

正法眼藏第五十七  
Treasury of the Eye of the True Dharma  
Book 57

徧參  
Extensive Study

APPENDIX

Book 37 of the sixty-fascicle *Shōbōgenzō*, Kawamura Kōdō 河村孝道, *Dōgen zenji zenshū* 道元禪師全集 2:592-597.

佛祖の大道は、究竟參徹なり、足下無糸去なり、足下雲生なり、華開世界現なり、甜苺徹蒂甜なり、苦苺連根苦なり、甜甜徹蒂甜の參學もあるべし。

The great way of the buddhas and ancestors is study and penetration of the ultimate limit; it is to “go without a string at your feet”; it is “clouds arose underfoot”; it is “a flower opens and the world arises”; it is “the sweet melon is sweet through to its stem;” it is “the bitter melon is bitter to its root.” There must also be the extensive study of “the sweet sweetness is sweet through to the stem.”

玄沙山宗一大師、因雪峰召師云、備頭陀何不徧參去。師云、達磨不來東土、二祖不往西天。雪峰深然之。

The great master Zongyi of Mt. Xuansha was once addressed by Xuefeng, who said, “Bei Toutuo, why don’t you go off on extensive study?”

The master said, “Dharma didn’t come to the Eastern Land; the Second Ancestor didn’t go to the Western Heavens.”

Xuefeng deeply approved this.

いはゆる徧參底の道理は、翻巾斗參なり、聖諦の亦不為なり、何階級之有なり。

The principle of extensive studying is the study of a flip; it is “don’t do even the noble truths”; it is “what stages are there?”

南嶽大慧禪師、はじめて曹谿に參ずるに、曹谿いはく、是甚麼物恁麼來。この泥彈子の一著子なるを徧參すること、始終八年なり。

When the Chan master Dahui of Nanyue first visited [Huineng,] the Old Buddha of Caoqi, the Old Buddha said, “What is it that comes like this?” He extensively studied this “ball of mud” for eight years from start to finish.

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末上に徧參するとき、古佛に白してまうさく、懷讓會得、當初來時、和尚接懷讓是甚麼物恁麼來。ちなみに曹谿道、徧作麼生會。ときに大慧まうさく、説似一物即不中。これ、徧參現成なり、八年現成なり。

In the end, when he had extensively studied it, he addressed the Old Buddha, saying, “Huairang has understood what the reverend preceptor put to Huairang when I first came: ‘What is it that comes like this?’”

Thereupon, Caoqi said, “How do you understand it?”

At this point, Dahui said, “To say it’s like anything wouldn’t hit it.”

This is the realization of extensive study, the realization of eight years.

曹谿とふ、還假修證否。大慧まうさく、修證不無、染汚即不得。すなはち曹谿いはく、吾亦如是、汝亦如是、乃至西天諸佛諸祖亦如是。これよりさらに八載徧參す。頭正尾正かぞふるに、十五白の徧參なり。

Caoqi asked, “Then is it contingent on practice and verification?”

Dahui said, “It’s not without practice and verification, but it’s not defiled by them.”

Thereupon, Caoqi said, “I’m also like this, you’re also like this, and the ancestors and ancestors of the Western Heavens are also like this.”

Thereafter, he spent eight years more in extensive study. True from head to tail, all told it was fifteen autumns of extensive study.

恁麼來は、徧參なり。説似一物即不中に、諸佛諸祖を開殿見參する如是を亦す。甚麼物の入畫看に、六十五百千萬億の轉身徧參見を現前せしむ。等閑に入一叢林、出叢林を徧參とするにあらず。

“Coming like this” is extensive study. [In saying,] “to say it’s like anything wouldn’t hit it,” [he makes himself] “also” the “like this” that opens the hall and sees the buddhas and ancestors. When “what comes like this” “enters the picture” and looks, he reveals the view of extensive study of transforming the body “sixty-five hundred thousands of ten thousands of hundred millions” times. He does not take casually “entering a grove” and “leaving a grove” as extensive study.

