CHAPTER FIFTY-ONE (Dai gojūisshō 第五十一代)

Root Case 【本則】

The Fifty-first Ancestor, Reverend Eihei Gen, sought instruction from Reverend Tiantong Jing. One day, during late night seated meditation, Rujing addressed the congregation, saying, “Inquiring into Zen is the sloughing off of body and mind.” Hearing this, the Master [Dōgen] suddenly had a great awakening. He went straight to the abbot’s quarters and burned incense. Rujing asked, “Why are you burning incense?” The Master [Dōgen] said, “Body and mind have been sloughed off.” Rujing said, “Body and mind sloughed off; slough off body and mind.” The Master [Dōgen] said, “This is a temporary device. Your, Reverend, must not rashly approve

3 late night seated meditation (goya zazen 後夜坐禪). Typically understood as “dawn sitting” (kyōten za 曉天坐), in modern practice around 3:00–4:00 a.m. Some take goya 後夜 as the fourth watch (shikō 四更) of the night (roughly 1:00–3:00 a.m.).
4 “Inquiring into Zen is the sloughing off of body and mind” (C. canchan zhe shenxin tuoluó ye 参禅者身心脱落也; J. sanzen wa shinjin datsuraku nari 参禅者は身心脱落なり). This saying, given in both Chinese and Japanese, is attributed to Rujing by Dōgen in a number of different works, but it has no known source in Chinese records. → “Inquiring into Chan/Zen is the sloughing off of body and mind.”
“Body and mind sloughed off; slough off body and mind” (C. shenxin tuoluó. tuoluó shenxin 身心脫落。脫落身心; J. shinjin datsuraku. datsuraku shinjin). It is also possible to translate this as: “If body and mind are sloughed off, then slough off body and mind.” In other words, “If you have gained awakening, you should not cling to any idea of ‘body and mind,’ but slough that off as well.”
5 This is a temporary device (C. zhège shì zhǎnsī jìliàng 這箇是暫時技倆; J. shakō wa kore zanji no giryō 這箇は足れ暫時の技倆). The antecedent of “this” here is undoubtedly “sloughing off body and mind.” The expression “temporary device” suggests a skill or saying of less than ultimate significance.
me." Rujing said, “I am not rashly approving you.” The Master [Dōgen] said, “What is it you are not rashly approving?” Rujing said, “Slough off body and mind.” The Master made prostrations. Rujing said, “Sloughed off, sloughed off.” At the time, Acolyte Guangping from Fuzhou Prefecture said, “It is no small matter that a foreigner could be like this.” Rujing said, “Among those here, how many have tasted the fist? Sloughed off, composed, and thundering.”

**Pivotal Circumstances【機縁】**

The Master’s personal name was Dōgen; his secular surname was Gen-ji.³ He was a ninth-generation descendant of Emperor Murakami,⁴ an eighth-generation descendant of Prince Nochi no Chūsho.⁵ He was born in the beginning of the 2nd year of the Shōji Era.⁶ At that time, a fortune-teller looked at him and said: This son is a sagely child. His eyes have double pupils.⁷ He definitely is a great vessel. In the old books, it is

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1 “Sloughed off, sloughed off” (C. tuoluo tuoluo 脫落脫落; J. datsuraku datsuraku). The English translation here treats Rujing’s repetition of “sloughed off” as a device used for emphasis. However it is also possible to parse the first “slough off” as a verb and the second “slough off” as the object of that verb, which would yield a meaning something like: “You have sloughed off the saying (the temporary device) ‘slough off’.”

2 how many have tasted the fist? (C. ji chi quantou 幾喫拳頭; J. ikubaku ka kentō wo kissu 几か拳頭を喫す). That is, how many have actually experienced his teachings?

3 his secular surname was Genji (zokusei wa Genji 俗姓は源氏). That is, he was a member of the Minamoto Clan (Minamoto Shi 源氏).

4 Emperor Murakami (Murakami Tennō 村上天皇). Reigned 946–967.

5 Prince Go Chūsho (Go Chūsho Ō 後中書王). Title used by Prince Tomohira (Tomohira Shinno 具平親王; 964–1009), son of Emperor Murakami. The identity of Dōgen’s parents is unknown; current scholarship favors Minamoto no Michitomo 源通具 (1171–1227) by a secondary wife.

6 the 2nd year of the Shōji Era (Shōji ni nen 正治二年). Roughly equivalent to the year 1200. Dōgen’s birthday is usually given as the 2nd day of the 1st lunar month of that year, a date that corresponds to January 19, 1200.

7 double pupils (jūdō 重瞳). Traditionally considered an auspicious sign, especially of sagacity associated with the imperial line.
said that the birth of a sagely child endangers the life of the mother. When this child is in his seventh year, his mother will certainly die.” His mother listened to this without becoming upset or fearful. She loved him all the more. Eventually, in the Master’s [Dōgen’s] eighth year, his mother died. Everyone said, “Even though it differs by one year, ultimately it accords with the fortune-teller’s words.”

In the winter of his fourth year, he first read the Hundred Songs of Li Jiao, on his grandmother’s lap; and in the autumn of his seventh year, he first presented a collection of the Zhou Dynasty Poems to his honored kind father. At that time, the elders and eminent Confucian scholars all said, “This child is no ordinary person. He should be called a divine youth.” In his eighth year, upon encountering the death of his loving mother, he mourned very profoundly. Watching the incense smoke rise at Takao Temple, he awakened to arising and ceasing and to impermanence, thereby arousing the thought of bodhi. In the spring of his ninth year, he first read Vasubandhu’s Abhidharma Storehouse Treatise. The seniors and respected elders said, “His intelligence is like that of Mañjuśrī, and he has a real affinity for the Mahāyāna.” As a child, storing up such words in his ears, the Master [Dōgen] studied very hard.

1 Hundred Songs of Li Jiao (Ri Kyō ga Hyakuei 李嶠が百詠). The Hundred Songs (C. Baiyongshi 百詠詩; J. Hyakueishi), by the Tang dynasty court poet Li Jiao (644–713).
2 presented (kenzu 献ず). It is unclear whether the young Dōgen is supposed here to have simply copied out the poems or to have himself composed verses based on the text.
3 Zhou Dynasty Poems (C. Zhoushi 周詩; J. Shūshi). Another name for the Book of Odes (C. Shi jing 詩經; J. Shi kyō), a poetry collection that is one of the five classics of ancient China.
4 honored kind father (jifu no kakka 慈父の閣下). The term translated here as “honored” (C. gexia 閣下; J. kakka) means to “speak with reverence to a person of high status.”
5 Watching the incense smoke rise at Takao Temple (Takaodera ni te kōen no noboru wo mite 高雄寺にて香煙の上るを見て). This was at the funeral for his mother at Jingo Monastery on Mount Takao outside of Kyōto.
時に松殿の禅定閣は、関白攝家職の者なり。天下に並びなし。王臣の師範なり。此人、師を納て猶子とす。家の秘訣を授け、国の要事を教ゆ。

At that time, Zenjōkaku of the Matsudono1 served as regent.² Without equal beneath the heavens, he was a model for kings and ministers. This person took in the Master [Dōgen] as his foster son. He initiated him into his family’s secret lore and instructed him in the country’s essential affairs of state.

十三歳の春、即ち元服せしみて、朝家の要臣となさんとす。師獨り人に知られずして、竊に木幡山の荘を出て、叡山の麓に尋ね到る。時に良觀法眼と云あり。山門の上綱、顯密の先達なり。即ち師の外舅なり。彼室に到て出家を求む。法眼大に驚て問て曰く、元服の期近し。親父猶父定て瞋りあるか如何。時に師曰く、悲母逝去の時、囑して曰く、汝、出家學道せよと。我も又是の如く思ふ。徒に塵俗に交らんと思うはず。但出家せんと願ふ。悲母及び祖母姨母等の恩を報ぜんが為に出家せんと思ふと。法眼感涙を流して、入室を許す。

In the spring of his thirteenth year, [Dōgen] was about to undergo the capping ceremony³ and become an important minister in the imperial household. Acting alone, without telling anyone, he secretly left the estate [of his adoptive father] at Mount Kobata4 and went to the base of Mount

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1 Zenjōkaku of the Matsudono (Matsudono no Zenjōkaku 松殿の禅定閣). Matsudono was the name of a branch of the powerful Fujiwara Clan 藤原. The name Zenjōkaku means “of the Meditation Pavilion,” and it marks him as the founding donor (kaiki 開基) or chief lay patron (danka 檀家) of a Buddhist temple by that name; it was probably a family mortuary temple (bodaiji 菩提寺) or stūpa site (tatchū 塔頭) sub-temple. Zenjōkaku is sometimes said to be Fujiwara no Moroie 藤原師家 (1172–1238), but historians more often identify him as Fujiwara no Motofusa 藤原基房 (1144–1230).

2 regent (kanpaku seke shoku 関白攝家職). In the Heian period (794–1185), this was the top position (kanpaku 関白) within a hereditary line of senior advisors (seke 摄家) to the emperor, most of whom belonged to the Northern branch of the Fujiwara Clan. From the Kamakura period (1185–1333) onward, the title of “regent” was arrogated by a series of warlords who ran military dictatorships in the name of the emperor, but that system was just taking shape in the time of Dōgen’s youth.

3 capping ceremony (genpuku 元服). The coming-of-age ritual for members of the aristocracy, both male and female, that marked the transition from childhood into adulthood. For males in Dōgen’s day, this generally took place between the ages of twelve and sixteen. It was held before the shrine of the clan kami and involved donning adult clothing (fuku 服), the most important item of which was the cap (kanmuri 冠) of a courtier, and changing the hairstyle to the “under-cap topknot” (kanmuri shita no motodori 冠下の髻) of an adult.

4 Mount Kobata (Kobatayama 木幡山). A hill located about 15 kilometers south of the Heian capital (Kyōto), in modern Uji 宇治.
Hiei.1 At that time, a man called Ryōkan Dharma Eye2 was Superior of the Mountain Branch of Tendai and a guide to the exoteric and esoteric teachings.3 He was the Master’s [Dōgen’s] maternal uncle. [Dōgen] went to his room and asked to go forth from household life. Greatly surprised, the Dharma Eye asked: “The time for your capping ceremony is near. Won’t your birth father and foster father be angry? What about that?” Thereupon the Master [Dōgen] said: “When my loving mother passed away, she made a request, saying, ‘You should go forth from household life and become a student of the way.’ I, too, have similar intentions. I do not want to be pointlessly involved in the dust of the world. I only wish to go forth from household life. I want to go forth from household life in order to repay the blessings of my grandmother, aunts, and mother.” Shedding tears of emotion, the Dharma Eye permitted [Dōgen] to enter his room.

Thus, [Dōgen] became a resident student at the Senkō Dormitory of the Shuryōgon Cloister in the Hannya Valley of the Yokawa District.4 Finally, 

1 Mount Hiei (Eizan 叡山). A mountain on the northeast side of the Heian capital (Kyōto), and the site of Enryaku Monastery, the headquarters of the Mountain Branch of the Japanese Tendai school of Buddhism.

2 Ryōkan Dharma Eye (Ryōkan Hōgen 良観法眼). Ryōkan is the personal name of a Tendai school monk, unknown apart from his mention in the Denkōroku. A variant name, Ryōken 良顯, appears in Pre-Edo-period manuscripts. → Ryōkan. “Dharma Eye” (hōgen 法眼) was one in a set of three ecclesiastical titles awarded official sangha administrators in Heian and Kamakura period Japan. From highest to lowest, they were: Dharma Seal (Hōin 法印), Dharma Eye (Hōgen 法眼), and Dharma Bridge (Hōkyō 法橋). Each title corresponded to certain ecclesiastical offices and to certain court ranks. During the medieval period, children of aristocrats who became Buddhist monks would automatically receive an ecclesiastical title commensurate with their family’s hereditary court rank.

