

## CHAPTER EIGHTEEN (*Dai jūhasshō* 第十八章)

### ROOT CASE<sup>1</sup> 【本則】

第十八祖、伽耶舍多尊者、執侍僧伽難提尊者。有時聞風吹殿銅鈴聲。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、俱寂靜故。尊者曰、善哉善哉、繼吾道者非子而誰。即付法藏。

The Eighteenth Ancestor, Venerable Gayaśata, attended Venerable Saṃghānandi. Once they heard the sound of the hall's brass bells,<sup>2</sup> blown by the wind. The Venerable [Saṃghānandi] 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 [Saṃghānandi] asked, "Whose mind?" The Master [Gayaśata] said, "Because both are tranquil."<sup>3</sup> The Venerable [Saṃghānandi] said, "Splendid, splendid! If the successor to my way is not you, then who?" Thereupon, he entrusted [Gayaśata] with the *dharma* treasury.

### PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Gayaśata]<sup>4</sup>

<sup>1</sup> Root Case (C. *benze* 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).

<sup>2</sup> 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.

<sup>3</sup> "Because both are tranquil" (C. *ju jijing gu* 俱寂靜故; J. *tomoni jakujō yue* 俱に寂靜故). Literally, "because (C. *gu* 故; J. *yue*) both [or 'all'] (C. *ju* 俱; J. *ku*, *tomoni*) are tranquil [or 'quiet'] (C. *jijing* 寂靜; J. *jakujō*)." The force of the word "because" is unclear; perhaps Gayaśata means that the tranquility (lack of deluded attachment) experienced by both Saṃghānandi 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."

<sup>4</sup> 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。姓は鬱頭藍。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 Udrakaram. 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。都て世縁に染みず。謂ゆる此圓鑑、童子坐する時は面前に在り。古今の佛事、都て此鑑に浮ばずと云ことなし。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。然も童形隠れず。童子臥すときは、此鑑、床の上に天蓋の如くにして覆へり。總て行住座臥、此鑑、相隨がはずといふことなし。

At the time of his birth, a single round mirror appeared and always accompanied 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-activities 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.

然るに僧伽難提尊者、

At the same time, Venerable Samghānandi<sup>1</sup>

《景德傳燈錄》摩提國人也。姓鬱頭藍。父天蓋。母方聖。嘗夢大神持鑑因而有娠。凡七日而誕。肌體瑩如瑠璃未嘗洗沐自然香潔。(T 2076.51.212c2-5).

<sup>1</sup> At the same time, Venerable Samghānandi (*shikaru ni Sōgyanandai 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, Venerable 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乎。言訖。以神力攝諸大眾

行化して摩提國に到る。忽ち涼風あり、衆を襲ふ。身心悦適すること常に非ず。而して其然ることを知らず。尊者曰く、此れ道德の風なり。當に聖者あり、出世して祖燈を嗣續すべし。言ひ訖て神力を以て諸大衆を攝して山谷に遊歴す。食頃に一峰の下に至て衆に謂て曰く、此峰頂に紫雲あり、蓋の如し。聖人、之に居せん。即ち大衆と徘徊すること久し。山舎を見るに一童子あり、圓鑑を持して直に尊者の前に造る。尊者問て曰く、汝幾歳ぞ。曰く、百歳。尊者曰く、汝年尚幼。何ぞ百歳と言ふや。曰く、我れ理を會せず。正に百歳なるのみ。尊者曰く、汝機を善くすや。曰く佛言く、若し人生て百歳なるも、諸佛の機を會せずんば、未だ生て一日にして而も之を決了することを得る若しかずと。尊者曰く、汝が手中の者、當に何の所表ぞ。童子曰く、「諸佛大圓鑑。内外無瑕翳。兩人同得見。心眼皆相似。」父母、子の語を聞て、即ち捨て出家せしむ。尊者携て本處に至て、具戒を受けしめ訖て、伽耶舍多と名づく。有時、風の殿の銅鈴を吹く聲を聞て、乃至、即ち法藏を付し、

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 [Saṃghānandi] 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 meal-time, 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 [Saṃghānandi]. The Venerable [Saṃghānandi] said, "How old are you?" [The youth] said, "One hundred years." The Venerable [Saṃghānandi] said, "Your years are those of a child; how can you

遊歴山谷。食頃至一峯下謂眾曰。此峯頂有紫雲如蓋。聖人居此矣。即與大眾徘徊久之。見山舎一童子持圓鑑直造尊者前。尊者問。汝幾歳耶。曰百歳。尊者曰。汝年尚幼何言百歳。曰我不會理正百歳耳。尊者曰。汝善機耶。曰佛言若人生百歳。不會諸佛機。未若生一日。而得決了之。師曰。汝手中者當何所表。童曰。諸佛大圓鑑内外無瑕翳。兩人同得見心眼皆相似。彼父母聞子語。即捨令出家。尊者携至本處。受具戒訖。名伽耶舍多。他時聞風吹殿銅鈴聲。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。俱寂靜故。尊者曰。善哉善哉。繼吾道者非子而誰。即付法偈。(T 2076.51.212b7-24).

say ‘one hundred years?’ [The youth] said, “I do not understand the reason; I just truly am one hundred years old.” The Venerable [Saṃghānandi] said, “Have you improved your abilities?” [The youth] said, “The Buddha said,<sup>1</sup> ‘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 [Saṃghānandi] said, “That thing in your hands, what does it show?” The youth said:<sup>2</sup>

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 [Saṃghānandi] took him by the hand, and they arrived at his [Saṃghānandi’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...<sup>3</sup> 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、忽然として見へず。

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.

