

## CHAPTER FIFTY-TWO (*Dai gojûni shô* 第五十二章)

### ROOT CASE 【本則】

第五十二祖、永平辨和尚、參元和尚。一日請益次、聞一毫穿衆穴因縁即省悟。晩間禮拜、問曰、一毫不問、如何是衆穴。元微笑曰、穿了也。師禮拜。

The Fifty-second Ancestor, Reverend Eihei Jô,<sup>1</sup> sought instruction from Reverend Dôgen. One day, during the rite of requesting edification, [Ejô] heard the episode of “a single hair pierces multiple holes”<sup>2</sup> and thereby had an introspective awakening. In the evening, he made prostrations [to Dôgen] and said, “I do not ask about the ‘single hair,’ but what are the ‘multiple holes?’” Dôgen smiled slightly and said, “Pierced.” The Master [Ejô] made prostrations.

### PIVOTAL CIRCUMSTANCES 【機縁】

師諱は懷辨。俗姓は藤氏。謂ゆる九條大相國四代の孫、秀通の孫なり。叡山の圓能法印の房に投じて十八歳にして落髮す。然しより俱舎成實の二教を學し、後に摩訶止觀を學す。此に名利の學業は頗ぶる益なきことを知りて竊かに菩提心を起す。然れども且らば師範の命に隨ひて學業を以て向上の勸とす。

<sup>1</sup> Reverend Eihei Jô (Eihei Jô Oshô 永平辨和尚). Eihei Ejô 永平懷辨 (1198–1280), a disciple of Dôgen and the teacher of Keizan’s teacher, Tetsû Gikai 徹通義介 (1219–1309).

<sup>2</sup> episode of “a single hair pierces multiple holes” (C. *yihao chuan zhongxue yinyuan* 一毫穿衆穴因縁; J. *ichigô shuketsu wo ugatsu no innen* 一毫衆穴を穿つの因縁). A famous kôan found in many Chan/Zen texts, including the *Jingde Era Record of the Transmission of the Flame* and Dôgen’s *Treasury of the True Dharma Eye in Chinese Characters*. The kôan involves Shishuang Qingzhu 石霜慶諸 (J. Sekisô Keisho; 809–888), who was asked, “What about when ‘a single hair pierces multiple holes?’” His reply, and that of many other Chan/Zen masters who subsequently commented on the case, amount to an interpretation of the meaning of the question itself, which is far from clear. The expression “single hair” (C. *yihao* 一毫; J. *ichigô*), also translated herein as “an iota,” represents the smallest conceivable thing in the universe. To believe that any such “thing” exists is the fundamental delusion that Chan/Zen masters strive to disabuse their students of. As Keizan says in Chapter 42 of the *Denkôroku*, in awakening, “there will not be an iota of anything to attain” (*ichigô mo ekitarazu* 一毫も得來らず). → “a single hair pierces multiple holes.”

The Master's personal name was Ejô. His secular family name was Tôshi.<sup>1</sup> He was a fourth-generation descendant of Prime Minister Kujô,<sup>2</sup> a descendant of Shûtsû.<sup>3</sup> Entering the quarters of Dharma Seal Ennô<sup>4</sup> of Mount Hiei,<sup>5</sup> he was tonsured in his eighteenth year. Thereafter, he studied the two teachings of Kusha<sup>6</sup> and Jôjitsu,<sup>7</sup> and subsequently studied the *Great Calming and Contemplation*.<sup>8</sup> From this, he learned that there is no benefit whatsoever from scholastic work<sup>9</sup> for the sake of fame and profit, and he inwardly aroused the thought of bodhi. However, for some time he followed his teacher's orders and took scholastic work as the effort needed for advancement.<sup>10</sup>

<sup>1</sup> **Tôshi** 藤氏. That is, the Fujiwara 藤原 Clan (*shi* 氏), the most powerful clan in medieval Japan.

<sup>2</sup> **Prime Minister Kujô** (Kujô Daisôkoku 九條大相國). A title held by Fujiwara Itsû 藤原伊通 (1093–1165), whose name has also been pronounced since the 17th century as “Fujiwara no Koremichi.”

<sup>3</sup> **Shûtsû** 秀通. The reference is to Fujiwara Shûtsû 藤原宗通 (1070–1120), whose name has been pronounced since the 17th century as “Fujiwara no Munemichi.” He was the father of Fujiwara Itsû 藤原伊通 (1093–1165), a.k.a. Prime Minister Kujô. Due to a copyist's error, the Shûmuchô edition of the *Denkôroku* gives the name incorrectly as 秀通 (Shûtsû, also read as “Hidemichi”), which in Chinese-style pronunciation (*on yomi* 音読み) is a homonym for the correct name, 宗通 (Shûtsû, also read as “Munemichi”). For a reliable account of Ejô's family relations and their names, see Furukawa 1981.

<sup>4</sup> **Dharma Seal Ennô** (Ennô Hôin 圓能法印; d.u.). A leading cleric in the Eshin Tradition (Eshinryû 恵心流) of the Mountain Branch of the Tendai school, located in the Yokawa 横川 section of Mount Hiei. “Dharma Seal” is a clerical title.

