

Shobogenzo Bussho (Buddha-nature) Part 1
(Translation by Shohaku Okumura for Sanshinji Genzo-e, May 2022,
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正法眼蔵佛性

第1章 悉有佛性

(1)

釈迦牟尼佛言、「一切衆生、悉有佛性。如来常住、無有變易。」

Shakyamuni Buddha said, “All living beings without exception have buddha-nature. The Tathagata always abides without change.”

(2)

これ、われらが大師釋尊の師子吼の轉法輪なりといへども、一切諸佛、一切祖師の、頂顙眼睛なり。

This is not only our great teacher Shakyamuni’s turning of the dharma wheel of the lion’s roar, but also the crowns of the heads and eyeballs of all buddhas and all ancestral teachers. 參學してきたること、すでに二千一百九十年<當日本仁治二年辛丑歳>、正嫡わづかに五十代<至先師天童浄和尚>、西天二十八代、代代住持しきたり、東地二十三世、世世住持してきたる。

It has been studied for 2,190 years <down to the present, this second year of the Ninji era in Japan>, through fifty generations of the legitimate lineage <down to my late master Tiantong [Ru]jing>. For twenty-eight generations in the Western Heaven (India), it has been dwelt in and maintained, generation after generation; for twenty-three generations in the Eastern Land (China), it has been dwelt in and maintained from age to age.

十方の佛祖、ともに住持せり。

All the buddha-ancestors in the ten directions have been dwelling in and maintaining it.

(3)

世尊道の「一切衆生、悉有佛性」は、その宗旨いかん。

What is the essential meaning of the World Honored One’s saying, “All living beings without exception have buddha-nature”?

是什麼物恁麼來の道轉法輪なり。

It is his dharma-wheel-turning utterance “What is this that thus comes?”

あるいは衆生といひ、有情といひ、群生といひ、群類といふ、悉有の言は、衆生なり、群有なり。

Though we speak of living beings, or sentient beings, or various groups or kinds of living beings, the expression “entire-being” refers to [all] these living beings, or various [kinds of] beings.

すなはち悉有は佛性なり。

That is, “entire-being” is buddha-nature.

悉有の一悉を衆生といふ。

I call one wholeness of “entire-being” a living being.

正當恁麼時は、衆生の内外すなはち佛性の悉有なり。

At the very moment of thusness, the inside and outside of a living being is nothing other than the “entire-being” of buddha-nature.

単伝する皮肉骨髓のみにあらず、汝得吾皮肉骨髓なるがゆゑに。

["Entire-being"] is not limited to the skin, flesh, bones, and marrow that have been simply [one-to-one and inseparably] transmitted, because "you have attained my skin, flesh, bones, and marrow."

(4)

しるべし、いま佛性に悉有せらるる有は、有無の有にあらず。

We should know that the being (有) that is enabled by buddha-nature to be "entire-being (悉有)" is not the being (有) of being (有) that is opposed to non-being (無).

「悉有」は佛語なり、佛舌なり。佛祖眼睛なり、衲僧鼻孔なり。

"Entire-being (悉有)" is the Buddha's words, the Buddha's tongue, the buddha-ancestors' eyeballs, the patch-robed monks' nostrils.

「悉有」の言、さらに始有にあらず、本有にあらず、妙有等にあらず。

The expression "entire-being (悉有)" [refers to] neither arising being (始有), nor original being (本有), nor wondrous being (妙有), and so on.

いはんや縁有・妄有ならんや。

Even less [does it express] conditioned being (縁有) or illusory being (妄有).

心・境、性・相等にかかはれず。

It has nothing to do with [the dichotomy of] mind and objects, nature and forms, and so on.

しかあればすなはち、衆生悉有の依正、しかしながら業増上力にあらず、妄縁起にあらず、法爾にあらず、神通修證にあらず。

Given this, the "environment and the self (依正)" of the entire-being (悉有) of living beings is not [brought about by] the predominant power of karma, is not [caused by] illusory dependent origination, does not [occur] simply of itself, and is not [caused by] the practice-verification of divine powers.

もし衆生の悉有それ業増上および縁起法爾等ならんには、諸聖の證道および諸佛の菩提、佛祖の眼睛も業増上力、および縁起法爾なるべし。

If the entire-being (悉有) of all living beings were caused by the predominant power of karma, dependent origination, or itself, and so on, the verification of the Way of the various sages, as well as the awakening of all buddhas, and the eyeballs of buddha-ancestors would also be caused by the predominant power of karma, dependent origination, or itself.

