CHAPTER EIGHTEEN  
(Dai jūhasshō 第十八章)

**Root Case**

第十八祖、伽耶舎多尊者、執侍僧伽難提尊者。有時聞風吹殿銅鈴声。尊者問師曰、鈴鳴耶、風鳴耶。師曰、非風非鈴、我心鳴耳。尊者曰、心復誰乎。師曰、倶寂靜故。尊者曰、善哉善哉、續吾道者非子而誰。即付法藏。

The Eighteenth Ancestor, Venerable Gayaśata, attended Venerable Samghānandi. Once they heard the sound of the hall's brass bells, blown by the wind. The Venerable [Samghānandi] asked the Master [Gayaśata], “Do the bells make the sound or does the wind make the sound?” The Master [Gayaśata] said, “It is not the wind, and not the bells: our minds make the sound; that is all.” The Venerable [Samghānandi] asked, “Whose mind?” The Master [Gayaśata] said, “Because both are tranquil.” The Venerable [Samghānandi] said, “Splendid, splendid! If the successor to my way is not you, then who?” Thereupon, he entrusted [Gayaśata] with the dharma treasury.

**Pivotal Circumstances**

師は

The Master [Gayaśata]

---

1 **Root Case** (C. 本則; J. honsoku). The Chinese passage quoted here is nearly identical to one that appears in the Jingde Era Record of the Transmission of the Flame under the heading “Seventeenth Ancestor, Saṃghānandi” (T 2076.51.212b20-24).

2 **brass bells** (C. tongling 銅鈴; J. dōrei). The reference is to bells with clappers. As Keizan explains later in this chapter, such bells hung under the eaves of large Buddhist temple buildings and sounded when the wind blew.

3 **Because both are tranquil** (C. ju jijing gu倶寂靜故; J. tomoni jakujō yue 倶に寂靜故). Literally, “because (C. gu 故; J. yue) both [or ‘all’] (C. ju 併; J. ku, tomoni) are tranquil [or ‘quiet’]” (C. jijing 寂静; J. jakujō). The force of the word “because” is unclear; perhaps Gayaśata means that the tranquility (lack of deluded attachment) experienced by both Samghānandi and himself is the reason why he said “It is not the wind, and not the bells: our minds make the sound; that is all.”

4 **The Master** (Shi wa 師は). The block of text that follows these words is a Japanese transcription (yomikudashi 読み下し) of an identical Chinese passage that appears in the Jingde Era Record of the Transmission of the Flame under the heading “Eighteenth Ancestor, Gayaśata”:
摩提國の人なり。姓は鬱頭籃。父は天蓋、母は方聖。嘗て夢むら
く、大神あり、鑑を持すと。因て娠むることあり。凡そ七日にして誕
る。肌體瑩として瑠璃の如し。未だ嘗て洗浴せず、自然に香潔な
り。

was a man of the Country of Magadhā. His clan name was Udra-
karam. His father's name was Heavenly Canopy and his mother's
name was Honest Sage. She dreamed of a great deity holding a
mirror, and this caused her to become pregnant. After about seven
days, he was born. His skin was bright like lapis lazuli, and even
when he had never yet been bathed, he was naturally fragrant and
clean.

生るる時より一圓鑑ありて現ず。尋常此童子に伴なふ。童子常に閑靜を好
む、都を世縁に染みず。謂ゆる此圓鑑、童子坐する時は面前に在り、古今
の佛事、都で此鑑に浮ばずと云うことなし。恰も聖教に依て照心するより
も猶ほ明かなり。童子、若し去る時は、此鑑、後に從ふこと圓光の如し。然も
童形隠せず。童子臥すときは、此鑑、床の上に天蓋の如くにして覆へり。總
て行住坐臥、此鑑、相随がはずといふことなし。

At the time of his birth, a single round mirror appeared and always accom-
panied this youth. The youth always took pleasure in tranquility. He never
defiled himself with worldly affairs. It is said that this round mirror was in
front of the youth's face whenever he sat down. There were no buddha-ac-
tivities of past or present that did not float across this mirror. It was as if
it had even greater clarity than when one illuminates the mind with sagely
teachings. Whenever the youth moved away, this mirror followed behind
him like a halo, but it did not obscure his youthful form. When the youth
reclined, this mirror covered his bed like a heavenly canopy. At all times,
whether walking, standing, sitting, or reclining, this mirror never ceased
to follow along.

