

## CHAPTER FIFTY-ONE (*Dai gojūissshō* 第五十一章)

### ROOT CASE 【本則】

第五十一祖、永平元和尚、參天童淨和尚。淨一日、後夜坐禪示衆曰、參禪者身心脫落也。師聞忽然大悟。直上方丈燒香。淨問曰、燒香事作麼生。師曰、身心脫落來。淨曰、身心脫落。脫落身心。師曰、這箇是暫時技倆、和尚莫亂印某甲。淨曰、我亂不印汝。師曰、如何是亂不印底。淨曰、脫落身心。師禮拜。淨曰、脫落脫落。時福州廣平侍者曰、外國人得恁麼地、實非細事。淨曰。此中幾喫拳頭、脫落雍容又霹靂。

The Fifty-first Ancestor, Reverend Eihei Gen,<sup>1</sup> sought instruction from Reverend Tiantong Jing.<sup>2</sup> One day, during late night seated meditation,<sup>3</sup> Rujing addressed the congregation, saying, “Inquiring into Zen is the sloughing off of body and mind.”<sup>4</sup> 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.”<sup>5</sup> The Master [Dōgen] said, “This is a temporary device.<sup>6</sup> You, Reverend, must not rashly approve

<sup>1</sup> Reverend Eihei Gen (Eihei Gen Oshō 永平元和尚). Eihei Dōgen 永平道元 (1200–1253), founder of the Japanese Sōtō Zen lineage.

<sup>2</sup> Reverend Tiantong Jing (C. Tiantong Jing Heshang 天童淨和尚; J. Tendō Jō Oshō). Tiantong Rujing 天童如淨 (J. Tendō Nyojō; 1163–1228). The Fiftieth Ancestor of the Sōtō Lineage according to the *Denkōroku*.

<sup>3</sup> 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.).

<sup>4</sup> “Inquiring into Zen is the sloughing off of body and mind” (C. *canchan zhe shenxin tuoluo ye* 參禪者身心脫落也; J. *sanzen wa shinjin datsuraku nari* 參禪は身心脫落なり). 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.”

<sup>5</sup> “Body and mind sloughed off; slough off body and mind” (C. *shenxin tuoluo. tuoluo 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.”

<sup>6</sup> This is a temporary device (C. *zhege shi zhanshi jiliang* 這箇是暫時技倆; J. *shako wa kore zanjī no giryō* 這箇は是れ暫時の技倆). 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.*”<sup>1</sup> 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?”<sup>2</sup> *Sloughed off, composed, and thundering.*”

### PIVOTAL CIRCUMSTANCES 【機縁】

師諱は道元。俗姓は源氏。村上天皇九代の苗裔。後中書王八世の遺胤なり。正治二年初て生る。時に相師見たてまつりて曰く、此子聖子なり。眼重瞳あり、必ず大器ならん。古書に曰く、人聖子を生ずる時は、其母命危うし。此兒七歳の時、必ず母死せん。母儀是を聞て驚疑せず怖畏せず。増す愛敬を加ふ。果して師八歳の時、母儀即ち死す。人悉く道ふ、一年違ひありと雖も、果して相師の言に合すと。

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

<sup>1</sup> “Sloughed off, sloughed off” (C. *tuoluo tuoluo* 脱落脱落; 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.’”

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

<sup>3</sup> 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).

<sup>4</sup> Emperor Murakami (Murakami Tennō 村上天皇). Reigned 946–967.

<sup>5</sup> Prince Go Chūshō (Go Chūshō Ō 後中書王). Title used by Prince Tomohira (Tomohira Shinnō 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.

<sup>6</sup> 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.

<sup>7</sup> 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.”

即ち四歳の冬、初て李嶠が百詠を祖母の膝上に読み、七歳の秋、始て周詩一篇を慈父の閣下に献ず。時に古老名儒悉く道く、此兒凡流に非ず、神童と稱すべしと。八歳の時、悲母の喪に逢て、哀歎尤も深し。即ち高雄寺にて香煙の上を見て、生滅無常を悟り、其より發心す。九歳の春、始て世親の俱舍論を読む。耆年宿徳云く、利なること文殊の如し、眞の大乘の機なりと。師幼稚にして耳の底に是等の言を蓄へて苦學を作す。

In the winter of his fourth year, he first read the *Hundred Songs* of Li Jiao,<sup>1</sup> on his grandmother’s lap; and in the autumn of his seventh year, he first presented<sup>2</sup> a collection of the *Zhou Dynasty Poems* to his honored kind father.<sup>4</sup> 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,<sup>5</sup> 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.

<sup>1</sup> *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).

<sup>2</sup> *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.

<sup>3</sup> *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.

<sup>4</sup> *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.”

<sup>5</sup> *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を見て). This was at the funeral for his mother at Jin-go Monastery on Mount Takao outside of Kyōto.

時に松殿の禪定閣は、關白攝家職の者なり。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、國の要事を教ゆ。

At that time, Zenjôkaku of the Matsudono<sup>1</sup> served as regent.<sup>2</sup> Without equal beneath the heavens, he was a model for kings and ministers. This person took in the Master [Dôgen] 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、即ち元服せしめて、朝家の要臣となさんとす。師獨り人に知られずして、竊に木幡山の莊を出て、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らんか如何。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せず。但出家せんと願ふ。悲母及び祖母姨母等の恩を報ぜんが爲に出家せんと思ふ。法眼感涙を流して、入室を許す。

In the spring of his thirteenth year, [Dôgen] was about to undergo the capping ceremony<sup>3</sup> 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 Kobata<sup>4</sup> and went to the base of Mount

<sup>1</sup> **Zenjôkaku of the Matsudono** (*Matsudono no Zenjôkaku* 松殿の禪定閣). Matsudono was the name of a branch of the powerful Fujiwara Clan 藤原. The name Zenjôkaku 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 stûpa site (*tatchû* 塔頭) sub-temple. Zenjôkaku 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).

<sup>2</sup> **regent** (*kanpaku sekke shoku* 關白攝家職). In the Heian period (794–1185), this was the top position (*kanpaku* 關白) within a hereditary line of senior advisors (*sekke* 攝家) 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 Dôgen's youth.

<sup>3</sup> **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 Dôgen'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.

<sup>4</sup> **Mount Kobata** (*Kobatayama* 木幡山). A hill located about 15 kilometers south of the Heian capital (Kyôto), in modern Uji 宇治.

Hiei.<sup>1</sup> At that time, a man called Ryôkan Dharma Eye<sup>2</sup> was Superior of the Mountain Branch of Tendai and a guide to the *exoteric and esoteric teachings*.<sup>3</sup> He was the Master's [Dôgen's] maternal uncle. [Dôgen] 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 [Dôgen] 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 [Dôgen] to *enter his room*.

即ち横川首楞嚴院の般若谷の千光房に留學せしむ。卒に十四歳、建保元年四月九日、座主公圓僧正を禮して剃髪す。同十日延暦寺の戒壇院にして、菩薩戒をうけ、比丘となる。然しより山家の止觀を學し、南天の祕教を習ふ。十八歳より、内に一切經を披閱すること一遍。

Thus, [Dôgen] became a resident student at the Senkô Dormitory of the Shuryôgon Cloister in the Hannya Valley of the Yokawa District.<sup>4</sup> Finally,

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

<sup>2</sup> Ryôkan Dharma Eye (Ryôkan Hôgen 良觀法眼). Ryôkan is the personal name of a Tendai school monk, unknown apart from his mention in the *Denkôroku*. A variant name, Ryôken 良顯, appears in Pre-Edo-period manuscripts. → Ryôkan. "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.

<sup>3</sup> *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 最澄 (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.