しかあらざるなり。

This is incorrect.

盡界はすべて客塵なし、直下さらに第二人あらず。

In the entire world, there is no adventitious dust at all; right here, there is never a second person.

直截根源人未識、忙忙業識幾時休なるがゆゑに。

This is because the root source is directly cut off, yet people never know this; karmic consciousness is always busily working without any rest.

妄縁起の有にあらず、徧界不曾蔵のゆゑに。

[Entire-being] is not a being caused by illusory causation, because within the whole world it is never hidden.

徧界不曾蔵といふは、かならずしも満界是有といふにあらざるなり。

Saying "in the whole world it is never hidden" is not necessarily saying "the world full of being."

偏界我有は、外道の邪見なり。

[The conception of] the whole world as “my” being is the evil view of non-Buddhists.

本有の有にあらず、亙古亙今のゆゑに。

[Entire-being] is not the being of original being, because it pervades ancient times and the present.

始起の有にあらず、不受一塵のゆゑに。

It is not the being of emergent arising, because it does not receive even a particle of dust.

條條の有にあらず、合取のゆゑに。

It is not the being of individuality, because it is a combination of all [things].

無始有の有にあらず、是什麼物恁麼來のゆゑに。

It is not the being of beginningless being, because it is “what is it that thus comes.”

始起有の有にあらず、平常心是道のゆゑに。

It is not the being of initially arising being, because it is “ordinary mind is the Way.”

まさにしるべし、悉有中に衆生快便難逢なり。

We should know that, within entire-being it is impossible, even with the greatest swiftness, to encounter living beings.

悉有を會取することかくのごとくなれば、悉有それ透體脱落なり。

If we understand entire-being in this way, entire-being is itself the shedding of the entire body.

(5)

佛性の言をききて、學者おほく先尼外道の我のごとく邪計せり。

Hearing the expression “buddha-nature,” many students mistakenly think it is like the Self (*atman*), discussed by the non-Buddhist Senika.

それ、人にあはず、自己にあはず、師をみざるゆゑなり。

This is because they have not yet met a [true] person, have not yet encountered their [true] self, and have not yet come across a [true] teacher.

いたづらに風火の動著する心意識を佛性の覺知覺了とおもへり。

They mistakenly take the wind and fire movements of their mind, *manas*, and consciousness to be the sensing and knowing of buddha-nature.

たれかいふし、佛性に覺知覺了ありと。

Whoever said that buddha-nature has sensing and knowing?

覺者知者はたとひ諸佛なりとも、佛性は覺知覺了にあらざるなり。

Even though people with sensing and knowing are buddhas, buddha-nature is not sensing and knowing.

いはんや諸佛を覺者知者といふ覺知は、なんだちが云々の邪解を覺知とせず、風火の動靜を覺知とするにあらず。

Much less are awakening and insight that say that buddhas are those who have awakening and insight the same as what you mistakenly understand as sensing and knowing; [awakening and insight] are not the movement or stillness of wind and fire.

ただ一兩の佛面祖面、これ覺知なり。

Awakening and insight are simply one or two faces of the buddhas and ancestors.

(6)

往往に古老先徳、あるいは西天に往還し、あるいは人天を化導する、漢唐より宋朝にいたるまで、稻麻竹葦のごとくなる、おほく風火の動著を佛性の知覺とおもへ

る、あはれむべし、學道轉疎なるによりて、いまの失誤あり。

Among ancient elders and previous worthies from the Han dynasty through the Tang dynasty and down to the Song dynasty, some of them had journeyed and returned to the Western Heaven (India), and some of them taught human and heavenly beings. Their number is as uncountable as rice, hemp, bamboo, and reed plants. It is pitiful that often they mistook the movements of wind and fire elements for sensory awareness of buddha-nature. They made this mistake because they were careless and insufficient in studying the Way.

(7)

いま佛道の晩學初心、しかあるべからず。

Now, later students and beginners in the Buddha Way should not be like that.

たとひ覺知を學習すとも、覺知は動著にあらざるなり。

Even if you study sensory awareness, sensory awareness is not the movement [of wind and fire elements].

たとひ動著を學習すとも、動著は恁麼にあらざるなり。

Even if you study the movement [of wind and fire elements], that movement is not as you conceive it.

