

諸法の佛法なる時節、すなはち迷悟あり、修行あり、

shohou no buppou naru jissetsu sunawachi meigo ari shugyou ari
various dharmas Buddha dharma is occasion immediately delusion enlighten exist rel. practice exist

生あり、死あり、諸佛あり、衆生あり。

shou ari shi ari shobutsu ari shujou ari
birth exist death exist all buddhas exist sentient beings exist

萬法ともにわれにあらざる時節、まどひなくさとりな

buppou tomo ni ware ni arazaru jissetsu madoi naku satori naku
myriad dharma together self is not occasion delusion not exist enlightenment not exist

く、諸佛なく衆生なく、生なく滅なし。

shobutsu naku shujou naku shou naku metsu nashi
all buddhas not exist sent. beings not exist birth not exist destruction not exist

佛道もとより豊儉より跳出せるゆゑに、生滅あり、迷

butsudou moto yori houken yori choshutsu seru yue ni shoumetsu ari mei
Buddha way from start abundance lack from leap out (stative) because birth destruction exist delusion

悟あり、生佛あり。

go ari shou butsu ari
enlightenment exist beings buddhas exist

しかもかくのごとくなりといへども、花は愛惜にちり

shikamo kaku no gotoku nari to iedomo hana wa aijaku ni chiri
nevertheless like this is say but blossoms longing fall

、草は棄嫌におふるのみなり。

kusa wa kiken ni ohuru nomi nari
grasses dislike flourish only is

自己をはこびて萬法を修證するを迷とす、萬法すすみて

jiko o hakobite manpou o sushou suru o mayoi to su manpou susumite
self carry all dharmas practice verify delusion take as all dharmas advance

自己を修證するはさとりなり。迷を大悟するは諸佛なり

jiko o shushou suru wa satori nari mayoi o daigo suru wa shobutsu nari
self practice verify enlightenment is delusion great enlighten Buddhas is

、悟に大迷なるは衆生なり。

satori ni daimei naru wa shujou nari
enlightenment greatly delusion is sentient beings is

さらに悟上に得悟する漢あり、迷中又迷の漢あり。

sara ni gojou ni tokugo suru kan ari meichuu yu mei no kan ari
moreover enlight. above attain enlighten. person exist delusion amid further delusion person exist

諸佛のまさしく諸佛なるときは、自己は諸佛なり

shobutsu no masashiku shobutsu naru toki wa jiko wa shobutsu nari
buddhas truly buddhas is time self buddhas is

と覺知することをもちゐず。しかあれども

to kakuchi suru koto o mochiizu shika aredomo
know matter accept not however

證佛なり、佛を證しもてゆく。

shobutsu nari butsu o shou shi moteyuku
buddhas is Buddha verify gradually

身心を擧して色を見取し、身心を擧して聲を聴取するに

shinjin o ko shite shiki o kenshu shi shinjin o ko shite shou o shoushu suru ni
body mind taking up form see grasp body mind taking up sounds hear grasp

、したしく會取すれども、かがみに影をやどすがごとく

shitashiku uishu suredomo kagami ni kage o yadosu ga gotoku
intimately understand grasp but mirror reflection house like

にあらず、水と月とのごとくにあらず。一方を證すると

ni arazu mizu to tsuki to no gotoku ni arazu ippou o shou suru
is not water and moon both like is not one side verify

きは一方はくらし。

toki wa ippou wa kurashi
time one side dark

佛道をならふといふは、自己をならふ也。自己をならふ

butsu dou o narau to iu wa jiko o narau nari jiko o narau
Buddha way study means self study is self study

といふは、自己をわするなり。自己をわするといふ

to iu wa jiko o wasururu nari jiko o wasururu to iu
means self forget is self forget means

は、萬法に證せらるなり。萬法に證せらるといふは

wa manpou ni shou seraruru nari manpou ni shou seraruru to iu wa
myriad dharmas verify (passive) is myriad dharmas verify (passive) means

、自己の身心および他己の身心をして脱落せしむるなり。

jiko no shinjin oyobi tako no shinjin o shite datsuraku seshimuru nari
self body mind as well as other body mind through strip away fall (causative) is

