

Based on 河村,道元禪師全集1:119-126 (8/15/05)

正法眼藏第十三海印三昧

Treasury of the Eye of the True Dharma

Book 13

Ocean Seal Samādhi

諸佛諸祖とあるに、かならず海印三昧なり。この三昧の游泳に、説時あり、證時あり、行時あり。海上行の功德、その徹底行あり。これを深深海底行なりと海上行するなり。流浪生死を還源せしめんと願求する、是什麼心行にはあらず。從來の透關破節、もとより諸佛諸祖の面面相觑なりといへども、これ海印三昧の朝宗なり。

To be the buddhas and ancestors is always the ocean seal samadhi. As they swim in this samadhi, they have a time to teach, a time to verify, a time to practice. Their virtue of walking on the ocean goes to its bottom: they walk on the ocean as “walking the floor of the deepest ocean.” To seek to cause the currents of birth and death to return the source is not “what are you thinking?” While previous “penetrating the barriers and breaking down the sections” may be the faces of the buddhas and ancestors, they are rivers returning to the source of the ocean seal samadhi.¹

佛言、但以衆法、合成此身。起時唯法起、滅時唯法滅。此法起時、不言我起、此法滅時、不言我滅。前念後念、念念不相待、前法後法、法法不相對。是即名爲海印三昧。

The Buddha said, “It is just the dharmas that combine to form this body. When it arises, it is simply the dharmas arising; when it ceases, it is simply the dharmas ceasing. When these dharmas arise, [the bodhisattva] does not state, ‘I arise’; when these dharmas cease, he does not state, ‘I cease’.” “In prior thought moments and subsequent thought moments, the moments do not relate to each other; in prior dharmas and subsequent dharmas, the dharmas do not oppose each other. This is called the the ocean seal samadhi.”²

この佛道、くはしく參學功夫すべし。得道入證は、かならずしも多聞によらず、多語によらざるなり。多聞の廣學は、さらに四句に得道し、恒沙の徧學、つひに一句偈に證入するなり。いはんやいまの道は、本覺を前途にもとむるにあらず、始覺を證中に拈来するにあらず。おほよそ、本覺等わ現成せしむるは佛祖の功德なりといへども、始覺本覺等の諸覺を佛祖とせるにはあらざるなり。

We should work at studying closely this saying of the Buddha. Attaining the way and entering verification do not necessarily depend on much hearing and many words. Those with the broad learning of much hearing will go on to attain the way through four phrases; those with the universal learning equal to the sands of the Ganges, will eventually verify their entrance through a *gāthā* of a single phrase. Much more [is this the case with] the present words, which do not seek original enlightenment on the path ahead and do not pick up initial enlightenment within verification. It may be a virtue of the buddhas and ancestors that they cause the occurrence of original [and initial] enlightenment, but it is not the case that the enlightenments of initial enlightenment, inherent enlightenment, and so on, are taken as the buddhas and patriarchs.³

<佛言、但以衆法、合成此身。起時唯法起、滅時唯法滅。此法起時、不言我起、此法滅時、不言我滅。前念後念、念念不相待、前法後法、法法不相對。是即名爲海印三昧。>

The Buddha said, “It is just the dharmas that combine to form this body. When it arises, it is simply the dharmas arising; when it ceases, it is simply the dharmas ceasing. When these dharmas arise, [the bodhisattva] does not state, ‘I arise’; when these dharmas cease, he does not state, ‘I cease’.” “In prior thought moments and subsequent thought moments, the moments do not relate to each other; in prior dharmas and subsequent dharmas, the dharmas do not oppose each other. This is called the the ocean seal samadhi.”⁴

いはゆる海印三昧の時節は、すなはち但以衆法の時節なり、但以衆法の道得なり。このときを合成此身といふ。衆法を合成せる一合相、すなはち此身なり。此身を一合相とせるにあらず、衆法合成なり。合成此身を此身と道得せるなり。

The moment of the ocean seal samādhi is the moment of “just the dharmas,” the saying of “just the dharmas.” This time is called “combine to form this body.” The single combined mark that has combined to form the dharmas is this body. This does not mean that this body is taken as a single combined mark. The dharmas combine to form it. It says [in short] that this body is [the activity expressed by the phrase] “combine to form this body.”