もし眞箇の動著を會取することあらば、眞箇の覺知覺了を會取すべきなり。

If you could understand movement as it really is, you would understand true awakening and insight.

佛之與性、達彼達此なり。

With "buddha" and "nature," penetrating "that" is penetrating "this."

佛性かならず悉有なり、悉有は佛性なるがゆゑに。

Buddha-nature is always entire-being, because entire-being is buddha-nature.

悉有は百雜碎にあらず、悉有は一條鐵にあらず。

Entire-being is not a hundred miscellaneous pieces, nor is entire-being a single piece of iron rod.

拈拳頭なるがゆゑに大小にあらず。

Because it is the raising of a fist, it is neither big nor small.

すでに佛性といふ、諸聖と齊肩なるべからず、佛性と齊肩すべからず。

We already call it buddha-nature, so it is not identical with various sages; nor is it identical with buddha-nature.

(8)

ある一類おもはく、佛性は草木の種子のごとし。

There are certain groups of people who think that buddha-nature is like grass or tree seeds.

法雨のうるほひしきりにうるほすとき、芽茎生長し、枝葉華果もすことあり。

When these abundantly receive the blessing of nourishment from a dharma rain, their buds sprout and stalks grow, and then branches, leaves, flowers and fruits will flourish.

果實さらに種子をはらめり。

Within the fruits, there are seeds [for the next generation].

かくのごとく見解する、凡夫の情量なり。

Thinking in this way is the emotional view of ordinary people.

たとひかくのごとく見解すとも、種子および華果、ともに條條の赤心なりと參究すべし。

Even if we think in this way, we should study individually the seeds, flowers and fruits as all being [sincere] red-heart.

果裏に種子あり、種子みえざれとも根茎等を生ず。

Within a fruit, there are seeds. Even though the seeds are not visible, from them grow roots, stems, and so on.

あつめざれどもそこばくの枝條大圍となれる、内外の論にあらず、古今の時に不空なり。

Even though [they] don't collect [elements], they develop into the branches and twigs, and the main trunk takes form. This is not a result of something inside [the tree] or outside of it. It is not empty, in both ancient times and the present.

しかあれば、たとひ凡夫の見解に一任すとも、根茎枝葉みな同生し同死し、同悉有なる佛性なるべし。

Therefore, even if we confidently hold to the view of ordinary people, the roots, trunks, branches, and leaves are born together and die together; each of them is buddha-nature that is entire-being.

第2章 当觀時節因縁

(9)

佛言、「欲知佛性義、當觀時節因縁、時節若至、佛性現前」。

The Buddha said, "If you want to know the meaning of buddha-nature, you should contemplate the causes and conditions of the time. If the time arrives, buddha-nature will be manifested."

(10)

いま「佛性義をしらんとおもはば」といふは、ただ知のみにあらず、行ぜんとおもはば、證せんとおもはば、とかんとおもはばとも、わすれんとおもはばともいふなり。

Now, the expression "wanting to know the meaning of buddha-nature" not only means knowing, it also means wanting to practice it, wanting to verify it, wanting to expound it, and also wanting to forget it.

かの説・行・證・忘・錯・不錯等も、しかしながら時節の因縁なり。

These [activities of] expounding, practicing, verifying, forgetting, erring, and not-erring are also causes and conditions of the time.

時節の因縁を觀ずるには、時節の因縁をもて觀ずるなり。

Contemplating the causes and conditions of the time is done by contemplating the causes and conditions of time.

拂子・拄杖等をもて相觀するなり。

It is contemplating using the whisk, the monk's staff, and so on.

さらに有漏智・無漏智、本覺・始覺、無覺・正覺等の智をもちみるには、觀ぜられざるなり。

They cannot be contemplated by using such kinds of wisdom as leaking wisdom, non-leaking wisdom, original enlightenment, gradual enlightenment, non-awakening, right awakening, and so on.

(11)

「當觀」といふは、能觀・所觀にかかはれず、正觀・邪觀等に準ずべきにあらず、これ當觀なり。

“Should contemplate” has nothing to do with the dichotomy of the subject that contemplates and an object that is contemplated. It should not be evaluated through right contemplation or mistaken contemplation, and so on. It is “just contemplating.”