悟迹の休歇なるあり、休歇なる悟迹を長長出ならしむ。

go shaku no kyuu ketsu naru ari kyuu ketsu naru go seki o chou chou shutsu narashimu
enlighten trace rest stop/end/rest is exist rest stop is enlighten trace long long go out (causative)

人、はじめて法をもとむるとき、はるかに法の邊際を離

hito hajimete hou o motomuru toki haruka ni hou no hezai o ri
person first time dharma seek time far off dharma vicinity separate

却せり。法すでにおのれに正傳するとき、すみやかに本

kya seri hou sude ni onore ni shouden suru toki sumiyaka ni hon
retreat (stative) dharma already oneself true transmit time quickly fundamental

分人なり。

bun nin nari
part person is

人、舟にのりてゆくに、めをめぐらして岸をみれば、き

hito fune ni norite yuku ni me o megurashite kishi o mireba
person ship ride to eyes turn around shore see (when)

しのうつるとあやまる。目をしたしく舟につくれば、ふ

kishi no utsuru to ayamaru me o shitashiku fune ni tsukureba
shore move make mistake eye directly ship attach (when)

ねのすすむをしるがごとく、身心を亂想して萬法を辨肯

fune no susumu o shiru ga gotoku shinjin o ranso shite mampou o hanken
ship advance know is like body mind confused idea all dharmas distinguish agree

するには、自心自性は常住なるかとあやまる。もし行李

suru ni wa ji shin ji shou wa jou juu naru ka to ayamaru moshi anri
own heart own nature continuous dwell is mistake if daily activities

をしたしくて箇裏に歸すれば、萬法のわれにあらぬ道

o shitashiku shite ko ri ni ki sureba manpou no ware ni aranu dou
directly do this inside return (when) myriad dharmas self not exist principle

理あきらけし。

ri akirakeshi
clear

たき木、はひとなる、さらにかへりてたき木となるべき

takigi hai to naru sara ni kaerite takigi to narubeki
firewood ash become again change firewood become (can)

にあらず。しかあるを、灰はのち、薪はさきと見取すべ

ni arazu shika aru o hai wa nochi takigi wa saki to kenshu
is not however ash after firewood before see grasp

からず。しるべし、薪は薪の法位に住して、さきありの

subekarazu shirubeshi takigi wa takigi no hou I ni juu shite saki ari
(should) not know (should) firewood dharma position before exist
firewood live

ちあり。

nochi ari
after exist

前後ありといへども、前後際斷せり。灰は灰の

zengo ari to iedomo zen go sai dan seri hai wa hai no
before after exist say (but) before after limit cut (stative) ash ash

法位にありて、のちありさきあり。かのたき木、はひと

hou ni arite nochi ari saki ari kano takigi hai to
dharma position is after exist before exist that firewood ash

なりぬるのち、さらに薪とならざるがごとく、人のしぬ

narinuru nochi sara ni takigi to narazaru ga gotoku hito no
become (completely) after again firewood become (not) like this person

るのち、さらに生とならず。

shinuru nochi sara ni shou to narazu
die after again born become (not)

しかあるを、生の死になるといはざるは、佛法のさだま

shika aru o shou no shi ni naru to iwazaru wa buppou no
however birth death become say (not) Buddha dharma determined

れるならひなり。このゆゑに不生といふ。死の生になら

sadamareru narai nari kono yue ni fushou to iu shi no shou ni
custom is for this reason not born say death birth become

ざる、法輪のさだまれる佛轉なり。このゆゑに不滅とい

narazaru hou rin no sadamareru butten nari kono yue ni fumetsu to
(not) dharma wheel determined Buddha turn is for this reason not destroyed

ふ。生も一時のくらみなり、死も一時のくらみなり。た

iu shou mo hitotoki no kurai nari shi mo hitotoki no kurai nari
say birth too temporary position is death to temporary position is

とへば、冬と春のごとし。冬の春となるとおもはず、春

tatoeba fuyu to haru no gotoshi fuyu no haru to naru to omowazu haru
for example winter and spring is like winter spring become think (not) spring

