

Treasury of the Eye of the True Dharma  
Book 35  
Spiritual Powers

Notes

1. **“Spiritual powers”** (*jinzū* 神通): A loose translation for the standard term in East Asian Buddhist usage for Sanskrit *abhijñā*, or “higher knowledges” (also sometimes Sanskrit *rddhi*, or “powers,” etc.); may refer to a variety of paranormal powers held to be accessible to advanced spiritual adepts, several of which appear in the text below. The term *jinzū* has the connotation of “knowledge of” or “mastery over” matters of the “spirit” (or the “spirits”). For more on this term, see **Supplemental Note 1**.

**“Such spiritual powers”** (*kaku no gotoku naru jinzū* かくのごとくなる神通): The use of the adjective *kaku no gotoku naru* (“such”) in the opening line here is odd, given that there is of course no antecedent. Presumably, Dōgen is indicating the sort of powers of which he will be speaking below, but Sōtō commentators have also given the phrase a more metaphysical reading: “the spiritual powers that are such” (i.e., are just as they are), or “the spiritual powers of suchness” (*nyoze no jinzū* 如是の神通). (See, for example, *Monge*, *SBGZ CKZS* 3:607; *Keiteki* 2:464.)

**“Tea and rice in the house of buddha”** (*bukke no sahan* 佛家の茶飯): I.e., the “everyday fare” in the “family” of the buddhas. For this phrase, see **Supplemental Note 2**.

2. **“Six spiritual powers”** (*roku jinzū* 六神通): A standard list of paranormal powers found throughout Buddhist literature: physical transformations, paranormal hearing, mental telepathy, recollection of past lives, paranormal vision, and knowledge of one’s elimination of spiritual afflictions. For more detail, see **Supplemental Note 3**.

**“The one spiritual power”** (*ichi jinzū* 一神通): Dōgen may here have in mind “that one power” (*na ittū* 那一通) discussed in the story of the Buddha and the seer that he will cite below.

**“No spiritual power”** (*mu jinzū* 無神通): No doubt a reference to the saying of Baizhang quoted below.

**“The supreme spiritual power”** (*saijō jinzū* 最上神通): Though the reference is uncertain, Dōgen may have in mind the “one ‘surpassing’ spiritual power” (*ichijō no jinzū* 一上の神通) mentioned in the story of Daguei and Yangshan quoted in the text below and described there by Dōgen as “unsurpassed” (*mujo* 無上).

**3. “Morning blows, three thousand; evening blows, eight hundred”** (*chōda sanzen . . . bada happyaku* 朝打三千暮打八百): A common Zen expression for strict training. The translation follows the Zen tradition of taking the term *da* in its primary sense, “to hit.” (See, e.g., Iriya, *Zengo jiten* 禪語辭典, 312a.) In ordinary Chinese usage, *da* would more likely function here simply as an auxiliary verb; hence, “In the morning, three thousand; in the evening, eight hundred” (as, e.g., in the Daoist tale of the goblin that ate people, “in the morning, three thousand; in the evening, eight hundred”).

**“Born together with the buddha . . . extinguished together with the buddha”** (*yō butsu dōshō* 與佛同生, *yō butsu dōmetsu* 與佛同滅): Usually interpreted to mean that the buddha and his powers are indistinguishable.

**“Ascending to the heavens (*jōten* 上天) . . . descending from the heavens (*geten* 下天) . . . cultivating the practice and getting the verification”** (*shugyō shushō* 修行取證): Dōgen seems here to be tracing the buddha’s career, from his penultimate birth as a bodhisattva in Tuṣiṭa heaven and his subsequent descent into this Saha world, to his six years of ascetic practice and his enlightenment under the bodhi tree.

**“They do so together”** (*dōjō* 同條): I.e., the buddhas and the powers “do so together.” The translation follows the adverbial use of *dōjō* often encountered in Zen expressions like, “born together, die together” (*dōjō shō dōjō shi* 同條生同條死). See, for example, the *Biyan lu* passage, “Born together, die together. Morning blows, three thousand; evening blows, eight hundred.” (Case 66, *Zenke goroku* 2:290.)

**“They are the same as the Snowy Mountains, like trees and rocks”** (*dō sessan nari nyo bokuseki nari* 同雪山なり如木石なり): See **Supplemental Note 4**.

**4. “The buddhas of the past are the disciples of the Buddha Śākyamuni”** (*kako no shobutsu wa shakamuni butsu no deshi nari* 過去の諸佛は釋

迦牟尼佛の弟子なり): Likely reflecting a tradition found in the *Zongmen tongyao ji* 宗門統要集.

Once, when the Bhagavat was traveling with Ānanda, they saw an old Buddhist *stūpa*. The Bhagavat bowed to it. Ānanda said, “Whose *stūpa* is this?”

The Bhagavat said, “This is a *stūpa* of the buddhas of the past.”

Ānanda, said, “Whose disciples were the buddhas of the past?”

The Buddha said, “They were my disciples.”

(*Zengaku tenseki sōkan* 禅学典籍総刊 [ZGTSSK], 1:10c7-10.) Dōgen quotes a version this exchange in his *Shōbōgenzō shisho* (DZZ.1:425). It also occurs at case number 245 in the Eishōin 永晶院本 text of Dōgen’s *shinji* 真字 *Shōbōgenzō*.

**“They present him with a *kaṣaya*; they present him with a *stūpa*”** (*kesa wo sasakete kitari tō wo sasakete kitaru* 袈裟をささけてきたり塔をささけてきたる): It is not clear whether the gifts are singular or plural. Commentators have so far been unable to establish a likely source for this claim. The adverbial phrase immediately following, “at this time” (*kono toki*), suggests that the presentations took place on the occasion when the Buddha spoke the words subsequently quoted. Unfortunately, the quotation (see below) seems to be from the chapter on spiritual powers in the *Lotus Sutra*, which, while it describes many gifts presented to Śākyamuni, does not include among them robes or *stūpas*.