いま雪峰道の徧參の宗旨、かならずしも出嶺をすすむるにあらず、玄沙道の達磨不來東土、二祖不往西天の徧參を、助発するなり。たとへば、なんぞ徧參にあらざらん、といはんがごとし。

The meaning of the extensive study spoken of here by Xuefeng by no means recommends his leaving the peak: it helps him in the extensive study of “Dharma didn’t come to the Eastern Land; the Second Ancestor didn’t go to the Western Heavens” spoken of by Xuansha. It is, for example, like saying, “how could this not be extensive study?”

いま玄沙道の達磨不來東土は、來而不來の亂道にあらず、徧參の道理を通達するなり。たとひ、東土の全土、たちまちに極涌して達磨に參侍轉身する徧參ありとも、屋裏の兒孫としては、かへりてこれ徧參を參ずべし。この道は、徧參して雪峰と同參、見取せしむるなり。

The “Dharma didn’t come to the Eastern Land” spoken of by Xuansha here is not some confused words about coming or not coming: it penetrates the principle of extensive study. Even if there were the extensive study in which the entire land of the Eastern Land suddenly gushed up, attending on Dharma and transforming the body, as

the offspring of the interior of the room, [we] should still study this [as] extensive study. These words let [us] see [him] extensively studying and studying together with Xuefeng.

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二祖不往西天、この不往は、當蓋當なり、足下雲生なり。二祖、もし西天にゆかば、佛法、いま東土にいたるべからず。達磨、もし東土にきたらば、佛法、いま東土に正傳すべからず。不來親曾不來なり、不往無外不往なり。これを動著せば、なにをか徧參とせん。

“The Second Ancestor didn’t go to the Western Heavens”: this “not going” is “this one covers this one,” is “clouds arise underfoot.” If the Second Ancestor went to the Western Heavens, the buddha dharma would not now have reached the Eastern Land. If Dharma had come to the Eastern Land, the buddha dharma would not now have been correctly transmitted to the Eastern Land. “Not coming” is the not coming that is “personally once”; “not going” is the not going that is “without outside.” If you move these, what to do you take as extensive study?

しかあれば、雪峰の行履を觀著し、玄沙の先蹤を參究して、徧參して閑遊なかれ。たとへば、徧參は、石頭大底大、石頭小底小なり。石頭をして大參・小參ならしむるべし。大底は大底を徧參究するを、徧參といふ、小底は小底を徧參究するを、徧參といふ。百千萬箇を百千萬頭に參見するは、いまだ徧參にあらず。半語脈裏に百千萬轉身なるを、徧參と究盡するなり。徧參は、たとへば、打地唯打地を徧參とすべし。打地一番、打空一番、打四方八面來を徧參とせず、俱胝唯豎一指を、徧參なりとす、更豎拳頭せば、徧參にあざらん。爲人もかくのごとくなるべし、爲自もかくのごとくなるべし。

This being the case, looking at the conduct of Xuefeng and investigating the traces of Xuansha, extensively study them and do not wander idly 閑遊. Extensive study is “the bigness of a stone is big, the smallness of a stone is small.” We should make the stone big study, a small study. As for “bigness,” extensively studying and investigating bigness is called “extensive study”; as for “smallness,” extensively studying and investigating smallness is called “extensive study.” To see the hundreds of thousands of ten thousands in the hundreds of thousands of ten thousands is not yet extensive study. The turning of the body hundreds of thousands of ten thousand times within the flow of half a word is the exhaustion of extensive study. For example, we should take “Dadi just struck the ground” as extensive study; we do not take striking the ground once, striking the sky once, striking the four quarters and eight sides as extensive study. We take “Juzhi just holding up one finger” as extensive study; if he then held up his fist, this would probably not be extensive study. “For the sake of the other” should be like this; for the sake of oneself should be like this.