At the same time, Venerable Samghānandi

At the same time, Venerable Samghānandi

1 At the same time, Venerable Samghānandi (shikaru ni Sōyanandai Sonja 然るに
僧伽難提尊者). The block of text that follows these words is a Japanese transcription
(yomikudashi 読み下し) of an identical Chinese passage that appears in the Jingde Era
Record of the Transmission of the Flame under the heading “Seventeenth Ancestor, Ven-
erable Samghānandi”:

《景德傳燈錄》 行化至摩提國。忽有涼風襲眾身心悅適非常。而不知其然。
尊者曰。此道德之風也。當有聖者出世嗣續祖燈手。言訖。以神力攝諸大眾

168
was carrying out conversions and arrived at Magadhā. Suddenly a cool breeze swept over the congregation. Their bodies and minds felt unusually pleasant and agreeable, but they did not know what made it is so. The Venerable [Samghānandi] said: “This is the breeze of a worthy of the way. There must be a sage who will appear in the world and inherit and perpetuate the ancestral flame.” When he finished speaking, he used his supernormal strength to gather various great assemblies and travel through the mountains and valleys. Arriving at the foot of a single peak around mealtime, he spoke to the assembly, saying, “At the summit of this peak there are purple clouds that resemble a canopy. A sage must reside there.” Together with the great assembly, he wandered for a long time. Looking at a mountain hut, there was a lone youth holding a round mirror who immediately came before Venerable [Samghānandi]. The Venerable [Samghānandi] said, “How old are you?” [The youth] said, “One hundred years.” The Venerable [Samghānandi] said, “Your years are those of a child; how can you
say ‘one hundred years’? [The youth] said, “I do not understand the reason; I just truly am one hundred years old.” The Venerable [Samghānandī] said, “Have you improved your abilities?” [The youth] said, “The Buddha said, 1 ‘Though a person lives one hundred years, if he does not understand the buddhas’ abilities, it is not the same as living a single day in which he has been able to perfectly apprehend those.’” The Venerable [Samghānandī] said, “That thing in your hands, what does it show?” The youth said:²

The buddhas’ great round mirror
has no flaw or smudge within or without.
Both people can see the same;
as for the mind’s eye, everyone is similar.

His father and mother, hearing their child’s words, immediately relinquished him and caused him to go forth from household life. The Venerable [Samghānandī] took him by the hand, and they arrived at his [Samghānandī’s] original place. After [the youth] received the full precepts, he was named Gayaśata. Once they heard the sound of the hall’s brass bells, blown by the wind ...and so on, down to...³ Thereupon, he was entrusted with the dharma treasury.

終に十八祖に列す。彼の圓鑑、童子出家せし時、忽らとして見へず。

In the end he joined the succession as the Eighteenth Ancestor. As for his round mirror, at the time when the youth went forth from household life, it suddenly disappeared.

---

1 Buddha said (Hotoke notamawaku 佛言). The sentence that follows is a verse that consists of four phrases of five glyphs each in the original Chinese: 若人生百歳、不會諸佛機、未若生一日、而得決了之. The locus classicus of the verse with this precise wording is the Records that Mirror the Axiom, a Chan text compiled in 961 (T2016.48.938c12-13). However, various similar verses that compare a wasted life of “a hundred years” with a life that has but a “single day” of some insight or virtue are found in earlier Chinese Buddhist literature. ⇒ “though a person lives a hundred years.”

2 The youth said (dōji iwaku 童子曰). The following verse is quoted and discussed by Dōgen in the chapter of his Treasury of the True Dharma Eye entitled “The Old Mirror” (Kokyō 古鏡).