<sup>5</sup> **Mount Hiei** (*Eizan* 叡山). A mountain on the northeast side of the Heian capital (present-day Kyôto), and the site of Enryaku Monastery, the headquarters of the Mountain Branch of the Japanese Tendai school of Buddhism.

<sup>6</sup> **Kusha** 俱舍. A Japanese Buddhist tradition of doctrinal study based on the *Abhidharma Storehouse Treatise* by Vasubandhu (C. Shiqin 世親; J. Seshin).

<sup>7</sup> **Jôjitsu** 成實. A Japanese Buddhist tradition of doctrinal study based on the *Treatise on the Accomplishment of Truth*, an Abhidharma treatise attributed to Harivarman (C. Helibamo 訶梨跋摩; J. Karibatsuma).

<sup>8</sup> **Great Calming and Contemplation** (C. *Mohe zhiguan* 摩訶止觀; J. *Maka shikan*). A massive compendium of meditation techniques and their doctrinal underpinnings, 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>9</sup> **scholastic work** (*gakugyô* 學業). This is probably an abbreviation of “work of studying the sūtras and sāstras” (*kyôron no gakugyô* 經論の學業), an expression that occurs in the chapter of Dôgen's *Treasury of the True Dharma Eye* entitled “Painted Cakes” (*Gabyô* 畫餅).

<sup>10</sup> **effort needed for advancement** (*kôjô no tsutome* 向上の勸). This expression has two possible meanings here: (1) the religious practice (*tsutome* 勸) needed to “go beyond”



然るに有時、母儀の處に往く。母便ち命じて曰く、我れ汝をして出家せしむる志、上綱の位を補して公上の交りを作せと思はず。唯名利の學業を爲さず、黒衣の非人にして背後に笠を掛け、往來唯かちより行けと思ふのみなり。時に師聞て承諾し、忽に衣を更て再び山に登らず。浄土の教門を學し、小坂の奥義を聞き、後に多武の峰の佛地上人、遠く佛照禪師の祖風を受て見性の義を談ず。師、往て訪らふ。精窮群に超ゆ。

At one time, however, he went to the home of his mother, a model of motherhood, and she commanded him, saying, “In my wish that you go forth from household life, I did not expect you to assume the rank of superior<sup>1</sup> or associate with government officials. I only expected that, without engaging in scholastic work for the sake of fame and profit, but rather as a black-robed non-human<sup>2</sup> with a straw hat hung on his back, you would just wander here and there on foot.” At the time, the Master [Ejô] listened and agreed. He immediately changed his robes and never again ascended the mountain.<sup>3</sup> He studied the Pure Land teachings<sup>4</sup> and heard the inner doctrines of Kosaka.<sup>5</sup>

(*kôjô* 向上) the world and advance spiritually; or (2) the work necessary for advancement in the bureaucracy of monk officials.

<sup>1</sup> **rank of superior** (*jôgô no kurai* 上綱の位). A rank in the state bureaucracy of monk officials charged with managing the Buddhist sangha.

<sup>2</sup> **black-robed non-human** (*kokue no hinin* 黒衣の非人). “Black-robed” (C. *heiyi* 黒衣; J. *kokue*) conveys two meanings here. First, it indicates a Buddhist monk, as opposed to a “white robed” (C. *baiyi* 白衣; J. *hankue*) Buddhist lay person. Second, it indicates a monk of the lowest rank, for clerics got to wear robes of various colors (culminating in purple) as they rose in the monastic hierarchy. In medieval Japan, the term “non-human” (*hinin* 非人) was a common expression for beggars, lepers, people with “unclean” professions such as butcher or leather worker, and others thought to be beyond the pale of ordinary society. All Buddhist monks fit that last category insofar as they had gone forth from household life, but in the present context the label “non-human” would not extend to high-ranking monk officials.

<sup>3</sup> **changed his robes and never again ascended the mountain** (*e wo kaete futatabi yama ni noborazu* 衣を更て再び山に登らず). That is, he gave up his affiliation with the Tendai school and never returned to Mount Hiei.

<sup>4</sup> **Pure Land teachings** (*Jôdo no kyômon* 浄土の教門). In this context, the reference seems to be to the Pure Land School (Jôdoshû 浄土宗) of Japanese Buddhism founded by Hônen 法然 (1133–1212), who taught the exclusive practice of calling the name (*nenbutsu* 念佛) of the Buddha Amitâbha as a way of assuring rebirth (*ôjô* 往生) in that buddha’s “pure land” (*jôdo* 浄土), called “paradise” (C. *jile* 極樂; J. *gokuraku*; S. *sukhāvati*).

<sup>5</sup> **inner doctrines of Kosaka** (*Kosaka no ôgi* 小坂の奥義). The essential teachings of the Seizan Tradition (Seizanryû 西山流) of Pure Land Buddhism founded by the monk Shôkû 證空 (1177–1247), a disciple of Hônen 法然 (1133–1212). When he first left Hônen and began teaching on his own, Shôkû lived at Kosaka 小坂 (“Little Slope”) in the Higashiyama 東山 district of the capital, Heiankyô (present-day Kyôto).