當觀なるがゆゑに不自觀なり、不佗觀なり。時節因縁霽なり、超越因縁なり。

Because it is “just contemplating,” it is neither one’s own contemplation nor others’ contemplation. It is the causes and conditions of time themselves; it is [also] going beyond causes and conditions.

佛性霽なり、脱體佛性なり。

It is buddha-nature itself; it is buddha-nature completely dropped off.

佛佛霽なり、性性霽なり。

It is just buddha with buddha, nature with nature itself.

(1 2)

「時節若至」の道を、古今のやから往往におもはく、佛性の現前する時節の向後にあらざるをまつなりとおもへり。

People in the present and ancient times have often thought that the phrase “if the time arrives” means that we should wait until the occasion in the future when buddha-nature becomes manifested.

かくのごとく修行しゆくところに、自然に佛性現前の時節にあふ、時節いたらざれば、参師問法するにも、辨道功夫するにも、現前せずといふ。

[According to this conception] if we continue to practice in this way, naturally we will encounter the time when buddha-nature is manifested, whereas as long as such a time does not arrive, even if we visit teachers and inquire about the dharma, making efforts in wholehearted-practice of the Way, it is never manifested.

恁麼見取して、いたづらに紅塵にかへり、むなしく雲漢をまぼる。

Holding such a view, they vainly return to the red dust [of the mundane world] and meaninglessly look up at the Milky Way.

かくのごとくのたぐひ、おそらくは天然外道の流類なり。

Such a group of people must be the followers of non-Buddhists who see everything as being natural.

いはゆる「欲知佛性義」は、たとへば「當知佛性義」といふなり。

[The phrase] “If you want to know the meaning of buddha-nature” means, for example, just knowing the meaning of buddha-nature.

「當觀時節因縁」といふは、「當知時節因縁」といふなり。

“You should contemplate the causes and conditions of the time” means just knowing the causes and conditions of the time.

いはゆる佛性をしらんとおもはば、しるべし、時節因縁これなり。

If you want to know what buddha-nature is, you should know that it is nothing other than the causes and conditions of the time.

(1 3)

「時節若至」といふは、「すでに時節いたれり、なにの疑著すべきところかあらん」となり。

疑著時節さもあらばあれ、還我佛性来なり。

Saying “if the time arrives” [actually] means that the time has already arrived, so why do you doubt it? If you wish to doubt the time, that is fine, but return buddha-nature to me.

しるべし、「時節若至」は、十二時中不空過なり。

We should know that “if the time arrives” means not spending any time during the twelve hours wastefully.

「若至」は「既至」といはんがごとし。

“If it arrives” is tantamount to saying that it has already arrived.

時節若至すれば、佛性不至なり。

When the time arrives, buddha-nature does not arrive.

しかあればすなはち、時節すでにいたれば、これ佛性の現前なり。

Therefore, because the time has already arrived, it is the manifestation of buddha-nature.

あるひは「其理自彰」なり。

Or “its principle will be clear of itself.”

おほよそ時節の若至せざる時節いまだあらず、佛性の現前せざる佛性あらざるなり。

In general, there has never been a time that has not yet arrived, nor buddha-nature that is not yet manifested.

第3章 佛性海

(1 4)

第十二祖馬鳴尊者、十三祖のために佛性海をとくにいはく、「山河大地皆依建立、三昧六通由茲發現。」

The twelfth ancestor, Venerable Ashvaghosha, in expounding the buddha-nature ocean to the thirteenth ancestor said, “Mountains, rivers, and the great earth all are established in dependence upon it; samadhi and the six divine powers arise from this.”

(1 5)

しかあれば、この山河大地、みな佛性海なり。

Therefore, these mountains, rivers, and the great earth all are the buddha-nature ocean.

「皆依建立」といふは、建立せる正當恁麼時、これ山河大地なり。

“All are established in dependence upon it” means that the very time of being established is nothing other than the mountains, rivers, and the great earth.

すでに「皆依建立」といふ、しるべし、佛性海のかたちはかくのごとし。

It has already been said that “all are established in dependence upon it,” so we should know that the form of the buddha-nature ocean is like this.

さらに内外中間にかかはるべきにあらず。

It should have nothing at all to do with inside, outside, or in-between.

恁麼ならば、山河をみるは佛性をみるなり、佛性をみるは驢腮馬嘴をみるなり。

If it is thus, seeing mountains and rivers is seeing buddha-nature; seeing buddha-nature is seeing a donkey’s jaw and a horse’s mouth.