3 and so on, down to (naishi 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.
Investigation 【拈提】

実に夫れ人人一段の光明、今圓鑑の内外瑕翳なきが如く、悉皆相似たり。
此童子生れてより以来、常に佛事をほめ、俗事に混せず。明鑑に對し古今
の佛事を現在す。真に心眼皆相似たることを知ると雖も、尚ほ思ふに諸佛
の機を會せず。故に百歳といふ。假ひ一日なりと雖も、若し諸佛の機を會
せば、唯百歳を超るのみに非ず、無量の生をも越ゆべし。此故に終に圓鑑
を捨つ、実に是れ諸佛の一大事因縁、忽せにせず。容易からざること、此
因縁にても知るべし。實に諸佛の大圆鑑を解會す。残る所あるべけんや。

Truly, “every person’s singular radiance”¹ is like the round mirror of the
present story, which has no “flaw or smudge within or without.”² In this
respect, absolutely “everyone is similar.”³ This youth, ever since his birth,
praised buddha-activities and did not become mixed up in worldly mat-
ters. Facing the bright mirror, he observed buddha-activities of past and
present. Although he knew that, really, “as for the mind’s eye, everyone is
similar,”⁴ in his thinking he still “did not understand the buddhas’ abili-
ties.”⁵ Even if we assume that it is for a single day, if one “understands the
buddhas’ abilities,” that not only surpasses [a lifetime of ] a hundred years,
it must surpass innumerable lives. Because of this, in the end, he [Gayaśa-
ta] threw away the round mirror. Truly, he did not neglect the buddhas’
“cause of a single great matter.” We know from this episode that it was no
easy matter. He understood the great round mirror of the buddhas: how
could there possibly be anything that remained?

¹ “every person’s singular radiance” (hitobito ichidan no kōmyō 人 人一段の光明). This
expression also occurs in Chapter 9 of the Denkōroku. It is a rephrasing in Japanese of
a saying that is attributed to Yūnmen Wényān 雲門文偃 (J. Unmon Bun’en; 864–949)
in Case #86 of the Blue Cliff Record. → singular radiance.
² “flaw or smudge within or without” (C. neiwai xiayi 内 外瑕 疵; J. naige kaei). This is
a partial quote of the second phrase of the verse attributed to the youthful Gayaśata in
the preceding Pivotal Circumstances section.
³ “everyone is similar” (C. jie xiangsi 皆 相似; J. mina ai nitari 皆 な相似た). This is
a partial quote of the fourth phrase of the verse attributed to the youthful Gayaśata in
the preceding Pivotal Circumstances section.
⁴ “as for the mind’s eye, everyone is similar” (C. xin yan jie xiangsi 心 眼皆 相似; J. shin
gan mina ai nitari 心 眼皆 な相似た). This is a quote of the fourth phrase of the verse
attributed to the youthful Gayaśata in the preceding Pivotal Circumstances section.
⁵ “did not understand the buddhas’ abilities” (C. buhui zhuo ji 不 言 諸 佛 機; J.
shobutsu no ki wo e sezu 諸 佛 の機を 會 す). This is a quote of the second phrase of
the verse attributed to the Buddha by the youthful Gayaśata in the preceding Pivotal
Circumstances section.
However, this still was not the final reality. On the contrary, how can there possibly be a “great round mirror” of the buddhas? And, how can it possibly be that “both people can [see] the same”?:1 And what “has no flaw or smudge within or without”?2 What is it that is called “flaws” or “smudges”? What is “mind” or “eye”? How can there possibly be “similarity”? Thus he lost the round mirror, but how could it be that this was not the loss of the youth’s skin and flesh?

Moreover, even if he understood, as presently indicated,3 that there is no separation between minds and eyes with regard to what is seen, and that “two people can see identically,” in reality this is a dualistic view. Indeed, it is not a thorough clarification of one’s own self.4

Accordingly, people, do not form a view of the sign of completeness, and do not form a sign of personhood.4 With great effort, you must thoroughly

---

1 “both people can the same” (ryōnin dō toku 兩人同得). This is a quote of the third phrase of the verse attributed to the youthful Gayaśata in the preceding section: 兩人同得見. However, in the present context the final glyph to “see” (C. jian 見; J. ken) is missing. The Kenkon’in manuscript of the Denkōroku gives “can see” (tokuken 得見).

2 “has no flaw or smudge within or without” (naige kaei naki 内外瑕翳なき). This is a quote of the second phrase of the verse attributed to the youthful Gayaśata in the preceding Pivotal Circumstances section.