起時唯法起。この法起、かつて起をのこすにあらず。このゆゑに、起は知覺にあらず、知見にあらず。これを不言我起といふ。我起を不言するに、別人は此法起と見聞覺知し、思量分別するにはあらず。さらに向上の相見のとき、まさに相見の落便宜あるなり。

“When it arises, it is simply the dharmas arising.” This “dharmas arising” never leaves behind arising. Therefore, arising is not awareness, is not cognition. This

is called “does not state, ‘I arise’.” In not stating that “I arise,” it does not mean that someone else sees, hears, senses, and knows these dharmas arising or discriminates them in thinking. When there is a further encounter beyond, one loses the advantage of the encounter.⁵

起はかならず時節到来なり、時は起なるかゆゑに。いかならんかこれ起なる、起也なるべし。すでにこれ時なる起なり、皮肉骨髓を獨露せしめずといふことなし。起すなはち合成の起なるがゆゑに、起の此身なる、起の我起なる、但以衆法なり。聲色と見聞するのみにあらず、我起なる衆法なり、不言なる我起なり。不言は不道にはあらず、道得は言得にあらざるがゆゑに。起時は此法なり、十二時にあらず。此法は起時なり、三界の競起にあらず。

“Arising” is always “when the moment comes,” for time is arising. What is arising? It should be “arisen!” Since this is arising as time, it does not fail to expose the “skin, flesh, bones, and marrow.” Because arising is the arising of “combine to form,” arising is this body; arising is “I arise”; it is just the dharmas. It is not simply hearing and seeing sounds and forms. It is the dharmas that are “I arise”; it is the “I arise” that is “does not state.” “Does not state” is not not saying anything, for a saying is not a statement. “When they arise” is these dharmas; it is not the twelve times. These dharmas are “when they arise”; they are not the profuse arisings of the three realms.⁶

古佛いはく、忽然火起。この起の相待にあらざるを、火起と道取するなり。

An old buddha said, “Suddenly, a fire arose.”⁷

The fact that this “arising” is not dependent is expressed as “a fire arose.”

古佛いわく、起滅不停時如何。

An old buddha said, “When arising and ceasing don’t stop, what’s it like?”⁸

しかあれば、起滅は我我起、我我滅なるに不停なり。この不停の道取、かれに一任して辦肯すべし。この起滅不停時を、佛祖の命脈として斷續せしむ。起滅不停時は、是誰起滅なり。是誰起滅は、應以此身得度者なり、即現此身なり、而爲説法なり、過去心不可得なり、汝得吾髓なり、汝得吾骨なり、是誰起滅なるゆゑに。

Thus, “arising and ceasing” “don’t stop” as “I arise” as I, “I cease” as I. Entrusting it to that, we should pursue this saying, “don’t stop.” It causes the severance and continuation of “when arising and ceasing don’t stop” as the vital artery of the buddhas and ancestors.⁹ “When arising and ceasing don’t stop” is “who’s arising and ceasing?” “Who’s arising and ceasing” is “those who can attain deliverance

through this body”; it is “manifesting this body”; it is “preaching the dharma for them.” It is “the past mind cannot be got”; it is “you’ve got my marrow”; it is “you’ve got my bones.” For it is “who’s arising and ceasing?”¹⁰

此法滅時、不言我滅。まさしく不言我滅のときは、これ此法滅時なり。滅は法の滅なり、滅なりといへども法なるべし。法なるゆゑに客塵にあらず、客塵にあらざるゆゑに不染汚なり。ただこの不染汚、すなはち諸佛諸祖なり。汝もかくのごとしといふ、たれか汝にあらざらん、前念後念あるはみな汝なるべし。吾もかくのごとしといふ、たれか吾にあらざらん、前念後念はみな吾なるがゆゑに。この滅に多般の手眼を莊嚴せり。いはゆる無上大涅槃なり、いはゆる謂之死なり、いはゆる執爲斷なり、いはゆる爲所住なり。いはゆるかくのごとくの許多手眼、しかしながら滅の功德なり。滅の我なる時節に不言なると、起の我なる時節に不言なるとは、不言の同生ありとも、同死の不言にはあらざるべし。