**“The spiritual powers of the buddhas are inconceivable”** (*shobutsu jinzū fukashigi* 諸佛神通不可思議): Probably after a passage in Chapter 21 of the *Lotus Sutra*, “The Spiritual Powers of the Tathāgata” (*Julai shenli* 如來神力), in which the Buddhas Śākyamuni and Prabhūtaratna, and their entourage, demonstrate their spiritual powers; and Śākyamuni then declares, “The spiritual powers of the buddhas are thus measureless, boundless, inconceivable” (*zhufō shenli ru shi wuliang wubian bukesiyi* 諸佛神力如是無量無邊不可思議). (T.8:52a14-15.)

**“Thus”** (*nyoze* 如是): Generally interpreted to mean that the powers of present and future buddhas are also inconceivable. The Chinese version of the term “such” (*kaku no gotoku*) with which Dōgen began this text (see Note 1, above).

**5. “Chan master Daguei”** (*Daii zenji* 大滙禪師): Gueishan Lingyu 滙山靈祐 (771-853). His biographical notice in the *Jingde chuandeng lu* 景德傳燈錄 occurs at T.51:264b.

“**Baizhang Dazhi**” (*Hyakujō Daichi* 百丈大智): Baizhang Huaihai 百丈懷海 (749-814), disciple of Mazu Daoyi. Biographical notice at *Jingde chuandeng lu*, T.51:249b.

“**The ten directions**” (*jippō* 十方): I.e., everywhere (throughout China). The term “ten directions” designates the cardinal and ordinal compass points, plus the zenith and the nadir; but it is regularly used in a less cosmic sense to mean something like “the entire realm” — as, for example, in the expression, “monastery of the ten directions” (*jippō setsu* 十方刹; i.e., monastery the abbacy of which is open to everyone).

“**Not the distant progeny of Daguei**” (*daii no enson* [or *onson*] *ni arazaru* 大漚の遠孫にあらざる): Presumably, this means those who are not themselves in Daguei’s lineage. Some versions of the text read here *arazaru nashi*, which would yield something like, “Among the present buddhas and ancestors who have arisen throughout the ten directions, there are none who are not the distant progeny of Daguei; they are the distant progeny of Daguei.”

6. Dōgen’s Japanese rendering of a story versions of which appear in *Zongmen tongyao ji* (ZGTSSK 1:86a), *Jingde chuandeng lu* (T.51:265c), *Liandeng huiyao* 聯燈會要 (ZZ.136:272b), etc. It is case number 61 in the *shinji Shōbōgenzō* (DZZ.5:158).

“**Xiangyan**” (*Kōgen* 香巖): Xiangyan Zhixian 香巖智閑 (d. 898). Biographical notice at *JDCDL*, T.51:283c.

“**Just did ‘one surpassing’ spiritual power**” (*ichijō no jinzū wo nasu* 一上の神通をなす): The term *ichijō* (literally, “one up,” or “one higher”) is likely simply an idiom in the Chinese for “one time” or “once” (like the colloquial *yixia* 一下); but Dōgen will play with the literal sense in his commentary below; hence, the somewhat forced “one surpassing” here.

“**It wasn’t like the little stuff**” (*fudō shōshō* 不同小小): The expression *shōshō* (literally, “small small”) here probably just indicates something trivial; but Dōgen will associate it below with the “small vehicle” and make a sharp distinction between “great” and “small” powers.

“**Zhixian was below; I know all about it**” (*Chikan gemen ni arite ryōryō ni tokuchi su* 智閑下面にありて了了に得知す): Xiangyan is of course referring to himself as “Zhixian” here. Most commentators define *gemen*, translated here rather literally as “below,” as “in the next room.” It is not clear whether we are supposed

to understand that Zhixian simply overheard the conversation or he used spiritual powers to know about it.

**“Śāriputra and Maudgalyāyana”** (*Shūshi Mokuren* 鷲子目連): Two disciples of the Buddha, known respectively for their wisdom and spiritual powers.

**7. “To engage in its study is called Buddhist study; not to study it is not called Buddhist study”** (*sa ze gaku sha myō i butsugaku fu ze gaku sha fu myō butsugaku* 作是學者名為佛學不是學者不名佛學): Or “One who engages in this study is called a student of Buddhism; one who does not study it is not called a student of Buddhism.” For some reason, Dōgen here shifts to Chinese, as if this were a quotation. No one seems yet to have found precedent for it in the literature.

**“It is the spiritual power and wisdom transmitted from heir to heir”** (*chakuchaku sōden seru jinzū chie nari* 嫡嫡相傳せる神通智慧なり): The grammatical subject here is unstated; presumably, “Daguei’s saying.”

**“Treatise masters”** (*ronshi* 論師): I.e., those who specialize in the Buddhist scholastic literature of the *śāstras*. A common target of Zen masters’ criticism.

**“The outsiders and the two vehicles”** (*gedō nijō* 外道二乘): I.e., those who follow non-Buddhist religions (Sanskrit *tīrthika*) and the two “lesser” Buddhist vehicles of the *śrāvaka*- and *pratyekabuddha-yāna* (as opposed to the Mahayana).

**“The land of the Western Heavens of Sindh”** (*saitenjiku koku* 西天竺國): A somewhat forced attempt to capture the literary sense of this term for India. The term *saitenjiku* combines two names regularly used in East Asian texts to designate the Buddhist homeland: *saiten* (literally, “Western Heavens”) and *tenjiku* (thought to be a transliteration of *sindhu*).

**8. “Though they may be unsurpassed, we have [here] ‘one surpassing’ perception [of them]”** (*mujō nari to iedomo ichijō no kenmon ari* 無上なりといへども一上の見聞あり): The translation tries to convey something of Dōgen’s play here with the terms *mujō* (“unsurpassed”) and *ichijō* (meaning simply “one” but literally “one higher,”), taken from Daguei’s line, “Master Ji and I just did ‘one surpassing’ (*ichijō no*) spiritual power.” (See Note 6, above.) Nishiari (*Keiteki* 2:478) takes the phrase, *ichijō no kenmon ari* (literally, “there is [or, “we have] one seeing and hearing”), to mean, “there is something more we should study.”