の夏となるといはぬなり。

no natsu to naru to iwanu nari
summer become say (not) is

人のさとりをうる、水に月のやどるがごとし。月ぬれず
 hito no satori o uru mizu ni tsuki no yadoru ga gotoshi tsuki nureba
 person enlightenment attain water moon dwell is like moon wet (not)

、水やぶれず。ひろくおほきなるひかりにてあれど、尺
 mizu yaburezu hiroku ooki naru hikari nite aredo shaku
 water break (not) broad large is light is (but) foot

寸の水にやどり、全月も彌天も、くさの露にもやどり、
 sun no mizu ni yadori zen getsu mo miten mo kusa no tsuyu ni mo yadori
 inch water dwell entire moon whole sky too grass dew dwell

一滴の水にもやどる。
 itteki no mizu ni mo yadoru
 one drop water dwell

さとりの人をやぶらざる事、月の水をうがたざるがごと
 satori no hito o yaburazaru koto tsuki no mizu o ugatazaru ga gotoshi
 enlightenment person break (not) matter moon water pierce (not) is like

し。人のさとりを(日)礙せざること、滴露の天月を(日)礙せ
 hito no satori o kei ge sezaruru koto teki ro no tengetsu o kei ge
 person enlightenment obstruct (not) matter drop dew heaven moon obstruct

ざるがごとし。ふかきことはたかき分量なるべし。時節
 sezaruru ga gotoshi fukaki koto wa takaki bunryo narubeshi jissetsu
 (not) is like deep matter high quantity is (definitely) time

の長短は、大水小水を(月)點し、天月の廣狹を
 no chou tan wa daisui shosui o ken ten shi ten getsu no ko gyo o
 long short big water small water investigate heaven moon wide narrow

辨取すべし。
 han shu subeshi
 distinguish grasp (definitely)

身心に法いまだ參飽せざるには、法すでにたれりとおぼ
 shinjin ni hou imada sanbou sezaruru ni wa hou sude ni tareri to oboyu
 body mind dharma not yet encounter satiate dharma already sufficient (stative) think

ゆ。法もし身心に充足すれば、ひとかたはたらずとおぼ
 hou moshi shinjin ni juusoku sureba hitokata wa tarazu to oboyuru
 dharma if body mind full sufficient (when) person not sufficient think

ゆるなり。たとへば、船にのりて山なき海中にいでて四

Section 9

nari	tatoeba	fune ni norite	yama naki kai chuu ni	idete	shi
is	for example	ship riding	mountain without sea amid	set out	four

方をみるに、ただまろにのみみゆ、さらにことなる相み

hou o	miru ni	tada	maro ni	nomi	miyu	sara ni	koto naru	sou
directions	see	just	circle	only	visible	moreover	different	state/condition

ゆることなし。

miyuru	koto	nashi
visible	occasion	does not exist

しかあれど、この大海、まろなるにあらず、方なるにあ

shika aredo	kono daikai	maro naru ni	arazu	keta naru ni
however	this great sea	round	is not	square is not

らず、のこれる海徳つくすべからざるなり。宮殿のごと

arazu	nokoreru	kai toku tsukusubekarazaru	nari	gu den no gotoshi
	remaining	see virtue exhaust cannot		palace hall is like

し、瓔珞のごとし。ただわがまなこのおよぶところ、し

you raku no gotoshi	tada	waga	manako no	oyobu tokoro
jewel necklace is like	just	my	eye	reach place

ばらくまろにみゆるのみなり。

shibaraku	maro ni	miyuru	nomi	nari
briefly	round	appear	only	is

かれがごとく、萬法またしかあり。塵中格外、おほく様

kare ga gotoku manpou mata shika ari jin chuu kaku gai ooku yousu
you like this myriad dharma also like this is dust amid distinctions outside many

子を帶せりといへども、參學眼力のおよぶばかりを見取

o tai seri to iedomo san gaku gan riki no oyobu bakari o ken shu
appearances bind (stative) say but encounter study eye power reach only see grasp

會取するなり。萬法の家風をきかんには、方圓とみゆる

ui shu suru nari man pou no ka fuu o kikan ni wa hou en to miyuru
understand grasp is myriad dharma house style hear when square circle seem

ほかに、のこりの海徳山徳おほくきはまりなく、よもの

hoka ni nokori no kai toku san toku ooku kiwamari naku yomo ni
besides remaining sea virtue mtn virtue great limit without all sides