Later, Holy Man Butchi<sup>1</sup> of Tōnomine Peak,<sup>2</sup> having received from afar the ancestral style of Chan Master Fozhao,<sup>3</sup> was discoursing on the meaning of seeing the nature. The Master [Ejō] went to study with him, and surpassed all others in his intensive investigation.

有時、首楞嚴經の談あり。頻伽瓶喩の處に到て、空を入るるに空増せず、空を取るに空減せずと云に到て深く契處あり。佛地上人曰く、如何が無始曠劫より以來、罪根惑障悉く消し、苦皆解脱し畢ると。時に會の學人三十餘輩、皆以て奇異の思をなし皆盡く敬慕す。

At one time, they discussed the *Heroic March Sūtra*. Upon coming to the metaphor of the *kalaviṅka* pitcher,<sup>4</sup> where it is said that adding emptiness

<sup>1</sup> **Holy Man Butchi** (Butchi Shōnin 佛地上人). The sobriquet of Kakuan 覺晏 (d.u.), the leading disciple of Dainichibō Nōnin 大日房能忍 (d.u.), who founded the so-called Daruma School (Darumashū 達磨宗) of Zen in Japan at the end of the twelfth century. Kakuan and some of his followers in the Daruma School later became disciples of Dōgen.

<sup>2</sup> **Tōnomine Peak** (Tōnomine 多武の峰). A mountain located at the southeast edge of the Nara basin. At one time Tōnomine Peak was the home of a large Buddhist complex dedicated to the memory of Fujiwara Kamatari 藤原鎌足 (614–669), the founder of the Fujiwara Clan. In the *Denkōroku*, it stands (by metonymy) as a name for the Daruma School (Darumashū 達磨宗) led by Holy Man Butchi (Butchi Shōnin 佛地上人), heir to Dainichibō Nōnin 大日房能忍 (d.u.).

<sup>3</sup> **Chan Master Fozhao** (C. Fozhao 佛照禪師; J. Busshō Zenji). The master title of Zhuoan Deguang 拙庵德光 (J. Setsuan Tokkō; 1121–1203), a Chan master in the Linji Lineage following Dahui Zonggao 大慧宗杲 (J. Daie Sōkō; 1089–1163). Zhuoan Deguang recognized Dainichibō Nōnin 大日房能忍 (d.u.) as a dharma heir, although the former never left China and the latter never left Japan: the transaction was facilitated by a disciple of Nōnin who took a sample of his writing to China and returned with a signed portrait of Deguang. Kakuan 覺晏 (d.u.), a.k.a. Holy Man Butchi, is said to have “received from afar the ancestral style of Chan Master Fozhao” because he was a dharma heir of Nōnin.

<sup>4</sup> **metaphor of the kalaviṅka pitcher** (C. *pinqie ping yu* 頻伽瓶喩; J. *binga byō yu*). This refers to a passage in the *Heroic March Sūtra*, in which the unreality of the “aggregate of consciousnesses” is explained by comparison to the empty space inside a *kalaviṅka* pitcher (a vessel with two spouts pointed in opposite directions, shaped like the mythical *kalaviṅka* bird):

Ānanda, it is as if someone were to take a *kalaviṅka* pitcher, seal both spouts when it is completely empty, and carry it for use as provisions in another country one thousand miles away. The “aggregate of consciousnesses,” you should know, is also like this. Ānanda, empty space like this does not come from over there, and it is not imported here. If it came from over there, Ānanda, then the amount of emptiness originally in the bottle should be preserved, and the amount of empty space in the land where the bottle came from should be reduced. And, having imported it to here, when the bottle is opened, we should see the emptiness pour



does not increase *emptiness*, and removing *emptiness* does not eliminate *emptiness*, [Ejō] had a deep *tallying*. Holy Man Butchi said, “How is it that you have completely extinguished the *roots of evil* and *obstructing delusions* from beginningless vast *kalpas* and become *liberated* from all suffering?” At the time, there was a group of more than thirty fellow students in the assembly; all were amazed by this, and all admired him.

然るに永平元和尚、安貞元丁亥歳、初て建仁寺に歸りて修練す。時に大宋より正法を傳て竊かに弘通せんといふ聞へあり。師聞て思はく、我既に三止三觀の宗に暗からず、淨土一門の要行に達すと雖も、尚ほ既に多武の峰に參ず。頗ぶる見性成佛の旨に達す。何事の傳へ來ることかあらんと云て、試に赴きて乃ち元和尚に參ず。

However, in the 1st year of the Antei Era,<sup>1</sup> Junior Water Year of the Boar, Reverend Eihei Dōgen returned to Kennin Monastery and began training. At that time, it was rumored that he hoped to transmit and secretly propagate the *true dharma* [that he had brought back] from the Great Song. Hearing this, the Master [Ejō] thought: “I am no longer in the dark about the essential teachings of the *three calmings* and *three contemplations*,<sup>2</sup> and I have already mastered the essential practice of the single gate of Pure Land,<sup>3</sup> but that is not all. I have also sought instruction at Tōnomine Peak and fairly well penetrated the gist of ‘*seeing the nature and attaining buddhahood*.’ What matter [beyond this] could he [Dōgen] have to transmit?” So saying, he set off to test him and sought instruction from Reverend Dōgen.