3 exoteric and esoteric teachings (kenmitsu 顯密). In this context, the reference is to two sets of teachings promulgated by the Tendai school of Buddhism in Japan: (1) the “exoteric” (ken 顯) teachings and practices of the Chinese Tiantai school, introduced to Japan by Saichō (766–822); and (2) the “Esoteric Tendai” (Taimitsu 台密) teachings and practices that developed subsequently in Japan, with influence from both the Japanese Shingon 眞言 school of esoteric Buddhism (mikkyō 密教) and the progenitor of the latter in Tang China, the style of Tantric Buddhism imported from India.

4 Senkō Dormitory of the Shuryōgon Cloister in the Hannya Valley of the Yokawa District (Yokawa Shuryōgon’in no Hannya-dani no Senkōbō 横川首楞厳院の般若谷の
during his fourteenth year, on the 9th day of the 4th month in the 1st year of the Kenpō Era,¹ he paid obeisance to the head abbot, Sangha Prefect Kōen,² and his head was shaved. On the 10th day of the same month, at the Kaidan Cloister of Enryaku Monastery,³ he received the bodhisattva precepts and became a bhikṣu.⁴ After that, he studied the Calming and Contemplation⁵ of the Mountain House⁶ and learned the secret teachings of South India. From his eighteenth year, within [the monastery], he opened and read once through the complete Buddhist canon.⁷

千光房). The Shuryōgon Cloister was the central ritual hall (chūdō 中堂) in the Yokawa District, one of the three major areas into which the Buddhist monastic complex on Mt. Hiei was divided. The Hannya Valley was one of the six administrative subdivisions of the Yokawa District. → Mount Hiei.

¹ 9th day of the 4th month in the 1st year of the Kenpō Era (Kenpō shi nen shi gatsu kokonoka 建保元年四月九日). The date corresponds to May 1, 1213.

² Sangha Prefect Kōen (Kōen Sōjō 公圓僧正). The seventieth head abbot of the Tendai school, Kōen Sōjō 公圓僧正 (1168–1235), who served as the preceptor (wajō 和上; S. upādhyāya) for Dōgen’s ordination.

³ Kaidan Cloister of Enryaku Monastery (Enryakuji no Kaidan’in 延暦寺の戒壇院). The cloister on Mount Hiei that housed a state-approved ordination platform.

⁴ he received the bodhisattva precepts and became a bhikṣu (bosatsu kai wo uke, biku to naru 菩薩戒をうけ、比丘となる). In the Japanese Tendai school of Dōgen’s day, one could become a bhikṣu on the basis of receiving the bodhisattva precepts in a state-approved ceremony, without receiving the full precepts traditionally required of fully ordained monks and nuns in India, China, and Nara period Japan. For historical details on the various ways and capacities in which a person could formally join the Buddhist sangha as a monk, nun, or lay follower, → ordination.

⁵ Calming and Contemplation (Shikan 止観). Abbreviated title of the Great Calming and Contemplation, attributed to Tiantai Zhiyi 天台智顗 (J. Tendai Chigi; 538–597), founder of the Tiantai school in China. A massive compendium of meditation techniques and their doctrinal underpinnings, and a basic text for the study of Tendai Buddhism in Japan.

⁶ Mountain House (C. Shanjia 山家; J. Sange). In Song dynasty China, this term referred to the Tiantai teachings of Simin Zhili 四明智禮 (J. Shimyō Chirai; 960–1028) and his followers, who were based on Mount Tiantai. In the context of Japanese Buddhism, that original meaning (with its implicit claim to legitimacy) was not lost, but the term referred more directly to the teachings that were promulgated in the Mountain Branch of Tendai, which was based at Enryaku Monastery on Mt. Hiei.

⁷ opened and read once through the complete Buddhist canon (issai kyō wo hetsu koto ippen 一切経を披閲すること一遍). To “unroll” or “open” (bi 披) and “read” (etsu 閲) the complete Buddhist canon means to actually run one’s eyes over and take in the meaning of every word in each of the thousands of fascicles: a truly monumental (not to say impossible) undertaking. It was necessary to specify that Dōgen “opened and read” the canon, lest the reader assume that he engaged in the ritual act of
Thereafter, [Dōgen visited] Sangha Prefect Kōin¹ of Mii,² another maternal uncle and an illustrious teacher without peer in the world at the time, to inquire about the great matter of the axiom.³ Sangha Prefect Kōin instructed him, saying: “What you are doubting now is whether our [Tendai] axiom reaches the ultimate attainment. It has been passed down from Dengyō and Jikaku⁴ through successive generations of oral transmission, but it is not likely to clear up this doubt of yours. I have long heard that the Great Master Bodhidharma of Western Lands came to the Eastern Land to have people there receive transmission of the buddha-seal. His lineage style, now spreading throughout the world, is called the Zen Lineage. If you wish to resolve this matter, you should enter the room of Sangha Prefect Eisai⁵ of Kennin

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¹ Sangha Prefect Kōin (Kōin Sōjō 公胤僧正). Kōin (1145–1216?), abbot of Onjō Monastery (Onjōji 圓城寺), better known by the popular name of Mii Temple (Miidera 三井寺).

² Mii (Mii 三井). The reference is to Mii Temple (Miidera 三井寺), the popular name for Onjō Monastery (Onjōji 圓城寺). This monastery, located at the foot of Mount Hiei on the eastern side, was the center of the so-called Temple Branch of Tendai (Jimon 寺門). It competed, at times in violent confrontations, with the Mountain Branch of Tendai (Sanmon 山門) that was based at Enryaku Monastery on the top of Mount Hiei. When Dōgen left Mount Hiei to study under a teacher at Mii Temple, that was a “defection” of sorts that probably would have prevented him from ever rejoining the Mountain Branch of Tendai.

³ great matter of the axiom (shū no daiji 宗の大事). In the present context, this refers to the fundamental teachings of the Tendai school.

⁴ Dengyō and Jikaku (Dengyō Jikaku 傳教慈覺). “Great Master Dengyō” (Dengyō Daishi 傳教大師) is the posthumous honorific title of Saichō 最澄 (766–822), founder of the Japanese Tendai lineage. “Great Master Jikaku” (Jikaku Daishi 慈覺大師) is the posthumous honorific title of his most prominent disciple, Ennin 圓仁 (794–864).

⁵ Sangha Prefect Eisai (Eisai Sōjō 榮西僧正). An eminent Japanese monk of the Tendai school who trained in China on two separate trips and became the dharma heir of Chan Master Xuan Huai chang 虚懷慈 (J. Kian Eshō; d.u.) in the Linji (Rinzai) Lineage of Huanglong Huinan 黃龍慧南 (J. Ōryū Enan; d.u.). Eisai is often called the
Monastery, inquire into the source of his teachings, and seek the way in a different kingdom, far away.”

As a result, in the autumn of his eighteenth year, on the 25th day of the 8th month in the 5th year of the Kenpō Era, Junior Fire Year of the Ox, Dōgen joined the assembly of Reverend Myōzen at Kennin Monastery, and was fully equipped with monkish deportment. During the time of the Sangha Prefect of Kennin Monastery, preachers had to wait three years

“founder” of the Rinzai Lineage in Japan, but he was only the first of at least twenty eminent monks (both Japanese and Chinese) who received dharma transmission in some branch of the Linji Lineage in China and subsequently passed that on to one or more dharma heirs in Japan during the Kamakura period.

1 Kennin Monastery (Kenninji). A monastery founded in 1202 in the Heian capital (Kyōto) by Eisai 諱西 (1141–1215), who modeled it after the great public Chan monasteries of Song China where he had trained. Kennin Monastery was originally affiliated with the Mountain Branch of Tendai based at Enryaku Monastery on Mount Hiei, but Eisai used it to promote Zen teachings and establish the Zen Lineage in Japan, so it is generally regarded by modern scholars as the first Zen monastery in that country. Scholars often claim that Kennin Monastery was not a “pure Zen” institution because it had halls for Tantric rites and Pure Land meditation practices of the sort taught in the Tendai school, but such “syncretism” was actually the norm in all the Chinese Chan monasteries that Eisai (and later Dōgen) visited.

2 25th day of the 8th month in the 5th year of the Kenpō Era, Junior Fire Year of the Ox (Kenpō go nen hinoto ushi hachi gatsu nijūichi nichi 建保五年丁丑八月二十七日). The date corresponds to September 27, 1217.

3 Reverend Myōzen (Myōzen Oshō 明全和尚). Myōzen 明全 (1184–1225), a Tendai monk who became a Zen disciple of Eisai. In 1223, he traveled to China, taking Dōgen and other followers; he died at Mount Tiantong on the 27th day of the 5th month (August 4) of 1225. His relics were returned to Kennin Monastery by Dōgen.

4 fully equipped with monkish deportment (sōgi wo sonau 僧儀を具ふ). The implication of this statement is that monks at Kennin Monastery wore Chinese-style monastic robes, which they considered to be true and proper monkish deportment, as opposed to whatever was worn by Japanese Tendai and Shingon school monks.

5 Sangha Prefect of Kennin Monastery (Kenninji Sōjō 建仁寺僧正). The reference is to Eisai, the founding abbot of Kenninji, who in 1213 was awarded the title of Adjunct Sangha Prefect (Gon Sōjō 權僧正).

6 preachers (C. changdao 唱導; J. shōdō). In the present context this evidently refers to Buddhist monks (e.g. of the Tendai, Shingon, or Nara schools) who are new to the study of Zen. In the Chinese Buddhism of the day, it indicated monks who recited and
after they first arrived before they could change robes. Nonetheless, when the Master [Dōgen] entered, [Myōzen] regarded him as a vessel, allowing him to change robes in the 9th month and giving him a saṃghāti robe in the 11th month.

This Reverend Myōzen transmitted three axioms, which were the exoteric, esoteric, and mind [lineages]. He alone was Eisai’s legitimate heir. Reverend Eisai wrote in the records of Kennin Monastery: “I entrust the dharma treasury to Myōzen alone. Those people who wish to ask about Eisai’s dharma should ask Master Myōzen.”

The Master [Dōgen] sought instruction in [Myōzen’s] room, received the bodhisattva precepts again, and was transmitted the robe and bowl, etc. lectured on sūtras, often for lay audiences. Perhaps Keizan used it to refer to followers of so-called “teachings” lineages, as opposed to the Zen Lineage.

1 change robes (e wo kaeshimu 衣を更しむ). This refers to changing to Chinese-style robes, which Eisai had introduced at Kennin Monastery. The change signaled becoming a full-fledged disciple of the abbot, Eisai, and conversion to the Chinese-style (i.e. “Zen”) Buddhism that he taught.

2 three axioms, which were the exoteric, esoteric, and mind (ken mitsu shin no sanshū 顯密心の三宗). The exoteric and esoteric teachings of the Tendai school were the first two axioms (shū, also translatable here as “lineages”) that Eisai is said to transmit; the third was the axiom of the buddha-mind, meaning the Zen Lineage of Bodhidharma, which was also called the Buddha-Mind Lineage (C. Foixinzong 佛心宗; J. Busshinshū). During the Heian period, well before the transmission of Song-style Chinese Chan to Japan in the Kamakura period, the Tendai school already claimed that its founder Saichō had inherited the Buddha-Mind Lineage in Tang China and brought it to Japan. In the present context, however, the term “mind lineage” clearly refers to the Chan Lineage that Eisai inherited during his second visit to Song China, which was something new in Japan.

3 records of Kennin Monastery (Kenninji no ki 建仁寺の記). An otherwise unknown source.

4 dharma treasury (hōzō 法蔵). This probably refers to Eisai’s Zen teachings in particular, as opposed to the exoteric and esoteric teachings of Tendai that he is also said to have transmitted.

