

正法眼藏第五十五  
Treasury of the Eye of the True Dharma  
Book 55

十方  
The Ten Directions  
(*Jippō*)

拳頭一隻、只箇十方なり。赤心一片、玲瓏十方なり。敲出骨裏髓了也。

A single fist is just the ten directions; a single bare mind is the ten directions crystal clear. The marrow is beat from the bones.<sup>1</sup>

釋迦牟尼佛、告大衆言、十方佛土中、唯一乘法。

The Buddha Śākyamuni addressed the great assembly saying, “In the buddha lands of the ten directions, there is only the dharma of the one vehicle.”<sup>2</sup>

いはゆる十方は、佛土を把來してこれをなせり。このゆゑに、佛土を拈來せざれば、十方いまだあらざるなり。佛土なるゆゑに、以佛爲主なり。この娑婆國土は、釋迦牟尼佛土なるがごとし。この娑婆世界を擧拈して、八兩半斤をあきらかに記して、十方佛土の七尺八尺なることを參學すべし。

These “ten directions” have been formed by grasping “the buddha lands.” Therefore, if we did not take up “the buddha lands,” there would be no “ten directions.” Since they are “buddha lands,” a buddha is their ruler, as this Sahā world is the buddha land of the Buddha Śākyamuni. Holding up this Sahā world and noting clearly “eight tael and a half catty,” we should study that the buddha lands of the ten directions are seven feet or eight feet.<sup>3</sup>

この十方は、一方にいり、一佛にいる。このゆゑに、現十方せり。十方・一方、是方・自方・今方なるがゆゑに、眼睛方なり、拳頭方なり、露柱方なり、燈籠方なり。かくのごとくの十方佛土の十方佛、いまだ大小あらず、淨穢あらず。このゆゑに、十方の唯佛與佛、あひ稱揚讚歎するなり。さらにあひ誹謗してその長短・好悪をとくを、轉法輪とし説法とせず。諸佛および佛子として、助發問訊するなり。

These ten directions enter one direction, enter one buddha. Therefore, they have manifested the ten directions. Because the ten directions are one direction, this direction, one’s own direction, the present direction, they are the direction of the eye, the direction of the fist, the direction of the exposed column, the direction of the lantern. The buddhas of the ten directions of such “buddha lands in the ten directions” are not large or small, are not pure or dirty. Therefore, “only a buddha and a buddha” in the ten directions praise and admire each other. They do not take condemning each other, talking of their strengths and weaknesses, likes and dislikes, as turning the wheel of dharma and preaching the dharma. As buddhas and buddhas’ children, they assist and inquire [of each other].<sup>4</sup>

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佛祖の法を稟受するには、かくのごとく參學するなり。外道・魔黨のごとく是非毀辱することあらざるなり。いま眞丹國につたはれる佛經を披閱して、一化の始終を覩見するに、釋迦牟尼佛、いまだかつて、佗方の諸佛それ劣なり、ととかず、佗方の諸佛それ勝なり、ととかず、また、佗方の諸佛は諸佛にあらず、ととかず。おほよそ一代の説教にすべてみえざるところは、諸佛のあひ是非する佛語なり。佗方の諸佛また、釋迦牟尼佛を是非したてまつる佛語つたはれず。

In receiving the dharma of the buddhas and ancestors, one studies in this way. One does not slander and insult over rights and wrongs like the alien ways and minions of Māra. When we peruse the scriptures of the Buddha transmitted to the country of Cīnasthāna and look at the entirety of his ministry, the Buddha Śākyamuni never preached that the buddhas of other directions are inferior, or preached that the buddhas of other directions are superior; nor did he preach that the buddhas of other directions are not buddhas. In general, what one does not see in all the teachings of his entire life is a word of the Buddha judging other buddhas; nor has there been transmitted any word of a buddha in which the buddhas of the other directions judge the Buddha Śākyamuni.<sup>5</sup>