<sup>4</sup> Senkô Dormitory of the Shuryôgon Cloister in the Hannya Valley of the Yokawa District (*Yokawa Shuryôgon'in no Hannyadani no Senkôbô* 横川首楞嚴院の般若谷の

during his fourteenth year, on the 9th day of the 4th month in the 1st year of the Kenpō Era,<sup>1</sup> he paid obeisance to the head abbot, Sangha Prefect Kōen,<sup>2</sup> and his head was shaved. On the 10th day of the same month, at the Kaidan Cloister of Enryaku Monastery,<sup>3</sup> he received the *bodhisattva* precepts and became a *bhikṣu*.<sup>4</sup> After that, he studied the *Calming and Contemplation*<sup>5</sup> of the Mountain House<sup>6</sup> 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.<sup>7</sup>

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 gan 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 四明知禮 (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 hietsu suru koto ippen* 一切經を披閱すること一遍). To “unroll” or “open” (*hi* 披) and “read” (*etsu* 閱) 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

後に三井の公胤僧正、同く又外叔なり。時の明匠世に並びなし。因て宗の大事を尋ぬ。公胤僧正示して曰く、吾宗の至極、今汝が疑處なり。傳教慈覺より累代口訣し來る所なり。此疑をして晴さしむべきに非ず。遙に聞く、西天達磨大師東土に來て方に佛印を傳持せしむと。其宗風今天下に布く、名けて禪宗と曰ふ。若し此事を決擇せんと思はば、汝建仁寺榮西僧正の室に入て、其故實を尋ね、遙かに道を異朝に訪ふべしと。

Thereafter, [Dôgen visited] Sangha Prefect Kôin<sup>1</sup> of Mii,<sup>2</sup> another maternal uncle and an illustrious teacher without peer in the world at the time, to inquire about the great matter of the axiom.<sup>3</sup> Sangha Prefect Kôin instructed him, saying: “What you are doubting now is whether our [Tendai] axiom reaches the ultimate attainment. It has been passed down from Dengyô and Jikaku<sup>4</sup> 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 Eisai<sup>5</sup> of Kennin

“revolving reading” (C. *zhuandu* 轉讀; J. *tendoku*) in which all the sūtras were “read” at once (without opening a single fascicle) by turning the giant “revolving sūtra repository” (C. *lun jingzang* 輪經藏; J. *rin kyôzô*) that was used in many monasteries as a merit-generating machine.

<sup>1</sup> Sangha Prefect Kôin (Kôin Sôjô 公胤僧正). Kôin (1145–1216?), abbot of Onjô Monastery (Onjôji 圓城寺), better known by the popular name of Mii Temple (Miidera 三井寺).

<sup>2</sup> Mii (Mii 三井). The reference is to Mii Temple (Miidera 三井寺), the popular name for Onjô Monastery (Onjôji 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 Dôgen 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.

<sup>3</sup> great matter of the axiom (*shû no daiji* 宗の大事). In the present context, this refers to the fundamental teachings of the Tendai school.

<sup>4</sup> Dengyô and Jikaku (Dengyô Jikaku 傳教慈覺). “Great Master Dengyô” (Dengyô Daishi 傳教大師) is the posthumous honorific title of Saichô 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).

<sup>5</sup> Sangha Prefect Eisai (Eisai Sôjô 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 Huaichang 虛庵懷敞 (J. Kian Eshô; d.u.) in the Linji (Rinzai) Lineage of Huanglong Huinan 黃龍慧南 (J. Ôryû Enan; d.u.). Eisai is often called the

Monastery,<sup>1</sup> inquire into the source of his teachings, and seek the way in a different kingdom, far away.”

因て十八歳の秋、建保五年丁丑八月二十五日に、建仁寺明全和尚の會に投じて僧儀を具ふ。彼の建仁寺僧正の時は、諸の唱導、初て參ぜしには、三年を経て後に衣を更しむ。然るに師の入りしには、九月に衣を更しめ、即ち十一月に僧伽梨衣を授けて、以て器なりとす。

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,<sup>2</sup> [Dōgen] joined the assembly of Reverend Myōzen<sup>3</sup> at Kennin Monastery, and was *fully equipped with monkish deportment*.<sup>4</sup> During the time of the Sangha Prefect of Kennin Monastery,<sup>5</sup> preachers<sup>6</sup> 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.

<sup>1</sup> **Kennin Monastery** (Kenninji 建仁寺). A monastery founded in 1202 in the Heian capital (Kyōto) by Eisai 榮西 (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.

<sup>2</sup> **25th day of the 8th month in the 5th year of the Kenpō Era, Junior Fire Year of the Ox** (*Kenpō go nen hinata uchi hachi gatsu nijūgo nichi* 建保五年丁丑八月二十五日). The date corresponds to September 27, 1217.

<sup>3</sup> **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.

<sup>4</sup> **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.

<sup>5</sup> **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).

<sup>6</sup> **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.<sup>1</sup> 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 *saṃghāṭi* robe in the 11th month.

彼明全和尚は、顯密心の三宗を傳へて、獨り榮西の嫡嗣たり。西和尚建仁寺の記を録するに曰く、法藏は唯明全のみに囑す。榮西が法を訪はんとする輩は、須らく全師を訪ふべし。

This Reverend Myōzen transmitted three axioms, which were the exoteric, esoteric, and *mind* [lineages].<sup>2</sup> He alone was Eisai's *legitimate heir*. Reverend Eisai wrote in the records of Kennin Monastery:<sup>3</sup> "I entrust the dharma treasury<sup>4</sup> to Myōzen alone. Those people who wish to ask about Eisai's dharma should ask Master Myōzen."

師、其室に参じ、重て菩薩戒を受け、衣鉢等を傳へ、兼て各流の秘法一百三十四尊の行法、護摩等を受け、竝びに律藏を習ひ、文止觀を學す。初めて臨濟の宗風を聞て、大凡顯密心三宗の正脈、皆以て傳受し、獨り明全の嫡嗣たり。

The Master [Dōgen] sought instruction in [Myōzen's] room, received the *bodhisattva precepts* again, and was transmitted the robe and bowl, etc.<sup>5</sup>

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.

<sup>1</sup> **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.

<sup>2</sup> **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* 宗, 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. Foxinzong 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.

<sup>3</sup> **records of Kennin Monastery** (*Keninji no ki* 建仁寺の記). An otherwise unknown source.

<sup>4</sup> **dharma treasury** (*hōzō* 法藏). 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.

<sup>5</sup> **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,<sup>1</sup> including its ritual procedure of “one hundred thirty-four honored ones,”<sup>2</sup> its *homa*,<sup>3</sup> and so on. Along with that, he trained in the *Vinaya Collection*<sup>4</sup> and studied the *Calming and Contemplation*.<sup>5</sup> For the first time, he heard of the lineage style of Linji<sup>6</sup> 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.

稍や七歳を経て、二十四歳の春、貞應二年二月二十二日、建仁寺の祖塔を禮辭して、宋朝に赴き天童に掛錫す。大宋嘉定十六年癸未の暦なり。

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,<sup>7</sup> [Dōgen] bid farewell to the ancestral stūpa at Kennin Monastery,<sup>8</sup> went to the [land of the] Song Dynasty, and hung up his staff at Tiantong Monastery.<sup>9</sup> Ac-

<sup>1</sup> **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.

<sup>2</sup> **ritual procedure of “one hundred thirty-four honored ones”** (*ippiyaku 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.

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

<sup>4</sup> **trained in the *Vinaya Collection*** (*Ritsuzō wo narai* 律藏を習ひ). 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*.

<sup>5</sup> ***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.

<sup>6</sup> **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.

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

<sup>8</sup> **ancestral stūpa at Kennin Monastery** (*Keninji no sotō* 建仁寺の祖塔). This refers to the stūpa of Eisai, founding abbot of Kennin Monastery.

<sup>9</sup> **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.



cording to the calendar of the Great Song, it was the 16th year of the Jiading Era,<sup>1</sup> Junior Water Year of the Ram.