5 was transmitted the robe and bowl, etc. (e hatsu tō wo tsutae 衣鉢等を傳へ). This is a claim that Dōgen was formally recognized by Myōzen as his dharma heir.
Simultaneously, he received [initiation into] the secret practices of the Taniryū school,¹ including its ritual procedure of “one hundred thirty-four honored ones,”² its homa,³ and so on. Along with that, he trained in the Vinaya Collection⁴ and studied the Calming and Contemplation.⁵ For the first time, he heard of the lineage style of Linji⁶ and, more broadly, received transmission of the main bloodlines of all three lineages: exoteric, esoteric, and mind. He alone was the legitimate heir of Myōzen.

Eventually, seven years passed. In the spring of his twenty-fourth year, on the 22nd day of the 2nd month of the 2nd year of the Jōō Era,⁷ [Dōgen] bid farewell to the ancestral stūpa at Kennin Monastery,⁸ went to the [land of the] Song Dynasty, and hung up his staff at Tiantong Monastery.⁹ A few decades later, Myōzen would undertake the same journey.

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¹ Taniryū school (Taniryū 谷流). A “tradition” or “school” (ryū 流) of esoteric Tendai said to have been founded by the monk Kōkei 皇慶 (977–1049), who lived in a certain “valley” (tani 谷) on Mount Hiei.

² ritual procedure of “one hundred thirty-four honored ones” (ippakyaku sanjūshi son no gyōhō 一百三十四尊の行法). This procedure is not attested in any other historical sources. Nor is it necessarily a single ritual involving 134 deities or “honored ones” (son 尊) all at once; it could be a collection of rites for different sets of deities that add up to 134.

³ homa (goma 護摩). The fire ritual practiced in esoteric Buddhism, which has its roots in brahmanic sacrificial rites.

⁴ trained in the Vinaya Collection (Ritsuzō wo narai 律藏を習ふ). In this context, the verb to “train” (narau 習ふ) could mean that Dōgen simply studied Vinaya texts, or it could mean that he was also instructed in the practical application of moral restraints and ritual procedures laid out in the Vinaya.

⁵ Calming and Contemplation (Shikan 止観). Abbreviated title of the Great Calming and Contemplation, attributed to Tiantai Zhiyi 天台智顗 (J. Tendai Chigi; 538–597), founder of the Tiantai school in China. A basic text for the study of Tendai Buddhism in Japan.

⁶ lineage style of Linji (Rinzai no shūfū 臨濟の宗風). The teachings of the Linji/Rinzai Lineage of Chan/Zen descended from Linji Yixuan 臨濟義玄 (J. Rinzai Gigen; d. 866), to which Eisai and Myōzen belonged.

⁷ 22nd day of the 2nd month of the 2nd year of the Jōō Era (Jōō ni nen ni gatsu nijūni nichī 貞應二年二月二十二日). The date corresponds to March 25, 1223.

⁸ ancestral stūpa at Kennin Monastery (Kenninji no sotō 建仁寺の祖塔). This refers to the stūpa of Eisai, founding abbot of Kennin Monastery.

⁹ Tiantong Monastery (Tendō 天童). The Jingde Monastery (C. Jingdesi 景德寺; J. Keitokuji) on Mount Tiantong, near Ningbo, a monastery where Eisai had stayed. Keizan neglects to mention here that Dōgen was accompanying his teacher, Myōzen, on this trip.
According to the calendar of the Great Song, it was the 16th year of the Jiading Era, \(^1\) Junior Water Year of the Ram.

In Song China, while visiting various masters, [Dōgen] first saw Reverend Ruyan\(^2\) of Mount Jing.\(^3\) Ruyan asked, “When did you arrive here [in China]?” The Master [Dōgen] replied, “The 4th month of last year.”\(^4\) Ruyan asked, “Did you come in such a way, following the crowd?” The Master [Dōgen] said, “When one does not come in such a way, following the crowd, what is that?” Ruyan said, “That is also coming in such a way, following the crowd.” The Master [Dōgen] said, “Well, then, I definitely came in such a way following the crowd, but what would be appropriate?”\(^5\) Ruyan slapped him and said, “What a talkative little monk!” The Master [Dōgen] said, “I am not saying there is no talkative little monk here, but what would be appropriate?” Ruyan said, “Sit a while and drink some tea.”

\(^1\) 16th year of the Jiading Era (Katei jūroku nen嘉定十六年). The year corresponds roughly to 1223.

\(^2\) Reverend Ruyan (En Oshō 璽和尚). Zheweng Ruyan 浤翁如琰 (J. Setsuō Nyotan; 1151–1225), a disciple of Zhuoan Deguang 拘庵德光 (J. Setsuan Tokkō; 1121–1203), in the lineage of Dahui Zonggao 大慧宗杲 (J. Daie Sōkō; 1089–1163).

\(^3\) Mount Jing (C. Jingshan 径山; J. Kinzan). The Xingsheng Wanshou Chan Monastery on Mount Jing (C. Jingshan Xingsheng Wanshou Chansi 径山興聖萬壽禪寺; J. Kinzan Kōshō Manju Zenji), the most prestigious public monastery in China during the Southern Song and Yuan dynasties. Zheweng Ruyan was appointed abbot there in 1218.

\(^4\) The 4th month of last year (kyakusai shi gatsu 客歳四月). It is thought that Dōgen arrived at Mingzhou 明州 (modern Ningbo) in the 4th month of the 16th year of the Jiading Era, a date that corresponds roughly to May 1223. Early manuscripts of the Denkōroku do not give the year here.

\(^5\) what would be appropriate? (somosan ka ze naran 作何生か是ならん). Dōgen’s point would seem to be that if you conflate the two ways of coming, and neither is acceptable to you, how do you think someone should come?

Going back and forth in questions and answers with various masters in this manner, [Dōgen] became very arrogant, thinking, “In Japan and in the Great Song, there is no one who can compare to me.” Just when he had decided to return to Japan, a man called Old Jin encouraged him, saying: “In the country of the Great Song, the only one fully equipped with the...
eye of the way is Elder Jing. If you see him, you will definitely attain something.” In spite of being told this, [Dōgen] did not have free time to seek instruction [from Rujing] until more than a year had passed.

Then, after Pai Wuji died, Reverend Jing of Jingci Monastery became the head of Tiantong Monastery. Thinking that this was a karmic connection that had been contracted in a past life, [Dōgen] went to seek instruction from him regarding his doubts, but at the very start he broke his spear point. As a result, they conducted the ceremony of master and disciple.

Wanting to seek instruction that was complete, he presented a letter, in which he said:

1 Elder Jing (C. Jing Lao 淨老; J. Jō Rō). The reference is to Dōgen’s future teacher, Rujing 如澄 (J. Nyōjo; 1163–1228).
2 Pai Wuji 派無際 (J. Ha Musai). Wuji Liaopai 無際了派 (J. Musai Ryōha; 1150–1224). A monk who served as the abbot of Tiantong Monastery from sometime after 1220 until his death in 1224, when he was succeeded by Rujing.
3 Reverend Jing of Jingci Monastery (C. Jingci Jing Heshang 淨慈淨和尚; J. Jinzu Jō Oshō). This refers to Rujing, who was abbot of Jingci Monastery before taking over the abbacy at Tiantong Monastery.
4 broke his spear point (hoko saki wo oru 鋤先を折る). That is to say, Dōgen was defeated in his very first question and answer with Rujing, an instance of metaphorical “dharma combat” (C. fazhan 法戦; J. hossen).
5 ceremony of master and disciple (shishi no gi 師資の儀). A rite in which Dōgen formally became Rujing’s disciple. Dōgen’s previous master, Myōzen, with whom he had entered Tiantong Monastery, had died there on the 27th day of the 5th month.
6 he presented a letter, in which he said (jō wo tatematsuru ni iwaku 状を奉 るに曰く).

The content of the letter given here represents a Japanese transcription (yomikudashi 読み下し) of parts of the opening entry in the Record of the Hōkyō Era, Dōgen’s diary of his private interviews with Rujing, which is written in Chinese:

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Since arousing the thought of bodhi at a young age, I have asked various masters in my home country about the way. While I learned a little about the basis of cause and effect, I did not yet know the true refuges of the buddha and the dharma, and I was blocked by the cherished markers that are name and form. Subsequently, I entered the room of Zen Master Senkō and first heard the Linji lineage style. Now, following Dharma Master Myōzen, I have entered the Great Song and been able to join your dharma seat, Reverend. This is a happy occurrence that is due to good karma from previous lives. O Reverend of great compassion, I am an insignificant person from a faraway foreign land, but I would like to go up to the abbot’s quarters from time to time to respectfully inquire about the essentials of the dharma, without being concerned about the hour, and without distinguishing between proper and improper deportment. In your great kindness and great compassion, please have pity on me and grant my request.”
come seek instruction from me. I will be like a father excusing his son’s lack of ritual propriety.” Accordingly, day and night [Dōgen] sought instruction in the innermost recesses of the hall, personally receiving the true inside meaning.

At that time, the Master [Dōgen] was asked to serve as an acolyte, but he declined, saying: “I am a person from a foreign land. I am sorry, but if I were to join the office of acolytes at this great monastery in this great land, would there not be trouble from skeptics within the major monasteries? I wish only to seek instruction from you day and night, nothing more.” The Reverend said, “Truly, your words are most modest, and what you say is not wrong.” As a result, [Dōgen] only came for questions and answers, and to receive instruction.

Then, one day during late night seated meditation, Reverend Jing entered the hall and admonished the great assembly for sleeping, saying:

“Inquiring into Chan/Zen is the sloughing off of body and mind. There is no need for burning incense, making prostrations, recollecting buddhas, practicing repentances, or reading sūtras. Just sit; only then will you attain it.”

has come to be confused with the expression “removed robe” (shae 卸衣), which refers to the ritual posture of carrying the folded kāṣāya draped over one’s left forearm. Originally, however, “folded robe” (C. chayi 杈衣; J. sha) and “removed robe” (C. xieyi 卸衣; J. sha) were two different things.

1 the Master was asked to serve as an acolyte (Shi wo jisha ni shō seraruru 師を侍者に請せらるる). This assertion is based on a passage in the Record of Things Heard (DZZ 7.52).

2 saying (iwaku 曰く). The quotation of Rujing that appears here has no known source in Chinese records. It derives from one or another of the works of Dōgen in which these words are attributed to Rujing. → “Inquiring into Chan/Zen is the sloughing off of body and mind.”
At that time, hearing this, the Master [Dōgen] immediately had a great awakening, as in the episode under discussion here.¹

In sum, after meeting Reverend Rujing, [Dōgen] pursued the way day and night without wasting even a moment. Therefore, he never touched his ribs to a mattress.² Reverend Rujing routinely instructed him, saying: "You have the behavior of an old buddha. You are sure to propagate the way of the ancestors. My finding you [as a disciple] is like Śākya the Honored One having found Mahākāśyapa."

As a result, in the 1st year of the Baoqing Era, Junior Wood Year of the Rooster — in Japan, the 1st year of the Karoku Era³ — [Dōgen] straight away joined the ranks of the ancestors in the fifty-first generation. Thereupon, Reverend Jing entrusted him [with a mission], saying: "Quickly

¹ episode under discussion here (ima no innen 今の因縁). That is, the Root Case of this chapter.
² never touched his ribs to a mattress (waki seki ni itarazu 脇席に至らず). This refers to the traditional ascetic practice of constantly sitting and never reclining, even to sleep. This practice is also attributed to Yaoshan Weiyuan 藥山惟儼 (J. Yakusan Igen; 743–828), the Thirtysixth Ancestor of the Chan/Zen Lineage, in Chapter 36 of the Denkōroku. A Chinese precedent for this trope is found in Case #89 of the Blue Cliff Record:

Yunyan and Daowu studied together under Yaoshan, and for forty years their ribs never touched a mattress. Yaoshan produced the entire lineage of Caodong. There were three men whose dharma words flourished: Yunyan's disciple Dongshan; Daowu's disciple Shishuang; and Chuanzi's disciple Jiashan.