このゆゑに、釋迦牟尼佛、告大衆言、唯我知是相、十方佛亦然。

Therefore, the Buddha Śākyamuni addressed the great assembly saying, “I alone know their marks / And the buddhas in the ten directions are also like this.”<sup>6</sup>

しるべし、唯我知是相の相は、打圓相なり。圓相は、遮竿得恁麼長、那竿得恁麼短なり。十方佛道は、唯我知是相、釋迦牟尼佛亦然の説著なり。唯我證是相、自方佛亦然なり。我相・知相・是相・一切相・十方相・娑婆國土相・釋迦牟尼佛相なり。

We should know that the “mark” in “I alone know their marks” is “making a circular mark.” The circular mark is “this bamboo is this long; that bamboo is that short.” In the words of the buddhas in the ten directions, they say, “I alone know their marks, and the Buddha Śākyamuni is also like this.” “I alone verify their marks, and the buddha of one’s own direction is also like this.” They are the mark of “I,” the mark of “know,” the mark of “their,” the mark of “all,” the mark of “the ten directions,” the mark of “the land of Sahā,” the mark “the Buddha Śākyamuni.”<sup>7</sup>

この宗旨は、これ佛經なり。諸佛ならびに佛土は、兩頭にあらず、有情にあらず・無情にあらず、迷・悟にあらず、善・惡・無記等にあらず、淨にあらず・穢にあらず、成にあらず・住にあらず・壞にあらず・空にあらず・常にあらず・無常にあらず・有にあらず・無にあらず、自にあらず。離四句なり、絶百非なり。ただこれ十方なるのみなり、佛土なるのみなり。しかあれば、十方は有頭無尾漢なるのみなり。

This point is the scripture of the buddha. The buddhas and the lands of the buddhas are not two; they are not sentient or insentient; not deluded or awakened; not good, bad, or neutral; not pure, not dirty; not formation, not continuation, not destruction, not emptiness; not permanent, not impermanent; not existent, not nonexistent; not themselves. They are free from the four propositions; they have cut off the hundred negations. They are just the ten directions; they are just the buddha lands. Hence, the ten directions are just “a fellow with a head and without a tail.”<sup>8</sup>

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長沙景岑禪師、告大衆言、盡十方界、是沙門一隻眼。

The Chan Master Changsha Jingcen addressed the great assembly saying, “All the worlds in the ten directions are a single eye of the *śramaṇa*.”<sup>9</sup>

いまいふところは、瞿曇沙門眼の一隻なり。瞿曇沙門眼は、吾有正法眼藏なり。阿誰に付属すれども、瞿曇沙門眼なり。盡十方界の角角尖尖、瞿曇の眼處なり。この盡十方界は、沙門眼のなかの一隻なり。これより向上に如許多眼あり。

What is referred to here is one of the eyes of the *śramaṇa* Gautama. The eye of the *śramaṇa* Gautama is “I have the treasury of the eye of the true dharma.” No matter to whom it is transmitted, it is the eye of the *śramaṇa* Gautama. Each “horn” and each “point” of all the worlds in the ten directions is the eye of Gautama. “All the worlds in the ten directions” here is one among the eyes of the *śramaṇa*. Beyond this, he has so many eyes.<sup>10</sup>

盡十方界、是沙門家常語。

All the worlds in the ten directions are the everyday words of the *śramaṇa*.<sup>11</sup>

家常は尋常なり。日本國の俗のことばには、よのつね、といふ。しかあるに、沙門家のよのつねの言語は、これ盡十方界なり。言端語端なり。家常語は盡十方界なるがゆゑに、盡十方界は家常語なる道理、あきらかに參學すべし。この十方、無盡なるゆゑに、盡十方なり。家常にこの語をもちゐるなり。かの索馬・索塩[鹽]・索水・索器のごとし、奉水・奉器・奉塩[鹽]・奉馬のごとし。たれかしらん、没量大人、この語脈裏に轉身轉腦することを。語脈裏に轉語するなり、海口山舌、言端語直の家常なり。しかあれば、掩口し掩耳する、十方の眞箇是なり。