9. **“The ten holy and three wise”** (*jisshō sanken* 十聖三賢): The ten *ārya* stages and three *bhadra* levels on the bodhisattva path. Notice that here Dōgen has extended Daguei’s reference to “the little stuff” from the “small vehicle” to the bodhisattvas of the “great vehicle.” Thus, the distinction Dōgen draws here between the “great” and “small” spiritual powers is not between Mahāyāna and Hīnayāna but between both of these and the “buddhas and ancestors.” For details on the stages of the bodhisattva path, see **Supplemental Note 5**.

**“Spiritual powers of the buddha”** (*butsu jinzū* 佛神通); **“spiritual powers beyond the buddha”** (*butsu kōjō jinzū* 佛向上神通): The first expression picks up the *Lotus Sutra* passage on the Buddha’s powers quoted above (see Note 4) and also points ahead to the saying of Linji quoted below. The second expression is likely an allusion to the saying of Baizhang that Dōgen will also quote below.

**“Māra or the outsiders”** (*mage* 魔外): Taken as an abbreviation for *tenma* 天魔 (*deva-māra*) and *gedō* 外道 (*tīrthika*).

10. **“A hair follicle swallowing the vast ocean, a mustard seed containing Sumeru”** (*mō don kyokai ke nō sumi* 毛呑巨海芥納須彌); **“emitting water from the upper body, emitting fire from the lower body”** (*shinjō shussui shinge shukka* 身上出水身下出火): Well known examples of miraculous transformations encountered in the Buddhist literature. For sources, see **Supplemental Note 6**. Dōgen follows other Zen texts here in using simply “hair” (*mō*) and “mustard” (*ke*); the translation treats them as abbreviations respectively for the terms *mōku* (or *mōkō*) 毛孔 (“hair follicle,” “pore”) and *keshi* (or *kaishi*) 芥子 (“mustard seed”) found in the sutra literature from which they are drawn. Sumeru (*shumi*) is the central mountain in the Buddhist cosmology of Śākyamuni’s Saha world system.

11. **“The five powers or six powers are all the small spiritual powers”** (*gotsū rokutsū mina shōjinzū nari* 五通六通みな小神通なり): The five powers are the first five of the six powers. For the distinction between the two lists, see **Supplemental Note 7**.

**“These types”** (*korera no yakara* これらのやから): A derogatory expression, the referent of which here is not entirely clear; from the context, presumably, those who cultivate the five or six spiritual powers.

**“Have never experienced . . . even in their dreams”** (*mu ya mi kenmon zai* 夢也未見聞在): A standard Zen dismissal, much favored by Dōgen.

**12. “They are defiled by practice and verification”** (*shushō ni senna serare* 修證に染汚せられ): Likely reflecting the words of Nanyue Huairang 南嶽懷讓 (677-744) on “undefiled practice and verification” that Dōgen often quotes. See **Supplemental Note 8** for the story.

**“They are cut off in time and place”** (*saidan wo jisho ni uru* 際斷を時処にうる): A rough translation of an odd locution, generally interpreted to mean “they are temporally and spatially limited.” Dōgen seems to have coined the binome *saidan* (literally, something like “juncture cut off” or “temporal severance”) from the juxtaposition of its two elements in common Zen expressions like, “before and after cut off” (*qianhou ji duan* 前後際斷) or “the two sides and three junctures [of past, present, and future] cut off” (*erbian sanji dan* 二邊三際斷).

**“Though they may appear in this land, they do not appear in other lands”** (*shido ni gen zu to iedomo tado ni gen zezu* 此土に現ずといへども他土に現ぜず): The exact nature of this claim is unclear. If, as is commonly done, we take Dōgen’s point here to be that expressions of spiritual powers in our Sahā world system (*shido*) do not extend to other systems (*tado*), it would seem to fly in the face of the many Mahāyāna sutra accounts of miraculous acts that reach across countless world systems.

**“Though they may appear when we do not show them, they fail to appear when it is time to show them”** (*fugen ni gen zu to iedomo genji ni gen zuru koto wo ezu* 不現に現ずといへども現時に現ずることをえず): A very tentative translation of a highly obscure sentence. For other interpretations, see **Supplemental Note 9**.

**13. “The manner of converting [beings]”** (*kegi* 化儀): I.e., teaching methods; especially in Tendai, used in contrast to *kehō* 化法, “the dharma for converting [beings] (i.e., the doctrines taught).”

**“The buddha of the spiritual powers”** (*jinzū butsu* 神通佛): Dōgen has here reversed the syntax of Linji’s “spiritual powers of the buddha” (*butsu jinzū*), no doubt to reinforce his identification of the two terms.

**It appears before he has a body** (*ushin yori saki ni genzu* 有身よりさきに現ず): Or “it appears before there is a body.” Dōgen may be alluding here to the line in Fu

Dashi's poem he will quote below: "Having a body is not the substance of his enlightenment."

**"The three junctures"** (*sansai* 三際): I.e., "the three worlds" (*sansei* 三世), or time periods, of past, present, and future.

**"Production of the thought"** (*hosshin* 發心): Sanskrit *bodhi-cittotpāda*, the generation of the aspiration to achieve unsurpassed, perfect enlightenment, which marks the start of the bodhisattva's career.

**14. "There must be no more dharma realm"** (*sara ni jinhokkai aru bekarazu* さらに盡法界あるべからず): I.e., we should not think that the dharma realm disappears into the hair follicle.

**"A mustard seed vomiting Sumeru and a mustard seed expressing the dharma realm are also 'the ocean of the inexhaustible treasury'"** (*ke to sumi oyobi ke gen hokkai mujinzō kai nite mo aru nari* 芥吐須彌および芥現法界無盡藏海にてもあるなり): The "inexhaustible treasury" (*mujinzō*) is a common metaphor for the dharma realm, seen as the source of all things. The translation here takes *nite mo aru* as a copula ("are also"); it might also be read as a locative ("are also in"). Some interpreters take the term *mujinzō kai* ("ocean of the inexhaustible treasury") in apposition to *hokkai* ("dharma realm"); hence, they would read the sentence, "A mustard seed also vomits Sumeru, and a mustard seed also expresses the dharma realm, the ocean of the inexhaustible treasury."

