

祖師西來意
The Intention of the Ancestral Master's Coming from the West
(*Soshi seirai i*)

SUPPLEMENTAL NOTES

1. “When we take up not thinking, when we take up non-thinking, and think about it” (*fushiryō wo nenrai shi hishiryō wo nenrai shite shiryō sen ni* 不思量を拈來し非思量を拈來して思量せんに): From the words of Yaoshan Weiyān 藥山惟儼 (745-828), in a dialogue much cited by Dōgen. The episode is found in a number of Chan sources (see, e.g., *Jingde chuangdeng lu* 景德傳燈錄, T.51:311c), as well as in Dōgen's *shinji* 真字 *Shōbōgenzō*, case 129 (DZZ.5:196). Here is the version on which Dōgen comments at the opening of his *Shōbōgenzō zazen shin* 坐禪箴 (DZZ.1:103).

藥山弘道大師坐次、有僧問、兀兀地思量什麼。師云、思量箇不思量底。僧曰、不思量底、如何思量。師云、非思量。

Once, when the Great Master Hongdao of Yaoshan was sitting [in meditation], a monk asked him, “What are you thinking of, [sitting there] so fixedly?”

The master answered, “I'm thinking of not thinking.”

The monk asked, “How do you think of not thinking?”

The master answered, “Non-thinking.”

2. “The old mirror” (*kokyō* 古鏡); **“the brazier”** (*karo* 火爐): The size of the “old mirror” and “the brazier” are discussed in a conversation between Xuefeng Yicun 雪峰義在 (822-908) and his disciple Xuansha Shibeī 玄沙師備 (835-908). The episode is recorded in various texts; see, e.g., *Zongmen tongyao ji* 宗門統要集 3, ZTS 9:21recto; *shinji Shōbōgenzō*, case 109, DZZ.5:184. Here is the version given in Dōgen's *Shōbōgenzō kokyō* 正法眼藏古鏡 (DZZ.1:234).

雪峰示衆云、世界闊一丈、古鏡闊一丈。世界闊一尺、古鏡闊一尺。時玄沙指火爐云、且道、火爐闊多少。雪峰云、似古鏡闊。玄沙云、老和尚、脚跟未點地在。

Xuefeng addressed the assembly, saying, “If the breadth of the world is one zhang, the breadth of the old mirror is one zhang; if the breadth of the world is one chi, the breadth of the old mirror is one chi.”

At that point, Xuansha pointed at the brazier and said, “Tell me, is the breadth of the brazier large or small?”

Xuefeng said, “It's like the breadth of the old mirror.”

Xuansha said, “The old reverend's heels haven't touched the earth.”

3. “The seamless pagoda” (*muhō tō* 無縫塔): Dōgen probably has in mind here a conversation between the Chan Masters Xuansha Shibeī and Xuefeng Yicun 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 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.”

4. “It is mouth throughout the body; throughout the mouth is the body” (*tsūshin ku nari tsūku ze shin nari* 通身口なり通口是身なり): Possibly reflecting a dialogue between Yunyan Tansheng 雲巖曇晟 (780?-841) and fellow disciple Daowu Yuanzhi 道吾圓智 (769-835) regarding the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音).

雲岩問道吾、大悲菩薩、用許多手眼作什麼。吾曰、如人夜間背手摸枕头。師曰、我會也、我會也。吾云、爾作麼生會。師曰、遍身是手眼。吾曰、道即太煞道、祇道得八九成。師曰、師兄作麼生。吾曰、通身是手眼。

Yunyan asked Daowu, “How does the bodhisattva of great compassion use so many arms and eyes?”

Wu said, “Like a person searching behind [his head] for his pillow in the night.”

The master said, “I understand. I understand.”

Wu said, “What do you understand?”

The master said, “The entire body is hands and eyes.”

Wu said, “You talk big talk, but what you say is eight or nine tenths.”

The master said, “How about my fellow teacher?”

Wu said, “Throughout the body are hands and eyes.”

(Translated from Dōgen’s *shinji* 真字 *Shōbōgenzō* 正法眼藏, case 105, DZZ.5:182. The dialogue appears in several Chan sources; see, e.g., *Zongmen tongyao ji* 宗門統要集 7:23recto-verso, *Zengaku tenseki sōkan* 禪學典籍叢刊 1:149-150. Dōgen discusses a slightly different version of the conversation at *Shōbōgenzō kannon* 正法眼藏觀音, DZZ.1:213ff.)