² 1st year of the Baoqing Era (Hōkyō gan nen 寶慶元年). The year corresponds roughly to 1225.
³ 1st year of the Karoku Era (Karoku gan nen 嘉禄元年). The Karoku Era began on May 28, 1225.
return to your home country and propagate the way of the ancestors. Retire deep in the mountains and nourish the sacred embryo.”

然のみならず、大宋にて五家の嗣書を拜す。謂ゆる、最初廣福寺前任惟一西堂と云に見ゆ。

In addition, while in the Great Song, [Dōgen] made prostrations to inheritance certificates from each of the five houses. As is said, first he met someone named West Hall Weiyi, a former abbot of Guangfu Monastery.

西堂曰く、古蹟の可観は人間の珍玩なり。汝幾許か見来せる。師 曰、未だ曾て見ず。時に西堂曰く、吾が那裏に一軸の古跡あり。老兄が烏に見せしめんと云て、携へ来るを見れば法眼下の嗣書なり。西堂曰く、或老宿の衣鉢の中より得来り。惟一西堂のには非ず。

The West Hall said, “Being able to inspect old calligraphy is one of the rare pleasures of being human. How many have you seen?” The Master [Dōgen] said, “I have yet to see any.” Then the West Hall said: “I have a scroll of old calligraphy here. I will show it to you.”

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1 nourish the sacred embryo (shōtai wo chōyō su 聖胎を長養す). In the Chan/Zen tradition, this refers to a period of training after awakening that should precede a monk’s assumption of formal teaching duties by being appointed to the office of abbot.

2 As is said (iwayuru 謂ゆる). This expression acknowledges the fact that the following account of Dōgen’s viewing of various lineage certificates is based on the chapter of his Treasury of the True Dharma Eye entitled “Inheritance Certificate” (Shishō 嗣書; DZZ 1.426 ff).

3 West Hall Weiyi, a former abbot of Guangfu Monastery (C. Guangfusi qianzhu Weiyi Xitang 廣福寺前任住 西堂; J. Kōfuku-ji zenjū Iitsu Seidō). The honorific title of “West Hall” was given to monks who had formerly served as abbot at some monastery other than the one in which they were currently residing. The identity of West Hall Weiyi is uncertain. He is sometimes identified as Huanxi Weiyi 環溪惟一 (J. Kankei Iitsu [or Iichi]; 1202–1281), a Linji monk from present-day Szechuan, but this seems unlikely. In the “Inheritance Certificate” (Shishō 嗣書) chapter of his Treasury of the True Dharma Eye, Dōgen describes him as a man of Rujing’s homeland of Yue (present-day Zhejiang), who was enrolled at Tiantong Monastery. There were several places named Guangfu Monastery (Guangfusi 廣福寺), so the one in question here is uncertain.

4 The West Hall said (Seidō iwaku 西堂曰く). The quoted block of text that begins with these words comes from the “Inheritance Certificate” (Shishō 嗣書) chapter of Dōgen’s Treasury of the True Dharma Eye:

《正法眼藏、嗣書》西堂いはく、古蹟の可観は人間の珍玩なり、いくばくか見来せる。道元いはく、見来すきなし。時に西堂いはく、吾那裏に一軸の古跡あり、甚麼次第なり、與老兄弟といひて、携来をみれば、嗣書なり。すなはち法眼下のにてありけるを、老宿の衣鉢のなかより得来り。惟一長老のにはあらざりけり。(DZZ 1.426).
you."¹ When it was brought out and [Dōgen] looked at it, he saw that it was an *inheritance certificate* in the Fayan line.² The West Hall said, "I got it from the personal possessions of some old venerable."³ It was not West Hall Weiyi’s own.⁴

There is a description of its written format, but I do not have the time now to present the details.⁵

又宗月長老は天童の首座たりしに就て、云門下の嗣書を拜す。

¹ you (C. laoxiong 老兄; J. rōhin). The first glyph here, lao 老 (J. rō), can either mean “old” in the sense of “senior and highly respected,” or “old” in the sense of “very familiar and regarded with affection.” The second glyph, xiong 兄 (J. hin, kyō, kei), indicates one’s “elder brother,” or a colleague of the same generation who is slightly senior. Japanese Zen dictionaries say that the expression *laoxiong* 老兄 (J. rōhin) is a polite way of saying “you” when addressing someone who is basically equal in rank. In the present context, however, it is obvious that West Hall Weiyi is far senior in both years and rank to the young Dōgen, so he seems to be using the expression as a friendly way of putting the latter at ease.

² Fayan line (Hōgen ka 法眼下). The lineage of Fayan Wenyi 法眼文益 (J. Hōgen Mon'eki; 885–958), regarded in Song China as one of the five houses of Chan.

³ “I got it from the personal possessions of some old venerable” (aru rōshuku no ehatsu no naka yori e kitareri 或老宿の衣鉢の中より得來り). When a monk died, all of his personal possessions, referred to by synecdoche as his “robes and bowls,” were auctioned off to other monks in the same community. Such property could include clothing, utensils, ritual implements, scriptures, and works of art. West Hall Weiyi’s statement indicates that he obtained the inheritance certificate following the previous owner’s death, probably in an auction.

⁴ It was not West Hall Weiyi’s own (Iitsu Seidō no ni wa arazu 惟一西堂のには非ず). In other words, it was not the inheritance certificate that Weiyi himself had received from his own master at the time he became a dharma heir.

⁵ There is a description of its written format (sono kaki yō ari to iedomo 其書き様ありと雖も). The reference here is to a line written on the scroll that Dōgen quotes in the “Inheritance Certificate” (Shisho 嗣書) chapter of his *Treasury of the True Dharma Eye*:

The First Ancestor, Mahākāśyapa, was awakened under the Buddha Śākyamuni; the Buddha Śākyamuni was awakened under the Buddha Kāśyapa.

《正法眼藏、嗣書》初祖摩訶迦葉悟於釋迦牟尼佛、釋迦牟尼佛悟於迦葉佛。（DZZ 1.427）
Also, “when Elder Zongyue served as head seat at Tiantong Monastery,” [Dōgen] made prostrations to an inheritance certificate of a follower of Yunmen.

Then he [Dōgen] asked Zongyue: “Now, when the branch lineages that are the five houses are lined up, there are slight discrepancies. What does that mean? If there was a face-to-face inheritance through successor after successor from the Western Lands to the Eastern Land, then how can there be discrepancies?” Zongyue said: “Even if we suppose that the discrepancies are vast, you should simply understand that the buddha-dharma of Mount Yunmen is like this. Why was Old Sākya revered? He was revered because he awakened to the way. Why was Great Master Yunmen revered? He was revered because he awakened to the way.” Upon

1 Also ( mata 又). The quotation that follows comes from the “Inheritance Certificate” (Shisho 嗣書) chapter of Dōgen’s Treasury of the True Dharma Eye: 《正法眼藏、嗣書》宗月長老の、天童の首座職に充せしとき。(DZZ 1.427).

2 Elder Zhongyue (C. Zhongyue Zhanglao 宗月长老; J. Sōgetsu Chōrō). A monk who is unknown apart from his mention in accounts of Dōgen’s experiences in China.

3 Then he asked Zongyue (sunawachi Sōgetsu ni toite iwaku 即ち宗月に問て曰く). The quoted block of text that begins with these words is based on the “Inheritance Certificate” (Shisho 嗣書) chapter of Dōgen’s Treasury of the True Dharma Eye: 《正法眼藏、嗣書》ときに道元、宗月首座に問ふ、和尚、いま五家宗派をつらぬに、いささか同異あり、そのことごろいかん。西天より嫡嫡相承せられば、なんぞ同異ありや。宗月はく、たとび同異はるかなりといえども、ただまさに雲門山の佛法はかくのごとくなる、と拝せし。釋迦老子、なによりてか尊重なる、悟道によりて尊重なり。雲門大師、なによりてか尊重なる、悟道によりて尊重なり。道元、この語をきくに、いささか領覧あり。(DZZ 1.427-428).

4 buddha-dharma of Mount Yunmen (Unmonzan no buppō 雲門山の佛法). The corresponding line in the “Inheritance Certificate” (Shisho 嗣書) chapter of Dōgen’s Treasury of the True Dharma Eye (DZZ 1.427) reads “buddha(s) of Mount Yunmen” (Unmonzan no butsu 雲門山の佛). Mount Yunmen (C. Yunmenshan 雲門山; J. Unmonzan) was the location of Dajue Monastery (C. Dajuesi 大覺寺; J. Daikakuji) in Guangdong Province (Guangdong Sheng 廣東省), where Yunmen Wenyen 雲門文偃 (J. Unmon Bun'en; 864–949) was abbot. Yunmen's lineage was one of the five houses.
hearing these words, the Master [Dōgen] had a slight understand-
ing.

Also, there was a person named Canon Prefect Zhuan¹ who was a
distant descendant of Reverend Qingyuan, who was Chan
Master Foyan of Longmen.² This Canon Prefect Zhuan also held
an inheritance certificate. At the beginning of the Jiading Era,
there was a Japanese monk [at Tiantong Monastery], Senior Seat
Ryūzen.³ When Canon Prefect Zhuan became ill, Ryūzen atten-
tively nursed him. To thank him for his labors, [Zhuan] took out
the inheritance certificate and had him make prostrations to it.
He said, “This is something hard to ever see, but for your sake, I
will allow the making of prostrations to it.”

Half a year later, in autumn of the 16th year of the Jiading Era,⁴ Junior Wat-
ter Year of the Ram, when the Master [Dōgen] took up lodging at Mount
Tiantong, Senior Seat Ryūzen kindly requested Canon Prefect Zhuan to
show it to him. It was an inheritance certificate in the Yangqi line.⁵

¹ Canon Prefect Zhuan (Den Zōsu 伝蔵主). A monk who is unknown apart from his
mention in accounts of Dōgen’s experiences in China.
² Reverend Qingyuan, who was Chan Master Foyan of Longmen (Ryūmon no Batsu-
gen Zenji Seion Oshō 龍門の佛眼禪師清遠和尚). Longmen Qingyuan 龍門清遠 (J.
Ryūmon Seion; 1067–1120).
³ Senior Seat Ryūzen (Ryūzen Jōza 隆禪上座). Identity uncertain; possibly the monk
Butsugen Ryūzen 佛眼隆禪 of the Kongō Zanmai Cloister (Kongō Zanmai’in 金剛三
昧院) on Mount Kōya (Kōyasan 高野山).
⁴ 16th year of the Jiadeng Era (C. Jiading shiliu nian 嘉定十六年; J. Katei jūroku nen).
The year corresponds roughly to 1223, when Dōgen arrived at Tiantong Monastery.
There is clearly some confusion in the dates here, for Jiadeng 16 was not “half a year
later” than “the beginning of the Jiading Era.” Earlier manuscripts of the Denkôroku
just say “years later” (toshi wo bete 年を経て). The “Inheritance Certificate” (Shisbo
創書) chapter of Dōgen’s Treasury of the True Dharma Eye (DZZ 1.429) gives “eight
years later” (hachi nen no nochi 八年ののち).
⁵ Yangqi line (Yōgī ka 楊岐下). The Yangqi line was one of the two main sub-branches
Also, on the 21st day of the 1st month in the 17th year of the Jiading Era, Senior Wood Year of the Monkey, [Dōgen] made prostrations to the inheritance certificate of Chan Master Wuji of Tiantong, Reverend Liaopai. Wuji said: “Getting to see and know this one fundamental matter is rare. Now you got to learn about it. This will be a true refuge for studying the way.” At that time, the Master’s [Dōgen’s] joy was unsurpassed.

Also, of the Linji Lineage in the Southern Song. → five houses and seven lineages.

1 21st day of the 1st month in the 17th year of the Jiading Era, Senior Wood Year of the Monkey (C. Jiading shiqi nian jiashen zheng yue ershiyi ri; J. Katei jūnana nen kōshin shō gatsu nijūichi nichi). The date corresponds to February 11, 1224.