**15. "The buddhas disport themselves only in these spiritual powers"** (*shobutsu wa kono jinzū nomi ni yuge suru nari* 諸佛はこの神通のみに遊戯するなり): Dōgen is here recalling the common expression *yuge jinzū* 遊戯神通 (or *jinzū yuge* 神通遊戯), meaning "to play in, or enjoy, the spiritual powers;" also to "wander freely in, or by means of, the spiritual powers."

For a paraphrase of the argument here, see **Supplemental Note 10**.

**16. "The layman Pang Yun"** (*Ho koji On kō* 龐居士蘊公): Famous Tang-dynasty lay Buddhist (d. 808), usually treated as a disciple of Mazu Daoyi; his biography appears at *Jingde chuandeng lu*, T.51:263b.

**"Extraordinary person"** (*ijin* 偉人): The term carries the connotations of both personal and social stature and power.

**“Ancestral seat”** (*soseki* 祖席): I.e., the Zen school, seen as the tradition of the Zen ancestors. The “two seats” (*ryōseki* 兩席) in the next sentence invokes the traditions descended from the Sixth Patriarch through his two major disciples Nanyue and Qingyuan.

**“Jiangxi and Shitou”** (*Kōsei Sekitō* 江西石頭): The two leading eighth-century masters of the Nanyue and Qingyuan traditions: Mazu Daoyi 馬祖道一 (709-788), disciple of Nanyue Huairang, and Shitou Xichen 石頭希遷 (700-790), disciple of Qingyuan Xingsi.

**“Masters of the school possessed of the way”** (*udō no shūshi* 有道の宗師): I.e., accomplished Zen masters. The term *udō* (“having the way”) is usually understood as dedication to Buddhist training. The term *shūshi*, translated here as “masters of the school,” has the connotation, “master of the essential meaning” or “master of the essential gate” (*shūmon* 宗門; i.e., the Zen school), sometimes used in contrast to the terms *ronshi* (“treatise master”) or *kyōshi* (“sūtra master”) dismissed by Dōgen above.

**“The spiritual powers and the wondrous functions: bearing water and carrying firewood”** (*jinzū hei myōyū unsui gyū hansai* 神通竝妙用運水及搬柴): Famous lines from the poem addressed by Pang to Shitou; occurs at *Jingde chuandeng lu*, T.263b12. The term *myōyū* (“wondrous functions”) is a common designation for supernormal abilities or activities, especially of a buddha.

**“Rationale”** (*dōri* 道理): A very common term difficult to render in English. Often translated by terms like “principle” or “truth,” it can mean simply the “logic” of something; the “reason” for, or behind, something; the “thread” of an argument or story.

17. “[The term] *unsui* means to transport water” (*iwayuru unsui to wa mizu wo unsai shikitaru nari* いはゆる運水とは水を運載しきたるなり). Dōgen is here merely defining the Chinese binome *yunshui* for his Japanese reader.

**“Doing it oneself by oneself, another doing it by another, water is transported”** (*jisa jii ari tasa kyōta arite mizu wo unsai seshimu* 自作自為あり佗作教佗ありて水を運載せしむ): A somewhat loose translation of a somewhat odd and ambiguous sentence. It is generally taken to mean that one carries water of one’s own accord or at the initiative of another. The identity of the agent of these actions is unclear: it could be anyone; it could be the “buddha of spiritual powers” in the next line; it could conceivably be the “water” itself.

**“Although our knowledge of them may be at a certain time, the spiritual powers are the spiritual powers”** (*shiru koto wa uji nari to iedomo jinzū wa kore jinzū nari* することは有時なりといへども神通はこれ神通なり): I.e., the powers remain what they are whether we happen to experience (or recognize) them or not.

**“The dharma is the dharma as it is”** (*hō wa honi nari* 法は法爾なり): The expression *hōni*, translated here as “the dharma as it is,” is a common Buddhist term for “the dharma itself,” “the natural state of, or nature of, the dharma,” etc. The claim here could be taken as a general one about the dharma (i.e., the Buddhist truth), a general one about dharmas (i.e., what is happening), or a specific one about the dharma (i.e., nature) of the spiritual powers.

**“Irreversible”** (*futai* 不退): I.e., is permanently established; a term regularly used for the “irreversible (*avaivartika*) bodhisattva” of the seventh “ground,” who can no longer fall back from the Mahāyāna.

**18. “[The term] *hansai* means to carry firewood, as the Sixth Patriarch once did”** (*hansai to wa takigi wo hakobu nari tatoeba rokuso no mukashi no gotoshi* 搬柴とはたきぎをはこぶなりたとへば六祖のむかしのごとし): Again, Dōgen is defining the Chinese term *banchai*. The reference to the Sixth Patriarch invokes the story that as a youth he sold firewood to support his mother. The story appears already in the Tunhuang manuscript of the *Platform Sutra* (T.48:337a16) and is repeated throughout the later literature (see, e.g., *Jingde chuandeng lu*, T.51:235b13).

**“Accomplished through these spiritual powers”** (*kono jinzūriki ni jōjū seru* この神通力に成就せる): Or “through the strength of these spiritual powers.” The term *jinzūriki* is a common alternative for *jinzū*. The logic here is, of course, technically invalid; for a possible paraphrase of Dōgen’s argument, see **Supplemental Note 11**.

**19.** Dōgen’s Japanese translation of an encounter recorded at *Dongshan lu* 洞山録, T.47:508b2-4.

**“Great master Dongshan Wuben”** (*Tōzan gohon daishi* 洞山悟本大師): Dongshan Liangjie 洞山良价 (807-869), founder of the Caodong tradition of Zen, disciple of Yunyan Tansheng; his biography appears at *Jingde chuandeng lu*, T.51:321b.

**“Yunyan”** (*Ungan* 雲巖): Yunyan Tansheng 雲巖曇晟 (780?-841), disciple of Yueshan Weiyang; his biography appears at *Jingde chuandeng lu*, T.51:314c.

**“Joined his hands”** (*shashū* 叉手): I.e., the traditional polite Chinese gesture of placing one hand over the other at the breast.

