

The Ten Directions
(*Jippō*)

SUPPLEMENTAL NOTES

1. **“Seven feet or eight feet”** (*shichi shaku hachi shaku* 七尺八尺): Dōgen may have in mind here a conversation between the Chan Masters Xuansha Shibeī 玄沙師備 (835-908) and Xuefeng Yicun 雪峰義在 (822-908) on which he comments in *Shōbōgenzō juki* 正法眼藏授記 (DZZ.1:249ff); here is the version recorded in Dōgen’s *shinji* 真字 *Shōbōgenzō*, case 60, (DZZ.5:158).

玄沙、因侍雪峰行次、峰指面前地云、這一片田地、好造箇無縫塔。師曰、高多少。峰乃上下顧視。師曰、人天福報、即不無和尚、靈山授記、未夢見在。峰云、爾作麼生。師曰、七尺八尺。

Once, when Xuansha was traveling with Xuefeng, Feng pointed at the ground in front of them and said, “This piece of land would be a good place to build a seamless pagoda [i.e., a deceased cleric’s monument stone].”

The master said, “How tall would it be?”

Feng looked up and down.

The master said, “Of the fortunate recompense of humans and gods, the reverend preceptor is not lacking; the conferring [of the treasury of the eye of the true dharma] on Vulture Peak, he has not seen in his dreams.”

Feng said, “How about you?”

The master said, “Seven feet or eight feet.”

2. **“This bamboo is this long; that bamboo is that short”** (*sha kan toku inmo chō na kan toku inmo tan* 遮竿得恁麼長那竿得恁麼短): A saying of Cuiwei Wuxue 翠微無學 (d.u.) included in Dōgen’s *shinji Shōbōgenzō* (case 71, DZZ.5:162), and treated elsewhere in his writings. Here is the version from the *Jingde chuandeng lu* 景德傳燈錄 (T.51:318c4-7).

問、如何是西來的的意。翠微曰、待無人即向汝說。師良久曰。無人也請師說。翠微下禪床引師入竹園。師又曰、無人也請和尚說。翠微指竹曰、遮竿得恁麼長、那竿得恁麼短。

[Yunmen Wenyan 雲門文偃 (864-949)] asked, “What is the clear intention of [Bodhidharma’s] coming from the west?”

Cuiwei said, “Once no one’s around, I’ll tell you.”

The master [i.e., Wenyan] waited a while and said, “No one’s around; I ask the master to tell me.”

Cuiwei got down from his meditation seat and led the master into the bamboo garden.

The master said again, “No one’s around; I ask the reverend preceptor to tell me.”

Cuiwei pointed at the bamboo and said, “This bamboo is this long; that bamboo is that short.”

3. **“The everyday words of the *śramaṇa*”** (*shamon kajō go* 沙門家常語): The Chinese term *jiachang* 家常, translated here as “everyday,” is more literally something like “usual at home” and is most often associated with the daily fare of the household (what we might call “home style” cooking) — as in the expression, often encountered in Chan texts, “everyday tea and rice” (*jiachang chafan* 家常茶飯). The unusual combination “everyday words” may reflect the remark,

often cited by Dōgen, of Fuyung Daokai 芙蓉道楷 (1043-1118): “The words of the buddhas and ancestors are like everyday tea and rice” (*fozu yenju ru jiachang chafan* 佛祖言句如家常茶飯) (or, in some versions, “the intentions and words of the buddhas and ancestors” (*fozu yiju* 佛祖意句). See, e.g., Dōgen’s *shingji Shōbōgenzō*, case 143 (DZZ.5:202).

4. “Requesting a horse, requesting salt, requesting water, and requesting a bowl” (*saku ba saku en saku sui saku ki* 索馬索鹽索水索器): This and the immediately following list allude to a passage, on which Dōgen comments in his *Shōbōgenzō ō saku sendaba* 王索仙陀婆, from the *Daban niepan jing* 大般涅槃經 (T.12:421a29-b8).