在宋の間、諸師を訪ひし中に、初め徑山琰和尚に見ゆ。琰問て云く、幾時か此間に到る。師答て曰く、客歳四月。琰曰く、群に隨て慇懃にし來るや。師曰く、群に隨はず慇懃にし來る時作麼生。琰曰く、也た是れ群に隨て慇懃にし來る。師曰く、既に是れ群に隨て慇懃にし來る、作麼生か是ならん。琰一掌して曰く、者の多口の阿師。師曰、多口の阿師は即ち無にしもあらず、作麼生か是ならん。琰曰く、且坐喫茶。

In Song China, while visiting various masters, [Dôgen] first saw Reverend Ruyan<sup>2</sup> of Mount Jing.<sup>3</sup> Ruyan asked, “When did you arrive here [in China]?” The Master [Dôgen] replied, “The 4th month of last year.”<sup>4</sup> Ruyan asked, “Did you come in such a way, following the crowd?” The Master [Dôgen] 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 [Dôgen] said, “Well, then, I definitely came in such a way following the crowd, but what would be appropriate?”<sup>5</sup> Ruyan slapped him and said, “What a talkative little monk!” The Master [Dôgen] 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.”

又台州の小翠巖に造る。卓和尚に見へて便ち問ふ、如何か是れ佛。卓曰く、殿裏底。師曰く、既に是れ殿裏底。什麼としてか恆沙界に周遍す。卓曰く、遍沙界。師曰く、話墮也。

<sup>1</sup> 16th year of the Jiading Era (*Katei jûroku nen* 嘉定十六年). The year corresponds roughly to 1223.

<sup>2</sup> Reverend Ruyan (En Oshô 琰和尚). Zheweng Ruyan 浙翁如琰 (J. Setsuô Nyotan; 1151–1225), a disciple of Zhuoan Deguang 拙庵德光 (J. Setsuan Tokkô; 1121–1203), in the lineage of Dahui Zonggao 大慧宗杲 (J. Daie Sôkô; 1089–1163).

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

<sup>4</sup> The 4th month of last year (*kyakusai shi gatsu* 客歳四月). It is thought that Dôgen 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 *Denkôroku* do not give the year here.

<sup>5</sup> what would be appropriate? (*somosan ka ze naran* 作麼生か是ならん). Dôgen'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?



[Dôgen] also went to Xiaocuigan in Taizhou Prefecture.<sup>1</sup> Upon seeing Reverend Zhuo,<sup>2</sup> he asked, “What is buddha?” Sizhuo replied, “The thing in the hall.”<sup>3</sup> The Master [Dôgen] said, “Granted, it is the thing in the hall; so how can it pervade realms as innumerable as the sands of the Ganges?” Sizhuo said, “It pervades innumerable realms.” The Master [Dôgen] said, “That saying loses.”<sup>4</sup>

是の如く諸師と問答往來して、大我慢を生じ、日本大宋に、我に及ぶ者なしと思ひ、歸朝せんとせし時に、老璉と云ふ者あり。勸めて曰く、大宋國中獨り道眼を具するは淨老なり。汝見へば必ず得處あらん。是の如く言へども、一歳餘を経るまで、參ぜんとするに暇なし。

Going back and forth in questions and answers with various masters in this manner, [Dôgen] 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<sup>5</sup> encouraged him, saying: “In the country of the Great Song, the only one fully equipped with the

<sup>1</sup> Xiaocuigan in Taizhou Prefecture (*Taishû no Shô Suigan* 台州の小翠巖). The reference is uncertain. Early manuscripts read only Cuigan 翠巖, presumably a reference to the monastery on Mount Cuigan (C. Cuiganshan 翠巖山; J. Suigansan) in Taizhou Prefecture, present-day Zhejiang.

<sup>2</sup> Reverend Zhuo (C. Zhuo Heshang 卓和尚; J. Taku Oshô). Panshan Sizhuo 盤山思卓 (J. Banzan Shitaku; d.u.)

<sup>3</sup> “The thing in the hall” (C. *dianli de* 殿裏底; J. *denri tei*). This expression refers both to the image enshrined in the buddha hall of a monastery and metaphorically to that which is “within the hall” (C. *dianli* 殿裏; J. *denri*) of one’s own mind. Sizhou’s answer here recalls the well-known conversation of the Chan Master Zhaozhou Congshen 趙州從諗 (J. Jôshû Shûshin; 778–897):

A monk asked, “What is buddha?” The Master said, “The thing in the hall.”

The monk said, “The thing in the hall — that is nothing but a molded image in a clay shrine.” The Master said, “Right.” The monk said, “So what is buddha?” The Master said, “The thing in the hall.”

《景德傳燈錄》僧問、如何是佛。師云、殿裏底。僧云、殿裏者豈不是泥龕塑像。師云、是。僧云、如何是佛。師云、殿裏底。(T 2076.51.277c3).

<sup>4</sup> “That saying loses” (C. *huaduo* 話墮; J. *wada*). An expression that comes from a well-known kôan found in the *Extensive Record of Chan Master Yunmen Kuangzhen* and the *Gateless Barrier*: “Yunmen’s ‘That Saying Loses’” (C. *Yunmen huaduo* 雲門話墮; J. *Unmon wada*). → “that saying loses.”

<sup>5</sup> Old Jin (C. Laojin 老璉; J. Rôshin). An epithet for Juejin 覺璉 (J. Kakushin; d.u.). Apart from this and related accounts of Dôgen’s experiences in China, nothing is known about this person.



eye of the way is Elder Jing.<sup>1</sup> 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.

時に派無際去て後、淨慈淨和尚天童に主となり来る。即ち有縁宿契なりと思ひ、参じて疑を尋ね、最初に鋒先を折る。因て師資の儀とす。委悉に参ぜんとして、即ち狀を奉るに曰く、

Then, after Pai Wuji<sup>2</sup> died, Reverend Jing of Jingci Monastery<sup>3</sup> 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.<sup>4</sup> As a result, they conducted the ceremony of master and disciple.<sup>5</sup> Wanting to seek instruction that was complete, he presented a letter, in which he said:<sup>6</sup>

某幼年より菩提心を發し、本國にして道を諸師に訪ひて、聊か因果の所由を知ると雖も、未だ佛法の實歸を知らず、名相の懷標に滞る。後に千光禪師の室に入て、初て臨濟の宗風を聞く。今全法師に隨て、大宋に入り、和尚の法席に投ずることを得たり。

<sup>1</sup> **Elder Jing** (C. Jing Lao 淨老; J. Jō Rō). The reference is to Dōgen's future teacher, Rujing 如淨 (J. Nyōjō; 1163–1228).

<sup>2</sup> **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.

<sup>3</sup> **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.

<sup>4</sup> **broke his spear point** (*hoko saki wo oru* 鋒先を折る). That is to say, Dōgen was defeated in his very first question and answer with Rujing, an instance of metaphorical “dharma combat” (C. *fazhan* 法戰; J. *hossen*).

<sup>5</sup> **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.

<sup>6</sup> **he presented a letter, in which he said** (*jō wo tatematsuru ni iwaku* 狀を奉るに曰く). 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:

《寶慶記》幼年發菩提心、在本國訪道於諸師、聊識因果之所由。雖然如是、未明佛・法・僧之實歸、徒滯名相之懷標。後入千光禪師之室、初聞臨濟之宗風。今隨全法師而入大宋。航海萬里、任幻身於波濤、遂達大宋、得投和尚之法席。蓋是宿福之慶幸也。和尚、大慈大悲、外國遠方之小人所願者、不拘時候、不具威儀、頻頻上方丈、欲拜問愚懷。無常迅速、生死事大。時不待人、去聖必悔。本師堂上大和尚大禪師、大慈大悲、哀愍、聽許。(DZZ 7.2).





是れ宿福の慶幸なり。和尚大悲、外國遠方の小人、願くは時候に拘はらず、威儀不威儀を擇ばず、頻頻に方丈に上り、法要を拜問せんと思ふ。大慈大悲、哀愍聽許したまへ。

“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,<sup>1</sup> and I was blocked by the cherished markers that are name and form. Subsequently, I entered the room of Zen Master Senkô<sup>2</sup> and first heard the Linji lineage style. Now, following Dharma Master Myôzen, 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.”