**“Paid his respects”** (*chinchō* 珍重; also read *shinjū*): A loose translation of the common Chinese polite farewell; akin to English, “Take good care of yourself.”

**20. “This episode”** (*kono innen* この因縁): The term *innen* (in philosophical parlance, “causes and conditions”) is regularly used in Zen to refer to a story of past masters, especially one treated as a *kōan* for study (and hence as a potential “cause and condition” for understanding).

**“Receiving the words, understanding their sense”** (*shō gon e shū* 承言會宗); **“things exist, box and lid matching”** (*ji son kangai gō* 事存函蓋合): After lines from the famous poem *Cantong qi* 參同契, by Shitou Xichen:

Things exist, box and lid matching;  
Principle responds, arrow heads meeting.  
Receiving the words, understand their sense;  
Don't set up standards of your own.

(*Jingde chuandeng lu*, T.51:459b18-19.) (Dōgen has dropped the imperative *xu* 須 from the third line of the Chinese.) Some commentators (e.g., *Goshō*, 627) take “box and lid” to refer to Yunyan and Dongshan.

**“Children and grandchildren”** (*jison* 兒孫); **“eminent ancestors”** (*kōsō* 高祖): I.e., the powers and functions have a family lineage, a posterity with its founding figure. Commentators (e.g., *Goshō*, 627; *Keiteki*, 491) take these two terms to refer to the disciple Dongshan and the master Yunyan, respectively.

**“Those who do not revert”** (*futai naru mono* 不退なるもの); **“those who do not advance”** (*fushin naru mono* 不進なるもの): Dōgen is here continuing his play with the term *futai* (“not revert”) that he introduced in his discussion of Layman Pang's saying. The exact sense of the predicates here is uncertain, but they suggest that both the “children and grandchildren” and the “eminent ancestors” are advanced adepts: the former are “irreversible” in their practice, the latter need no further “progress” in their practice. Some commentators take this passage to mean that, in the lineage of the “spiritual powers and wondrous functions,” the disciple (Dongshan) is not inferior and master (Yunyan) superior; master and disciple are on the same perfected plane. (See, e.g., *Monge* 626; *Keiteki* 491.)

**21. “Spiritual transformations and spiritual powers of the upper body and the lower body”** (*shinjō shinge no jinhen jinzū* 身上身下の神變神通): These terms come, of course, from the “small powers” of emitting water and fire from the body discussed above. Presumably, Dōgen is here associating Dongshan’s physical acts in the story with the tradition of these Buddhist paranormal physical transformations, which he will now go on to explore.

**“The one true body of the śramaṇa”** (*shamon isseki no shinjitsu tai* 沙門一隻の眞實體): Here, Dōgen is likely playing with a saying attributed to the Tang-dynasty monk Changsha Jingcen 長沙景岑 (dates unknown): “The entire world of the ten directions is the one eye of the śramaṇa; the entire world of the ten directions is the whole body of the śramaṇa.” (*jin shifang shijie shi shamen yizhi yan jin shifang shijie shi shamen quanshen* 盡十方世界是沙門一隻眼盡十方世界是沙門全身). (See, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:268c7.)

**“The nine mountains and eight oceans”** (*kusen* [or *kyūsen, kyūzan*] *hakkai* 九山八海): A reference to the topography surrounding Sumeru in Buddhist cosmology. The central mountain is ringed by a series of eight mountains separated by seas.

**“Down to the ocean of the nature”** (*naishi shōkai* 乃至性海): The term *naishi* (“down to”) here suggests that Dōgen is abbreviating a list of items ending in “the ocean of the nature,” though it is not clear what such a list would be. “The ocean of the nature” (*shōkai*) is a common term in East Asian Buddhist texts, perhaps especially popular in Huayan literature, for the ultimate realm of suchness. The element “nature” (*shō*) may be understood in reference to the dharma nature (*hosshō* 法性; *dharmatā*, etc.) or, as Dōgen seems to prefer, to the “buddha nature” (as in his frequent use of *busshōkai* 佛性海). The term appears regularly in Zen texts, especially in passages like, “thought after thought is immediately cut off and flows into the ocean of the nature” (*xinxin wujian dan liurong yu xinghai* 心心無間斷流入於性海). (See, e.g., the saying of Nanyuan 南源, at ZZ.119:875b3.)

**“The ocean of sarvajñā”** (*sabanya kai* 薩婆若海): *Sabanya* transliterates the Sanskrit *sarvajñā*, “all knowing,” or “omniscience.” Though not a common image in Zen texts, the “ocean of all knowing” occurs regularly in the Chinese Buddhist literature with a sense close to that of the “ocean of the nature” above — as is seen in passages, for example, like, “thought after thought is quiescent and flows naturally into the ocean of sarvajñā” (*xinxin jimie ziran liujong saporuo hai* 心心寂滅自然流入薩婆若海). (*Fahua xuanyi*, T.33:734b-3.)

**“The non-upper body, the non-lower body, the non-mid body”** (*hishinjō hishinge hishinchū* 非身上非身下非身中): It is also possible to read these playful expressions as “the upper non-body,” etc.

**“Down to the fire emitted”** (*naishi shukka* [also read *suika*] 乃至出火): Again, the list implied by the term *naishi* (“down to”) is unclear; perhaps Dōgen is signalling that the “fire emitted” from the body is also “like this” (*kaku no gotoshī*) in the sense that it can also be treated in all the ways he has just treated “water.”

**22. “Water, fire, wind, and so on”** (*sui ka fū tō* 水火風等): Dōgen is here introducing the Buddhist list of physical “elements” he will discuss below.

**“Buddhas emitted from the upper body”** (*shinjō shutsu butsu* 身上出佛): The term “buddha” (*butsu*) could be read in the singular, but its pairing with “ancestor” (*so* 祖) in the next phrase suggests Dōgen’s common expression “buddhas and ancestors.”

**“Immeasurable *asamkhyeya-kalpas*”** (*muryō asōgikō* 無量阿僧祇劫): A *kalpa* is an (almost) infinitely long period of time; *asamkhyeya-kalpas* are *kalpas* of “countless” number. Some texts define *asamkhyeya* as the specific number 10<sup>59</sup>.