2 Chan Master Wuji of Tiantong, Reverend Liaopai (Tendō Musai Zenji Ryōha Oshō 天童無際禪師了派和尚). Wuji Liaopai 無際了派 (J. Musai Ryōha; 1150–1224). Although Keizan passes over this event quite quickly, Dōgen devotes considerable space to it in the “Inheritance Certificate” (Shisho 嗣書) chapter of his Treasury of the True Dharma Eye (DZZ 1.430-431), recording the content of the certificate and describing the circumstances under which he was able to see it.

3 one fundamental matter (ichidan no koto 一段の事). The “matter” (C. shi 事; J. koto) here is obviously the inheritance certificate, but there could be a double meaning, for this expression is used elsewhere in the Denkōroku to refer to the great matter of “causing living beings to acquire buddha-knowledge.” → single great matter.

4 Also (mata 又). The quoted block of text that follows this word is based on the “Inheritance Certificate” (Shisho 嗣書) chapter of Dōgen’s Treasury of the True Dharma Eye:
寶慶年中、師、台山雁山等に雲遊せし序に、平田の萬年寺に到る。時の住持は福州の元鼐和尚なり。人事の次でに、昔よりの佛祖の家風を往来せしむるに、大潙仰山の令嗣話を挙るに元鼒曰く、曾て我箇裏の嗣書を看るや也た否や。師曰、鼐、如何にして見ることを得ん。鼐自ら立て嗣書を捧げて曰く、這箇は設ひ親き人なりと雖も、設ひ侍僧の年を経たると雖も、之を見せしめず。是即ち佛祖の法訓なり。然あれども、元鼐日頃出城し、見知府の為に在城の時、一夢を感ずるに曰く、大梅山法常禪師と覚しき高僧あり。梅華一枝をさしあげて曰く、若し既でに船舷を踽る実人あるには、華を惜むこと勿れと云て、梅華を我に與ふ。元鼐覚らざして、夢中吟じて曰く、未だ船舷に跨がらずに好し三重を與へんと。然るに、五日を経ざるに老兄と相見す。況や既に、船舷に跨り来る。此嗣書亦梅華綾に書けり。大梅の教ふる所ならん。夢中と符合する故に取出すなり。老兄若し我に嗣法せんと求むや、設ひ求むとも惜むべきに非ず。師信感措く所なし。嗣書を請すべしといへども、ただ焼香禮拜して、恭敬供養するのみなり。ときに焼香侍者法寧といふ人あり、初て嗣書を見るといひき。道元ひそかに思惟しき、此一段の事まことに佛祖の冥資にあらざれば、見聞なほかたし。邊地の愚人として何の幸ありてか、數番、これをみる。感涙に袖を霑す。

during the Baoqing Era, in the course of making a pilgrimage to Mount Tai, Mount Yan, and the like, the Master [Dōgen] came to Wannian Monastery of Pingtian. At the time, the abbot was

1 Mount Tai (C. Taishan 台山; J. Taizan). An abbreviated reference to Mount Tiantai (C. Tiantaishan 天台山; J. Tendaisan), which was home to a number of monasteries, including the Guoqing Monastery (C. Guoqingsi 國清寺; J. Kokuseiji) that was founded by Tiantai Zhiyi 天台智顗 (J. Tendai Chigi; 538–597) and served as the headquarters of the Tiantai school, and the Wannian Monastery (C. Wanniansi 萬年寺; J. Mannen-ji) mentioned here, which during the Song had only Chan Lineage abbots.

2 Mount Yan (C. Yanshan 雁山; J. Ganzan). The mountain name of Nengren Monastery (C. Nengrensi 能仁寺; J. Nōninji) in Wenzhou Prefecture.

3 Wannian Monastery of Pingtian (Heiden no Mannenji 平田の萬年寺). A Chan monastery on Mount Tiantai that was known both as the Wannian 萬年 (“Ten Thousand Years for the Song dynasty”) Monastery and as the Pingtian 平田 (“Level Field”) Monastery. The wording in the Denkōroku suggests that Pingtian is a toponym, to wit, the name of a place on Mount Tiantai, but that is not necessarily the case.
Reverend Yuannai1 of Fuzhou Prefecture. After salutations, while going back and forth about the house styles of the buddhas and ancestors from former times, [the kōan] “Dawei and Yangshan’s talk on designating an heir”2 was raised.3 With regard to that, Yuannai said, “Have you ever seen my inheritance certificate?” The Master [Dōgen] said, “Yuannai, how could I have seen it?” Yuannai himself got up and presented the inheritance certificate, saying:

This is something I will not show even to my friends, not even to monks who have been my acolytes for many years.

That4 is the dharma standard5 of the buddhas and ancestors.

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1 Reverend Yuannai (C. Yuannai Heshang 元鼐和尚; J. Gensai Oshō). A monk who is unknown apart from his mention in accounts of Dōgen’s experiences in China. In the “Inheritance Certificate” (Shisho嗣書) chapter of Dōgen’s Treasury of the True Dharma Eye (DZZ 1.432), the name appears as Yuanzi 元璀 (J. Genshi or Gensu), but the 1857 woodblock edition on which the Shūmuchō edition of the Denkōroku is based mistakenly gives the name as Yuannai 元鼐 (J. Gennai) and glosses the pronunciation of nai 鼐 as sai (サイ).

2 “Dawei and Yangshan’s talk on designating an heir” (Daii Kyōzan no reishiwa 大為仰山の令嗣話). This conversation, between Weishan Lingyou 為山靈祐 (J. Isan Rei-yū; 771–853) and his future dharma heir Yangshan Huiji 仰山慧寂 (J. Kyōzan Ejaku; 803–887), is recorded in Dōgen’s Treasury of the True Dharma Eye in Chinese Characters (DZZ 5.180). → “Dawei and Yangshan’s talk on designating an heir.”

3 was raised (ko suru 擧する). The Japanese verb is in the active voice here, but the English translation uses the passive voice because the Japanese text does not name the person who brought up the topic of the conversation between Weishan and Yangshan. It would seem from the context that it was Dōgen who raised the old case, because Yuannai is said to speak “[in response] to (ni に) the raising.” However, some scholars argue that it was Yuannai who raised the case, as a means of comparing Dōgen’s attainment with that of Yangshan.

4 That (kore 是). The referent of the word kore 是 (“this” or “that”), which is the grammatical subject of this sentence, is unclear. The subject could be “the act of not showing the inheritance certificate,” which is what the English translation “that” is meant to suggest. However, the subject could also be the inheritance certificate itself, in which case the English should read “this.” The expression “dharma standard,” which is the predicate of the sentence, is also ambiguous; see the following note.

5 dharma standard (C. faxun 法訓; J. hōkun). The meaning of this term is uncertain here. It probably has the sense of an “admonition” (C. xun 訓; J. kun) not to show one’s inheritance certificate to anyone, lest they make a copy and use it in an unauthorized way to claim dharma inheritance; Dōgen rails against that sort of abuse in the “Inheritance Certificate” (Shisho嗣書) chapter of his Treasury of the True Dharma Eye. However, it is also possible that the certificate itself is being called a “model” (C. xun 訓; J. kun) or standard of authenticity, one that should be kept secret lest someone copy it.
However, recently I went out to the city to see the prefect, and when I was staying in the city, I experienced a dream. In it, there was an eminent monk who I realized was Chan Master Fachang of Mount Damei. He held up a single branch of plum blossoms and said, “If you encounter a real person who has just crossed over the sides of a ship, then do not begrudge him these flowers.” Then he gave me the plum blossoms. Without realizing it, in the middle of the dream, I recited: “Even before you stepped over the sides of a ship, I should have given you thirty blows.” Then, sure enough, without five days going by [since my dream], I have this face-to-face encounter with you. Not only have you “just stepped over the sides of a ship,” but this inheritance certificate, too, is written.

1 prefect (C. zhifu 知府; J. chifu). Presumably, the prefect (governor) of Taizhou Superior Prefecture (C. Taizhou Fu 台州府; J. Taishū Fu), in which Mount Tiantai was located. The (walled) city (C. cheng 城; J. jō, shiro) where Yuannai went to visit the prefect would have been the prefectural capital, Taizhou 台州 (J. Taishū).

2 Chan Master Fachang (C. Fachang Chanshi 法常禪師; J. Hōjō Zenji). Damei Fachang 大梅法常 (J. Taibai Hōjō; 752–839), a disciple of Mazu Daoyi 馬祖道一 (J. Baso Dōitsu; 709–788) and the founding abbot of the Husheng Monastery (C. Hushengsi 護聖寺; J. Goshōji) on Mount Damei. In Yuannai’s dream, there is an association of his sobriquet — Damei 大梅, literally “Great Plum” — with the plum blossom that he proffers.

3 Mount Damei (C. Dameishan 大梅山; J. Taibaisan). Literally “Great Plum Mountain.” The mountain name of Husheng Monastery (C. Hushengsi 護聖寺; J. Goshōji), later known as Baofu Chan Monastery (C. Baofu Chansi 保福禪寺; J. Hofuku Zenji), located in Mingzhou 明州. The founding abbot was Damei Fachang 大梅法常 (J. Taibai Hōjō; 752–839), a.k.a. Chan Master Fachang.

4 plum blossoms (C. meihua 梅華; J. baika). The title of a chapter of Dōgen’s Treasury of the True Dharma Eye. In Chan/Zen poetry, the small white or pink blossoms that appear on plum trees in early spring, when there may still be snow on the branches, are a symbol of awakening in a mind that has been “frozen” in delusion. For examples, → plum blossoms.

5 a real person who has just crossed over the sides of a ship (sengen wo koyuru jitsunin 船舷を踰る實人). That is, an authentic practitioner from across the sea.

6 “Even before you stepped over the sides of a ship, I should have given you thirty blows” (C. weikua chaunxian hao yu sanshi bang 未跨船舷好與三十棒; J. imada sengen ni matagarazaru ni yoshi sanjū bō wo ataen 未だ船舷に時がらざるに好し三十棒を與へん). This quotation is the punch line of a well-known kōan, spoken by Chan Master Deshan Xuanjian 德山宣鑑 (J. Tokusan Senkan; 780–865), to a monk from the Korean kingdom of Silla. The kōan appears (among other places) in the Jingde Era Record of the Transmission of the Flame, the Treasury of the True Dharma Eye compiled by Dahui Zonggao 大慧宗杲 (J. Daie Sōkō; 1089–1163), and Dōgen’s Treasury of the True Dharma Eye in Chinese Characters. → “Even before you stepped over the sides of a ship, I should have given you thirty blows.”
on damask silk with a plum-blossom pattern. This [set of circumstances] must be what Damei\textsuperscript{1} instructed me about. Because everything is in accord with the dream, I brought this [certificate] out. If you wish to inherit the dharma from me, I will not begrudge you what you seek.

The Master [Dōgen] could not help but believe him. Though told that he should ask for an inheritance certificate, he merely burned incense and made prostrations as an offering of reverence. At that time, there was an incense acolyte named Faning\textsuperscript{2} present. He said that it was the first time he had ever seen an inheritance certificate. At that time, the Master [Dōgen] thought to himself: “Truly, without mysterious help from the buddhas and ancestors, it would be impossible to see and hear this one fundamental matter. How fortunate it is for a stupid person [like me] from a peripheral land to see several of them!” Tears of emotion wet his sleeve.

是故に師、遊山の序に、大梅山護聖寺の旦過に宿するに、大梅祖師来て開華せる一枝の梅華を授く る靈夢を感ず。

Because of this, in the course of his pilgrimage to various monasteries, when the Master [Dōgen] lodged in the overnight quarters of Husheng Monastery on Mount Damei,\textsuperscript{3} he experienced a numinous dream in which Ancestral Teacher Damei\textsuperscript{4} came and presented him with a single branch of plum blossoms in full bloom.

