

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

徧參
Extensive Study

佛祖の大道は、究竟參徹なり、足下無絲去なり、足下雲生なり。しかもかくのごとくなりといへども、華開世界起なり、吾常於此切なり。このゆゑに、甜瓜徹蒂甜なり、苦瓠連根苦なり、甜甜徹蒂甜なり。かくのごとく參學しきたれり。

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.” Nevertheless, though this is so, it is “a flower opens and the world arises”; it is “I always care for this.” Therefore, “the sweet melon is sweet through to its stem”; “the bitter gourd is bitter to its root”; the sweet sweetness is sweet through to the stem.” This is how it has been studied.¹

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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.²

いはゆる徧參底の道理は、翻巾斗參なり、聖諦亦不爲なり、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?”³

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南嶽大慧禪師、はじめて曹谿古佛に參ずるに、古佛いはく、是甚麼物恁麼來。この泥彈子を徧參すること、始終八年なり。末上に徧參する一著子を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。ちなみに曹谿古佛道、爾作麼生會。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。曹谿古佛とふ、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。

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. In the end, he announced to the Old Buddha “the one move” of his extensive study, saying, “I’ve

understood what the reverend preceptor put to me when I first came: ‘What is it that comes like this?’”

Thereupon the Old Buddha of 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.

The Old Buddha of Caoqi said, “Then is it contingent on practice and verification?”

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

Caoqi said, “You’re also like this, I’m also like this, and all the 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.⁴

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恁麼來は徧參なり。説似一物即不中、諸佛諸祖を開殿參見する、すなはち亦如是徧參なり。入畫看よりこのかた、六十五百千萬億の轉身徧參す、等閑の入一叢林、出一叢林を徧參とすにあらす、全眼睛の參見を徧參とす、打得徹を徧參とす。面皮厚多少を見徹する、すなはち徧參なり。

“Coming like this” is extensive study. “To say it’s like anything wouldn’t hit it”: to open the hall and see the buddhas and ancestors is the extensive study of “also like this.” Ever since he “entered the picture” and looked, he has extensively studied 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; he takes seeing the entire eye as extensive study, being able to penetrate it as extensive study. Seeing through the thickness of the skin of the face — this is extensive study.⁵

雪峰道の徧參の宗旨、もとより出嶺をすすむるにあらず、北往南來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、の徧參を助發するなり。玄沙道の達磨不來東土は、來而不來の亂道にあらず、大地無寸土の道理なり。いはゆる達磨は、命脈一尖なり。たとひ東土の全土、たちまちに極涌して、參侍すとも、轉身にあらず、さらに語脈の翻身にあらず。不來東土なるゆゑに、東土に見面するなり。東土たとひ佛面祖面相見すとも、來東土にあらず、拈得佛祖失却鼻孔なり。

The meaning of the extensive study spoken of by Xuefeng naturally does not recommend his leaving the peak, does not recommend his going north and coming south: 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. The “Dharma didn’t come to the Eastern Land” spoken of by Xuansha is not some confused words about coming or not coming: it is the principle that “the great earth lacks an inch of land.” “Dharma” here is the “point of the vital artery.” Even if the entire land of the Eastern Land were suddenly completely to gush up and attend upon him, this would not be transforming the body, nor would it be “flipping the body in the flow of words.” Since he “didn’t come to the Eastern Land,” he meets the Eastern Land face to face. Though the Eastern Land encounters buddha faces and ancestor faces, this is not “coming to the Eastern Land”: it is “taking hold of the buddhas and ancestors but missing their nose.”⁶

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おほよそ、土は、東西にあらず、東西は土にかかはれず。二祖不往西天は、西天を徧參するには、不往西天なり。二祖もし西天にゆかば、一臂落了也。しばらく二祖なにとしてか西天にゆかざる。いはゆる碧眼の眼睛裏に跳入するゆゑに、不往西天なり。もし碧眼裏に跳入せずば、必定して西天にゆくべし。袂出達磨眼睛を徧參とす。西天にゆき東土にきたる、徧參にあらず。天台・南嶽にいたり、五台・上天にゆくをもて、徧參とするにあらず。四海五湖、もし透脱せざらんは、徧參にあらず。四海五湖に往來するは、四海五湖をして徧參せしめず、路頭を滑らしむ、脚下を滑らしむ、ゆゑに徧參を打失せしむ。