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玄沙示衆云、與我釋迦老子同參。時有僧出問、未審、參見甚麼人。師云、釣魚船上謝三郎。

Xuansha addressed the assembly, saying, “Old Master Śākya[muni] and I studied together.”

At that time, a monk came forward and asked, “I don’t understand. With whom did you study?”

The master said, “The Xie’s third boy on a fishing boat.”

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しかあれば、釋迦老子參底の頭正尾正、みずから玄沙老漢と同參なるべし。玄沙參底の頭正尾正、したしく釋迦老子と同參す。釋迦老子と玄沙老漢と同參なり。釋迦老子と玄沙老漢と、參足・參不足なき、これ偏參の道理なり。釋迦老子は、玄沙老漢と同參するゆゑに、古佛なり、玄沙老漢は、釋迦老子と同參なるゆゑに、兒孫なり。この道理、よくよく偏參すべし。釣魚船上謝三郡、このむね、審細に參學すべし、といふは、釋迦老子と玄沙老漢と同時同參の時節を、偏參功夫すべし。釣魚船上謝三郎を參見する玄沙を、同參すや、いなや。玄沙山上禿頭漢を同參する謝三郎を、同參すや、いなや。同參・不同參、みづから功夫せしめ、佗づから功夫ならしむべし。玄沙と釋迦老子と同參を偏參しおはりて、謝三郎と與我と、參見甚麼人の道理を偏參すべし。もし偏參の道理現在前せざるときは、參自不得なり、參佗不得なり、參人不得なり、參我不得なり、自釣自上不得なり、未釣先上不得なり。すでに偏參究盡なるには、脱落偏參なり、海枯不見底なり、人死不留心なり。いはゆる海枯といふは、全海全枯なり。しかあれども、枯竭しぬるには、不見底なり。不留・早留、ともに人心なり。しかあるに、人死のとき、心不留なり、心不留は、人死なり。かくのごとくの方の表裏を參究すべきなり。

This being the case, the study of Old Master Śākya that is right from head to tail must itself be studying together with Old Master Śākya. The study of Xuansha that is right from head to tail is itself studying together with Old Master Śākya. Old Master Śākya and Old Man Xuansha study together. The study of Old Master Śākya and Old Man Xuansha is neither sufficient nor insufficient: this is the principle of extensive study. Because Old Master Śākya studies together with Old Man Xuansha, he is an old buddha; because Old Man Xuansha studies together with Old Master Śākya, he is the progeny. This principle, we should extensively study very well. We should study in detail the meaning of “the Xie’s third boy on a fishing boat”: i.e., we should make concentrated effort at extensive study of the moment when Old Master Śākya and Old Man Xuansha study together at the same time. Do they study together Xuansha meeting the Xie’s third boy on a fishing boat? Do they study together the Xie’s third boy studying together with the baldhead on Mt. Xuansha? We should have ourselves concentrate, have others concentrate, on studying together and not studying together. Having extensively studied Xuansha and Old Master Śākya studying together, we should extensively study the principle of “with whom” the Xie’s third boy and “I” studied. When the principle of extensive study is not immediately present to us, our study of ourselves is not possible, our study of the other is not possible, our study of the person is not possible, study of the self is not possible; fishing for oneself and raising oneself is not possible, raising [oneself] before fishing is not possible. When extensive study has been fully exhausted, it is extensive study sloughed off; it is “when the ocean dries up, you cannot see the bottom”; it is “when a person dies, he does not leave his mind behind.” “When the ocean dries up” means the entire ocean is entirely dried up. Nevertheless, when the ocean is entirely dried up, “you cannot see the bottom.” “Not leaving” and quickly leaving are both the person’s mind. Hence, when the person dies, the mind is not left behind. Since

the mind is not left behind, the person dies. We should investigate the front and back of such a single side.