**“Ocean of the dharma realm** (*hokkai kai* 法界海): The realm of all dharmas (*dharma-dhātu*) seen as an ocean; very similar in connotation to the “ocean of the nature” and the “ocean of *sarvajña*” seen above.

**“Lands of this world”** (*sekai kokudo* 世界國土): Without an obvious technical Buddhist usage, this expression suggests merely the various countries of the world. It may be that Dōgen introduces it here to emphasize that the spiritual powers govern the activity not only of a sacred buddhist realm but of the ordinary world.

**23. “The four elements, the five elements, the six elements”** (*shidai godai rokudai* 四大五大六大): The nested lists of Buddhist “elements” (*mahābhūta*) comprising the natural world. The four are earth, water, fire, and wind; the five add space; the six add consciousness.

**“The present great earth and empty space, in every direction”** (*ima no daichi kokū no menmen naru* いまの大地虚空の面面なる): Taking *menmen* here as referring to *hōmen* 方面 (“direction”); some would be take it as “in every instance” or “in every aspect.”

**“Their strength is their being turned by the mustard seed; their strength is their being connected to the hair follicle”** (芥に轉ぜらるるを力量とせり毛にかかれるを力量とせり): The subject here and in the following sentence is unexpressed; presumably, we are to understand the “great earth and empty space” of the preceding sentence.

**“Born together where knowledge does not reach”** (識知のおよばざるより同生して): The term *dōshō* (“born together”) recalls the discussion above of the powers “born together” with the buddha; here, however, it seems to suggest only that “the great earth and empty space” are “born together.”

**“How could we merely consider them in terms of [their] measurement?”** (*hitoe ni shikiryō wo kō shite gi suru nomi naran ya* ひとへに測量を擧して擬するのみならんや): Although Dōgen often uses the term *shikiryō* (“measurement”) in a somewhat loose sense of intellectual “calculation,” its association here with “short and long” suggests he wants to retain its stricter sense of “to fathom,” “to survey.” Presumably his point here is that, when taken as “the spiritual powers of the buddha,” there is more to “the great earth and empty space” than spatial extension.

**24.** A Japanese version of a story appearing in the *Mingjue chanshi yulu* 明覺禪師語錄 (T.47:671a); *Liandeng huiyao* (ZZ.136:221); *Zongmen tongyao ji* (ZGTSSK 1:9c). Dōgen also cites this story in his *Eihei kōroku* 5, *jōdō* 394 (DZZ 3:264).

**“Seer with the five powers”** (*gotsū sennin* 五通仙人): The term *sennin*, translated here as “seer,” has the connotations in Chinese texts of a mysterious, transcendent being, of a solitary hermit with miraculous powers, etc. In Buddhist texts, the term is often used to render Sanskrit terms like *ṛṣi* (often translated “seer”) or *muni* (often rendered “sage” or “ascetic”).

**“That one power”** (*na ittū* 那一通): On the traditional technical distinction between the five and six powers, see above, **Supplemental Note 7**.

**“That one power, ask me about it”** (*na ittū ni mon ga* 那一通爾問我): The sense is uncertain and the commentaries varied here. Most follow some version of Dōgen’s view, expressed below, that the seer has not understood the meaning of “that one power.” Some would see the exchange itself as demonstrations of “that one power” (in which case, it might be possible [though a bit of a stretch] to read the last clause not as an imperative but as a declarative: “that one power [is] your asking me”).

**25. “How much less . . . could [he] even dream of them?”** (*iwanya . . . ikade ka yume ni mo min* いはんやいかでかやゆめにもみん): Taking the unexpressed subject to be “the seer of the five powers”; the passage might also be read, “how much less could one even dream of them?”

**26. “The old master Śākya”** (*Shaka rōshi* 釋迦老子): Dōgen is here using a common Zen term of endearment for the Buddha, treating him as just one of the venerable teachers of the community.

**“Seen the buddha”** (*kenbutsu* 見佛): The exact distinction between “old master Śākya” and “the buddha” here is not clear but suggests a difference between the buddha as historical figure and the buddha of more cosmic proportions that Dōgen is describing — in scholastic terms, between the buddha’s “transformation body” (*ōjin* 應身; *nirmāṇa-kāya*) and “dharma body” (*hosshin* 法身; *dharma-kāya*).

**“[One] should study “using entanglements”; [one] should study “entanglements cut off”** (用葛藤を學すべし葛藤斷を學すべし): The subject here is unexpressed; it could be interpreted either as “we” or as “he” (i.e., the “seer” in the story). The term *kattō*, translated “entanglements,” literally means “arrowroot and wisteria”; from the image of the intertwined tangle of these vines, comes the sense, “complications,” “entanglements.” The term is regularly used in Zen to indicate the entanglements of language, including sometimes the language of the Zen masters; the Zen masters language is also sometimes described as “tangle cutting phrases” (*kattō dan ku* 葛藤斷句) for its power to overcome such entanglements. Dōgen’s own language here is rather tangled and subject to somewhat varied interpretation.

**“Counting the neighbor’s valuables”** (*rinchin wo sansū suru* 隣珍を算数する): I.e., the “seer’s” concern with the six powers of the buddha is less productive than calculating another’s property.

**27. “Even if he explains the penetration or obstruction of “that one power”** (*na ittū no tsūsoku wa tatoi toku tomo* 那一通の通塞はたとひとつとも): The unexpressed subject here is probably “the old master Śākyamuni.” “Penetration and obstruction” here translates *tsūsoku* (“open or blocked”), a term that has the idiomatic sense of “things going well or not” (what we might call “the ups and downs” of life); but Dōgen is here beginning an extended play with the word *tsū*, the first element of *tsūsoku* and the second element of the term *jinzū*. As mentioned above, in Note 1 (and Supplemental Note 1), the translation of *jinzū* by “spiritual powers” misses the connotation of “penetration” (also “thorough

understanding,” “mastery”) in its second element. Hence, some of Dōgen’s play in this passage with the connotation is masked by the translation. For a version that more closely reflects the language of the passage and a possible paraphrase of the argument, see **Supplemental Note 12**.