In general, the “land” is not east or west; east and west have nothing to do with the “land.” “The Second Ancestor didn’t go to the Western Heavens” [means that,] in extensively studying the Western Heavens, “he didn’t go to the Western Heavens.” If the Second Ancestor went to the Western Heavens, one arm would fall off. Now, why did the Second Ancestor not go to the Western Heavens? Because he jumped into the eye of Blue Eyes, he “didn’t go to the Western Heavens.” If he had not jumped into the eye of Blue Eyes, he would definitely have gone to the Western Heavens. He made plucking out Dharma’s eye his extensive study. Going to the Western Heavens or coming to the Eastern Land is not extensive study. Going to Tiantai or Nanyue is not extensive study; we do not take going to Wutai or the heavens as extensive study. If we have not passed through and beyond the four seas and five lakes, it is not extensive study. Coming and going to the four seas and five lakes does not make the four seas and five lakes study extensively: it makes the road slippery; it makes the footing slippery; hence, it makes [one] miss extensive study.⁷

おほよそ、盡十方界、是箇眞實人體、の參徹を徧參とするゆゑに、達磨不來東土、二祖不往西天、の參究あるなり。徧參は、石頭大底大、石頭小底小なり。石頭を動著せしめず、大參・小參ならしむるなり。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す。たとへば、打地唯打地は徧參なり。一番打地、一番打空、一番打四方八面來は徧參にあらず。俱胝參天龍得一指頭は、徧參なり、俱胝唯豎一指は、徧參なり。

In general, because he makes mastery of “all the worlds in the ten directions are the true human body” his extensive study, he has the investigation of “Dharma didn’t come to the Eastern Land; the Second Ancestor didn’t go to the Western Heavens.” Extensive study is “the bigness of a stone is big, the smallness of a stone is small”; it is, without moving the stones, to make them a big study, a small 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 extensive study. For example, “Dadi just struck the ground” is extensive study. Once striking the ground, once striking the sky, once striking the four quarters and eight sides is not extensive study. Juzhi studying with Tianlong and getting one finger is extensive study; Juzhi just holding up one finger is extensive study.⁸

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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.”⁹

釋迦老子參底の頭正尾正、おのづから釋迦老子と同參なり。玄沙老漢參底の頭正尾正、おのづから玄沙老漢と同參なるゆゑに、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・參不足を究竟するを、偏參の道理とす。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、審細に偏參すべし。

The study of Old Master Śākya that is right from head to tail is itself studying together with Old Master Śākya. The study of Old Man Xuansha that is right from head to tail is itself studying together with Old Man Xuansha; hence, Old Master Śākya and Old Man Xuansha study together. Old Master Śākya and Old Man Xuansha exhaustively investigating whether their study is sufficient or insufficient 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 in detail.

釣魚船上謝三郡、この宗旨、あきらめ參學すべし。いはゆる釋迦老子と玄沙老漢と、同時同參の時節を偏參功夫するなり。釣魚船上謝三郎を參見する玄沙老漢ありて同參す、玄沙山上禿頭漢を參見する謝三郎ありて同參す。同參・不同參みづから功夫せしめ、侘づから功夫ならしむべし。玄沙老漢と釋迦老子と同參す、偏參す。謝三郎と與我と參見甚麼人の道理を、偏參すべし、同參すべし。いまだ偏參の道理現在前せざれば、參自不得なり、參自不足なり、參侘不得なり、參侘不足なり、參人不得なり、參我不得なり、參拳頭不得なり、參眼睛不得なり、自釣自上不得なり、未釣先上不得なり。

We should clarify and study the meaning of “the Xie’s third boy on a fishing boat.” This is the concentrated effort at extensive study of the moment when Old Master Śākya and Old Man Xuansha study together at the same time. They study together as Old Man Xuansha is there studying with “the Xie’s third boy on a fishing boat”; they study together as the Xie’s third boy is there studying with the baldhead on Mt. Xuansha. We should have ourselves concentrate, have others concentrate, on studying together and not studying together. Old Man Xuansha and Old Master Śākya study together, study extensively. We should study extensively, study together, the principle of “with whom” the Xie’s third boy and “I” studied. So long as the principle of extensive study is not immediately present to us, our study of ourselves is not possible, our study of ourselves is insufficient; our study of the other is not possible, our study of the other is insufficient; study of the person is not possible, study of the self is not possible; study of the fist is not possible, study of the eye is not possible; fishing for oneself and raising oneself is not possible, raising [oneself] before fishing is not possible.¹⁰