時に淨和尚示して曰く、元子、今より後は著衣衲衣を言はず、晝夜參問すべし。我れ父子の無禮を恕するが如し。然しより晝夜堂奥に參じ、親く眞訣を受く。

At that time, Reverend Rujing instructed him, saying: “Mister Gen,<sup>3</sup> from now on, whether wearing your robe or folding your robe,<sup>4</sup> day or night,

<sup>1</sup> true refuges of the buddha and the dharma (*buppô no jikki* 佛法の實歸). This could also be translated as “the true refuge of the buddha-dharma,” but the corresponding phrase in the *Record of the Hôkyô Era* says “the true refuges of buddha, dharma, and sangha” (*buppôsô no jikki* 佛法僧之實歸).

<sup>2</sup> Zen Master Senkô (Senkô Zenji 千光禪師). A posthumous honorific title bestowed on Eisai.

<sup>3</sup> Mister Gen (C. Yuanzi 元子; J. Gensu). This is a respectful way of addressing the young monk Dôgen, taking the second glyph of his personal name, Yuan 元 (J. Gen), and combining it with the glyph zi 子 (J. *shi, su*). The latter does not mean “child” in this context, but is rather a male honorific title comparable to “monsieur” in French, and “sir” or “mister” in English.

<sup>4</sup> wearing your robe or folding your robe (C. *zhaoyi chayi* 著衣衲衣; J. *chakue shae*). In other words, “whether you are formally attired or not.” The “robe” in question here is the *kâsâya*. “Folding the robe” (C. *chayi* 衲衣; J. *shae*), in Dôgen’s day, meant “removing” or “not wearing” the *kâsâya*, i.e. taking it off, folding it properly, and putting it away. In Japanese Zen since the Edo period, the expression “folding the robe” (*shae*



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.

有時、師を侍者に請せらるるに、師辭して曰く、我は外國の人なり。辱けなく大國大刹の侍司たらんこと、頗る叢林の疑難あらんか、只晝夜に參ぜんと思ふのみなり。時に和尚曰く、實に汝が言ふ所、尤も謙卑なり。其謂なきに非ず。因て只問答往來して、提訓を受けるのみなり。

At that time, the Master [Dōgen] was asked to serve as an acolyte,<sup>1</sup> 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.

然るに一日後夜の坐禪に、淨和尚入堂し、大衆の睡を誡むるに曰く、  
Then, one day during late night seated meditation, Reverend Jing entered the hall and admonished the great assembly for sleeping, saying:<sup>2</sup>

參禪は身心脱落なり。燒香禮拜念佛修懺看經を要せず。祇管に打坐して始めて得んと

"Inquiring into 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."

袈衣 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* 袈衣; J. *shae*) and "removed robe" (C. *xieyi* 卸衣; J. *shae*) were two different things.

<sup>1</sup> 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).

<sup>2</sup> 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."



時に師聞て忽然として大悟す。今の因縁なり。

At that time, hearing this, the Master [Dōgen] immediately had a great awakening, as in the episode under discussion here.<sup>1</sup>

大凡淨和尚に見へてより、晝夜に辦道して、時暫らくも捨てず。故に脇席に至らず。淨和尚尋常示して曰く、汝古佛の操行あり。必ず祖道を弘通すべし。我汝を得たるは、釋尊の迦葉を得たるが如し。

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.<sup>2</sup> 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.”

因て寶慶元年乙酉、日本嘉祿元年忽ちに五十一世の祖位に列す。即ち淨和尚囑して曰く、早く本國に還り、祖道を弘通すべし。深山に隱居して、聖胎を長養すべしと。

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 Era<sup>4</sup> — [Dōgen] straight away joined the ranks of the ancestors in the fifty-first generation. Thereupon, Reverend Jing entrusted him [with a mission], saying: “Quickly

<sup>1</sup> episode under discussion here (*ima no innen* 今の因縁). That is, the Root Case of this chapter.

<sup>2</sup> 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 Weiyān 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.

《碧巖錄》雲巖與道吾同參藥山。四十年脇不著席。藥山出曹洞一宗。有三人法道盛行。雲巖下洞山。道吾下石霜船子下夾山。(T 2003.48.213c28-214a2).

In Chapter 10 of the *Denkōroku*, the Tenth Ancestor, Pārśva, is also said to have vowed “never to touch my ribs to a mattress” (*waki wo seki ni tsukezu* 脇を席に著けず).

<sup>3</sup> 1st year of the Baoqing Era (*Hōkyō gan nen* 寶慶元年). The year corresponds roughly to 1225.

<sup>4</sup> 1st year of the Karoku Era (*Karoku gan nen* 嘉祿元年). 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.”<sup>1</sup>

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

In addition, while in the Great Song, [Dôgen] made prostrations to inheritance certificates from each of the five houses. As is said,<sup>2</sup> first he met someone named West Hall Weiyi, a former abbot of Guangfu Monastery.<sup>3</sup>

西堂曰く、古蹟の可觀は人間の珍玩なり。汝幾許か見來せる。師曰、未だ曾て見ず。時に西堂曰く、吾が那裏に一軸の古蹟あり。老兄が爲に見せしめんと云て、携へ來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來れり。惟一西堂のには非ず。

The West Hall said,<sup>4</sup> “Being able to inspect old calligraphy is one of the rare pleasures of being human. How many have you seen?” The Master [Dôgen] 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

<sup>1</sup> *nourish the sacred embryo* (*shôtai 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.

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

<sup>3</sup> *West Hall Weiyi, a former abbot of Guangfu Monastery* (C. *Guangfusi qianzhu Weiyi Xitang* 廣福寺前往惟一西堂; J. *Kōfukuji 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 Ichi], 1202–1281), a Linji monk from present-day Szechuan, but this seems unlikely. In the “Inheritance Certificate” (*Shisho* 嗣書) chapter of his *Treasury of the True Dharma Eye*, Dôgen 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.

<sup>4</sup> *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” (*Shisho* 嗣書) chapter of Dôgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、嗣書》西堂いはく、古蹟の可觀は人間の珍玩なり、いくばくか見來せる。道元いはく、見來すくなし。時に西堂いはく、吾那裏に一軸の古蹟あり、甚麼次第なり、與老兄看といひて、携來をみれば、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たりけり。惟一長老のにはあらざりけり。(DZZ 1.426).

you.”<sup>1</sup> When it was brought out and [Dōgen] looked at it, he saw that it was an *inheritance certificate* in the Fayan line.<sup>2</sup> The West Hall said, “I got it from the *personal possessions* of some old venerable.”<sup>3</sup> It was not West Hall Weiyi’s own.<sup>4</sup>

其書き様ありと雖も、委く擧するに違あらず。

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

又宗月長老は天童の首座たりしに就て、雲門下の嗣書を拜す。

<sup>1</sup> **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.

<sup>2</sup> **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.

<sup>3</sup> **“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れり). 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.

<sup>4</sup> **It was not West Hall Weiyi’s own** (*itsu 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*.

<sup>5</sup> **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,<sup>1</sup> “when Elder Zongyue<sup>2</sup> served as head seat at Tiantong Monastery,” [Dôgen] made prostrations to an inheritance certificate of a follower of Yunmen.

即ち宗月に問て曰く、今五家の宗派を列ぬるに聊か同異あり。其意何如。西天、東土、嫡嫡相承せば何ぞ同異あらんや。月曰く、設ひ同異違かなりとも、唯當に、雲門山の佛法は是の如くなりと學すべし。釋迦老子何に依てか、尊重他なる。悟道に依て尊重なり。雲門大師何に依て尊重他なる。悟道に依て尊重なり。師此語を聞くに聊か領覽あり。

Then he [Dôgen] asked Zongyue:<sup>3</sup> “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<sup>4</sup> is like this. Why was Old Śākya 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

<sup>1</sup> Also (*mata* 又). The quotation that follows comes from the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dôgen’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).

<sup>2</sup> Elder Zhongyue (C. Zhongyue Zhanglao 宗月長老; J. Sôgetsu Chôrô). A monk who is unknown apart from his mention in accounts of Dôgen’s experiences in China.