**“They are not the five powers in ‘the buddha has six powers’”** (*butsu u rokutsū no naka no gotsū ni arazu* 佛有六通のなかの五通にあらず): Or, “they are not the five powers among the six powers that the buddha has.”

**“Get utterly penetrated in what the powers of the buddha penetrate”** (*buttsū no shotsū ni tsūha to naru* 佛通の所通に通破となる): An odd locution, presumably meaning simply “are fully penetrated by the powers of the buddha.” The element *ha* (“to break”) in the term *tsūha* should probably be taken as an emphatic; hence, “utterly.”

**28. “Department of the buddha”** (*butsugi* 佛儀): The element *gi* usually connotes formal or ritual action; here, it can probably be understood simply as the buddha’s “manner,” or “way of behaving.” The point here would seem to be that, while in their behavior, the buddha and the seer may sometimes act alike in displaying powers, such displays are not the real powers of the buddha.

**29. “He should be asking about even one power. He [should be] asking about ‘that one power’; he should be asking about ‘that one power’”** (*ittsū wo mo toubeshi to nari na ittō wo toi na ittō wo tou beshi* 一通をもとふべしとなり那一通をとひ那一通をとふべし): A confusing passage, generally interpreted to mean that, instead of asking about “that one power” distinctive of the buddha, he should be asking again and again about any one of the powers. On this reading, Dōgen is using “that one power” here to refer simply to whatever power the seer may ask about.

“While the term ‘spiritual powers’ may be the same, the term ‘spiritual powers’ is very different (*jinzū no myōji onaji to iedomo jinzū no myōji haruka ni shui nari* 神通の名字おなじといへども神通の名字はるかに殊異なり): Presumably to be understood, “though the term may be the same, its meaning in each case is very different.”

**30.** What follows here is a quotation in Chinese of a passage from the *Record of Linji* (*Linji lu*, T.47:49c:29-50a14).

**31.** From a verse appreciation of the *Diamond Sutra*, traditionally attributed to Fu Dashi (497-569). See **Supplemental Note 13**.

**“Bodily marks”** (*shinsō* 身相): I.e., the extraordinary physical “marks” (*lakṣana*) held to adorn the body of a buddha (and a *cakravartin*, or “wheel-turning” monarch).

**“Nihilistic views”** (*danken* 斷見): The term *danken* is used to translate the Sanskrit *uccheda-dṛṣṭi*, the false view that denies the reality of karma and rebirth.

**“The thirty-two and the eighty”** (*sanjūni hachi jū* 三十二八十): I.e., the traditional lists of thirty-two “marks” (*xiang* 相; *lakṣana*;) and eighty “excellences” (*hao* 好; *anuvyañjana*) that scripture attributes to the buddha’s body.

**“Having a body”** (*ushin* 有身); **“having no marks”** (*musō* 無相): Or, perhaps, “his existing (i.e., physical) body”; “his nonexistent marks.”

**32. “All the heavenly beings, transcendent seers, asuras, and powerful demons”** (*issai shoten shinsen ashura dairikiki* 一切諸天神仙阿修羅大力鬼):

“Heavenly beings” (*ten*): i.e, the *devas*, often translated as “gods,” of the various buddhist “heavens.” “Transcendent seers” (*shinsen*): i.e., spiritual adepts like the “seer” who interviewed the Buddha in the story above; in Chinese context, often translated as “immortals.” “Asura” (*ashura*): sometimes translated “titans”; powerful beings of Indian mythology, sometimes pictured as warring with the *devas*. “Powerful spirits” (*dairikiki*): could refer to a variety of demonic beings; sometimes interpreted as powerful demons in the realm of the “hungry spirits” (*gaki* 餓鬼; *preta*).

**The asuras battle with the Heavenly King Śakra** (*asura yo Tentai shaka sen* 阿修羅與天帝釋戰): “Heavenly King Śakra” (*tentai shaka*) refers to the powerful Vedic god Indra, sometimes said to be the king of the *devas*. The example of the *asura* king hiding his troops in the lotus root can be seen at *Huayan jing*, T.10:220a25.

**33. What this mountain monk has mentioned”** (*nyo sansō shokyo* 如山僧所舉): I.e., “the powers I have just discussed.”

**“Karmic powers or dependent powers”** (*gōtsū etsū* 業通依通): “Karmic powers” (*gōtsū*) likely correspond to what the *Baozang lun* and *Zongjing lu* call “recompensive powers” (*baotong*) — i.e., powers derived the karma of one’s birth as a dragon, demon, etc. “Dependent powers (*etsū*) are defined by these two texts as

supernormal events in the environment, such as “miraculous” cures, etc. See above, **Supplemental Note 1**.

**“He enters the realm of form without being deluded by form”**

(*nyū shikikai fuhi shiki waku* 入色界不被色惑): Linji is giving the venerable list of the six “entrances” (*nyū* 入; *āyatana*, “sense field”). The “realm of dharma” here refers to the objects of the sixth sensory organ, the mind (*i* 意; *manas*). Though the association of the sense fields with the six spiritual powers became common in Zen texts, there does not seem to have been any serious attempt actually to match the members of the two lists. “Deluded” (*waku*) translates a term regularly used as a synonym for the “afflictions” (*bonnō* 煩惱; *kleśa*).

**34. “Empty marks”** (*kūsō* 空相): Or, “marked by emptiness”; in ordinary parlance, “an empty form.”

**“The defiled quality of the five aggregates”** (*goun ro shitsu* 五蘊漏質): I.e., the ordinary state of a human being. The “five aggregates” (*goun*; *pañca-skandha*) are the standard list of dharmas held to constitute the individual: form (*shiki* 色; *rūpa*), sensation (*jū* 受; *vedanā*), representation (*sō* 想; *samjñā*), formation (*gyō* 行; *samskāra*), and consciousness (*shiki* 識; *vijñāna*). The five aggregates of the ordinary person are subject to the “effluents” (*ro*; *āsrava*), or “afflictions” (*bonnō* 煩惱; *kleśa*), that are to be eliminated on the Buddhist path.