「皆依」は全依なり、依全なりと會取し、不會取するなり。

“All are in dependence” is complete dependence; this should be understood and not-understood as being completely dependent.

(1 6)

「三昧六通由茲發現」。

“Samadhi and the six divine powers arise from this.”

(1 7)

しるべし、諸三昧の發現未現、おなじく皆依佛性なり。

We should know that the arising and not-yet-arising of various kinds of samadhi are equally dependent on buddha-nature.

全六通の由茲不由茲、ともに皆依佛性なり。

The “from this” and “not from this” of all of the six divine powers are both dependent on buddha-nature.

六神通は、ただ阿笈摩教にいふ六神通にあらず。

These six divine powers are not only the six divine powers mentioned in the teaching of the Agama sutras.

六といふは、前三三後三三を六神通波羅蜜といふ。

“Six” means “three, three in front; three, three in back,” just as is said of the six divine paramita powers.

しかあれば、六神通は明明百草頭、明明佛祖意なりと参究することなかれ。

Therefore, we should not regard the six divine powers to be the bright, bright hundred grasses, nor the bright, bright buddha-ancestors’ intention.

六神通に滞累せしむといへども、佛性海の朝宗に罣礙するものなり。

Although the [six divine powers] may be bound within the six divine powers, they are obstructed within the flow [of various rivers] to the buddha-nature ocean.

第4章 汝無佛性

(18)

五祖大満禅師、蕪州黄梅人也。(五祖大満禅師は、蕪州黄梅の人なり。)

The fifth ancestor, Zen Master Daman, was from Huangmei in Qi Province.

無父而生、童兒得道、乃栽松道者也。(父無くして生まる、童兒にして道を得たり、乃ち栽松道者なり。)

He was born without a father and attained the Way while still a young boy. He was a pine-planting person of the Way [in his previous life].

初在蕪州西山栽松、遇四祖出遊。(初め蕪州の西山に在りて松を栽えしに、四祖の出遊に遇う。)

At first, he stayed on Xishan in Qi Province planting pines, later encountering the fourth ancestor when that ancestor proceeded out [from his monastery].

告道者、「吾欲伝法與汝、汝已年邁。若待汝再来、吾尚遲汝」。(道者に告ぐ、「吾れ汝に伝法せんと欲えば、汝已に年邁ぎたり。若し汝が再来を待たば、吾れ尚お汝を遅つべし」。)

[The fourth ancestor] said to this person of the Way, “I would like to transmit the dharma to you, but you are already too old. If you can wait until you are reborn, I will be expecting you.”

師諾。(師諾。)

The Master agreed.

遂往周氏家女托生。(遂に周氏家の女に往いて托生す。)

Later he went to a daughter of the Zhou family for rebirth.

因抛濁港中。神物護持、七日不損。(因みに濁港の中に抛つ。神物護持して、七日損ぜず。)

[The baby] was abandoned in a muddy creek but was protected by some divine power without undergoing any harm for seven days.

因収養矣。至七歳為童子、於黄梅路上逢四祖大醫禅師。(因みに収りて養へり。七歳

に至るまで童子たり、黄梅路上に四祖大醫禪師に逢う。)

Because of that, [his mother] took him in and raised him. Until he reached the age of seven, he was a [normal] boy. He met the fourth ancestor, Zen Master Dayi, on a road in Huangmei. 祖見師雖是小兒、骨相奇秀、異乎常童。(祖、師を見るに是れ小兒なりと雖ども、骨相奇秀、常の童に異なれり。)

The ancestor saw him and found that even though he was a small boy, his skeletal structure was particularly excellent and different from that of ordinary children.

祖見問曰、「汝何姓」。(祖見て問うて曰く、「汝、何なる姓ぞ」。)

Seeing the boy, he asked, “What is your family name?”

師答曰、「姓即有、不是常姓」。(師、答へて曰く、「姓は即ち有り、是れ常姓にあらず」。)

The master answered, “I have a family name, but it is not an ordinary family name.”

祖曰、「是何姓。」(祖曰く、「是れ何かなる姓ぞ。」)

The ancestor said, “What is that family name?”

師答曰、「是佛性」。(師答へて曰く、「是れ佛性」。)

The master answered, “It is buddha-nature.”