世界あることをしるべし。かたはらのみかくのごとくあ

sekai aru koto o shirubeshi katawara nomi kaku no gotoku aru
world exist condition know (should) surroundings only like this exist

るにあらず、直下も一滴もしかあるとしるべし。

ni arazu chokka mo itteki mo shika aru to shirubeshi
is not straight down too one drop too like this exist know (should)

うを水をゆくに、ゆけども水のきはなく、鳥そらをとぶ

uo o mizu o yuku ni yukedomo mizu no kiwa naku tori sora o tobu
fish water move move (although) water limit not exist bird sky fly

に、とぶといへどもそらのきはなし。しかあれども、う

ni tobu to iedomo sora no kiwa nashi shika aredomo
fly can say (although) sky limit not exist thus it is (although)

をと、いまだむかしよりみづそらをはなれず。只用大

uo tori imada mukashi yori mizu sora o hanarezu tada you dai
fish bird now still past from water sky part from (not) just use great

のときは使大なり。要小のときは使小なり。

no toki wa shidai nari you shou no toki wa shishou nari
time use great is need small time use small is

かくのごとくして、頭頭に邊際をつくさずといふ事なく

kaku no gotoku shite chouchou ni henzai o tsukusazu to iu koto naku
like this doing head head area limit exhaust (not) say thing not exist

、處處に踏翻せずといふことなしといへども、鳥もしそ

shosho ni touhon sezu to iu koto nashi to iedomo tori moshi
place place tread fly does (not) say thing not exist can say (although) bird if

らをいづればたちまちに死す、魚もし水をいづればたち

sora o izureba tachimachi ni shi su uo moshi mizu o izureba
sky leave (when) suddenly die fish if water leave (when)

まちに死す。

tachimachi ni shi su
suddenly die

以水爲命しりぬべし、以空爲命しりぬべし

l sui l mei shirinubeshi l kuu l mei shirinubeshi
By water for life know (definitely should) by sky for life know (definitely should)

。以鳥爲命あり、以魚爲命あり。以命爲鳥なるべし、以

l chou l mei ari l gyō l mei ari l mei l chou narubeshi i
By bird for life exist by fish for life exist by life for bird is (should) by

命爲魚なるべし。このほかさらに進歩あるべし。修證あ

mei l gyō narubeshi kono hoka sara ni shinpo arubeshi shuushou
life for fish is (should) this besides moreover progress step exist (should) practice verify

り、その壽者命者あること、かくのごとし。

ari sono jusha myousha aru koto kaku no gotoshi
exists that long-life person life person exist matter like this

しかあるを、水をきはめ、そらをきはめてのち、水そら

shika aru o mizu o kiwame sora o kiwamete nochi mizu sora
thus exist (but) water reach limit sky reach limit after water sky

をゆかんと擬する鳥魚あらんは、水にもそらにもみちを

o yukan to gi suru chou gyō aran wa mizu ni mo sora ni mo michi o
move imitate bird fish exist (might) water too sky too path

うべからず、ところをうべからず。

ubekarazu tokoro o ubekarazu
obtain (must not) place obtain (must not)

このところをうれば、この行李したがひて

kono tokoro o ureba kono anri shitagaite
this place obtain (when) this daily activities follow

現成公案す。このみちをうれば、この行李

genjoukouan su kono michi o ureba kono anri
actualize koan do this path obtain (when) this daily activity

したがひて現成公案なり。このみち、このとこ

shitagaite genjoukouan nari kono michi kono tokoro
follow actualize koan is this path this place

ろ、大にあらず小にあらず、自にあらず他にあらず、さ

dai ni arazu shou ni arazu ji ni arazu ta ni arazu
great is not small is not self is not other is not

きよりあるにあらず、いま現ずるにあらざるがゆゑにか

saki yori aru ni arazu ima genzuru ni arazaru ga yue ni
before from exist is not now manifest is not for this reason

くのごとくあるなり。

kaku no gotoku aru nari
like this exist is

しかあるがごとく、人もし佛道を修證するに、得一法、
 shika aru ga gotoku hito moshi butsudou o shuushou suru ni toku ippou
 thus exist like person if Buddha way practice verify attain 1 dharma

