “once.” Who says that the buddha nature necessarily becomes a buddha? The buddha nature is an adornment after one becomes a buddha; further, there must be a buddha nature that is born together and studies together with becoming a buddha.¹⁹

しかあればすなはち、柏樹と佛性と、異音同調にあらず。爲道すらくは、何必なるに、作麼生と參究すべし。

Therefore, the cypress and the buddha nature are not “different notes with the same tune.” What we say is, since it is “why so?” we should investigate it [asking,] “what about it?”²⁰

正法眼藏柏樹子第四十

Treasury of the Eye of the True Dharma, The Cypress Tree, Number 40

爾時仁治三年壬寅五月菖節二十一日記、在雍州宇治郡觀音導利院示衆

Recorded the twenty-first day, fifth month, sweetflag season, third year of Ninji
(*mizunoe-tora*);
presented to the assembly at the cloister of Kannon Dōri, district of Uji, Yōshū.²¹

寛元元年癸卯七月三日丁未書寫于越州吉田郡志比莊吉峰寺院主房。懷奘

Copied the third day (*hinoto-mi*), seventh month, first year of Kangen (*mizunoto-*
u);
at the residence of the head of cloister, Kippōji, Shibi manor, district of Yoshida,
Etchū.
Ejō.²²