初て對談せし時、兩三月は唯師の得處に同じし。見性靈知の事を談ず。時に師歡喜して違背せず。我得所、實なりと思ふて愈よ敬歎を加ふ。稍や日

out. Therefore, you should know that the [notion of an] “aggregate of consciousnesses” is a falsehood. Fundamentally, it is neither conditioned nor self-existent.

《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》阿難譬如有人取頻伽瓶。塞其兩孔滿中擊空。千里遠行用餉他國。識陰當知亦復如是。阿難如是虛空。非彼方來非此方入。如是阿難若彼方來。則本瓶中既貯空去。於本瓶地應少虛空。若此方入開孔倒瓶應見空出是。故當知識陰虛妄。本非因緣非自然性。(T 945.19.114c7-12).

<sup>1</sup> 1st year of the Antei Era (*Antei gan* 安貞元). The year corresponds roughly to 1227.

<sup>2</sup> *three calmings and three contemplations* (C. *sanzhi sanguan* 三止三觀; J. *sanshi sankan*). A Tiantai 天台 (J. Tendai) school formula for categorizing meditation teachings. → *three calmings and three contemplations*.

<sup>3</sup> *essential practice of the single gate of Pure Land* (*Jōdo ichimon no yōgyō* 淨土一門の要行). The exclusive practice of calling the name (*nenbutsu* 念佛) of Amitābha Buddha as a way of assuring rebirth in that *buddha's pure land*, as taught by Hōnen 法然 (1133–1212), founder of the Pure Land School (*Jōdoshū* 淨土宗).



數を経るに、元和尚、頗ぶる異解を顯はす。時に師、驚きて鋒先を揚るに、師の外に義あり、悉く相ひ似ず。故に更に發心してて伏承せんとせしに、元和尚即ち曰く、我れ宗風を傳持して初て扶桑國中に弘通せんとす。當寺に居住すべしと雖も、別に所地を擇で止宿せんと思ふ。若し處を得て草庵を結ばば、乃ち尋ねて到るべし。此に相隨はんこと不可なり。師、命に隨ひて時を俟つ。

At first when they conversed, for two or three days it was merely the same as what the Master [Ejô] had attained. They discussed the matters of seeing the nature and numinous awareness, and at the time the Master [Ejô] rejoiced that they did not disagree. Thinking, “What I have attained is genuine,” his respect for [Dôgen] increased more and more. When a few more days had passed, Reverend Dôgen revealed a rather different interpretation. At the time the Master [Ejô] was startled and raised his spear point,<sup>1</sup> but [Dôgen] had a meaning that was beyond the Master [Ejô] and was not entirely similar. Thus, he aroused the thought of bodhi yet again and tried to submit [to Dôgen], in response to which Reverend Dôgen said: “Having received transmission of this lineage style, I intend to propagate it for the first time in the Japan. Although I ought to reside in this monastery,<sup>2</sup> I think I will choose another location at which to stay. If I find a place to build a thatched hermitage,<sup>3</sup> then you should go and call on me there. You cannot be my follower here.” The Master [Ejô] obeyed his command and waited for the proper time.

然るに元和尚、深草の極樂寺の傍らに初て草庵を結で一人居す。一人の訪らふなくして兩歳を経しに、師即ち尋ね到る。時に文暦元年なり。元和尚歡喜して即ち入室を許し晝夜祖道を談ず。稍や三年を過るに今の因縁を請益に舉せらる。謂ゆる此因縁は一念萬年一毫衆穴を穿つ。登科は汝が登科に任す。拔萃は汝が拔萃に任す。之を聞て師即ち省悟す。

<sup>1</sup> raised his spear point (*hoko saki wo aguru* 鋒先を揚る). That is to say, he engaged Dôgen in debate: metaphorical “dharma combat” (C. *fazhan* 法戰; J. *hossen*).

<sup>2</sup> I ought to reside in this monastery (*tôji ni kyojû subeshi* 當寺に居住すべし). “This monastery” (*tôji* 當寺) refers to Kennin Monastery, where Dôgen had trained and (according to the *Denkôroku*) received dharma transmission from Myôzen before accompanying Myôzen to China. Dôgen suggests here that he, having returned from China and enshrined Myôzen’s relics at Kennin Monastery, is expected to remain there and serve as abbot himself.

<sup>3</sup> thatched hermitage (*sôan* 草庵). A poetic term that suggests a humble thatch-roofed cottage for a monk who wishes to live in seclusion. It also came to mean, however, a place where the resident monk could do what he wants, free from pressure or interference by other members of the *sangha*. Thus, some Chan/Zen masters who did not live alone, but gathered disciples and built monasteries that were neither thatched nor especially humble, called their domain a “thatched hut” or “thatched hermitage.”