通一法なり、遇一行、修一行なり。これにところあり、
 tsuu ippou nari guu ichigyou shuu ichigyou nari kore ni tokoro ari
 penetrate 1 dharma is meet one action practice one action is this (in) place exist

みち通達せるによりて、しらるるきはのしるからざるは
 michi tsuudatsu seru ni yorite shiraruru kiwa no shirukarazaru wa
 path penetrate reach (stative) because know (passive) edge evident (not)

、このしることの、佛法の究盡と共生し、同參するゆゑ
 kono shiru koto no buppou no kyuujin to doushou shi dousan suru yue ni
 this know matter Buddha dharma investigate exhaust together born together encounter

にしかあるなり。
 shika aru nari
 therefore like this exist is

得處かならず自己の知見となりて、慮 知にしられんずる
 tokusho kanarazu jiko no chicken to narite ryochi ni shiraren zuru
 obtain place definitely self know see become think know know (passive)

とならふことなかれ。證究すみやかに 現成すと
 to narau koto nakare shoukyuu sumiyaka ni genjou su to
 study do not verify investigate clearly actualize

いへども、密有かならずしも現成にあらず、見成
 iedomo mitsu u kanarazu shimo genjou ni arazu genjou
 say (can) (although) private have definitely at all actualize is not see become

これ何必なり。
 kore ka hitsu nari
 this how essential is

麻浴山寶徹禪師、あふぎをつかふちなみに、僧きたりて
 mayoku san hou tetsu zenji ougi o tsukau chinami ni sou kitarite
 Mayoku mtn. Hotetsu zen master fan use in connection monk came

とふ、風性常住無處不周なり、なにをもてかさらに和尚
 tou fuu shou jou juu mu sho fu shou nari nani o mote ka sara ni oshou
 ask wind nature ever dwell no place not go around what with moreover priest

あふぎをつかふ。

Section 15

ougi o tsukau
fan use

師いはく、なんぢただ風性常住をしれりとも、いまだと

shi iwaku nanji tada fuu shou jou juu o shireri to mo imada
teacher said you just wind nature every dwell know (stative) but now still

ころとしていたらずといふことなき道理をしらずと。

tokoro to shite itarazu to iu koto naki douri o shirazu to
place take as reach (not) say matter not exist way principle know (not)

僧いはく、いかならんかこれ無處不周底の道理。

sou iwaku ika naran ka kore mu sho fu shou tei no douri
monk said how is it this no place not reach matter way principle

ときに、師、あふぎをつかふのみなり。

toki ni shi ougi o tsukau nomi nari
time teacher fan use only is

僧、禮拜す。

sou raihai su
monk bow

佛法の證驗、正傳の活路、それかくのごとし。常住なれ

buppou no shouken shouden no katsuro sore kaku no gotoshi joujuu nareba
Buddha dharma verify true transmission path they like this continuously dwell is
Examine active

ばあふぎをつかふべからず、つかはぬをりもかぜをきく

ougi o tsukaubekarazu tsukawanu ori mo kaze o kikubeki
(because) fan use (must) (not) use (not) occasion too wind feel

べきといふは、常住をもしらず、風性をもしらぬなり。

to iu wa joujuu o mo shirazu fuushou o mo shiranu nari
(surely) say ever dwell to know (not) wind nature too know (not) is

風性は常住なるがゆゑに、佛家の風は、大地の黄金なる

fuushou wa joujuu naru ga yue ni bukke no kaze wa daichi no oogon naru
wind nature ever dwell is therefore Buddha house wind great earth yellow gold is

を現成せしめ、長河の蘇酪を參熟せり。

o genjou seshime chouga no soraku o sanjuku seri
actualize (cause) long river clotted cream practice heat do (stative)

正法眼藏見成公案第一

Shobogenzou genjoukouan number 1

これは天福元年中秋のころ、かきて鎮西の俗弟子楊光秀

This tempuku first year mid autumn time wrote Chinzei lay disciple Yokoshu

にあたふ。

give

建長壬子拾勒

kencho 4th year gather edit

(日)あみがしらに圭(けい) (月)手へんの檢(けん)