<sup>3</sup> Then he asked Zongyue (*sunawachi Sôgetsu 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 Dôgen’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るに、いささか同異あり、そのころいかに。西天より嫡嫡相嗣せられは、なんぞ同異あらんや。宗月いはく、たとひ同異はるかなりといえども、ただまさに雲門山の佛はかくのごとくなる、と學すべし。釋迦老子、なにによりてか尊重他なる、悟道によりて尊重なり。雲門大師、なにによりてか尊重他なる、悟道によりて尊重なり。道元、この語をきくに、いささか領覽あり。(DZZ 1.427-428).

<sup>4</sup> buddha-dharma of Mount Yunmen (*Unmonzan no buppô* 雲門山の佛法). The corresponding line in the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dôgen’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 Wenyan 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 [Dôgen] had a slight understanding.

又龍門の佛眼禪師清遠和尚の遠孫にて、傳藏主と云ふ人ありき。彼の傳藏主又嗣書を帶せり。嘉定の初に、日本の僧隆禪上座、彼傳藏主疾しけるに、隆禪懇ろに看病しける勤勞を謝せんが爲に、嗣書を取出して禮拜せしめけり。見難き物なり。汝ちが爲に禮拜せしむと道ひけり。

Also, there was a person named Canon Prefect Zhuan<sup>1</sup> who was a distant descendant of Reverend Qingyuan, who was Chan Master Foyan of Longmen.<sup>2</sup> 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 Ryûzen.<sup>3</sup> When Canon Prefect Zhuan became ill, Ryûzen attentively 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.”

其より半年を経て、嘉定十六年癸未の秋の頃、師天童山に寓止するに、隆禪上座懇ろに、傳藏主に請して、師に見せしむ。是れは楊岐下の嗣書なり。

Half a year later, in autumn of the 16th year of the Jiading Era,<sup>4</sup> Junior Water Year of the Ram, when the Master [Dôgen] took up lodging at Mount Tiantong, Senior Seat Ryûzen kindly requested Canon Prefect Zhuan to show it to him. It was an inheritance certificate in the Yangqi line.<sup>5</sup>

<sup>1</sup> Canon Prefect Zhuan (Den Zôsu 傳藏主). A monk who is unknown apart from his mention in accounts of Dôgen's experiences in China.

<sup>2</sup> Reverend Qingyuan, who was Chan Master Foyan of Longmen (Ryûmon no Butsugen Zenji Seion Oshô 龍門の佛眼禪師清遠和尚). Longmen Qingyuan 龍門清遠 (J. Ryûmon Seion; 1067–1120).

<sup>3</sup> Senior Seat Ryûzen (Ryûzen Jôza 隆禪上座). Identity uncertain; possibly the monk Butsugen Ryûzen 佛眼隆禪 of the Kongô Zanmai Cloister (Kongô Zanmai'in 金剛三昧院) on Mount Kôya (Kôyasan 高野山).

<sup>4</sup> 16th year of the Jiading Era (C. *Jiading shiliu nian* 嘉定十六年; J. *Katei jûroku nen*). The year corresponds roughly to 1223, when Dôgen arrived at Tiantong Monastery. There is clearly some confusion in the dates here, for Jiading 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 hete* 年を経て). The “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dôgen's *Treasury of the True Dharma Eye* (DZZ 1.429) gives “eight years later” (*hachi nen no nochi* 八年ののち).

<sup>5</sup> Yangqi line (Yôgi ka 楊岐下). The Yangqi line was one of the two main sub-branches



又嘉定十七年甲申正月二十一日に、天童無際禪師了派和尚の嗣書を拜す。無際曰く、此一段の事、見知を得ること少なり。如今老兄知得す。便ち是れ學道の實歸なりと。時に師、喜感勝ることなし。

Also, on the 21st day of the 1st month in the 17th year of the Jiading Era, Senior Wood Year of the Monkey,<sup>1</sup> [Dôgen] made prostrations to the inheritance certificate of Chan Master Wuji of Tiantong, Reverend Liaopai.<sup>2</sup> Wuji said: “Getting to see and know this one fundamental matter is rare.<sup>3</sup> Now you got to learn about it. This will be a true refuge for studying the way.” At that time, the Master’s [Dôgen’s] joy was unsurpassed.

又

Also,<sup>4</sup>

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

<sup>1</sup> 21st day of the 1st month in the 17th year of the Jiading Era, Senior Wood Year of the Monkey (C. *Jianding shiqi nian jiasen zheng yue ershiyi ri* 嘉定十七年甲申正月二十一日; J. *Katei jûnana nen kôshin shô gatsu nijûichi nichi*). The date corresponds to February 11, 1224.

<sup>2</sup> Chan Master Wuji of Tiantong, Reverend Liaopai (Tendô Musai Zenji Ryôha Oshô 天童無際禪師了派和尚). Wuji Liaopai 無際了派 (J. Musai Ryôha; 1150–1224). Although Keizan passes over this event quite quickly, Dôgen 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.

<sup>3</sup> 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 *Denkôroku* to refer to the great matter of “causing living beings to acquire buddha-knowledge.” → single great matter.

<sup>4</sup> Also (*mata* 又). The quoted block of text that follows this word is based on the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dôgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、嗣書》寶慶のころ、道元台山・雁山等に雲遊するついでに、平田の萬年寺にいたる。ときの住持は福州の元蘊和尚なり。宗鑑長老退院ののち、元蘊和尚、補す、叢席を一興す。人事のついでに、むかしよりの佛祖の家風を往來せしむるに、大瀉・仰山の令嗣話を擧するに、長老いはく、曾看我這裏嗣書也否。道元のいはく、いかでか看ることをえん。長老すなはちみづからたちて、嗣書をささげていはく、這箇は縦ひ親しき人なりとも、またたとひ侍僧のとしをへたるといへども、これを見せしめず。これすなはち佛祖の法訓なり。しかあれども元蘊ひごろ出城し、見知府のために在城のとき、一夢を感ずるにいはく、大梅山法常禪師とおぼしき高僧ありて、梅華一枝をさしあげていはく、もし既に船舷をこゆる實人あらんには、華を惜しむことなかれ、といひて、梅華をわれにあたふ。元蘊おぼえずして夢中に吟じていはく、未跨船舷好與參十棒。しかあるに、不經五日、與老兄相見す。いはんや老兄すでに船舷跨來、この嗣書、また梅華の綾にかけり。大梅のをしゆるところならん、夢想と符合するゆえにとりいだすなり。老兄、もしわれに嗣



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鼎和尚なり。人事の次でに、昔よりの佛祖の家風を往來せしむるに、大瀉仰山の令嗣話を擧するに元鼎曰く、曾て我箇裏の嗣書を看るや也た否や。師曰、鼎、如何にして見ることを得ん。鼎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、元鼎日頃出城し、見知府の爲に在城の時、一夢を感ずるに曰く、大梅山法常禪師と覺しき高僧あり。梅華一枝をさしあげて曰く、若し既でに船舷を踰る實人あらんには、華を惜むこと勿れと云て、梅華を我に與ふ。元鼎覺らずして夢中に吟じて曰く、未だ船舷に跨がらざるに好し三十棒を與へんと。然るに、五日を経ざるに老兄と相見す。況や既に、船舷に跨り來る。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。嗣書を請すべしと云ふとも、唯焼香禮拜して恭敬供養するのみなり。時に焼香侍者法寧と云あり。初て嗣書を見ると言ひき。時に師竊かに思惟しき。此一段の事、實に佛祖の冥資に非ざれば、見聞尚ほ難し。邊地の愚人として何の幸ありてか、數番之を見ると。感涙に袖を霑す。

during the Baoqing Era, in the course of making a pilgrimage to Mount Tai,<sup>1</sup> Mount Yan,<sup>2</sup> and the like, the Master [Dôgen] came to Wannian Monastery of Pingtian.<sup>3</sup> At the time, the abbot was

法せんともとむや、縱いもとむとも、おしむべきにあらず。道元、信感さしおくところなし。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、はじめて嗣書を見る、といひき。道元ひそかに思惟しき、この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、なんのさいはひありてか、數番、これをみる。感涙霑袖。(DZZ 1.432-433).