The “everyday” is the ordinary; in the vernacular idiom of the land of Japan, we say “the common.” Thus, the common language in the house of the *śramaṇa* is all the worlds in the ten directions. “The speech is straightforward; the words are straightforward.” Because the everyday words are all the worlds in the ten directions, we should clearly study the principle that all the worlds in the ten directions are everyday words. Because these “ten directions” are inexhaustible, they exhaust the ten directions. We use these words in everyday [speech]. They are like that “requesting a horse, requesting salt, requesting water, and requesting a bowl”; like “offering water, offering a bowl, offering salt, and offering a horse.” Who knows how the immeasurably great person turns his body and turns his brain within this flow of words? He turns the words within the flow of words. The mouth of the ocean and the tongue of the mountain — these are the “everyday” [language] of “speech straightforward and words direct.” Therefore, “covering the mouth” and “covering the ears” are what the ten directions truly are.<sup>12</sup>

盡十方界、沙門全身。

All the worlds in the ten directions are the entire body of the *śramaṇa*.<sup>13</sup>

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一手指天是天、一手指地是地。雖然如是、天上天下、唯我獨尊、これ沙門全身なる十方盡界なり。頂[寧+頭]・眼睛・鼻孔・皮肉・骨髓の箇箇、みな透脱盡十方の沙門身なり。盡十方を動著せず、かくのごとくなり、擬議量をまたず。盡十方界沙門身を拈來して、見盡十方界沙門身するなり。

“One hand pointing to the heavens” is heaven; “one hand pointing to the earth” is the earth. Although they are such, “in the heavens above and beneath the heavens, I alone am honored.” This is all the worlds of the ten directions as “the entire body of the *śramaṇa*.” The head, eye,

nose, skin and flesh, bones and marrow — each is the body of the *śramaṇa* that passes through and beyond all the ten directions. It is like this without moving all the ten directions; it does not depend on considering and thinking. In taking up the body of the *śramaṇa* of all worlds in the ten directions, ones see the body of the *śramaṇa* of all worlds in the ten directions.<sup>14</sup>

盡十方界、是自己光明。

All the worlds in the ten directions are the radiance of the self.<sup>15</sup>

自己とは、父母未生以前の鼻孔なり。鼻孔あやまりて自己の手裏にあるを、盡十方界といふ。しかあるに、自己現成して現成公案なり、開殿見佛なり。しかあれども、眼睛被別人換却木楔子了也。しかあれども、劈面來、大家相見することをうべし。さらに、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。飯待喫人、衣待著人のとき、摸索不著なるがごとくなりとも、可惜許、曾與爾三十棒。

“The self” means the nose “before your father and mother were born.” The nose inadvertantly in the hand of the self is called “all the ten directions.” Still, when the self is realized, it is “the realized kōan”; it is “opening the hall and seeing the buddha.” Nevertheless, “the eye has been switched by another for a soapberry seed.” Nevertheless, coming at it head on, one should be able to encounter the great ones. Furthermore, though we say “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. When the food waits for the person to eat it, and the clothes wait for the person to wear them, though we seem to be “groping for it without touching it,” how sad that I have already given you the thirty blows.<sup>16</sup>

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盡十方界、在自己光明裏。

All the worlds in the ten directions are within the radiance of the self.<sup>17</sup>

眼皮一枚、これを自己光明とす。忽然として打綻するを在裏とす。見由在眼を盡十方界といふ。しかもかくのごとくなりといへども、同牀眠知被穿。

The eyelid is “the radiance of the self.” Suddenly to open it is “are within.” The dependence of seeing on what is in the eye is “all the worlds in the ten directions.” Nevertheless, though this is the case, “when you sleep on the same bench, you know the holes in the quilt.”<sup>18</sup>

盡十方界、無一人不自己。

In all the worlds in the ten directions there is no one without a self.<sup>19</sup>