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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。海枯といふは、全海全枯なり。しかあれども、海もし枯竭しぬれば、不見底なり。不留全留、ともに人心なり。人死のとき、心不留なり。死を拈來せるがゆゑに、心不留なり。このゆゑに、全人は心なり、全心は人なりとしりぬべし。かくのごとくの一の方の表裏を參究するなり。

When extensive study has been fully exhausted, it is extensive study sloughed off. “When the ocean dries up, you cannot see the bottom”; “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 entirely leaving are both the person’s mind. When the person dies, the mind is not left behind. Since he has taken up death, the mind is not left behind. Therefore, we know that the entire person is mind, the entire mind is the person. This is the study of the front and back of such a single side.¹¹

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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.
Hi!
The great house topples over, dancing in the spring wind;
Startled, the falling apricot blossoms fly in crimson chaos.¹²

而今の上堂は、先師古佛、とき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、あるときは賓主とありき、あるひは隣單なりき。諸方にして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、ならず、請する、とものかずにあらず。大尊貴なるをかしづき請するなり。

This lecture is from the time when my former master, the Old Buddha, was 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. While from all quarters, 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” were not his friends, were not numbered among those who requested [the lecture]. Though themselves great worthies, they attended him and requested [a lecture].¹³

おほよそ先師の徧參は、諸方のきはむるところにあらず。大宋國二百年來は、先師のごとくなる古佛あらざるなり。

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 like my former master.

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大道無門は、四五千條華柳巷、二三萬座管絃樓なり。しかあるを、渾身跳出するに餘外をもちゐず、頂[寧+頁]上に跳出するなり、鼻孔裏に入來するなり、ともにこれ參學なり。頂[寧+頁]上の跳脱、いまだあらず、鼻孔裏の轉身いまだあらざるは、參學人ならず、徧參漢にあらず。徧參の宗旨、ただ玄沙に參學すべし。

“The great way without a gate” is “four or five thousand lanes of flowers and willows, twenty or thirty thousand pavilions of flutes and zithers.” Still, when the whole body springs forth, without using anything else, it springs from “the crown,” it enters into “the nostril”; and both of these are study. One who has not sprung forth from the crown, has not turned the body in the nostril, is not a person of study, is not a man of extensive study. We should just study with Xuansha the point of extensive study.¹⁴

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四祖かつて三祖に參學すること九載せし、すなはち徧參なり。南泉願禪師、そのかみ池陽に一住してやや三十年、やまをいでざる徧參なり。雲巖・道吾等、在藥山四十年のあひだ功夫參學する、これ徧參なり。二祖、そのかみ嵩山に參學すること八載なり、皮肉骨髓を徧參しつくす。

The Fourth Ancestor spending nine years in study with the Third Ancestor is extensive study. The Chan Master Yuan of Nanquan staying at Chiyang for some thirty years without ever leaving the mountain is extensive study. Yunyan, Daowu, and others, concentrating and studying during forty years at Yueshan is extensive study. The study of the Second Ancestor at Songshan was eight years; he exhausted the extensive study of skin, flesh, bones, and marrow.¹⁵

徧參は、ただ祇管打坐、身心脱落なり。而今の去那邊去、來遮裏來、その間隙あらざるがごとくなる、渾體徧參なり。大道の渾體なり。毘盧頂上行は、無情三昧なり。決得恁麼は、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、葫蘆頂上を選佛道場とせることひさし。命如糸なり、葫蘆徧參葫蘆なり。一莖草を建立するを、徧參とせるのみなり。

Extensive study is simply just sitting and sloughing off body and mind. The present going that goes there and coming that comes here, as though there were no interval between them, is extensive study with the whole body, is the whole body of the great way. “Walking on Vairocana’s head” is “the samādhi without feeling.” Definitely getting 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 of the way where the buddha is selected. His life is like a thread. The bottle gourd extensively studies the bottle gourd. We have merely “set up a single blade of grass” and taken it as extensive study.¹⁶

正法眼藏徧參

Treasury of the Eye of the True Dharma
Extensive Study

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.¹⁷

同癸卯臘月廿七日書寫之、在同庵之侍者寮。懷奘。

Copied the twenty-seventh day, in the month of *rō*, the same [cyclical year of] *mizunoto-u* ;
in the attendant's residence of the same hermitage.
Ejō¹⁸