<sup>1</sup> **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. Mannenji) mentioned here, which during the Song had only Chan Lineage abbots.

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

<sup>3</sup> **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 Yuannai<sup>1</sup> of Fuzhou Prefecture. After *salutations*, while going back and forth about the *house styles* of the *buddhas* and *ancestors* from former times, [the *kôan*] “*Dawei and Yangshan’s talk on designating an heir*”<sup>2</sup> was raised.<sup>3</sup> With regard to that, Yuannai said, “Have you ever seen my *inheritance certificate*?” The Master [Dôgen] 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. That<sup>4</sup> is the *dharma standard*<sup>5</sup> of the *buddhas* and *ancestors*.

<sup>1</sup> **Reverend Yuannai** (C. Yuannai Heshang 元籙和尚; J. Gensai Oshô). A monk who is unknown apart from his mention in accounts of Dôgen’s experiences in China. In the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dôgen’s *Treasury of the True Dharma Eye* (DZZ 1.432), the name appears as Yuanzi 元孺 (J. Genshi or Gensu), but the 1857 woodblock edition on which the Shûmuchô edition of the *Denkôroku* is based mistakenly gives the name as Yuannai 元籙 (J. Gennai) and glosses the pronunciation of *nai* 籙 as *sai* (サイ).

<sup>2</sup> “*Dawei and Yangshan’s talk on designating an heir*” (*Daii Kyôzan no reishiwa* 大爲仰山の令嗣話). This conversation, between Weishan Lingyou 爲山靈祐 (J. Isan Reiyû; 771–853) and his future *dharma heir* Yangshan Huiji 仰山慧寂 (J. Kyôzan Ejaku; 803–887), is recorded in Dôgen’s *Treasury of the True Dharma Eye in Chinese Characters* (DZZ 5.180). → “*Dawei and Yangshan’s talk on designating an heir*.”

<sup>3</sup> **was raised** (*ko suru* 舉する). 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 Dôgen 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 Dôgen’s attainment with that of Yangshan.

<sup>4</sup> **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.

<sup>5</sup> **dharma standard** (C. *faxun* 法訓; J. *hokun*). 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*; Dôgen 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,<sup>1</sup> 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<sup>2</sup> of Mount Damei.<sup>3</sup> He held up a single branch of *plum blossoms*<sup>4</sup> and said, “If you encounter a *real person* who has just crossed over the sides of a ship,<sup>5</sup> 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*.”<sup>6</sup> 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

<sup>1</sup> **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).

<sup>2</sup> **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.

<sup>3</sup> **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.

<sup>4</sup> **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*.

<sup>5</sup> **a real person who has just crossed over the sides of a ship** (*sengen wo koyuru jitsunin* 船舷を渡る實人). That is, an authentic practitioner from across the sea.

<sup>6</sup> “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* 未だ船舷に跨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<sup>1</sup> 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 [Dôgen] 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 the time, there was an *incense acolyte* named Faning<sup>2</sup> present. He said that it was the first time he had ever seen an *inheritance certificate*. At that time, the Master [Dôgen] 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、大梅祖師來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 [Dôgen] lodged in the *overnight quarters* of Husheng Monastery on Mount Damei,<sup>3</sup> he experienced a *numinous dream* in which Ancestral Teacher Damei<sup>4</sup> 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、數軸の嗣書を拜し、冥應の告げあり。是の如く、諸師の聽許を蒙り、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、日本安貞元年丁亥歲、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。

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

<sup>2</sup> Fanning 法寧 (J. Hōnei; d.u.) A monk who is unknown apart from his mention in accounts of Dôgen’s experiences in China.

<sup>3</sup> *overnight quarters of Husheng Monastery on Mount Damei* (Taibaizan Goshôji 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 Hôjô; 752–839). In the “Inheritance Certificate” (Shisho 嗣書) chapter of his *Treasury of the True Dharma Eye* (DZZ 1.433), Dôgen reports that he stayed at Husheng Monastery (located in Mingzhou 明州) on his way back to Mount Tiantong from Mount Tiantai.

<sup>4</sup> *Ancestral Teacher Damei* (C. Damei Zushi 大梅祖師; J. Taibai Soshi). Damei Fachang 大梅法常 (J. Taibai Hôjô; 752–839), a.k.a. Chan Master Fachang, the *found- ing 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<sup>1</sup> of the Great Song, which by the Japanese calendar was the 1st year of the Antei Era,<sup>2</sup> Junior Water Year of the Boar, he returned to Japan. First, he laid to rest the remains of his original master<sup>3</sup> at Kennin Monastery and trained [there] for a while. At the time, he was in his twenty-eighth year of age.

其後勝景の地を求め、隠栖をトするに、遠國畿内有縁檀那の施す地を歴観すること一十三箇處、皆意に適はず。且らく洛陽宇治郡深草の里、極樂寺の邊に居す。即ち三十四歳なり。宗風漸く仰ぎ、雲水相集まる。因て半百に過ぎたり。

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<sup>4</sup> and some within the imperial domain,<sup>5</sup> 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-

<sup>1</sup> 3rd year of the Baoqing Era (C. *Baoqing san nian* 寶慶三年; J. *Hōkyō san nen*). The year corresponds roughly to 1227.

<sup>2</sup> 1st year of the Antei Era (Antei *gan nen* 安貞元年). The year corresponds roughly to 1227. Dōgen is thought to have arrived in Japan in the 8th month. In the 10th month, Dōgen recorded his deposit of Myōzen's remains at Kennin Monastery in his *Record of the Transmission of Relics* (DZZ 7.216-18).

<sup>3</sup> remains of his original master (*honshi no iseki* 本師の遺跡). Myōzen, who died at Tiantong Monastery in China, is called Dōgen's "original master" here because Dōgen is said to have received dharma transmission from him. The "remains" (*iseki* 遺跡) in question were Myōzen's relics (bones and ashes remaining from cremation), and perhaps some of his personal effects (his so-called "robe and bowl"). The former would have been enshrined in a stūpa at Kennin Monastery.

<sup>4</sup> distant provinces (*ongoku* 遠國). Literally, "far away countries." Territories far enough away from the imperial capital (Heiankyō 平安京, modern Kyōto) to be effectively ruled by powerful local clans; by this point in Japan history, those were mostly of samurai descent.

<sup>5</sup> within the imperial domain (*kinai* 畿内). Territories in the vicinity of the capital (Heiankyō 平安京, modern Kyōto) and under direct imperial rule, at least in theory: the five "countries" (*kuni* 國) of Yamato 大和, Yamashiro 山城, Kawachi 河内, Izumi 和泉, and Settsu 攝津.



aku Temple<sup>1</sup> in Fukakusa village, which was in the Uji District of Rakuyô.<sup>2</sup> 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。志比の莊の中に、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。今の永平寺是なり。興聖に住せし時、神明來て聴戒し、布薩毎に參見す。永平寺にして龍神來て八齋戒を請し、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, [Dôgen] went down to Etsu Province.<sup>3</sup> Within the Shibi Domain,<sup>4</sup> he opened the deep mountains,<sup>5</sup> cleared away bram-

<sup>1</sup> vicinity of Gokuraku Temple (*Gokurakuji no hotori* 極樂寺の邊). The Gokuraku Temple (Gokurakuji 極樂寺) was already in existence at the time, but its precise location is now uncertain. Historians think that in 1230 Dôgen moved to a place near Gokuraku Temple called An'yô Cloister (Anyô'in 安養院), and that in 1233 he built Kôshô Monastery (Kôshôji 興聖寺), a new facility, on the site of that cloister.

<sup>2</sup> Uji District of Rakuyô (Rakuyô Ujigun 洛陽字治郡). "Rakuyô" 洛陽 (C. Luoyang) was a poetic name for the capital city, Heiankyô (modern Kyôto 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 "Rakuyô" amounted to calling Heiankyô the "Luoyang of Japan." Present-day Uji City is located 20 kilometers south of Kyôto.