In any case, Reverend Dôgen first built a *thatched hermitage* next to Gokuraku Temple in Fukakusa<sup>1</sup> and lived there alone. Two years passed without a single person visiting, but then the Master [Ejô] came looking for [Dôgen]. The time was the 1st year of the Bunryaku Era.<sup>2</sup> Reverend Dôgen rejoiced, permitted him to *enter the room*, and discussed the way of the ancestors day and night. When about three years had gone by, the aforementioned episode<sup>3</sup> was raised during the rite of requesting edification.<sup>4</sup> That is to say: “A moment of thought is ten thousand years; a single hair pierces multiple holes.”<sup>5</sup> “Passing the examination depends on your passing

<sup>1</sup> **Gokuraku Temple in Fukakusa** (*Fukakusa no Gokurakuji* 深草の極樂寺). The village of Fukakusa was located in the Uji District (Ujigun 宇治郡), about 20 kilometers south of the capital, Heiankyô (present-day Kyôto). The Gokuraku Temple 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, a new facility, on the site of that cloister.

<sup>2</sup> **1st year of the Bunryaku Era** (*Bunryaku gan nen* 文暦元年). The Bunryaku Era began on Nov. 27, 1234.

<sup>3</sup> **mentioned episode** (*ima no innen* 今の因縁). Literally the “present” (*ima no* 今の) episode, which is to say, the kôan mentioned in the Root Case of the present chapter: “a single hair pierces multiple holes.”

<sup>4</sup> **raised during the rite of requesting edification** (*shin'eki ni ko seraru* 請益に舉せらる). This statement suggests that enough other disciples had gathered around Dôgen to hold such a formal instruction; a semi-private gathering called a “small convocation” (C. *xiaocan* 小參; J. *shôsan*), convened in the front meeting area of the abbot's quarters. If it were Ejô alone who entered the room of Dôgen, the term “request edification” would probably not be used.

<sup>5</sup> **“A moment of thought is ten thousand years; a single hair pierces multiple holes”** (C. *yinian wannian, yihao chuan zhongxue* 一念萬年、一毫穿衆穴; J. *ichi nen ban nen, ichigô shuketsu wo ugatsu* 一念萬年、一毫衆穴を穿つ). This quotation is presented here as if it were the original saying that Senior Seat Quanming of Xuzhou was referencing when he asked Shishuang Qingzhu 石霜慶諸 (J. Sekisô Keisho; 809–888), “What about when ‘a single hair pierces multiple holes’?” That question was the start of an exchange that became a famous kôan, raised and commented on by many Chan/Zen masters, including Dôgen; → “a single hair pierces multiple holes.” The full two-phrase quotation given here in the *Denkôroku* is not found anywhere else in extant Chan/Zen literature. However, in all versions of the kôan, either Shishuang's or Jingshan's response to the aforementioned opening question is: “That would surely take ten thousand years.” That response could have been a reference to the first phrase in the two-phrase quotation given here in the *Denkôroku*, if in fact the quotation was already known in that form. In any case, the phrase “a moment of thought is ten thousand years” appears by itself in many Chan texts, including the *Inscription on Faith in Mind*, attributed to the Third Ancestor, Sengcan 僧璨 (J. Sôsan):

the examination; being outstanding depends on your being outstanding.”<sup>1</sup>  
Upon hearing this, the Master [Ejô] had an introspective awakening.

聴許ありしより後、相隨ふて一日も師を離れず、影の形に隨ふが如くして二十年を送る。設ひ諸職を補すと雖も、必ず侍者を兼ね。職務の後は又侍者司に居す。故に予、二代和尚の尋常の垂示を聞しに曰く、佛樹和尚の門人、數輩ありしかども、元師獨り參徹す。元和尚の門人又多かりしかども、我獨り函丈に獨歩す。故に人の聞かざる所を聞けることはありと雖も、他の聞ける所を聞かざることなし。

Once he had approval, [Ejô] accompanied [Dôgen], without being apart from his teacher for even a day: he spent twenty years like a shadow following a body. Even though he filled various monastic offices, he always combined those with the position of acolyte [to Dôgen], and when those official duties were over, he again resided in the acolytes' office.<sup>2</sup> Thus, I [Keizan] heard the Second Generation Reverend [Ejô] say during his regular teachings: “Reverend Butsuju<sup>3</sup> had many followers, but Master Dôgen alone thoroughly investigated [his teachings]. Reverend Dôgen also had many followers, but I alone walked by myself into the abbot's room. Therefore, while I was able to hear what no one else heard, I never failed to hear what others heard.”

Wise people of the ten directions all enter this axiom; the axiom is neither hurried nor slow: a moment of thought is ten thousand years.

《景德傳燈錄、三祖僧璨大師信心銘》十方智者皆入此宗。宗非促延一念萬年。(T 2076.51.457b19-20).