“When these dharmas cease, he does not state, ‘I cease’.” The time when “he does not state, ‘I cease’” is precisely when the dharmas cease. “Ceasing” is the ceasing of the dharmas; though it is ceasing, it must be dharmas. Because it is dharmas, it is not the adventitious defilements. Because it is not the adventitious defilements, it is undefiled. Just this undefilement is the buddhas and patriarchs. It is called “you’re also like this.” Who is not “you”? Prior thought moments and subsequent thought moments are all “you.” It is called “I’m also like this.” Who is not “I”? For prior thought moments and subsequent thought moments are all “I.”¹¹ This “ceasing” is adorned with many “arms and eyes”: it is “the unsurpassed great nirvana”; it is “call it death”; it is “grasp it as annihilation”; it is “treat it as a dwelling place.” The “so many arms and eyes” such as these are in any case the virtues of ceasing. The “not stating” at the moment when ceasing is “I” and the “not stating” at the moment when arising is “I” have the same birth of “not stating,” but they are not the “not stating” of the same death.¹²

すでに前法の滅なり、後法の滅なり。法の前念なり、法の後念なり。爲法の前後法なり、爲法の前後念なり。不相待は爲法なり、不相對は法爲なり。不相對ならしめ、不相待ならしむるは、八九成の道得なり。滅の四大五蘊を手眼とせる、拈あり収あり。滅の四大五蘊を行程とせる、進歩あり相見あり。このとき、通身是手眼、還是不足なり。遍身是手眼、還是不足なり。おほよそ滅は、佛祖の功德なり。

["Ceasing"] is the ceasing of the prior dharmas; it is the ceasing of the subsequent dharmas. It is the prior thought moment of the dharmas; it is the subsequent thought moment of the dharmas. It is the prior and subsequent dharmas that constitute the dharmas; it is the prior and subsequent thought moments that constitute the dharmas. Their “not relating” constitutes the dharmas; their “not opposing” is the dharmas constituted. To make them “not opposed,” to make them

“not related,” is a saying “eight or nine tenths complete.” There is a taking up, there is a taking in, that takes as “hands and eyes” the four great [elements] and five aggregates of ceasing; there is an advance, there is an encounter, that takes as its course the four great [elements] and five aggregates of ceasing. At this time, “hands and eyes throughout the body” are not enough; “hands and eyes as the entire body” are not enough. Ceasing is the virtue of the buddhas and ancestors.¹³

いま不相對と道取あり、不相待と道取あるは、しるべし、起は初中後起なり。官不容針私通車馬なり。滅を初中後に相待するにあらず、相對するにあらず、從來の滅處に忽然として起法すとも、滅の起にはあらず、法の起なり。法の起なるゆゑに、不對待相なり。また、滅と滅と相待するにあらず、相對するにあらず。滅も初中後、滅なり。相逢不拈出、舉意便知有なり。從來の起處に忽然として滅すとも、起の滅にあらず、法の滅なり。法の滅なるがゆゑに、不相對待なり。

That now we have the words, “they are not opposed,” that we have the words, “they are not related,” means that we should realize that arising is arising in beginning, middle, and end; it is “officially, you can’t insert a needle; privately, you could drive a horse and cart and through it.” In beginning, middle, and end, [arising] is not related to, is not opposed to, ceasing. Though there is the sudden arising of dharmas where there had previously been ceasing, this is not the arising of ceasing; it is the arising of dharmas. Because it is the arising of dharmas, it is not marked by opposition or relation. Nor are ceasing and ceasing in relation or opposition to each other. Ceasing is ceasing at beginning, middle, and end. This is [a case of] “in meeting, he doesn’t bring it out; but if you raise the idea, he knows it’s there.” Though ceasing occurs suddenly where there had previously been arising, this is not the ceasing of arising; it is the ceasing of the dharmas. Because it is the ceasing of the dharmas, it is not opposed or related.¹⁴