<sup>3</sup> went down to Etsu Province (*Esshû 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 (Heiankyô 平安京, modern Kyôto), 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 Dôgen's day it was considered a very remote, backward area. It had no major population centers, just small farming and fishing villages.

<sup>4</sup> Shibi Domain (*Shibi no shô* 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. Dôgen 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.

<sup>5</sup> opened the deep mountains (*shinzan wo hiraki* 深山を開き). There is a double meaning here. To "open" (*hiraku* 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. *kaishan* 開山; J. *kaisan*) is to build a monastery and serve as its first abbot. Dôgen was the "mountain opening ancestor" (C. *kaishan zu* 開山祖; J. *kaisan so*), a.k.a. founding abbot (C. *kaishan* 開山; J. *kaisan*) of Eihei Monastery.



bles, built thatched huts, hauled earth and wood,<sup>1</sup> and expounded the way of the ancestors. At present, that place is Eihei Monastery.<sup>2</sup> When he served as abbot at Kōshō Monastery,<sup>3</sup> the luminous spirits would come, listening to the precepts and joining the audience every time a *poṣadha*<sup>4</sup> was held. At Eihei Monastery, dragon spirits came and requested the eight precepts.<sup>5</sup> They emerged, visible, and begged to be included in the daily dedications of merit.<sup>6</sup> Accordingly, every day the eight precepts were written and a dedication of merit was performed.<sup>7</sup> 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 **poṣadha** (*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** (*hassaikei* 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* 日日廻向に預かると願ひ). The daily services (*nikka gongyō* 日課勤行) at Zen monasteries involve generating merit by chanting various sūtras and dhāraṇīs (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 hassaikei wo kaki ekō seraru* 日日八齋戒をかき廻向せらる). What this

COMMENTARY 【提唱】

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、十四歳癸酉に即ち佛像二軸を入れて渡す。然しより漸く佛法の靈驗顯はれて、後十一年と云ひしに、聖徳太子佛舍利を握りて生る。用明天皇三年なり。法華、勝鬘等の經を講ぜしより以來、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,<sup>1</sup> 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.<sup>2</sup> After he [Shōtoku] lectured on *sūtras* such as the *Lotus* and *Queen Śrīmāla*, texts teaching name and form spread throughout 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、其碑文のみ残りありて、兒孫相嗣せざれば、風規傳はらず。後、覺阿上人は晤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、榮西僧正相嗣して、黃龍八世として、宗風を興さんとして、興禪護國論

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* かけ) 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*.

<sup>1</sup> 13th year of the Emperor Kinmei (*Kinmei Tennō ichijūsan* 欽明天皇一十三). The year corresponds roughly to 552. It is the traditional date for the introduction of Buddhism 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.

<sup>2</sup> 3rd year of Emperor Yōmei (*Yōmei Tennō san nen* 用明天皇三年). The year corresponds roughly to 587.



等を作て奏聞せしかども、南都北京より支へられて、純一ならず。顯密心の三宗を置く、

Although there was a person in the lineage of the National Teacher Qi'an<sup>1</sup> of the Tang who, having been invited by Queen Mother Tachibana,<sup>2</sup> came to the Southern Capital,<sup>3</sup> only the epitaph inscribed on his gravestone remains.<sup>4</sup> Because no descendants received his face-to-face inheritance, his style and standards were not transmitted. Later, Holy Man Kakua<sup>5</sup> re-

<sup>1</sup> 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 Dôitsu; 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.

<sup>2</sup> Queen Mother Tachibana (Tachibana no taikô 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” (taikô 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” (kôgô 皇后), meaning the official consort of the ruler. According to *Genkô 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 Gikû; 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.

<sup>3</sup> Southern Capital (Nanto 南都). The capital of Japan during the Nara period (710–794), which was called Heijôkyô 平城京. It was located near the present-day city of Nara 奈良, which grew out of settlements near Kôfuku Monastery and Tôdai Monastery.

<sup>4</sup> only the epitaph inscribed on his gravestone remains (sono himon nomi nokori arite 其碑文のみ残りありて). In his *Genkô 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 Zenshû ki* 日本國首傳禪宗記) once stood near the Rajô Gate (Rajômon 羅城門, a.k.a. Rashômon) at the entrance to the Heian capital (Heiankyô 平安京, modern Kyôto). 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 Gikû; d.u.) and the Danrin Monastery (Danrinji 檀林寺), a Zen temple, in Kyôto. However, when Kokan Shiren searched for the stele, he could find only four broken pieces of it in storage at Tô Monastery, a Shingon school monastery in the city.

<sup>5</sup> Holy Man Kakua (Kakua Shônin 覺阿上人; 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. Katsudô 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 Xiatang 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.<sup>1</sup> As an eighth-generation descendant of Huanglong,<sup>2</sup> [Eisai] wanted to promote that lineage style, so he wrote the *Treatise on Promoting Zen for the Protection of the Nation*<sup>3</sup> and other works, presenting them to the court. Nevertheless, he was rebuffed by both the Southern Capital and the Northern Capital,<sup>4</sup> and his [teachings] were not pure. He established three lineages: exoteric, esoteric, and mind.

然るに師其嫡孫として、臨濟の風氣に通徹すと雖も、尚ほ淨和尚を訪ひて、一生の事を辨じ、本國に歸り、正法を弘通す。實に是れ國の運なり。人の幸なり。恰かも西天二十八祖達磨大師の初て唐土に入るが如し。是れ唐土の初祖とす。師亦是の如し。大宋國五十一祖なりと雖も、今は日本の元祖なり。故に師は此門下の初祖と稱し奉る。

Therefore, although the Master [Dôgen], as his [Eisai's] 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

<sup>1</sup> Reverend Donglin Huichang (C. Donglin Huichang Heshang 東林惠敬和尚; J. Tōrin Eshō Oshō). Huichang of Donglin Monastery, a.k.a. Xuan Huaichang 虛庵懷敞 (J. Kian Eshō; d.u.). The Chan master from whom Eisai received dharma transmission.

<sup>2</sup> as an eighth-generation descendant of Huanglong (Ōryū hasse toshite 黃龍八世として). Eisai's teacher in China, Xuan Huaichang 虛庵懷敞 (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.).

<sup>3</sup> *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.

<sup>4</sup> 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<sup>1</sup> and became the Founding Ancestor in the Land of Tang. The Master [Dôgen] 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 [Dôgen] as the *founding ancestor of this line of heirs*.<sup>2</sup>

抑も正師大宋に満ち、宗風天下に徧ねくとも、師若し眞師に逢て参徹せずんば、今日如何が祖師の正法眼藏を開明することあらん。時澆運に向ひ、世の末法に遭て、大宋も佛法既に衰微して、明眼の知識まれなり。故に派無際、瑛浙翁等皆、甲刹の主となると雖も、尚ほ到らざる所あり。故に大宋にも人なしと思ふて、歸朝せんとせし所に、淨和尚獨り、洞山の十二世として、祖師の正脈を傳持せしに、尚ほ神祕して以て嗣承を顯はさずと雖も、師に隱す所なく、親訣をのこさず祖風を傳通す。實に是れ奇絶なり、殊特なり。

Now, even if the Great Song had been teeming with true masters whose lineage styles spread throughout the world, if the Master [Dôgen] 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-

<sup>1</sup> Land of Tang (C. Tangtu 唐土; J. Tôdo). 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.

<sup>2</sup> 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 Dôgen'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.”

《興禪護國論》師者本邦佛心宗之初祖也。(T 80.2543.1a6-7).

Because the name “Buddha-Mind Lineage” (C. Foxinxong 佛心宗; J. Busshinshû) 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” (*Tôka* 洞下), in which case Keizan's claim would be far less controversial. If he had wanted to assert unambiguously that Dôgen 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,<sup>1</sup> Yan Zhe-weng,<sup>2</sup> 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.