<sup>1</sup> “Passing the examination depends on your passing the examination; being outstanding depends on your being outstanding” (*tôka wa nanji ga tôka ni makasu. bassui wa nanji ga bassui ni makasu* 登科は汝が登科に任す。拔萃は汝が拔萃に任す). This is a Japanese transcription (*yomikudashi* 読み下し) of a line attributed to Shishuang Qingzhu 石霜慶諸 (J. Sekisô Keisho; 809–888) in the *kôan* that is said to have triggered Ejô's awakening. → “a single hair pierces multiple holes.”

<sup>2</sup> when those official duties were over, he again resided in the acolytes' office (*shokunô no ato wa mata jishasu ni kyo su* 職務の後は又侍者司に居す). The “various monastic offices” (*shoshoku* 諸職) that Ejô filled would have required him to reside and work in the physical “quarters” (*ryô* 寮) or “office” (*su* 司) provided for that officer in the monastic bureaucracy, but when the term of office (generally one retreat, or six months) was over, he always returned to the place where acolytes of the abbot resided. Another possible interpretation is that Ejô continued to live in the acolytes' office even when he was on duty in other offices, returning to the former to sleep at night and whenever else his other duties were finished. That would have meant, however, that he was allowed to deviate from established monastic rules.

<sup>3</sup> Reverend Butsuju (Butsuju Oshô 佛樹和尚). That is, Dôgen's teacher Myôzen 明全 (1184–1225).



卒に宗風を相承してより後、尋常に元和尚、師を以て重くせらる。師をして永平の一切佛事を行はしむ。師、其故を問へば、和尚示して曰く、我命久しかるべからず。汝、我より久くして決定我道を弘通すべし。故に我れ汝を法の爲に重くす。室中の禮、恰かも師匠の如し。四節毎に太平を奉つらる。是の如く義を重くし禮を厚くす。師資道合し心眼光交はり、水に水を入れ、空に空を合するに似たり。一毫も違背なし。唯師獨り元和尚の心を知る。他の知る所に非ず。

After the Master [Ejō] finally received face-to-face inheritance of the lineage style, Reverend Dōgen always valued him. He had the Master [Ejō] perform all the *buddha-services* at Eihei Monastery. When the Master [Ejō] asked the reason for this, the Reverend said: “My life will not last long. Yours will be longer than mine, and you definitely must propagate my way. Therefore, I value you for the sake of the *dharma*.” During rituals in the abbot’s room, it was just as if [Ejō] were the master teacher. At each of the four occasions, [Ejō] conducted the prayers for great peace.<sup>1</sup> In this way, he “valued righteousness and appreciated rites.”<sup>2</sup> The way of master and disciple was met, and the light of their mind’s eyes merged, like water pouring into water, or space merging with space. There was not an iota of disagreement between them. Only the Master [Ejō] alone knew the mind of Reverend Dōgen; it was not known by any other.

謂ゆる深草に修練の時、即ち出郷の日限を定めらるる勝に曰く、一月兩度、一出三日也。然るに師の悲母、最後の病中に師往て見ることに、既に制限を犯さず。病、既に急にして最後の對面を望む。使既に重なる故に、一衆悉く往くべしと曰ふ。師、既に心中に思ひ究むと雖も、又一衆の心を知らんとと思ふて、衆を集めて報じて曰く、母儀最後の相見を願ふ、制を破て往くべしや否や。時に五十餘人皆白ふ、禁制是の如くなりと雖ども、今生悲母再び逢ふべきに非ず。懇請して往くべし。衆心、悉く背くべからず。和尚何ぞ許

<sup>1</sup> conducted the prayers for great peace (*taihei wo tatematsuraru* 太平を奉つらる). Prayers for the “great peace of the imperial way” (*kōdō taihei* 皇道太平), meaning the long life of the emperor and peace in the realm. In Song Chinese monasteries and the Japanese Zen monasteries that were modeled after them, the four occasions — the binding of the retreat (C. *jiexia* 結夏; J. *ketsuge*), release from the retreat (C. *jiexia* 解夏; J. *kaige*), the winter solstice (C. *dongzhi* 冬至; J. *tōji*), and New Year’s Day (C. *nianzhao* 年朝; J. *nenchō*) — were among the times when prayer services for the emperor were held. Ordinarily, the services were conducted by the abbot, but here Dōgen is said to have had Ejō do the honors.

<sup>2</sup> “valued righteousness and appreciated rites” (*gi wo omoku shi rei wo atsuku su* 義を重くし禮を厚くす). Japanese renderings of two traditional Confucian virtues: to “value righteousness” (C. *zhongyi* 重義; J. *jūgi*) and “appreciate ritual propriety” (C. *houli* 厚禮; J. *kōrei*).

さざらん。事既に重し、小事に準ずべからず。衆人の議、皆一同なり。此上事、上方に聞ゆ。

It is said that during the time of *training* at Fukakusa, there was a signboard that limited the number of days allowed for *going out of the monastery on personal errands*. It read: “Two times per month, three days per departure.” Even when going to see his *loving mother* during her final illness, the Master [Ejô] never violated this restriction. When her illness had become extreme, she wished to have a final meeting. Because this was repeatedly conveyed by messengers, the entire congregation said that he should go. The Master [Ejô] had already considered the matter in his own mind, but he also wanted to know the thoughts of the congregation, so he had gathered the congregation and addressed it, saying, “My mother seeks a final face-to-face encounter with me. Should I break the rule and go to her, or not?” At that time, more than fifty people had all said: “Even though the prohibition is what it is, you are not likely to meet your *loving mother* again in this lifetime. You should earnestly request permission and go; do not spurn the will of the entire congregation. How could the Reverend [Dôgen] not permit it? This matter is already grave; it cannot be judged a minor matter.” In the deliberations of the assembly, all were of the same mind. This matter came to the attention of the abbot [Dôgen].