<sup>1</sup> **Buddha said** (*Hotoke notamawaku* 佛言く). The sentence that follows is a verse that consists of four phrases of five glyphs each in the original Chinese: 若人生百歲、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 (T 2016.48.938c12-13). 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.”

<sup>2</sup> **The youth said** (*dōji iwaku* 童子曰く). 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).

<sup>3</sup> **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】

實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來、常に佛事をほめ、俗事に混せず。明鑑に對し古今の佛事を看見す。眞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、唯百歳を超えるのみに非ず、無量の生をも超ゆべし。此故に終に圓鑑を捨つ、實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。實に諸佛の大圓鑑を解會す。殘る所あるべけんや。

Truly, “every person’s *singular radiance*”<sup>1</sup> is like the round mirror of the present story, which has no “flaw or smudge within or without.”<sup>2</sup> In this respect, absolutely “everyone is similar.”<sup>3</sup> This youth, ever since his birth, praised *buddha-activities* and did not become mixed up in worldly matters. 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,”<sup>4</sup> in his thinking he still “did not understand the buddhas’ abilities.”<sup>5</sup> 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 [Gayaśata] 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 Yunmen Wenyan 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* 内外瑕翳; 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* 皆な相似たり). 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* 心眼皆な相似たり). 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 zhufu ji* 不會諸佛機; J. *shobutsu no ki wo e sezu* 諸佛の機を會せず). 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.

然れども尚ほ是れ眞實底に非ず。更に何ぞ諸佛の大圓鑑あるべき。又何ぞ兩人同得すべきあらん。又何の内外瑕翳なきかあらん。何を呼でか瑕翳とせん。心眼とは何ぞ。豈相似たるべけんや。故に圓鑑を失す、豈是れ童子の皮肉を失するに非ずや。

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”?<sup>1</sup> And what “has no flaw or smudge within or without”?<sup>2</sup> 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?

然も設ひ所見、今の如く心眼相隔たらず。兩人同得見と會すとも、眞箇是れ兩箇の所見なり。更に眞に自己を明むる底に非ず。

Moreover, even if he understood, as presently indicated, 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.

然れば汝諸人、圓相の所見を作すこと勿れ、身の相を作すこと勿れ。大に須らく子細に參徹して、急に依報正報一時に破烈し、自己又不了なることを得べし。若し此田地に到らずんば、唯是れ業報の衆生、未だ諸佛の機を會せるに非ず。

Accordingly, people, do not form a view of the sign of completeness, and do not form a sign of personhood.<sup>4</sup> 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. *lakṣaṇa*) 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 Gayaśata’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 *stand-point*, then you are just a *living being of karmic recompense*; you are not yet one who can “understand the buddhas’ abilities.”<sup>1</sup>

是の如く懺悔禮謝し、遂に出家受具して、後に僧伽難提に執侍して年を送る。有時、風の殿の銅鈴を吹く聲を聞て、尊者、師に問て曰く、鈴鳴るか風鳴るか、云云。

In this way, he [Gayaśata] repented and offered thanks, proceeded to go forth from household life and receive the full precepts, and finally served Saṃghānandi, devoting years to that. “Once they heard the sound of the hall’s brass bells blown by the wind, and the Venerable [Saṃghānandi] asked the Master [Gayaśata], ‘Do the bells make the sound or does the wind make the sound?’ ... etc., etc.”<sup>2</sup>

此因縁、實に子細にすべし。尊者、遂に鈴を見ず風を見ずとも、更に此何事を知らしめん。故に恁麼に鈴鳴るか風鳴るかと問ふ、是れ何事ぞ。風鈴を以て解會すべからず。尋常の風鈴に非ず、即ち堂殿の角に掛たる鈴なり。鈴鐸といふ、今南都堂閣等に、悉く皆掛け來れり。此を以て人家と堂舎と辨別す。北京と爲てより、初めつかたは、堂舎に鈴鐸を掛くと雖ども、近代は土風すたれて義なし。然れども西天の義も是の如し。此鈴鐸を風の吹く時、此公案ありき。

As for this episode, truly you must be *meticulous*. The Venerable [Saṃghānandi], 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.<sup>3</sup> Those are called *bells with clappers*,

general. None of these possibilities make any clear sense in the present context. The word *mi* 身 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.

<sup>1</sup> “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.