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先師天童古佛、あるとき諸方の長老の道舊なる、いたりあつまりて上堂を請するに、上堂云、大道無門、諸方頂[寧+頁]上跳出、虚空絶路、清凉鼻孔裏入來。恁麼相見、瞿曇賊種、臨濟禍胎。咦。大家顛倒舞春風、驚落杏華飛亂紅。

My former master, the old buddha of Tiantong, on one occasion when old acquaintances among the elders from all quarters assembled and requested a lecture, ascended the hall and said,

The great way has no gate,  
It springs forth from the crown in all quarters;  
Empty space ends the road,  
It comes into the nostril of Qingliang.  
Meeting like this,  
Seeds of Gautama's traitors,  
Embryos of Linji's misfortune.  
Ii!  
The great house topples over, dancing in the spring wind;  
Startled, the falling apricot blossoms fly in crimson chaos.<sup>12</sup>

而今の上堂は、先師古佛、ちなみに建康府の清凉寺に住持のとき、諸方の長老きたれり。これらの道舊とは、あるひは賓主とありき、あるひは隣單なりき。かくのごとくの舊友なり、おほからざらめやは。あつまりて上堂を請するときなり。渾無箇話の長老は、いたらず、請せられず、大尊貴なるを、かしづき、請するなるべし。おほよそ先師の徧參は、諸方のきはむるべきにあらず。二三百年来は、先師のごとく徧參なる古佛あらざるなり、眞箇の徧參なり。

This lecture is from the time when my former master, the old buddha, was once the abbot of Qingliang monastery, in the district of Jiankang, to which the elders from all quarters had come. That these were “old acquaintances” means they had once been guest and host or been neighboring seats. They were thus his old friends; how could they not have been many? It was a time when they had assembled and requested a lecture. Elders “completely lacking a saying” did not come, did not request [the lecture]. Though themselves great worthies, they attended him and requested [a lecture]. In general, the extensive study of my former master was not something fulfilled by those from all quarters. In the last two or three hundred years in the land of the great Song, there have been no old buddhas with extensive study like my former master; his was true extensive study.

大道無門は、條條響なり、汝問趙州響なり。しかあるを、大道まさに渾身の跳出するに、餘外をもちみず、頂[寧+頁]上よりに跳出するなり、鼻孔裏より入來、參學するなり。いまだ頂[寧+頁]上より跳脱せざるをば、參學人といはず、徧參漢にあらず。いままでも見一知識の風流、聞一頭話の工夫、みなこれよりするなり。いまの去那邊去、來遮裏來、その間隙あらざるがごとくなる、大道の渾體なり。毘盧頂上行は、無諍三昧なり、

既得恁麼は、毘盧行なり。跳出の徧參を參徹する、これ葫蘆の葫蘆を跳出する、葫蘆頂上を選佛場とせることひさし。命如糸なり、葫蘆徧參葫蘆なり。

“The great way without a gate” is “one line after another,” is “you ask Zhaozhou.” Still, when the whole body truly springs forth, without using anything else, the great way springs from “the crown,” it enters into “the nostril” and studies. If one has not yet sprung forth from the crown, one is not a person of study, is not a man of extensive study. Even up till now, the tradition of seeing a friend, the concentrated effort of hearing a saying, have all derived from this. The present going that goes there and coming that comes here, as though there were no interval between them, is the whole body of the great way. “Walking on Vairocana’s head” is “the samādhi without conflict.” Having got such is the “walk of Vairocana.” To penetrate the extensive study that “springs forth” is the bottle gourd springing forth from the bottle gourd; for long, the crown of the bottle gourd has been made the seat where the buddha is selected. His life is like a thread. The bottle gourd extensively studies the bottle gourd.

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正法眼藏徧參三十七

Treasury of the Eye of the True Dharma  
Extensive Study  
Thirty-seven

爾時寬元元年癸卯十一月二十七日、在越宇禪師峰下茅菴示衆

Presented to the assembly on the twenty-seventh day, the eleventh month, first year of  
Kangen, *mizunoto-u*;  
at a thatched hut below Yamashibu, in the region of Etsu.