和尚竊かに言ふ、非公の心定て出づべからず。衆議に同ぜじと。果して衆議畢りて後、師、衆に報じて曰く、佛祖の軌範、衆證よりも重し。正しくはれ古佛の禮法なり。悲母の人情に随ひ、古佛の垂範に背かん。頗ぶる不孝の過、何ぞ免かれんや。故如何となれば、今方に佛の制法を破らん、是れ母最後の大事なるべし。夫れ出家人としては親をして道に入らしむべきに、今一旦人情に随ひ、永劫沈淪を受けしめんやと云て卒に衆議に従はず。故に衆人舌を巻く。果して和尚の所説に達はず。諸人讃歎して實に是れ人發し難き志なりと。

The Reverend [Dôgen] said to himself, “Honorable Ejô has evidently made up his mind not to go out. He does not agree with the congregation.” In the end, after the congregation completed its deliberations, the Master [Ejô] addressed it, saying: “The standards of the *buddhas and ancestors* carry more weight than the findings of this congregation. Truly, they are the *rules of propriety* of the *old buddhas*. If I were to follow along with the human emotions of my *loving mother*, it would go against the rules of propriety laid down by the *old buddhas*. How could I, then, avoid an extremely unfilial transgression? Why do I say that? Because, if I were to violate the *buddhas’ procedures* now, it would amount to a grave transgression

on my mother's part at the very end of her life.<sup>1</sup> As a person who has gone forth from household life, I should lead my parents to enter the way. If on this one day I follow along with human emotions, will I not cause her to be submerged [in birth and death] for everlasting kalpas?" So saying, in the end, he did not abide by the deliberations of the congregation. As a result, the people in the congregation were struck dumb, and ultimately did not disagree with what the Master [Ejō] had said. Everyone praised him, saying that he was truly a person of rare resolve.

是の如く十二時中、師命に背かざる志、師父も鑑みる。實に師資の心通徹す。然のみならず二十年中、師命に依て療病せん時、師顔に向はざること首尾十日なり。南嶽懷讓、六祖に奉侍せしこと未徹以前八年、已徹して以後八年、前後十五秋の星霜を送る。其外三十年四十年、師を離れざる多しと雖も、師の如くなる、古今未だ見聞せざるなり。

In this way, [Ejō's] resolve not to disobey his master's commands throughout the twelve periods of the day was regarded as exemplary even by his father master [Dōgen]. Truly, the minds of master and disciple thoroughly understood [one another]. Not only that, but for twenty years the only time [Ejō] did not see his master's [Dōgen's] face was a period of ten days, from start to finish, when his master [Dōgen] ordered that he be treated for an illness. Nanyue Huairang waited on the Sixth Ancestor for eight years before his realization and eight years afterwards, passing a total of fifteen autumns of stars and frost. Although there were many others who were inseparable from their own masters for thirty or forty years, one such as the Master [Ejō] has not been seen or heard of in the past or present.

然のみならず、永平の法席を續で十五年の間、方丈の傍らに先師の影を安じて、夜間に珍重し、曉天に和南して一日も怠たらず。世生生奉侍を期し、卒に釋尊阿難の如くならんと願ひき。尚ほ今生の幻身も相離れざらん爲に、遺骨をして先師の塔の侍者の位に埋ましめ、別に塔を立てず。塔は以て尊を奉ずるを恐れてなり。同寺に於て我が爲に別に佛事を修せんことを恐れて、先師忌八箇日の佛事の一日の回向に預からんと願ひ、果して同月二十四日に終焉ありて、平生の願樂の如く開山忌一日を占む。志氣の切なること顯はる。

Not only that, but upon succeeding to the dharma seat at Eihei Monastery, [Ejō] enshrined a portrait of his late master [Dōgen] near the abbot's

<sup>1</sup> a grave transgression on my mother's part at the very end of her life (*baha saigo no taizai* 母最後の大事). Presumably, Ejō's point here is that his mother would be guilty of encouraging him to break the rule.

<sup>2</sup> stars and frost (*seisō* 星霜). That is, years, as marked by the annual revolution of the stars and the onset of frost.

quarters and, for fifteen years without missing a single day, he [addressed it] at night with “Take care,”<sup>1</sup> and in the morning with “Salutations.”<sup>2</sup> He pledged to serve as [Dôgen’s] attendant in age after age, lifetime after lifetime, and vowed to be in the end just like Ānanda was to Śākya the Honored One. Moreover, to ensure that their illusory bodies of this life would not be separated from each other, he ordered that his remains be buried next to his late master’s stûpa in the position of an acolyte, without erecting a separate stûpa. He was afraid that people would use his stûpa to express veneration to him.<sup>3</sup> Fearing that separate buddha-services would be performed for him at the same monastery [as Dôgen], he hoped that the dedication of merit to him would be carried out on one of the eight days when there were buddha-services for his late master’s memorial.<sup>4</sup> Sure enough, he died on the 24th day of the same month [as Dôgen], so as he had always hoped when he was alive, it coincided with one day of the founding abbot’s memorial.<sup>5</sup> That revealed the earnestness of his resolve.