如來密語甚深難解。譬如大王告諸群臣先陀婆來。先陀婆者一名四實。一者鹽、二者器、三者水、四者馬。如是四法皆同此名。有智之臣善知此名。若王洗時索先陀婆即便奉水。若王食時索先陀婆即便奉鹽。若王食已將欲飲漿索先陀婆即便奉器。若王欲遊索先陀婆即便奉馬。如是智臣善解大王四種密語。是大乘經亦復如是有四無常。大乘智臣應當善知。

The cryptic words of the Tathāgata are extremely profound and difficult to interpret. They are, for example, like the case of the great king who calls for his ministers to bring him *saindhava* [“Sindhu-born”]. *Saindhava* is a single term with four referents: salt, a bowl, water, and a horse. These four things all have the same term. The wise minister well understands [how to interpret] this term. If the king requests *saindhava* when he is bathing, [the minister] offers him water; if the king requests *saindhava* when he is eating, he offers him salt; if the king requests *saindhava* when he will drink the broth after the food is brought, he offers him a bowl; if the king requests *saindhava* when he will travel, he offers him a horse. In this way, the wise minister well interprets the fourfold cryptic words of the great king. The scriptures of the great vehicle similarly have four [senses of] “impermanence.” The wise ministers of the great vehicle should well understand them.

5. “One hand pointing to the heavens is heaven” (*issū shi ten ze ten* 一手指天是天): This passage, ending “I alone am honored,” is given in Chinese syntax, as if quoting a text; in fact, it is a combination of quotation and Dōgen’s interpolation. The quotation comes from the legend, popular in Chan texts, of the remarkable behavior of the Buddha at the time of his birth.

世尊初生下、一手指天、一手指地。周行七步。目顧四方云、天上天下、唯我獨尊。

As soon as the World Honored One was born, with one hand he pointed to the heavens, with one hand he pointed to the earth. Walking around for seven paces, he gazed in the four directions and said, “In the heavens above and beneath the heavens, I alone am honored.” (*Liandeng huiyao* 聯燈會要 (ZZ.136:220a5-6.)

6. “Summoning him is easy; sending him off is hard, having been called, he turns his head. What is the use of his turning his head? Make this fellow turn his head” (*ko soku i ken soku nan to iedomo kan toku kai tō ji kai tō kan sa ka yō ben chaku sha kan kai tō nari* 呼則易遣則難なりといへども喚得廻頭自廻頭堪作何用便著者漢廻頭なり): Apart from the last sentence, this passage directly reflects the comments on case 56 of the *Biyān lu* (T.48:190a18), in which the master Qinshan 欽山 calls a monk to him. The comment:

呼則易遣則難。喚得回頭。堪作什麼。

Summoning him is easy; sending him off is hard. Having been called, he turns his head. What good is that?

In case 75 of the *Biyān lu* (T.48:203a13), we learn that the author, Xuedou 雪竇, always said, “To summon a snake is easy; to send off a snake is hard” (*hu she yi qian she nan* 呼蛇易遣蛇難).

The theme of the monk being called and dismissed for turning his head occurs several times in Chan literature. An example that focuses on “this fellow” (appearing in Dōgen’s last sentence here), as well as our earlier notion of “revolving the brain” (see above, **Note 12**), appears in the teachings of Longmen Qingyuan 龍門清遠 (1067-1120) (*Foyan chanshi yulu* 佛眼禪師語錄, *Guzunsu yulu* 古尊宿語錄, ZZ.118:575b17-a3.)

師云、爾但看馬大師。見僧下階乃召云、大德。僧回首。大師云、從生至老祇是者漢、回頭轉腦作什麼。其僧言下領旨。此理如何。從生至老祇是者漢。爾道、是那箇漢。爾纔起心要見者漢時、便不見者漢。者漢難見、千難萬難。

The master said, “Just look at the Great Master Ma. He saw a monk descending the stairs and summoned him saying, “Great worthy one.” The monk turned his head (*hui shou* 回首). The Great Master said, “From birth to death, it’s just this fellow (*zhe kan* 者漢); what is he doing turning his head and revolving his brain (*hui tou zhuan nao* 回頭轉腦)? Hearing these words, the monk understood the meaning. What is the point here? “From birth to death, it’s just this fellow.” You say, “Who is ‘this fellow’?” As soon as you want to see this fellow, you don’t see this fellow. This fellow is difficult to see — a thousand difficulties, ten thousand difficulties.”

This passage might be compared with the earlier account, in the *Jingde chuandeng lu* (T.51:254b7-13), of a similar story featuring the famed Tang master Shitou Xiqian 石頭希遷 (700-790).