3 as presently indicated (ima no gotoku 今の如く). That is, as expressed in the verse attributed to the Buddha by the youthful Gayaśata in the preceding Pivotal Circumstances section.

4 do not form a sign of personhood (mi no sō wo nasu koto nakare 身の相を作すこと勿れ). The translation here is tentative. To “form a sign” (sō wo nasu 相を作す) presumably means to produce a “conception” (sō 相 or sō 想) of something, or to call its “characteristic” (sō 相; S. laksana) to mind. The word mi 身 can refer to the physical “body” (in contrast to “mind” [shin 心]), and most commentators and translators take it as such. But if that is the case, what “body” is it that Keizan’s disciples are enjoined “not to form a sign” of? The youthful Gayaśa’s body? Their own bodies? Bodies in
investigate this in detail. You must hasten to break through secondary and primary recompense all at once, and you must attain the state in which your own self, also, is not comprehended. If you do not reach this standpoint, then you are just a living being of karmic recompense; you are not yet one who can “understand the buddhas’ abilities.”

In this way, he [Gayaśata] repented and offered thanks, proceeded to go forth from household life and receive the full precepts, and finally served Samghānandi, devoting years to that. “Once they heard the sound of the hall’s brass bells blown by the wind, and the Venerable [Samghānandi] asked the Master [Gayaśata], ‘Do the bells make the sound or does the wind make the sound?’ ... etc., etc.”

As for this episode, truly you must be meticulous. The Venerable [Samghānandi], after all, did not see the bell and did not see the wind, but he still wanted to make known what this matter was. Thus he asked as he did, “Do the bells make the sound or does the wind make the sound?” What matter is this? It is not to be understood using wind-bells; it is not about ordinary wind-bells. Rather, it concerns the bells that hang from the corners of large monastery buildings. Those are called bells with clappers, generally. None of these possibilities make any clear sense in the present context. The word  "mi also refers to the “embodied person” that is called “me” or “myself.” That is more likely the meaning intended here, for the state in which oneself is “not comprehended” (furyō 不了) is lauded in the following sentence.

1 “understand the buddhas’ abilities” (shobutsu no ki wo e seru 諸佛の機を會せる).

This is a Japanese transcription of part of the second phrase of the verse attributed to the Buddha by the youthful Gayaśata in the preceding Pivotal Circumstances section.

2 etc., etc. (unnun 云云). This expression indicates an intended repetition of the entire dialogue that appears in the preceding Root Case.

3 large monastery buildings (dōden 堂殿). Major buildings at Buddhist monasteries, such as dharma halls and buddha halls, had overhanging eaves from which large wind-bells, here called “bells with clappers” (C. lingduo 鈴鐸; J. reitaku), were sometimes hung.
and even now, in the Southern Capital,¹ the halls and pavilions all have them hanging. Based on them, one can distinguish people’s houses from monastery halls. When the Northern Capital² was established, at first bells with clappers were hung from monastery halls, but recently that custom has disappeared and is no longer required. Nonetheless, in the Western Lands, they were de rigueur, as we see in this episode. This kōan was occasioned when those bells with clappers were blown by the wind.

然も師答て曰く、風に非ず鈴に非ず、我心鳴のみと。實に知ぬ、都て一塵の邊表を出し來ることなし。之に依て風鳴に非ず鈴鳴に非ず。又鳴と思へば卽ち鳴なりと。恁麼の所見も、尚ほ足れ心俱に寂静に非ず。之に依て、乃ち曰く、我心鳴るなりと。此因縁を開きて、人皆邪解す。必しも風の鳴に非ず。唯心鳴と覺ゆと。故に伽耶舎多は此の如く言ふと。若し天眞天然として一切発せざらん時、豈に鈴鳴に非ずともいふべかんや。故に我心鳴るなりと。伽耶舎多より六祖に到るまで、時代遥に隔れり。然れども更に隔たらず。故に風に非ず、仁者心動なりと云ふ。今汝諸人も、其心地徹通する時、三世本より隔たらず。證契古今に連綿たり。何の同異を辨ぜん。