**“The spiritual power of walking the earth”** (*jigyō jinzū* 地行神通): No doubt a play with the sense, “grounded,” in the term *jigyō* (“walking the earth”), as in the “grounded seer” (*jigyō sen* 地行仙), who has not yet mastered the art of flying.

**“Fox spirits”** (*yako zeimi* 野狐精魅): A common Zen dismissal of supernormal powers as no better than the bewitchments of fox spirit possession; more often in the abbreviated form *yako zei*.

**35. “Singly transmitted”** (*tanden* 單傳): A term commonly used in Zen to describe the transmission of the dharma from master to disciple. Though the term suggests (and in some cases is used to indicate) a lineage in which there is only one legitimate representative, or “ancestor,” in each generation, it regularly appears in contexts where the element *tan* is better understood as “unique,” “pure,” or “simple.”

**36.** A quotation in Chinese of a passage appearing in the *Tiansheng guangdong lu* 天聖廣燈錄, ZZ.135:341a16-b3. A portion of the passage is also quoted in the *Shōbōgenzō arakan* fascicle, DZZ.1:325.

**“The four-phrase verse”** (*shiku ge* 四句偈): Though this expression could mean simply a verse composed of four lines, in this context of doctrinal formulae, it probably refers to the popular summary of Buddhist spiritual practice: “Do not do evil, perform good, purify the mind: this is the teaching of the buddhas.”

**“The four fruits”** (*shika* 四果): The four stages on the path of the *śrāvaka*: “stream entry” (*yoru* 預流; *srotāpanna*), “once-returning” (*ichirai* 一來; *sakṛdāgami*), “non-returning” (*fugen* 不還; *anāgami*), and “worthy” (*arakan* 阿羅漢; *arhat*).

**“The six entrances”** (*rokunyū* 六入): The six sense spheres (*āyatana*) of eye, ear, nose, tongue, body, and mind.

**“A human beyond the buddha”** (*bukkōjō nin* 佛向上人): Or “the person beyond the buddha”; choosing “human” here in contrast to “heavenly being.” The expression became a popular one in the Zen literature.

**“[He] is the heavenly being of the self”** (*ze jiko ten* 是自己天): A tentative translation of an odd locution; it might also be read something like, “this is the heaven of the self.” The commentators have generally shied away here. For the problem of this sentence, see **Supplemental Note 14**.

**37. “The understanding not relied on”** (*chige fu ejū* 知解不依住); **“the spiritual powers not guarding this”** (*jinzū fushu shi* 神通不守此); **“all the dharmas not being obstructed”** (*issai shohō fuhige* 一切諸法不被礙): Dōgen is here playing with the syntax of Paizhang’s Chinese.

**38. “Clarify, “without traces,” “the six entrances”** (*rokunyū wo museki ni akiramu* 六入を無迹にあきらむる): Again, Dōgen is playing with Baizhang’s expression “six entrances without traces.”

**“The six types of spiritual functions are empty and not empty. The one circle of light, with neither inside nor outside”** (*roppan shin’yō* [or *shinyū*] *kū fūkū ikka enkō hi naige* 六般神用空不空一顆圓光非内外): From the poem *Zheng dao ge* 證道歌, by Yungjia Xuanjue 永嘉玄覺 (d. 713); *Jingde chuangdeng lu*, T.51:460a28-29.

**“The one who moves deserves thirty blows”** (*dōjaku suru mono sanjū bō bun* 動著するもの三十棒分): Echoing the Zen phrase, “If you move, thirty blows (*dongzhuo sanshi bang* 動著三十棒).

**39. “They just mistake vainly chasing about outside for the observances of coming home”** (*itazura ni kōge no chisō wo kika no anri to ayamareru nomi nari* いたづらに向外の馳走を帰家の行履とあやまれるのみなり): “chasing about” (*chisō*) and “coming home” (*kika* or *kike*) are terms often used in Zen in a psychological sense, for seeking the goals of Buddhism “outside” and “within” the self, respectively. The term *anri* (“observances”) is a common expression for Buddhist religious activities.

**“Those who ‘count sand’”** (*sansha no yakara* 算沙のやから); **“the types who ‘stumble off’”** (*reihei no tagui* [足へんに令[足へんに并]のたぐひ): “Counting sand” (*sansha*) is a common perjorative for those who merely study the details of doctrine. “Stumbling off” (*reihei* [or *ryōbyō*]) is a tentative translation for an unusual term. Dōgen uses it elsewhere (e.g., *Raihai tokuzui*, DZZ.1:304) for vain wanderings in “other lands” (*takoku* 他國), in allusion to the wanderings of the rich man’s son in Chapter 4 of the *Lotus Sutra*. (Perhaps a variant for the binome appearing there at T.9:17b11?)

**“The types who ‘get a little and consider it enough’”** (*toku shō i soku no rui* 得小為足の類): Doubtless an allusion to the parable in Chapter 8 of the *Lotus Sutra*, in which a man, not realizing that he has a precious jewel sewn in his robe, wanders in poverty satisfied with whatever he can get. So too those on the *śrāvaka* path, not realizing that they could attain the complete knowledge of a tathāgata, “take small knowledge as enough” (*yi xiao zhi wei ju* 以小智為足). (T9:29a5.)

**40. “The ordinary mind”** (*heijō shin* 平常心): A popular Zen expression, seen especially in the common phrase, “The ordinary mind is the way” (*bingchang xin shi dao* 平常心是道). Dōgen quotes an example of its use by Nanchuan at *shinji Shōbōgenzō* case number 19 (DZZ.5:134.)

**“I always take this seriously”** (*go jō o shi setsu* 吾常於此切): Quoting a remark by Dongshan.

A monk once asked Dongshan, “Among the three bodies, which body preaches the dharma?” Dongshan said, “I always take this seriously.”

(From the version at *shinji Shōbōgenzō* case number 55, DZZ.5:152. A slightly different version appears at *Dongshan lu*, T.47:510b24-25.) Some interpret the term *setsu*, translated here as “take seriously,” in the sense, “am intimate with.”