祖曰、「汝無佛性」。(祖曰く、「汝、無佛性」。)

The ancestor said, “You have no buddha-nature.”

師答曰、「佛性空故、所以言無」。(師答へて曰く、「佛性空なるが故、所以に無と言う」。)

The master answered, “It is because buddha-nature is empty that you say I don’t have it (mu, 無).”

祖識其法器、俾為侍者、後付正法眼藏。居黄梅東山、大振玄風。(祖、其の法器なるを識つて、侍者たらしめて、後に正法眼藏を付す。黄梅東山に居して、大いに玄風を振う。)

The ancestor recognized that he was a vessel of the dharma and made [the boy] his attendant, later entrusting to him the true dharma eye treasury. [The fifth ancestor] lived on the East Mountain in Huangmei and extensively spread the profound wind [of the dharma].

(1 9)

しかあればすなはち、祖師の道取を参究するに、「四祖いはく、汝何姓」は、その宗旨あり。

Therefore, in investigating the ancestral masters’ sayings, there is the essential principle in the fourth ancestor’s utterance “What is your family name?”

むかしは何國人の人あり、何姓の姓あり。

In ancient times, there were people who were from a country named “What何” and a family named “What何.”

なんぢは何姓と為説するなり。

[The fourth ancestor] was explaining [to the boy] that his family name was “What.”

たとへば吾亦如是、汝亦如是と道取するがごとし。

This is along the lines of [the sixth ancestor’s] saying, “I am thus, and you too are thus.”

(2 0)

五祖いはく、「姓即有、不是常姓。」

The fifth ancestor said, “I have a family name (姓), but it is not an ordinary family name

(姓).”

いはゆるは、有即姓は常姓にあらず、常姓は即有に不是なり。

What he meant is that “a being (有)” that is itself “his family name (姓),” is not an ordinary family name (姓); an ordinary family name cannot be his “being itself (即有).”

(2 1)

「四祖いはく、是何姓」は、「何」は「是」なり、「是」を「何」しきたれり。

The fourth ancestor said, “What is this family name?” [This sentence means that] “what (何)” is “this (是)”; [he is] making “this (是)” into “what (何).”

これ「姓」なり。

This is his family name (姓).

「何」ならしむるは「是」のゆゑなり。

Because of “this (是),” he made [“this (是)”] into “what (何).”

「是」ならしむるは「何」の能なり。

Making [“what (何)”] into “this (是)” is the capacity of “what (何).”

姓は是也、何也なり。

His family name (姓) is both “this (是)” and “what (何).”

これを膏湯にも點ず、茶湯にも點ず、家常の茶飯ともするなり。

This permeates into an herbal infusion or into tea; it likewise becomes ordinary tea and rice.

(2 2)

五祖いはく、「是佛性」。

The fifth ancestor said, “This is buddha-nature.”

(2 3)

いはくの宗旨は、是は佛性なりとなり。

The essential principle of what he said [here] is that “this” is buddha-nature.

何のゆゑに佛なるなり。

Because [“this (是)”] is “what (何),” [“this (是)”] is buddha.

是は何姓のみに究取しきたらんや、是すでに不是のとき佛姓なり。

Can “this (是)” be fully investigated only in “what (何)” “family name (姓)”? When “this (是)” is “not-this (不是),” [“this (是)”] is buddha-family-name (佛姓, buddha-nature).

(2 4)

しかあればすなはち、是は何なり、佛なりといへども、脱落しきたり、透脱しきたるに、かならず姓なり。

Therefore, “this (是)” is “what (何).” Even though it is buddha, when it has been dropped off and liberated, it is unfailingly a family name (姓).

その姓すなはち周なり。

The family name (姓) is Zhou (周, all-pervading).

しかあれども、父にうけず祖にうけず、母氏に相似ならず、傍觀に齊肩ならんや。

However, [the fifth ancestor’s family name] was not inherited from a father or ancestors; nor was it received from his mother’s family; nor is it the same as that of bystanders.

(2 5)

四祖いはく、「汝無佛性。」

The fourth ancestor said, “You have no buddha-nature (無佛性, mu-buddha-nature).”

(2 6)

いはゆる道取は、汝はたれにあらず、汝に一任すれども、無佛性なりと開演するなり。

What this utterance means is that although “you” are not “who,” I completely entrust “you” to yourself, and yet “you” are “mu-buddha-nature.”