In any case, the Master [Gayaśata] replied, “It is not the wind and not the bell. Our minds make the sound; that is all.” He truly knew that not a single mote of dust of demarcation had been brought forth. That is why he said, “It is not the wind sounding and not the bell sounding,” and also, “If one thinks it is sounding, then it is sounding.”³ But in such a view, it is not the case that their minds “both are tranquil.” That is why he said, “Our minds sound.” On hearing this episode, people all misunderstand it. They think Gayaśata spoke in this way because his understanding was that it was not necessarily that the wind sounded, but that only the mind sounded. But even in a primordial, natural state where nothing at all has appeared, how could we possibly say that it is not the sounding of a bell? That is why he [Gayaśata] said, “Our minds sound.” From Gayaśata to the Sixth Ancestor, the time periods are widely separated, but even so they are not separate. Thus, he [the Sixth Ancestor] said: “It is not wind or the flag that moves; gentlemen, your minds move.” At present, all of you, too, at the time of penetrating the mind ground, will find that the three times, from the start,

---
¹ Southern Capital (Nanto 南都). The ancient capital of Nara.
² Northern Capital (Hokkyō 北京). The new capital built at the start of the Heian period, now called Kyōto.
³ “If one thinks it is sounding, then it is sounding” (naku to omoeba sunawachi naku nari 嗚と思へば卽ち鳴なり). Gayaśata does not actually utter these words in the kōan that is given above in the Root Case. Rather, he says, “Our minds make the sound; that is all.” The words quoted here are a gloss of what he meant by that.
are not separated. Verifying and tallying, past and present, are tied together. What similarities or differences could be distinguished?

Do not draw distinctions in your everyday views. Only by means of "it is not the wind sounding and not the bell sounding” will you first be able to know it. If you think, “I would like to know what thing this is,” then you should know that “my mind is sounding.” The appearance of its sounding surges upward as high as the mountains and sinks down as deep as the seas. The dense flourishing of grasses and trees, too, as well as the clarification of the eyes of person after person, are the appearance of the sounding of mind. Therefore, you should not think that it is the sounding of noise. Noise, too, is also the sounding of mind. The four primary elements, the five aggregates, and the entirety of myriad dharmas are all, in toto, “mind sounding.” There is no time when this mind is ever not sounding. Therefore, in the end, it is not accompanied by an echo. Moreover, it is not something heard with the ears. Because the ears themselves sound, [Gayaśata] said, “Both are tranquil.”

When one is able to see in this way, none of the myriad dharmas have a loci where they appear. Thus, there is no shape of mountains, no shape of oceans; indeed, there is no girding oneself with the shape of even a single dharma. It is exactly like floating in a pleasure boat\(^1\) in a dream, moving over the deep blue sea. Whether you part the waves by sculling with an

---

\(^1\) **pleasure boat** (C. *lanzhou* 蘭舟; J. *ranshū*). Literally, “orchid boat.” A eulogistic name for a small wooden boat.

© 2017 by Sōtōshū Shūmuchō. All rights reserved. May not be reproduced in any form, or transmitted in any form or by any means, electronic, mechanical, or otherwise without the prior written permission of the Publisher.
oar,\(^1\) or stop moving the boat and go with the flow of the water,\(^2\) there is no sky to float up in and no bottom to sink down to.\(^3\) Moreover, what mountains or oceans could possibly be established outside? And what “own self” could be relaxing in the boat? Thus, he [Gayaśata] indicated matters in such a way.

Although there are eyes, they do no hearing; although there are ears, they do no seeing. Therefore, we should not say that the six sense faculties merge into one another. There is no need to gird oneself with the six sense faculties. Thus, “both are tranquil.” In trying to apprehend things, the six sense faculties are absent, and in trying to abandon things, the six sense objects are absent. The sense faculties and sense objects together drop off; mind and its objects, both of them, are together forgotten. When we look meticulously, there are no sense faculties or sense objects to be cast off, and

\(^1\) part the waves by sculling with an oar (sao wo agete haran wo wakatsu 竿を揚て波瀾を分つ). The word sao 竿 usually refers to a bamboo “pole,” which could be used to propel a small boat in shallow water. However, such a pole would be useless in the “deep blue sea” (C. cangming 沧溟; J. sōmei) mentioned here. The verb found here, ageru 揚る, can mean to “raise” or “lift up” (as one would do with a pole), but it also means to “wave” or “flutter,” which describes the sculling motion of the single oar or “yuloh” that is affixed to the stern of a small flat-bottomed boat (a “sampan”) and moved back and forth, in the manner of a fish waving its tail, to propel the boat forward and steer it. There seems to be some intentional ambiguity in this poetic line, because haran 波瀾, in addition to meaning “waves,” also refers to “variety in writing,” and the “pole” or “oar” in question could be a writing brush. The verb translated here as to “part” (wakatsu 分つ) also means to “discriminate” or “distinguish”; that is, to think about what one wants to say while writing.