師、實に古聖と齊く、道眼を開く 故に、数軸の嗣書を拜し、冥應の告げあり。是の如く、諸師の聴許を蒙り、天童の印證を得て、一生の大事を辨じ、累祖の法訓を受て、大宋寶慶三年、日本安貞元年丁亥歳、歸朝し、初めに本師の遺跡建仁寺に落ち着き、且らく修練す。時に二十八歳なり。

1 Damei 大梅 (J. Taibai). Damei Fachang 大梅法常 (J. Daibai Höjō; 752–839), a.k.a Chan Master Fachang, the eminent monk who appeared in Yuannai’s dream.

2 Faning 法寧 (J. Hōnei; d.u.) A monk who is unknown apart from his mention in accounts of Dōgen’s experiences in China.

3 overnight quarters of Husheng Monastery on Mount Damei (Taibaizan Goshōji no tanga 大梅山護聖寺の旦過). The dormitory for wandering monks at the monastery founded on Mount Damei by Chan Master Fachang, a.k.a. Damei Fachang 大梅法常 (J. Taibai Höjō; 752–839). In the “Inheritance Certificate” (Shishō 嗣書) chapter of his Treasury of the True Dharma Eye (DZZ 1.433), Dōgen reports that he stayed at Husheng Monastery (located in Mingzhou 明州) on his way back to Mount Tiantong from Mount Tiantai.

4 Ancestral Teacher Damei (C. Damei Zushi 大梅祖師; J. Taibai Soshi). Damei Fachang 大梅法常 (J. Taibai Höjō; 752–839), a.k.a Chan Master Fachang, the founding abbot of Husheng Monastery, who also appeared in Yuannai’s dream.
The Master [Dōgen] was truly equal to the old sages. Because he opened his eye of the way, he made prostrations to several scrolls of inheritance certificates and reported some mysterious responses. In this manner, the Master [Dōgen] got the approval of various masters, obtained the seal of verification from Tiantong, accomplished the great matter of his entire life, and received the dharma standards of the line of ancestors. Then, during the 3rd year of the Baoqing Era of the Great Song, which by the Japanese calendar was the 1st year of the Antei Era, Junior Water Year of the Boar, he returned to Japan. First, he laid to rest the remains of his original master at Kennin Monastery and trained [there] for a while. At the time, he was in his twenty-eighth year of age.

After that, [Dōgen] sought land with excellent features, divining where he could dwell in seclusion. Donors with whom he had connections, some based in distant provinces and some within the imperial domain, offered him land, some thirteen parcels of which he traveled around to inspect, but none met his expectations. He resided for a while in the vicinity of Gokur-
aku Temple in Fukakusa village, which was in the Uji District of Rakuyō. That was in his thirty-fourth year. His lineage style gradually came to be admired, and wandering monks gathered, with the result that their numbers exceeded fifty.

十歳を経て後、越州に下る。志比の荘の中に、深山を開き、荊棘を拂て茅茨を葺き、土木を曳きて、祖道を開演す。今の永平寺足なり。興聖に住せし時、神明来て聴戒し、布薩毎に参見す。永平寺にして龍神来て八齋戒を請し、日日廻向に預からんと願ひ出て見ゆ。之に依て日日八齋戒をかき廻向せらる。今に到るまで怠ることなし。

After ten years had passed, [Dōgen] went down to Etsu Province. Within the Shibi Domain, he opened the deep mountains, cleared away bram-

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1 vicinity of Gokuraku Temple (Gokurakuji no hotori 極楽寺の邊). The Gokuraku Temple (Gokurakuji 極楽寺) was already in existence at the time, but its precise location is now uncertain. Historians think that in 1230 Dōgen moved to a place near Gokuraku Temple called Anyō Cloister (Anyō’in 安養院), and that in 1233 he built Kōshō Monastery (Kōshōji 興聖寺), a new facility, on the site of that cloister.

2 Uji District of Rakuyō (Rakuyō Ujigun 洛陽宇治郡). “Rakuyō” 洛陽 (C. Luoyang) was a poetic name for the capital city, Heiankyō (modern Kyōto 京都), which was the seat of the imperial court. Luoyang was one of the two capital cities of Tang dynasty China (the other was Chang'an 長安) so the epithet “Rakuyō” amounted to calling Heiankyō the “Luoyang of Japan.” Present-day Uji City is located 20 kilometers south of Kyōto.

3 went down to Etsu Province (Esshū ni kudaru 越州に下る). The verb here, literally to “go down” (kudaru 下る), is used to indicate any movement away from the capital (Heiankyō 平安京, modern Kyōto 京都), regardless of direction. Etsu Province was a large area on the Sea of Japan, straddling the modern prefectures of Fukui 福井, Toyama 富山, and Niigata 新潟. In Dōgen’s day it was considered a very remote, backward area. It had no major population centers, just small farming and fishing villages.

4 Shibi Domain (Shibi no shō 志比の莊). The landed estate of the Hatano 波多野 clan of warriors, located in the Echizen 越前 region (roughly equivalent in area to modern Fukui Prefecture) of Etsu Province. Dōgen moved there from Fukakusa after the summer retreat of 1243, at the invitation of Hatano Yoshishige 波多野義重 (-1258), the lay donor who offered to build him a monastery in Echizen.

5 opened the deep mountains (shinzan wo hiraki 深山を開き). There is a double meaning here. To “open” (hiraki 開く) “deep mountains” (shinzan 深山, fukai yama 深い山) means to build a road into a range of mountains, making a previously inaccessible area available for some kind of human enterprise (e.g. timbering, mining, agriculture). The second meaning of “open a mountain” (C. kaisan 開山; J. kaisan) is to build a monastery and serve as its first abbot. Dōgen was the “mountain opening ancestor” (C. kaisan zu 開山祖; J. kaisan so), a.k.a. founding abbot (C. kaisan 開山; J. kaisan) of Eihei Monastery.
bles, built thatched huts, hauled earth and wood,¹ and expounded the way of the ancestors. At present, that place is Eihei Monastery.² When he served as abbot at Kōshō Monastery,³ the luminous spirits would come, listening to the precepts and joining the audience every time a posadha⁴ was held. At Eihei Monastery, dragon spirits came and requested the eight precepts.⁵ They emerged, visible, and begged to be included in the daily dedications of merit.⁶ Accordingly, every day the eight precepts were written and a dedication of merit was performed.⁷ There has been no lapse in this practice down to the present day.

1 hauled earth and wood (doboku wo hikite 土木を曳きて). “Earth and wood” (C. tumu 土木; J. doboku) is a fixed expression that originally indicated a large-scale civil engineering project, such as a dam or canal, where earth and wood were the main building materials. Over time it came to mean any big, expensive construction. The idea expressed here is that the building of a monastery for Dōgen started from scratch on the mountainside, with monks and workers living in huts while the project of building stone retaining walls and moving earth to terrace the hillside, then erecting a complex of many large and small wooden structures, took place.

2 Eihei Monastery (Eiheiji 永平寺). The name of this monastery dates from 1246; it was originally constructed during 1244–1245 with the name Daibutsu Monastery (Daibutsuji 大佛寺).

3 Kōshō Monastery (Kōshōji 興聖寺). The monastery that Dōgen had built in 1233 in the Uji District south of the capital.

4 posadha (fusatsu 布薩). The communal confession ritual. The exact nature of this event at Kōshō Monastery is unknown. The term can refer to the fortnightly monastic ceremony of confession of violations of the bodhisattva precepts, but here it is more likely a ceremonial gathering for lay followers. → eight precepts.

5 eight precepts (hassaikai 八齋戒). An enhanced set of precepts for lay followers (eight instead of the usual five) featuring additional “abstentions” (C. zhai 齋; J. sai) to be adhered to on certain days of the month, or certain months of the year, to bring them more in line with the precepts for monks. → eight precepts.

6 begged to be included in the daily dedications of merit (nichi nichi ekō ni azukaran to negai 日日廻向に預からんと願ひ). The daily services (nikka gongyō 日課勤行) at Zen monasteries involve generating merit by chanting various sūtras and dhāranis (and by other means, such as offerings to the Buddha), after which a verse for the dedication of merit is recited by the rector (C. weina 維那; J. ino). The latter act formally transfers the merit that has just been produced to whatever recipients are named in the verse, and gives voice to general prayers and specific requests for benefits. What the dragon spirits begged for, therefore, was to have their names included (as recipients) in a routine verse for the dedication of merit, together with prayers for their well-being. Such prayers also include what humans want: the spirits’ help in protecting the monastery from natural disasters.

7 every day the eight precepts were written and a dedication of merit was performed (nichi nichi hassaikai wo kaki eko seraru 日日八齋戒を書き廻向せらる). What this
夫れ、日本佛法流布せしより七百餘歳に、初て師、正法を興す。謂ゆる佛
滅後一千五百年、欽明天皇一十三壬申歳、初て新羅國より佛像等渡り、十
四歳癸酉に単に佛像二軸を入れて渡す。然より漸く 佛法の靈驗顯はれ
て、後十一と云ひしに、聖徳太子佛舎利を握りて生る。用明天皇三年な
り。法華、勝鬘等の経を講ぜしより以来、名相教文天下に布く。

Now, during the seven hundred and some odd years that had gone by since
the propagation of the buddha-dharma in Japan began, it was the Master
[Dōgen] who first promoted the true dharma. That is to say, one thousand
five hundred years after the Buddha’s nirvāṇa, in the 13th year of Emperor
Kinmei,¹ Senior Water Year of the Monkey, the first buddha image and
related items crossed over [to Japan] from the Country of Silla. In the 14th
year, Junior Water Year of the Rooster, two scrolls with buddha images
[painted] on them crossed over. Thereafter, signs of the spiritual efficacy of
the buddha-dharma gradually began to appear. Eleven years later, it is said,
Prince Shōtoku was born clutching relics of the Buddha. That was the 3rd
year of Emperor Yōmei.² After he [Shōtoku] lectured on sūtras such as the
Lotus and Queen Śrīmāla, texts teaching name and form spread through-
out the land.

橘の太后所請として唐の齊安國師下の人、南都に來りしかども、其碑文の
み殘りありて、児孫相嗣せざれば、風規傳はらず。後、覚阿上人は瞎堂佛
海遠禪師の眞子として歸朝せしかども、宗風興らず。又東林惠敞和尚の宗
風、栄西僧正相嗣して、黃龍八世として、宗風を興さんとして、興禅護國論

seems to mean is that, as a part of the daily services, merit was produced by copying
the text of the eight precepts and then transferred to the dragon spirits in a dedicatory
verse. However, it is also possible that what was “written” (kaki かき) was a verse for
the dedication of merit, meant for daily use, that explicitly dedicated merit earned by
keeping the eight precepts to the dragon spirits.

¹ 13th year of the Emperor Kinmei (Kinmei Tennō ichijūsan 謹明天皇一十三). The
year corresponds roughly to 552. It is the traditional date for the introduction of Bud-
dhism to Japan, provided by a notice in the Chronicles of Japan, which famously states
that the king of Paekche (not Silla) sent an image of the Buddha Śākyamuni to the
Japanese court in that year. Other sources suggest that Buddhism had arrived earlier
in the sixth century. The calculation here of fifteen hundred years since the nirvāṇa
of the Buddha is based on the common East Asian tradition that the Buddha’s death took
place in 948 BCE.

² 3rd year of Emperor Yōmei (Yōmei Tennō san nen 用明天皇三年). The year corre-
sponds roughly to 587.
Although there was a person in the lineage of the National Teacher Qi’an of the Tang who, having been invited by Queen Mother Tachibana, came to the Southern Capital, only the epitaph inscribed on his gravestone remains. Because no descendants received his face-to-face inheritance, his style and standards were not transmitted. Later, Holy Man Kakua re-

1 a person in the lineage of the National Teacher Qi’an (Saian Kokushi ka no hito 齊安國師下の人). National Teacher Qi’an was Yanguan Qi’an 鹽官齊安 (J. Enkan Saian; -842), a disciple of the famed Mazu Daoyi 馬祖道一 (J. Baso Dōitsu; 709–788). The “person in his lineage” is not identified here, but it is clear from the context that he was a dharma heir of Qi’an, and thus a Chan master in his own right.