しるべし、學すべし。いまはいかなる時節にして無佛性なるぞ。

We should know and study what the temporal occasion is now, [you] being “mu-buddha-nature.”

佛頭にして無佛性なるか、佛向上にして無佛性なるか。

Are [“you”] “mu-buddha-nature” [perched] on the buddha’s head, or are [“you”] “mu-buddha-nature” going beyond buddha?

七通を逼塞することなかれ、八達を摸索することなかれ。

Do not block the seven penetrations, nor seek the eight accomplishments.

無佛性は一時の三昧なりと修習することもあり。

Sometimes we study and practice that “no-buddha-nature” is the samadhi of one moment.

佛性成佛のとき、無佛性なるか、佛性發心のとき、無佛性なるかと問取すべし、道取すべし。

When buddha-nature becomes a buddha, we should ask and express if it is mu-buddha-nature. When buddha-nature arouses the [awakening]-mind, is it mu-buddha-nature?

露柱をしても問取せしむべし、露柱にも問取すべし、佛性をしても問取せしむべし。

We should let the free-standing pillar ask this; we should ask this of the free-standing pillar. We should let buddha-nature ask it.

(2 7)

しかあればすなはち、無佛性の道、はるかに四祖の祖室よりきこゆるものなり。

Therefore, the expression “mu-buddha-nature” is heard far from the ancestral chamber of the fourth ancestor.

黄梅に見聞し、趙州に流通し、大瀉に擧揚す。

It was seen and heard in Huangmei, it was circulated to Zhaozhou, and it was exalted on Dagui.

無佛性の道、かならず精進すべし、越趨することなかれ。

Without fail we should diligently study the expression “mu-buddha-nature,” without getting stuck and giving up.

無佛性たどりぬべしといへども、何なる標準あり、汝なる時節あり、是なる投機あり、周なる同姓あり、直趣なり。

Although we may lose our way and have to grope for [the path of] mu-buddha-nature, there is a standard: “what.” There is a temporal occasion: “you.” There is an accordance [between you and mu-buddha-nature]: “this.” There is the same family name: “Zhou (all-pervading).” [And so] we straightforwardly advance [to mu-buddha-nature].

(2 8)

五祖いはく、「佛性空故、所以言無」。

The fifth ancestor said, “It is because buddha-nature is empty (空) that you say I don’t have it (mu, 無).”

(2 9)

あきらかに道取す、空は無にあらず。

He clearly expressed that emptiness is not “*not having* (mu, 無).”

佛性を道取するに、半斤といはず、八兩といはず、無と言取するなり。

In speaking of buddha-nature-emptiness, he expressed neither half a pound, nor eight ounces.

[The fourth ancestor] said that [the fifth ancestor] had no [無, buddha-nature].

空なるゆゑに空といはず、無なるゆゑに無といはず、佛性空なるゆゑに無といふ。

The reason he says “empty (空)” is not because it is empty (空) [in an ordinary sense]. The reason he says “nothingness (無)” is not because it is nothingness (無) [in an ordinary sense].

Because it is buddha-nature-emptiness (佛性空), he said “mu (無).”

(3 0)

しかあれば、無の片片は空を道取する標榜なり、空は無を道取する力量なり。

Therefore, each and every instance of his “having none (無)” is a signpost [pointing to] his expression “it is empty (空)”; “emptiness (空)” is the power of the expression “nothingness (無).”

いはゆるの空は、色即是空の空にあらず。

The emptiness (空) I am talking about is not the emptiness (空) in “form is emptiness (色即是空).”

色即是空といふは、色を強為して空とするにあらず、空をわかちて色を作家せるにあらず。

To say “form is emptiness (色即是空)” does not mean that form (色) is forcibly made into emptiness (空); there is no dividing up of emptiness (空) to make form (色).

空是空の空なるべし。

It must be the emptiness (空) in “emptiness is emptiness (空是空).”

空是空の空といふは、空裏一片石なり。

What emptiness (空) [there is] in “emptiness is emptiness (空是空)” is a piece of stone within emptiness (空裏).

しかあればすなはち、佛性無と佛性空と佛性有と、四祖五祖、問取道取。

Therefore, buddha-nature-*mu* (佛性無), buddha-nature-emptiness (佛性空), and buddha-nature-*u* (佛性有) are what the fourth and fifth ancestors are asking about and expressing.