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

<sup>3</sup> 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,<sup>1</sup> the halls and pavilions all have them hanging. Based on them, one can *distinguish* people's houses from monastery halls. When the Northern Capital<sup>2</sup> 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、都で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。又鳴と思へば即ち鳴なりと。恁麼の所見も、尚ほ是れ心俱に寂靜に非ず。之に依て、乃ち曰く、我心鳴なりと。此因縁を聞きて、人皆邪解す。必しも風の鳴に非ず。唯心鳴と覺ゆと。故に伽耶舎多是の如く言ふと。若し天真自然として一切發せざらん時、豈に鈴鳴に非ずともいふべけんや。故に我心鳴なりと。伽耶舎多より六祖に到るまで、時代遙に隔れり。然れども更に隔たらず。故に風幡動に非ず、仁者心動なりといふ。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.”<sup>3</sup> 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,

<sup>1</sup> Southern Capital (Nanto 南都). The ancient capital of Nara.

<sup>2</sup> Northern Capital (Hokkyō 北京). The new capital built at the start of the Heian period, now called Kyōto.

<sup>3</sup> “If one thinks it is sounding, then it is sounding” (*naku to omoeba sunawachi naku nari* 鳴と思へば即ち鳴なり). 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?

尋常の所見に辨ずること勿れ。風鳴に非ず。鈴鳴に非ざるを以て、始て知るべし。此何事を知らんと思はば、須らく我が心鳴なりと知るべし。其の鳴る姿は、山の突兀と高く、海の平沈と深きが如し。草木森森たるも、人人眼目の分明なるも、心の鳴る姿なり。然れば聲の鳴ると思ふべからず。聲も又心の鳴るなり。四大五蘊、一切萬法、都盧皆是心鳴なり。此心都て鳴らざる時なし。故に遂に響を帯びず。更に又耳を以て聞かるるに非ず。耳是れ鳴が故に俱に寂靜といふ。

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 *dharma*s 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.”

恁麼に見得する時、總で萬法出頭の處なし。故に山の形なく海の形なく、更に一法の形貌を帶するなし。恰も夢に蘭舟を浮べ、滄溟に行くが如し。竿を揚て波瀾をなつも、舟を留めて水勢を諳んずるも、浮ぶ空なく、沈む底なし。更に何の山海の外に立すべきかあらん。更に何の自己の船中に遊戲するかあらん。故に恁麼に指説す。

When one is able to see in this way, none of the myriad *dharma*s have a *locus* 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<sup>1</sup> in a dream, moving over the deep blue sea. Whether you part the waves by sculling with an

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

oar,<sup>1</sup> or stop moving the boat and go with the flow of the water;<sup>2</sup> there is no sky to float up in and no bottom to sink down to.<sup>3</sup> 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.

眼あれども聞くことなく、耳あれども見ることなし。故に六根互融すと謂ふべからず。六根の帶すべきなし。故に俱に寂靜なり。取らんとするに六根なく、捨てんとするに六境なし。根塵共に脱し、心境兩つながら共に忘ず。子細にみれば、脱すべき根塵なく、泯すべき心境なし。眞箇寂寂にして、同異の論に非ず、内外の情に非ず。實に恁麼の田地に到る時、即ち諸佛の法藏を受持して、正に佛祖の位に排列す。

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

<sup>1</sup> **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* 蒼溟; 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.

<sup>2</sup> **go with the flow of the water** (*suisei o soranzuru* 水勢を諳んずる). The verb *soranzuru* 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.

<sup>3</sup> **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 *dharma*s (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.

若し是の如くならずんば、設ひ萬法不錯と會すとも、猶ほ是れ自己を存し他を談じて、遂に法法隔歷す。若し隔歷せば、何ぞ佛祖に即通せん。恰も空裏に界墻を築くが如し。空、豈さゆべけんや。自ら界障を作すのみなり。若し界畔一度破るる時、何を内外とせん。

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?

此に到りて、釋迦老子も始に非ず。汝諸人も亦終に非ず。都て諸佛の面目なく、諸人の形貌なし。是の如くなる時、恰も清水波濤をなすが如く、佛祖出興しもてゆく。是れ増にあらず減に非ずと雖も、水流れ浪激しもてゆかん。

As for arriving here, Old Śākyā 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.

然れば子細に參徹して恁麼の田地に至り得べし。曠劫以來、及未來永際、且く界畔をなして、三世を排列すと雖も、惣に従劫至劫、唯是の如し。

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.

這箇明白の本性を會得せんに、皮肉を以て煩らひ、身の動靜を以て辨まふべきに非ず。都て此田地、身心を以て知るべきに非ず、動靜を以て辨まふべきに非ず。子細に參徹し、自休自歇し、自ら承當して始て得べし。若し恁麼に明めずんば、徒に十二時中身心を擔ひ持ち來らん。恰も重擔を肩に置くが如く、身心、遂に安かるべからず。若し身心を放下して、心地空廓廓地

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め得ずんば、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 stillness* 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 stillness*. Only when you thoroughly investigate in detail, ceasing by yourself and exhausting by yourself, acceding of your own accord, will you first attain 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 periods 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 humble words. Do you wish to hear them?

#### VERSE ON THE OLD CASE 【頌古】

寂寞心鳴響萬様。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.