2 Queen Mother Tachibana (Tachibana no taikō 橘の太后). The reference is to Tachibana no Kachiko 橘嘉智子 (786–850), consort of Emperor Saga 嵯峨天皇. The term “queen mother” (taikō 太后) usually refers to the mother of the reigning ruler; the term we would expect to find here, given her relationship to Saga, is “queen” (kōgō 皇后), meaning the official consort of the ruler. According to Genkō Era Records of Buddhism (74b–75a), written in 1322 by Kokan Shiren 虎関師錬 (1278–1346), Tachibana no Kachiko sponsored the building of the very first Zen Lineage monastery in Japan. She arranged for a Chinese monk named Anguo Yikong 安國義空 (J. Ankoku Gikū; d.u.), a disciple of Chan Master Yanguan Qian 鹽官齊安 (J. Enkan Saian; -843), to come to Japan. She then built the Danrin Monastery (Danrinji 檀林寺) for him. When she died, however, Yikong returned to China, and Zen training at the monastery was abandoned.

3 Southern Capital (Nanto 南都). The capital of Japan during the Nara period (710–794), which was called Heijōkyō 平城京. It was located near the present-day city of Nara 奈良, which grew out of settlements near Kofuku Monastery and Tōdai Monastery.

4 only the epitaph inscribed on his gravestone remains (sono himon nomi nokori arite 其碑文のみ残りあて). In his Genkō Era Records of Buddhism (74b–75a), Kokan Shiren 虎関師錬 (1278–1346) reports that a stele inscription entitled “An Account of the Initial Transmission of the Zen Lineage to Japan” (Nihonkoku shuden Zenshū ki 日本國首傳禪宗記) once stood near the Rajo Gate (Rashōmon 罷城門, a.k.a Rashōmon) at the entrance to the Heian capital (Heiankyō 平安京, modern Kyōto). The stele told the story of Tachibana Kachiko 橘嘉智子 (786–850) and her efforts to sponsor the Chinese monk Anguo Yikong 安國義空 (J. Ankoku Gikū; d.u.) and the Danrin Monastery (Danrinji 檀林寺), a Zen temple, in Kyōto. However, when Kokan Shiren searched for the stele, he could find only four broken pieces of it in storage at Tō Monastery, a Shingon school monastery in the city.

5 Holy Man Kakua (Kakua Shōnin 覚阿上人; 1143–). A Japanese monk, associated with the Tendai school on Mount Hiei. He spent the years 1171 to 1173 training in China, where he became the dharma heir of Xiatang Huiyuan 瞎堂慧遠 (J. Katsudō Eon; 1103–1176), a.k.a. Great Master Fohai (C. Fohai Dashi 佛海大師; J. Bukkai Daishi), of the Yangqi Lineage of the Linji House of Chan.
turned to Japan as the true son of Chan Master Xiatai Fohai Yuan, but his lineage style did not flourish. Also, Sangha Prefect Eisai had a face-to-face inheritance of the lineage style of Reverend Donglin Huichang. As an eighth-generation descendant of Huanglong, Eisai wanted to promote that lineage style, so he wrote the *Treatise on Promoting Zen for the Protection of the Nation* and other works, presenting them to the court. Nevertheless, he was rebuffed by both the Southern Capital and the Northern Capital, and his teachings were not pure. He established three lineages: exoteric, esoteric, and mind.

Therefore, although the Master [Dōgen], as his legitimate descendant, thoroughly understood the style of Rinzai Zen, he still visited Reverend Rujing, discerned the matter of one’s entire life, returned to his home country, and widely propagated the true dharma. Truly, this was fortunate for the country and good luck for the people. It is exactly the same as when

1 Reverend Donglin Huichang (C. Donglin Huichang Heshang 東林惠敞和尚; J. Tōrin Eshō Oshō). Huichang of Donglin Monastery, a.k.a. Xuan Huichang 虚庵懷敞 (J. Kian Eshō; d.u.). The Chan master from whom Eisai received dharma transmission.
2 as an eighth-generation descendant of Huanglong (Ōryū hasse toshite 黃龍八世として). Eisai’s teacher in China, Xuan Huichang 虚庵懷敞 (J. Kian Eshō; d.u.), belonged to the Huanglong Lineage of the Linji house of Chan, “founded” by Huanglong Huinan 黃龍慧南 (J. Ōryū Enan; d.u.).
3 *Treatise on Promoting Zen for the Protection of the Nation* (Kōzen gokoku ron 興禪護國論). Eisai’s most famous writing, which he presented to the court in 1198. It contains an extended argument for the orthodoxy and benefit to the state of Chinese-style public monasteries and the teachings of the Zen Lineage. In it, Eisai accurately highlighted the social and political conservatism of Chan monastic institutions in China. His aims were to counter the impression, created by the discourse records of Chan masters, that Zen is an iconoclastic and anarchic movement, and to persuade the court to lift its ban on proselytizing by Zen masters. His efforts were ultimately successful, paving the way for the establishment of Chinese-style (i.e “Zen”) monasteries in Japan.
4 Southern Capital and the Northern Capital (Nanto Hokkyō 南都北京). The “Southern Capital” had long since ceased to be the seat of the imperial court, so the meaning here is probably that Eisai was rebuffed by leaders of the old schools of Buddhism centered in Nara, the former capital. Nara is “southern” in relation to the “northern” capital, Heiankyō (present-day Kyōto), where the imperial court was actually situated.
Great Master Bodhidharma, Twenty-eighth Ancestor in the Western Lands, first entered the Land of Tang and became the Founding Ancestor in the Land of Tang. The Master [Dōgen] was also like this. Although he is the Fifty-first Ancestor in the Country of the Great Song, now he is the original ancestor in Japan. Thus, we respectfully refer to the Master [Dōgen] as the founding ancestor of this line of heirs.

Now, even if the Great Song had been teeming with true masters whose lineage styles spread throughout the world, if the Master [Dōgen] had not encountered his real master and thoroughly investigated [with the latter’s guidance], then how could we today hope to shed light on the treasury of the true dharma eye of the ancestral teachers? But the times were head-

1 Land of Tang (C. Tangtu 唐土; J. Tōdo). In Japanese, this is a generic name for China, which is used even when the events in question predate or postdate the Tang Dynasty (618–907) proper.

2 founding ancestor of this line of heirs (kono monka no shoso 此門下の初祖). This claim is ambiguous, perhaps deliberately so. On the one hand, the expression “this line of heirs” (kono monka 此門下) could refer to the entire Lineage of Bodhidharma (i.e. the Zen Lineage), especially since Keizan directly compares Dōgen’s status as the “original ancestor in Japan” to Bodhidharma’s role as the founding ancestor of the Zen Lineage in China. If we interpret his words in this way, then Keizan is directly refuting a claim made on behalf of Eisai in the Preface to the Treatise on Promoting Zen for the Protection of the Nation:

“The Master [Eisai] is the founding ancestor of the Buddha-Mind Lineage in this country of Japan.” (興禅護國論 師者本邦佛心宗之初祖也。[T 80.2543.1a6-7].

Because the name “Buddha-Mind Lineage” (C. Foxinzong 佛心宗; J. Busshinshū) was synonymous in Song China with “Lineage of Bodhidharma” and “Chan Lineage,” this amounts to a claim that Eisai was the founding ancestor of the entire Zen Lineage in Japan. On the other hand, the expression “this line of heirs” (kono monka 此門下) could refer only to the lineage “descended from Dongshan” (Tōka 洞下), in which case Keizan’s claim would be far less controversial. If he had wanted to assert unambiguously that Dōgen was the founding ancestor of the entire Zen Lineage in Japan, he could have used language similar to that found in the Treatise on Promoting Zen for the Protection of the Nation.
ed toward misfortune, the world was encountering the enfeebled dharma, even in the Great Song the buddha-dharma was already languishing, and good friends with clear eyes were rare. Thus, although Pai Wuji, Yan Zheweng, and so on were all the heads of first-class monasteries, they still had shortcomings. Just when [Dōgen] thought, on that account, that there was no one for him in the Great Song and was about to return to Japan, Reverend Jing alone [was there for him]. [Rujing], in the twelfth generation following Dongshan, had received transmission of the main bloodline of that ancestral master, although he had kept it secret and had not disclosed his inheritance. He transmitted the ancestral style to the Master [Dōgen], hiding nothing from him, and not leaving out any personal secrets. Truly it was miraculous. It was fantastic.

Moreover, happily, as his [Dōgen's] followers, we have the blessing of being able to inquire into his ancestral style. It is just as if we had a face-to-face encounter with the Third Ancestor or Fourth Ancestor in Cīnasthāna. [Our] lineage style has yet to fall to the ground. Although its tracks span three countries, what it widely transmits has never changed one iota. How could the gist that we thoroughly investigate be any matter other than that?

1 Pai Wuji 派無際 (J. Ha Musai). Chan Master Wuji Liaopai 無際了派 (J. Musai Ryōha; 1150–1224). A monk who served as the abbot of Tiantong Monastery from sometime after 1220 until his death in 1224; mentioned earlier in this chapter.

2 Yan Zheweng 琮浙翁 (J. Tan Setsuō). Chan Master Zheweng Ruyan 浙翁如琰 (J. Setsuō Nyotan; 1151–1225); mentioned earlier in this chapter.

3 Although its tracks span three countries (sangoku ni ato ari to iedomo 三国に跡ありと雖も). That is to say, the Zen Lineage has a history that spans the three countries of India, China, and Japan.
In the first place, one must clarify mind. This has to do with the saying that appears in the episode about the Master’s [Dōgen’s] initial gaining of the way: “Inquiring into Zen is the sloughing off of body and mind.” Truly, to inquire into Zen, one must throw away the body and separate from the mind. If body and mind are not yet sloughed off, then this is not the way. Of course, it is said that “body” is skin, flesh, bones, and marrow, but when one has been able to see it in detail, there is not an iota of physical matter to be had. The “mind” that is spoken of here is of two types. In the first place, thinking and discriminating — this consciousness that works through discriminating cognition — is thought of as “mind.” Secondly, something that is tranquil and unmoving, without “one bit of knowledge, half understood” — this mind, which is to say, this thing that is lucid and deeply calm — is thought of as “mind.” However, it is not appreciated that this [second kind of “mind”] is not yet free from consciousness and its sense faculties. The ancients called it the “place that is lucid, placid, and unshaken.” You must not dwell there, or think of it as mind.

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1 In the first place, one must clarify mind (mazu subekaraku myōshin subeshi 先ず須らく明心 すべし). This can be taken either as general spiritual advice or, perhaps more likely here, as an introduction to the following discussion of mind.

2 skin, flesh, bones, and marrow (hi niku kotsu zui). Although this expression is closely associated with the story of Bodhidharma’s assessment of the attainments of his four disciples, in the present context it refers simply to the parts of the physical body.

3 there is not an iota of physical matter to be had (ichi gōmatsu mo ekitaru ikki nashi 一毫末も得来る一気なし). The term yiqi (J. ikki), translated as here “physical matter,” has several different meanings in Chinese philosophy and vernacular speech. It is used in early Daoist texts to refer to the “one pneuma” or “single vital force” that existed in a state of primal chaos that preceded the separation into heaven and earth and the emergence of myriad phenomena. The meaning that Keizan seems to have in mind, however, comes from the Neo-Confucian philosophy of Zhu Xi (J. Shu Ki; 1130–1200), who divided the universe into “principle” (C. li 理; J. ri) and “vital force” or “matter” (C. qi 氣; J. ki). The latter is the fundamental “stuff” of the material world, which is shaped and organized by “principle” (something akin to the DNA of an organism). Keizan explains that what it means to “slough off body” is to realize that “body” is an empty concept: that “not one iota” of anything that meets the description of “body” or “physical matter” can be found when one examines things “meticulously.”