たとひ滅の是即にもあれ、たとひ起の是即にもあれ、但以海印三昧、名爲衆法なり。是即の修證はなきにあらず、只此不染汚、名爲海印三昧なり。

Whether it be the “this is” of ceasing or the “this is” of arising, it is just the ocean seal samādhi called “the dharmas.” The practice and verification of “this is” is not non-existent; it is just this undefilement, which is “called the ocean seal samādhi.”¹³

三昧は現成なり、道得なり、背手摸枕子の夜間なり。夜間のかくのごとく背手摸枕子なる、摸枕子は億億萬劫のみにあらず、我於海中、唯常宣說妙法華經なり。不言我起なるがゆゑに、我於海中なり、前面も一波纔動萬波隨なる常宣說なり、後面も萬波纔動一波隨の妙法華經なり。たとひ千尺萬尺の糸論を卷舒せしむとも、うらむらくはこれ直下垂なることを。いはゆる前面後面は、我於海面なり、前頭後頭といはんがごとし、前頭後頭といふは、頭上安頭なり。海中は有人にあらず、我於海は世人の住處にあらず、聖

人の愛處にあらず、我於ひとり海中にあり。これ唯常の宣説なり。この海中は、中間に屬せず、内外に屬せず、鎮常在説法華經なり、東西南北に不居なりといへども、滿船空載月明帰なり。この實歸は、便歸來なり。たれかこれを滞水の行履なりといはん、ただ佛道の劑限に現成するのみなり。これを印水の印とす。さらに道取す、印空の印なり。さらに道取す、印泥の印なり。印水の印、かならずしも印海の印にはあらず、向上さらに印海の印なるべし、これを海印といひ、水印といひ、泥印といひ、心印といふなり。心印を單傳して、印水し印泥し印空するなり。

Samādhi is a realization; it is a saying. It is “in the night” when “the hand gropes for the pillow behind.” The “groping for a pillow” of “the hand groping for the pillow behind” “in the night” like this is not merely “hundreds of millions of tens of thousands of *kalpas*”; it is “in the ocean, I always only preached the *Lotus Sūtra of the Wondrous Dharma*.” Because “he does not state, ‘I arise’,” “I am in the ocean.”¹⁶ The former “face” is the “I always preached” of “the slightest motion of a single wave and ten thousand waves follow”; and the latter “face” is the *Lotus Sūtra of the Wondrous Dharma* of “the slightest motion of ten thousand waves and a single wave follows.” Whether we wind up or let out “a line of a thousand feet” or ten thousand feet, what we regret is that it “goes straight down.” The “former face” and “latter face” here are “I am on the face of the ocean.” They are like saying “the former head” and “the latter head.” The “former head” and the “latter head” are “putting a head on top on your head.”¹⁷ It is not that “in the ocean” there is someone. “I am [in] the ocean” is not “where the worldly dwell”; it is not “what is loved” by the sages. “I am in” alone “in the ocean.” This is the “preaching” of “always only.” This “in the ocean” “does not belong to the center”; it does not belong to “inside or outside”: it is “remaining forever,” “preaching the *Lotus Sūtra*.” Though it is “not in east, west, north or south,” it is “I come home with a fully empty boat, laden with moonlight.” This true return is “immediately coming back home.” Who could call it the conduct of “getting drenched”? It is realized only at the limits of the way of the buddha. [We] take this as the seal of “sealing water.” Expressing it further, it is the seal of “sealing sky”; expressing it further, it is the seal of “sealing mud.” The seal of sealing water is not necessarily the seal of sealing the ocean. Beyond this, there must be further the seal of sealing the ocean. This is called the “ocean seal,” called the “water seal,” called the “mud seal,” called the “mind seal.” Singly transmitting the mind seal, [it] seals water, seals mud, seals the sky.¹⁸

* * * *

曹山元證大師、因僧問、承教有言、大海不宿死屍。如何是海。師云、包含萬有。僧云、爲什麼不宿死屍。師云、絶氣者不著。僧云、既是包含萬有、爲什麼絶氣者不著。師云、萬有非其功絶氣。

Once, a monk asked the Great Master Yuanzheng of Caoshan, “In the received teachings, there is a saying, ‘The great ocean does not house a dead body.’ What’s the ‘ocean?’”