然も幸に彼門派として、辱けなく、祖風を訪はん。恰かも震旦の三祖四祖に相見せしが如し。宗風未だ地に落ちず。三國に跡ありと雖も、其傳通する所、毫末も未だ改まらず。參徹する旨豈他事あらんや。

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 Cinasthāna. [Our] *lineage style* has yet to fall to the ground. Although its tracks span *three countries*,<sup>3</sup> what it widely transmits has never changed one iota. How could the gist that we thoroughly investigate be any matter other than that?

先づ須らく明心すべし。謂ゆる師、最初得道の因縁。參禪は、身心脱落なりと。實に夫れ參禪は、身を捨て心を離るべし。若し未だ身心を脱せずんば、即ち是れ道に非ず。將に謂へり、身は是れ皮肉骨髓と。子細に見得せし時、一毫末も得來る一氣なし。今謂ふ所の心といふは二あり。一つには思量分別、此了別識を心と思へり。二つには寂湛として動せず、一知なく半解なし。此心即ち是れ精明湛然なるを心と思へり。知らず、此は是れ識根未だ免かれざることを。古人之を呼て、精明湛不搖の所とす。汝等此に住まりて心なりと思ふこと勿れ。

<sup>1</sup> **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.

<sup>2</sup> **Yan Zhe-weng** 琰浙翁 (J. Tan Setsuō). Chan Master Zhe-weng Ruyan 浙翁如琰 (J. Setsuō Nyotan; 1151–1225); mentioned earlier in this chapter.

<sup>3</sup> **Although its tracks span three countries** (*sangoku ni ato ari to iedomo* 三國に跡ありと雖も). 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*.<sup>1</sup> 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*,<sup>2</sup> but when one has been able to see it in detail, there is not an iota of physical matter to be had.<sup>3</sup> 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*.<sup>4</sup> The ancients called it the “*place that is lucid, placid, and unshaken*.”<sup>5</sup> You must not dwell there, or think of it as *mind*.

<sup>1</sup> In the first place, one must clarify mind (*mazu subekaroku 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*.

<sup>2</sup> *skin, flesh, bones, and marrow* (*hi niku kotsu zō* 皮肉骨髓). 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.

<sup>3</sup> *there is not an iota of physical matter to be had* (*ichi gōmatsu mo ekitaru ikki nashi* 一毫も得來る一氣なし). The term *yiqi* 一氣 (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 朱熹 (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.”

<sup>4</sup> *consciousness and its sense faculties* (*shiki kon* 識根). This seems to refer to the six consciousnesses (S. *viññāna*) 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.”

<sup>5</sup> “*place that is lucid, placid, and unshaken*” (C. *jingming zhan buyao chu* 精明湛不搖處; J. *shōmyō tan fuyō no tokoro* 精明湛不搖の所). 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

子細に見得する時、心と曰ひ、意と曰ひ、識と曰ふ。三種の差別あり。夫れ識と謂ふは、今の憎愛是非の心なり。意と謂は、今冷暖を知り、痛痒を覺ゆるなり。心と謂ふは、是非を辨まへず、痛痒を覺へず、牆壁の如く、木石の如し。能く實に寂寂なりと思ふ。此心、耳目なきが如し。故に心に依て言ふ時、恰かも木人の如く鐵漢の如し。眼あれども見ず。耳あれども聞かず。此に到りて、言慮の通すべきなし。是の如くなるは、即ち是れ心なりと雖も、此は是れ冷暖を知り、痛痒を覺ゆる種子なり。意識ここより建立す。これを本心と思ふこと勿れ。

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.”<sup>1</sup> “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”<sup>2</sup> 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.”<sup>3</sup> We can well

玄沙師備 (J. Gensha Shibi; 835–908). In every context, the point is made that even if one arrives at a “place” (C. *chu* 處; J. *sho*, *tokoro* 所) of perfect mental tranquility, presumably through meditation practice, one “has not escaped from the aggregate of consciousnesses” (C. *buchu shiyan* 不出識陰; J. *jushutsu shikion*). → “place that is lucid, placid, and unshaken.”

<sup>1</sup> 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*.

<sup>2</sup> “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*.

<sup>3</sup> It is like “fences and walls,” like “wood and stone” (*shōheki no gotoku, bokuseki no gotoku* 牆壁の如く、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” (*Hotsu 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.”

《正法眼藏、發菩提心》大證國師曰、牆壁瓦礫、是古佛心。(DZZ 2.161)

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,<sup>1</sup> 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<sup>2</sup> of knowing cold and hot, and of sensing pain and itching. *Mentation consciousness* is established from here.<sup>3</sup> You must not think of this<sup>4</sup> 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 bokuin 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 Yuanguan 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* 種子; J. *shûji*, *shuji*; S. *bija*). The “mind” under discussion here — the storehouse-consciousness (C. *zangshi* 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 shûji shiki*; S. *arva-bija-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. *ishiki*; 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



學道は心意識を離るべしと云ふ。是れ身心と思ふべきに非ず。更に一段の靈光、歷劫長堅なるあり。子細に熟看して必ずや到るべし。若し此心を明らめ得ば、身心の得來るなく、敢て物我の携へ來るなし。故に曰ふ、身心脱け落つと。此に到りて熟見するに、千眼を回し見るとも、微塵の皮肉骨髓と稱すべきなく、心意識と分くべきなし。如何が冷暖を知り、如何が痛痒を辨まへん。何をか是非し、何をか憎愛せん。故に曰ふ、見るに一物なしと。此處に承當せしを、即ち曰ふ、身心脱落し來ると。乃ち印して曰く、身心脱落、脱落身心。卒に曰ふ、脱落脱落と。

It is said that studying the way should be “separate from mind, mentation, and consciousness.”<sup>1</sup> 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,<sup>2</sup> 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.”<sup>3</sup> Upon acceding to this place, [Dōgen] said, “I have come to ‘body and mind sloughed off.’” [Rujing] then gave his

all notions of “mind” should be dropped, including the Yogācāra notion of “store-house-consciousness” and the Zen idea of “buddha-mind.”

<sup>1</sup> 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 Lankavatāra Sūtra* by Hanshan Deqing 憨山德清 (J. Kanzan Tokusei; 1546–1623). → “inquire separate from mind, mentation, and consciousness.”

<sup>2</sup> 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*).

<sup>3</sup> “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 Yongjia Xuanjue 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.  
《景德傳燈錄》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、もれどもれれどもつぎず、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。唯弄精魂の活計ならん。

Once you reach *this standpoint*, you will be like a *bottomless basket*, and you will resemble a cup with a hole in the center:<sup>1</sup> 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.”<sup>2</sup> But if you think that there is even an iota of awakening,<sup>3</sup> or that there is something attained, then it is not the way; it is merely the occupation of “fiddling around with the spirit.”<sup>4</sup>

<sup>1</sup> 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 *kôan*. → *bottomless basket*.

<sup>2</sup> “dropping off the bottom of the bucket” (*tsûtei 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” (*tsûtei* 桶底) as the object of a transitive verb, “drop off” (*dasshi saru* 脱し去る). In the Chinese original, “bottom of the bucket” is the grammatical subject and “drop off” is an intransitive verb.

<sup>3</sup> there is even an iota of awakening (*ichigô mo gosho ari* 一毫も悟處あり). Elsewhere in the *Denkôroku* 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.

<sup>4</sup> the occupation of “fiddling around with the spirit” (*rô 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. *rô, moteasobu* 弄ぶ) one’s own mind. This pejorative expression is found throughout the literature of Chan/Zen, including the chapter of Dôgen’s *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kôjô ji* 佛向上事) (DZZ 1.288). → “fiddling around with the spirit.”

諸仁者、子細に承當し、委悉に參徹して、皮肉骨髓を帶せざる身あることを知るべし。此身卒に脱せんとすれども、脱不得なり。捨てんとすれども、捨不得なり。故に此處を道ふに、一切皆盡て、空不得の處ありと。

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.”<sup>1</sup>

若し子細に明らめ得ば、天下の老和尚、三世の諸佛の舌頭を疑はし。如何ならんか此道理。聞かんと要や。

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】

明皎皎地無中表。豈有身心可脱來。

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

<sup>1</sup> “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 Hongzhi*. → “empty and cannot be grasped.”