4 consciousness and its sense faculties (shiki kon 識根). This seems to refer to the six consciousnesses (S. vijñāna) and the sense faculties (S. indriya) that give rise to them. However, some modern commentators take the compound shiki kon 識根 as referring to a “root of consciousness.”

5 “place that is lucid, placid, and unshaken” (C. jingming zhan buyao chu 精明湛不搖處; J. shōnyō tan fuyō no tokoro 精明湛不揺の所). This expression appears in a number of Chan texts, including the Records that Mirror the Axiom and the Jingde Era Record of the Transmission of the Flame, where it occurs in the biography of Xuansha Shibei.
When we are able to see this in detail, there is a distinction into three categories: that which is called “mind,” that which is called “mentation,” and that which is called “consciousness.” “Consciousness” refers to the present mind of hate and love, affirmation and negation. “Mentation” is our present knowing of hot and cold, or the sensation of pain and itching. “Mind” does not distinguish between “is or is not,” and it does not sense pain or itching. It is like “fences and walls,” like “wood and stone.”

1 that which is called “mind,” that which is called “mentation,” and that which is called “consciousness” (shin to ii, i to ii, shiki to iu 心と曰ひ、意と曰ひ、識と曰ふ). This statement invokes a standard formula concerning three aspects of “mind” that has a technical meaning in Abhidharma (pre-Mahāyāna) texts, and a different technical meaning in Yogācāra school texts translated into Chinese. In Chan/Zen literature, the formula is sometimes used in a loose sense to refer to all mental activity, but in the present context Keizan does seem to be trying to draw distinctions along Yogācāra lines, albeit in a slightly unorthodox way. → mind, mentation, and consciousness.

2 “Mind” (shin to iu wa 心と謂ふは). The “mind” (shin 心) referred to here is the storehouse-consciousness: the eighth in the Yogācāra system of Eighth Consciousnesses. → mind only.

3 It is like “fences and walls,” like “wood and stone” (shōheki no gotoku, bokuseki no gotō 墻壁の如く、木石の如し). In Chan/Zen literature, these are two common similes in which buddha-mind — what in Yogācāra philosophy is called the “storehouse-consciousness” — is compared to insentient things. → mind only. Keizan may be recalling the chapter of Dōgen’s Treasury of the True Dharma Eye entitled “Bringing Forth the Mind of Bodhi” (Hōtsu bodai shin 發菩提心), where two such sayings are quoted in close proximity:

National Teacher Dazheng said, “Fences, walls, tiles, and pebbles — these are the old buddha-mind.”

The First Ancestor of Cīnasthāna said, “Each mind is like wood and stone.”
Think of it as truly tranquil. This mind is like something that has no ears or eyes. Thus, when speaking in accordance with mind, [Liangshan said:] “It is just as if you were a wooden doll, or an iron [statue of a] man: you have eyes, but do not see; you have ears, but do not hear.” When you reach this, there is no possibility of communicating it in speech or thought. Although the thing that is like this is “mind,” it embodies the seeds of knowing cold and hot, and of sensing pain and itching. Mentation consciousness is established from here. You must not think of this as the original mind.

《正法眼藏、發菩提心》震旦初祖曰、心心如木石。（DZZ 2.160）
→ “fences, walls, tiles, and pebbles.”

1 “It is just as if you were a wooden doll” (atakamo bokujin no gotoku 恰かも木人の如く). The quotation that begins with this phrase is attributed to the Forty-second Ancestor, Liangshan Yanguan (梁山縁觀, J. Ryōzan Enkan; d.u.), in Chapter 43 of the Denkōroku. There and elsewhere in Chan/Zen literature, the expressions “wooden doll” and “iron man” are used in a positive sense, to indicate a spiritual intuition (awakening) that is beyond ordinary consciousness. → wooden doll.

2 seeds (C. zhongzi 种子; J. shūji, shuji; S. bija). The “mind” under discussion here — the storehouse-consciousness (C. zangsbi 藏識; J. zōshiki; S. ālaya-vijñāna) in the Yogācāra system of eight consciousnesses — is also called the “consciousness containing all seeds” (C. yiqie zhongzi shi 一切種子識; J. issai shūji shiki; S. arva-bīja-vijñāna). The notion of “seeds” is used as a metaphor to explain how the storehouse-consciousness can undergo transformations in accordance with karmic conditioning. All actions (those of body, speech, and mind) are likened to seeds planted or “stored” in the storehouse-consciousness, which germinate and produce results (experienced through the first six consciousnesses) when the conditions are right. → mind only.

3 mentation consciousness is established from here (ishiki koko yori konryū su 意識ここより建立す). “Mentation consciousness” (C. yishi 意識; J. ishi; S. mano-vijñāna) is a term used in reference to both the sixth consciousness and the seventh consciousness (C. mona shi 末那識; J. mana shiki; S. manas) in the Yogācāra scheme of eight consciousnesses. In the present context, Keizan probably intends the seventh consciousness, which mistakenly interprets the storehouse-consciousness as self. His point is that the deluded attachment to self arises within and on the basis of the storehouse-consciousness, here called “mind.” → mind only.

4 this (kore これ). The referent here, which is the grammatical subject of the sentence, is unclear. There are two possibilities. On the one hand, “this” could refer to the “mentation consciousness” that is the subject of the previous sentence. It is the nature of that consciousness to divide all experience into “subject” and “object” and deludedly imagine the workings of a “self,” so Keizan could be warning not to confuse one’s own self-consciousness (roughly, “ego”) with the “original mind.” On the other hand, “this” could refer to the Yogācāra idea of the storehouse-consciousness, in which case Keizan’s warning has a different thrust: do not think of anything (including the storehouse-consciousness) as the “original mind,” because the latter is utterly beyond all conceptual constructs and designations. If the latter interpretation is correct, and it probably is, then Keizan’s overall point about “sloughing off mind” is that any and
It is said that studying the way should be “separate from mind, mentation, and consciousness.” It is not that you should think, “This is body and mind.” Beyond them is a singular numinous light, always steady across the kalpas. Intently contemplate this in detail, and you are certain to reach it. If you are able to clarify this mind, then there is no grasping of body or mind, and no things or self whatsoever to bear. Therefore, it is said, “body and mind sloughed off.” Upon reaching this and looking intently, even if you look around with a thousand eyes, there is not an infinitesimal mote of dust that can be called skin, flesh, bone, or marrow, or anything that can be divided into mind, mentation, and consciousness. How can it know cold or hot, and how can it distinguish pain or itching? What is there to affirm or negate? What is there to hate or love? Therefore, it is said, “When you look, there is not a single thing.” Upon acceding to this place, [Dōgen] said, “I have come to ‘body and mind sloughed off.’” [Rujing] then gave his

1 It is said that studying the way should be “separate from mind, mentation, and consciousness” (gakudō wa shin i shiki wo hanaru beshi to iu 學道は心意識を離るべしと云ふ). The reference here is to a well-known Chan saying: “inquire separate from mind, mentation, and consciousness.” The saying appears in a number of Chan texts, including the pointer to Case #36 in the Congrong Hermitage Record. It is attributed to Mazu Daoyi 馬祖道一 (J. Baso Dōitsu; 709–788) in the Record of Contemplating the Lankāvatāra Sūtra by Hanshan Deqing 憨山德淸 (J. Kanzan Tokusei; 1546–1623). → “inquire separate from mind, mentation, and consciousness.”

2 a thousand eyes (sengen 千眼). Perhaps a reference to the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (C. qianshou qianyan Guanyin 千手千眼觀音; J. senju sengen Kannon).

3 “When you look, there is not a single thing” (miru ni ichimotsu nashi 見るに一物なし). This is a Japanese rendering of a phrase from the Song of Realizing the Way (C. Zengdao ge 證道歌; J. Shōdō ka). attributed to Yongji Xuandeau 永嘉玄覺 (J. Yōka Gengaku; 675–713):

When you see clearly, there is not a single thing, nor any people, nor any buddhas. 《景德傳燈録》了了見無一物。亦無人亦無佛。(T 2076.51.461a29).
seal of approval, saying, “Body and mind sloughed off; slough off body and mind.” Finally, [Rujing] said, “Sloughed off, sloughed off.”

一度此田地に到りて無底の籃子の如く、 穿心の椀子に似て、 もれどももれどもつきず、 入れども入れども満たざることを得べし。 此時節に到る時、 桶底を脱し去るといふ。若し一毫も悟處あり、 得處ありと思はば、 道に非ず。唯弄精魂の活計なラン。

Once you reach this standpoint, you will be like a bottomless basket, and you will resemble a cup with a hole in the center:¹ however much is piled in, [the basket] is never replete; however much is poured in, [the cup] can never be filled. When you reach this occasion, it is called “dropping off the bottom of the bucket.”² But if you think that there is even an iota of awakening,³ or that there is something attained, then it is not the way; it is merely the occupation of “fiddling around with the spirit.”⁴

¹ you will be like a bottomless basket, and you will resemble a cup with a hole in the center (mutei no ransu no gotoku, senshin no wansu ni nite 無底の籃子の如く、穿心の椀子に似て). Although these two similes appear to be about capacities that are defective, in the Chan/Zen tradition they signify spiritual liberation because being “full” is a function of deluded attachment to things. The first simile comes from an oft-repeated kōan. → bottomless basket.

² “dropping off the bottom of the bucket” (tsūtei wo dasshi saru 桶底を脱し去る). A common metaphor for a sudden, unexpected awakening in Chan texts. → “bottom of the bucket drops out.” The Japanese transcription (yomikudashi 読み下し) here deviates from the Chinese because it treats “bottom of the bucket” (tsūtei 桶底) as the object of a transitive verb, “drop off” (dasshi saru 脫し去る). In the Chinese original, “bottom of the bucket” is the grammatical subject and “drop off” is an intransitive verb.

³ there is even an iota of awakening (ichigō mo gosho ari 一毫も悟處あり). Elsewhere in the Denkōroku the Chinese expression wuchu 悟處 (J. gosho) is translated as “place of awakening,” but that does not fit the nuance of its present occurrence. The point here is that there is no “perceptual field” (C. chu 處; J. sho; S. āyatana) or sense datum that could be called “awakening.” In plain words, “awakening” is not a “thing” that one could attain.

⁴ the occupation of “fiddling around with the spirit” (rō seikon no kakkei 弄精魂の活計). The “occupation” (C. huoji 活計; J. kakkei) of Chan/Zen masters and disciples is to raise and comment on the sayings of ancestral teachers, but if one is attached in a deluded manner to the things under discussion, then the exercise does not amount to anything more than “toying” or “fiddling around with” (C. nong 弄; J. rō, moteasobu 弐) one’s own mind. This pejorative expression is found throughout the literature of Chan/Zen, including the chapter of Dōgen’s Treasury of the True Dharma Eye entitled “The Matter Beyond Buddha” (Batsu kōjō ji 佛向上事) (DZZ 1.288). → “fiddling around with the spirit.”
Gentlemen, meticulously accepting and thoroughly investigating in great detail, you should realize that there is a body that is not involved with skin, flesh, bones, and marrow. Even if you try suddenly to slough off this body, it cannot be sloughed off. Even if you try to discard it, it cannot be discarded. Thus, it is said of this place, “When everything is entirely exhausted, there remains a place that is empty and cannot be grasped.”

If you are able to clarify this in detail, then you will not be perplexed by the tongues of the old reverends throughout the world or the buddhas of the three times. What about this principle? Do you wish to hear?

**VERSE ON THE OLD CASE**  
【頌古】

Clear and perfectly bright, there is no interior or surface; how could there be any body or mind to shed?

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1 “When everything is entirely exhausted, there remains a place that is empty and cannot be grasped” (issai mina tsukite, kū futoku no tokoro ari 一切皆盡て、空不得の處あり). Although this phrase (given in Japanese) is presented as a quotation, digital search of the Chinese Buddhist canon for an original that employs the same glyphs comes up empty. However, the saying is probably inspired by a passage found in the *Extensive Record of Chan Master Hongzi*. → “empty and cannot be grasped.”