The master said, “It contains the ten thousand beings.”

The monk said, “Then why doesn’t it house a dead body?”

The master said, “Someone whose breath has stopped doesn’t belong.”

The monk said, “If it contains the ten thousand beings, why is it that someone whose breath has stopped doesn’t belong?”

The master said, “It’s not the merit of the ten thousand things to stop breathing.”¹⁹

この曹山は、雲居の兄弟なり。洞山の宗旨、このところに正的なり。いま承教有言といふは、佛祖の正教なり。凡聖の教にあらず、附佛法の小教にあらず。

This Caoshan was a [dharma] brother of Yunju. Dongshan’s essential message is right on the mark here. This “in the received teachings, there is a saying” refers to the correct teachings of the buddhas and ancestors; it is not the teachings of the commoners and nobles; it is not the lesser teaching of the subsidiary buddha dharma.²⁰

大海不宿死屍。いはゆる大海は、内海外海等にあらず、八海等にはあらざるべし。これらは學人のうたがふところにあらず。海にあらざるを海と認ずるのみにあらず、海なるを海と認ずるなり。たとひ海と強爲すとも、大海といふべからざるなり。大海はかならずしも八功德水の重淵にあらず、大海はかならずしも鹹水等の九淵にあらず。衆法は合成なるべし、大海かならずしも深水のみにてあらんや。このゆゑにいかなるか海と問著するは、大海のいまだ人天にしられざるゆゑに、大海を道著するなり。これを問著せん人は、海執を動著せんとするなり。

“The great ocean does not house a dead body.” The “great ocean” here is not an inner ocean or outer ocean, not the eight oceans. These are not what a student asks about. He not only recognizes what is not the ocean as the ocean; he recognizes what is the ocean as the ocean. Even if we insist that they are oceans, they cannot be called the “great ocean.” The great ocean is not necessarily a deep abyss of the water of the eight virtues. The great ocean is not necessarily a ninefold abyss of salt water or the like. The dharmas combine to form it. Could the great ocean necessarily be nothing but deep water? Therefore, his question about the “great ocean” is speaking of the great ocean because the great ocean is as

yet unknown to humans and gods. The person who would ask this [question] will try to shake his grasp of “ocean.”²¹

不宿死屍、といふは、不宿は明頭来明頭打、暗頭来暗頭打なるべし。死屍は死灰なり、幾度逢春不變心なり。死屍といふは、すべて人人いまだみざるものなり。このゆゑにしらざるなり。

In saying “it does not house a dead body,” “not housing” is “when the bright one comes, I hit the bright one; when the dark one comes, I hit the dark one.” “A dead body” is “dead ashes”; it is “how many springs has it met without changing its core?” A dead body is a thing people have never seen. Therefore, they do not know it.²²

師云の包含萬有は、海を道著するなり。宗旨の道得するところは、阿誰なる一物の、萬有を包含するとはいはず、包含萬有なり。大海の、萬有を包含するといふにあらず、包含萬有を道著するは大海なるのみなり。なにものとしれるにあらざれども、しばらく萬有なり。佛面祖面と相見することも、しばらく萬有を錯認するなり。包含のときは、たとひ山なりとも、高高峰頭立のみにあらず。たとひ水なりとも、深深海底行のみにあらず。収はかくのごとくなるべし、放はかくのごとくなるべし。佛性海といひ、毘盧藏海といふ、ただこれ萬有なり。海面みえざれども、游泳の行履に疑著することなし。たとへば、多福一叢竹を道取するに、一莖兩莖曲なり、三莖四莖斜なるも、萬有を錯失せしむる行履なりとも、なにとしてかいまだいほざる、千曲萬曲なりと。なにとしてかいはざる、千叢萬叢なりと。一叢の竹、かくのごとくある道理、わすれざるべし。曹山の包含萬有の道著、すなはちなほこれ萬有なり。