しかあればすなはち、箇箇の作家、箇箇の拳頭、ひとりの十方としても自己にあらざるなし。自己なるがゆゑに、自自己己みなこれ十方なり。自自己己の十方、したしく十方を罣礙するなり。自自己己の命脈、ともに自己の手裏にあるがゆゑに、還佗本分草料なり。いまなにとしてか達磨眼睛・瞿曇鼻孔、あらたに露柱の胎裏にある。いはく、出入也十方十面一任なり。

Therefore, of every “maestro,” every “fist,” there is no one of the ten directions that is not the self. Because they are the self, each and every self is the ten directions; the ten directions of each and every self themselves obstruct the ten directions. Because the vital artery of each and every self is in the hand of the self, it is [a case of] “return his original lot of feed.” Why would

Dharma's eye and Gautama's nose now be freshly in the womb of the exposed pillar? Going in and out are left entirely to the ten directions, the ten sides.<sup>20</sup>

玄沙院宗一大師云、盡十方界、是一顆明珠。

The Great Master Zongyi of Xuansha Cloister said, “All the worlds in the ten directions are one bright pearl.”<sup>21</sup>

あきらかにしりぬ、一顆明珠は、これ盡十方界なり。神頭鬼面、これを窟宅とせり、佛祖兒孫、これを眼睛とせり。人家男女、これを頂[寧+頭]・拳頭とせり、初心晩學、これを著衣喫飯とせり。先師、これを泥彈子として兄弟を打著す。しかもこれ單提の一著子なりといへども、祖宗の眼睛を抉出してきたれり。抉出するとき、祖宗ともに一隻手をいだす。さらに眼睛裏放光するのみなり。

Clearly, we know that “one bright pearl” is all the worlds in the ten directions. Spirits and demons take it as their cave; the progeny of the buddhas and ancestors take it as the eye; the men and women of families take it as a head or a fist; beginners and latecomers take it as wearing robes and eating rice. My former master took it as a ball of mud and hit his disciples with it. Moreover, though we may say this is “one move directly presented,” he has gouged out the eye of the ancestors. When he gouges, the ancestors “each put out a hand.” And from their eyes just shines a light.<sup>22</sup>

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乾峰和尚、因僧問、十方薄伽梵、一路涅槃門。未審、路頭在什麼處。乾峯以拄杖畫一畫云、在遮裏。

The Venerable Qianfeng was once asked by a monk, “The *bhagavats* in the ten directions are on one road to the gate of nirvāṇa. I don't understand, where are they on that road?”

Qianfeng drew a mark with his staff and said, “They are here.”<sup>23</sup>

いはゆる在遮裏は十方なり、薄伽梵とは拄杖なり、拄杖とは在遮裏なり、一路は十方なり。しかあれども、瞿曇の鼻孔裏に、拄杖をかくすことなかれ、拄杖の鼻孔に、拄杖を撞著することなかれ。しかもかくのごとくなりとも、乾峰老漢、すでに十方薄伽梵・一路涅槃門を料理すると認ずることなかれ。ただ在遮裏と道著するのみなり。在遮裏はなきにあらず、乾峰老漢、はじめより拄杖に瞞ぜられざらん、よし。おほよそ、活鼻孔を十方と參學するのみなり。

This “they are here” is “the ten directions”; “the *bhagavats*” are the “staff”; the “staff” is “they are here”; the “one road” is “the ten directions.” Nevertheless, do not hide the staff in the nose of Gautama; do not ram the staff in the nose of the staff. Nevertheless, though this is the case, do not think that old man Qianfeng has managed “the *bhagavats* in the ten directions” or “the road to the gate of nirvāṇa”: he just says, “they are here.” It is not that “they are here” is not the case; and it is fine so long as old man Qianfeng is not from the start deceived by his staff. Overall, we just study the living nose as the ten directions.<sup>24</sup>

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The Ten Directions  
Number 55

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