\(^2\) go with the flow of the water (suisei o soranzuru 水勢を諳んずる). The verb soranzu- 諳んずる can mean to “experience,” but it also means to “recite from memory.” If sculling with an oar refers to writing — composing sentences of one’s own — then “going with the flow of the water” could refer to chanting scriptures (sūtras, verses, or dhāraṇī) by heart.

\(^3\) there is no sky to float up in and no bottom to sink down to (ukabu sora naku, shizumu soko nashi 浮ぶ空なく、沈む底なし). The word “sky” (kū, sora 空) can also refer to the Buddhist doctrine of emptiness, and the word “bottom” (tei, soko 底) can also mean “base” or “foundation,” which could be a reference to dharmas (really existing things), the acceptance of which would be the opposite of emptiness.
no mind or its objects to be destroyed. In truth, they are utterly tranquil: there is no discussion of sameness or difference, and no question of inner or outer. Truly, when you arrive at such a standpoint, you receive and hold the dharma treasury of the buddhas and line up directly in the ranks of buddhas and ancestors.

But if it is not like this, then even if you understand myriad dharmas without mistake, you are still maintaining your own self and discoursing on others, whereupon each and every dharma is separate. If they are separate, then how can you directly penetrate the buddhas and ancestors? It is exactly as if you erected a border fence in the middle of the sky. How could the sky be obstructed like that? It is just creating your own boundaries and barriers. If you once destroy the boundary lines, then what can be regarded as inner or outer?

As for arriving here, Old Śākya was not the first, and all of you people are not the last. All in all, the buddhas have no faces, and you have no shapes. At times like this, buddhas and ancestors emerge and flourish, just like waves of pure water rising up. Although there is no increase or decrease, the water flows and swells ever more vigorously.

Therefore, you must thoroughly investigate in detail, so that you are able to arrive at such a standpoint. Although you have, for the time being, made boundary lines in the vast kalpas that reach from the past into the infinite future, and have lined up the three times, overall, from kalpa to kalpa, it has only been like this.

This copy for personal use only; distribution prohibited.
にして、尤も平生なることを得ん。然も是の如くなりと雖も、適來の因縁、
心鳴る所を道得して明らか得ずんば、諸佛の出興をも知らず。衆生の成道
をも知らず。

To understand this obvious original nature, there is no need to concern
yourself with skin or flesh, or to distinguish between movement and still-
ness of the body. This standpoint is not to be known at all through body
and mind, and it is not to be distinguished by means of movement or still-
ness. Only when you thoroughly investigate in detail, ceasing by yourself
and exhausting by yourself, acceding of your own accord, will you first at-
tain it. But if you do not clarify things in such a way, then you will continue
to pointlessly lug around your body and mind throughout the twelve pe-
riods of the day. It will be just like placing a heavy load on your shoulders,
so that your body and mind can never be at ease. If you cast off body and
mind, so that the mind-ground becomes ground that is empty and wide
open, then you will attain the most ordinary of lives. Nevertheless, even if
things become like this, if you are not able to clearly speak about what the
“mind sounds” in the aforementioned episode, then you will not know the
emerging and flourishing of buddhas, nor will you know the attainment of
the way by living beings.

故に心鳴を道得せんに、卑語を付んと思ふ。聞かんと要すや。

Therefore, to speak about “mind sounding,” I think I will attach my hum-
ble words. Do you wish to hear them?

**Verse on the Old Case**

寂寥心鳴響萬様。僧伽伽耶及風鈴。

When the quiescent mind sounds, it reverberates in ten thousand modes,
from Samgha[nandi] and Gaya[śata] on up to the wind-bell.