The master’s saying “it contains the ten thousand beings” is speaking of the ocean. What he is saying about the main point is not that some single thing contains the ten thousand beings: “containing” is the ten thousand beings. He does not mean that the great ocean contains the ten thousand beings. Saying “it contains the ten thousand beings” means it is just the great ocean. Although we do not know what they are, for now we call them “the ten thousand beings.” Even our encountering of the faces of the buddhas and the faces of the patriarchs are for now confused with the ten thousand beings. When they contain, even mountains are not only “standing on the highest mountain peak”; even water is not only “walking on the deepest ocean floor.” Taking in is like this; letting go is like this. We say “the ocean of the buddha nature,” or we say “the ocean of the womb of Vairocana”; these are simply the ten thousand beings. Though we may not see the face of the ocean, there are no doubts about the conduct of swimming. For example, in speaking of “Duofu’s one grove of bamboo,” while [saying] “one or two stalks are bent” and “three or four stalks are slanted” is conduct that causes the loss of the ten thousand beings, why does he not say “a thousand are bent, ten thousand are bent”? Why does he not say, “a thousand groves, ten thousand groves”? We should not forget

the reason why the bamboo of one grove are like this. Caoshan's saying, "it contains the ten thousand beings," is still the ten thousand beings.²³

僧のいわく、爲什麼絶氣者不著は、あやまりて疑著の面目なりといふとも、是什麼心行なるべし。從來疑著這漢なるときは、從來疑著這漢に相見するのみなり。什麼處在に爲什麼絶氣者不著なり、爲什麼不宿死屍なり。這頭にすなはち既是包含萬有、爲什麼絶氣者不著なり。しるべし、包含は著にあらず、包含は不宿なり。萬有たとひ死屍なりとも、不宿の直須萬年なるべし、不著の這老僧一著子なるべし。

The monk said, "Why is it that someone whose breath has stopped doesn't belong?" Although this has the face of a mistaken question, it is "what are you thinking?" When it is "I've always had my doubts about this guy," it is just an encounter with "this guy I've always had my doubts about." "Where is it?" [is the question in] "why is it that someone whose breath has stopped doesn't belong?" or "why doesn't it house a dead body?" Here, [it is put,] "If it contains the ten thousand beings, why is it that someone whose breath has stopped doesn't belong?" We should realize that containing is not "belonging"; containing is not "housing." Although the ten thousand beings be dead bodies, "not housing" them means "just wait ten thousand years"; "not belonging" means "this old monk makes one move."²⁴

曹山の道すらく、萬有非其功絶氣、いはゆるは、萬有はたとひ絶氣なりとも、たとひ不絶氣なりとも、不著なるべし。死屍たとひ死屍なりとも、萬有に同參する行履あらんがごときは、包含すべし、包含なるべし。萬有なる前程後程、その功あり、これ絶氣にあらず。いはゆる、一盲引衆盲なり。一盲引衆盲の道理は、さらに一盲引一盲なり、衆盲引衆盲なり。衆盲引衆盲なるとき、包含萬有包含于包含萬有なり。さらにいく大道にも萬有にあらざる、いまだその功夫現成せず、海印三昧なり。

Caoshan said, "It's not the merit of the ten thousand things to stop breathing."

This means that, whether the ten thousand beings have stopped breathing, or whether they have not stopped breathing, they don't belong. A dead body may be a dead body, but where there is conduct that studies together with the ten thousand beings, it should contain it, should be the containing of it. The prior state and subsequent state of the ten thousand beings have their merit: they have not stopped breathing. This is "a blind person leading the blind." The principle of a blind person leading the blind is furthermore a blind person leading a blind person, or the blind leading the blind. When it is the blind leading the blind, it is "containing the ten thousand beings" itself containing "containing the ten thousand beings."

Further, in however many great ways there may be, where they are not the ten thousand beings, they will not manifest their concentrated effort. This is the ocean seal samadhi.

正法眼藏海印三昧第十三

仁治三年壬寅孟夏二十日、記于觀音導利興聖寶林寺。

Treasury of the Eye of the True Dharma

Ocean Seal Samadhi

Number 13

Composed at Kannon Dōri Kōshō Hōrinji

Twentieth day of early summer [fourth month], third year of Ninji (*mizunoe-tora*)

[1242]