1 “Take care” (*chinchô* 珍重). A standard expression when saying goodbye to someone, used in this case as the equivalent of “good night.”

2 “Salutations” (*wanan* 和南). A transliteration of the Sanskrit *vandana*, meaning to “salute,” “pay respects to,” “bow to,” “reverence,” or “worship.” In this case, used as a greeting comparable to “good morning.”

3 people would use his stûpa to express veneration to him (*tô wa motte son wo hyô suru* 塔は以て尊を表する). That is to say, if Ejô had a separate stûpa dedicated to him alone, as opposed to having his remains enshrined next to those of Dôgen, future generations at Eihei Monastery might use it to venerate him in a way that competed with the veneration of Dôgen.

4 eight days when there were buddha-services for his late master’s memorial (*senshi ki bakka nichi* 先師忌八箇日). It is not clear why there would have been eight days each year when memorial services were held for Dôgen. If the calculation included monthly memorials (*gakki* 月忌), there would of course have been more than eight such days. Thus, it would seem that Dôgen’s annual memorial (*nenki* 年忌), referred to here as the founding abbot’s memorial, must have spanned eight days. Dôgen’s death day (*shô tsuki mei nichi* 祥月命日) fell on the 28th day of the 8th month, which (according to Keizan’s Rules of Purity) was the day on which other Sôtô monasteries in medieval Japan performed the annual Eihei Memorial (*Eiheiki* 永平忌). A lesser memorial for Dôgen was held on the 28th day of every month.

5 it coincided with one day of the founding abbot’s memorial (*kaisanki ichi nichi wo shimu* 開山忌 一日を占む). The founding abbot of Eihei Monastery was Dôgen, and the annual founding abbot’s memorial was centered on the anniversary of his death, which was the 28th day of the 8th month. By dying on the 24th day of the 8th month, Ejô ensured that his own annual memorial service would coincide with the offerings made to Dôgen during the founding abbot’s memorial, which must have included that day; the rites seem to have spanned eight days in all. However, as a matter of historical fact, Ejô’s putative wish for ritual obscurity was not honored by his descendants.

然のみならず義を重くし法を守ること、一毫髪も開山の會裏に違はず。故に開山一會の賢愚老少、悉く一歸す。今諸方に永平門下と稱する皆是れ師の門葉なり。

Moreover, [Ejō's] "valuing of righteousness" and guarding of the *dharma* did not differ by even a single hair's-breadth from those in the community of followers of the founding abbot [Dōgen]. Therefore, the entire assembly of the founding abbot, wise and foolish, old and young, all took refuge in him. Today, abbots everywhere who are called "heirs of Eihei" all belong to the Master's [Ejō's] branch lineage.

是の如く法火熾然として遠く顯はるるが故に、越州大野郡に或人夢みらく、北山に當りて大火高く燃ゆ。人ありて問て曰く、是れ如何なる火なれば、是の如く燃るぞと。答て曰く、佛法上人の法火なりと。夢覺て人に尋ぬるに、佛法上人といひし人、うさかの北の山に住して、世を去て年遙かなり。其門弟、今彼の山に住すと聞て不思議の思を爲し、わざと夢を記して恣参しき。

In this way, his [Ejō's] *dharma flame* burned so brightly<sup>1</sup> that it was apparent from far away. Thus, a certain person in the Ōno District of Etsu Province had a dream in which huge flames burned high in the vicinity of the northern mountains. [In the dream] someone asked, "What kind of fire could it be to burn like that?" The answer was, "It is the *dharma-flame* of Holy Man Buppō."<sup>2</sup> After awakening from his dream and asking people about this, he [learned that] someone called Holy Man Buppō had lived in the mountains north of Usaka,<sup>3</sup> but had died many years ago. Hearing that his [Dōgen's] disciples now lived in those mountains, he thought it strange, and deliberately recorded his dream and brought it [to the monastery].

Keizan's *Rules of Purity* stipulates that an "Eihei Second Generation Memorial" (*Eihei nidai ki* 永平二代忌) be held for Ejō on the 24th day of every month, with the main annual service occurring on the 24th day of the 8th month.

<sup>1</sup> *dharma flame burned so brightly* (*hōka shinen toshite* 法火熾然として). The expression "dharma flame" (C. *fahuo* 法火; J. *hōka*) has two meanings in East Asian Buddhist literature. The most common one is the fire used for cremation in a "dharma flame funeral" (C. *fahuo zang* 法火葬; J. *hōkasō*). There is also a metaphorical usage in which "dharma flame" refers to the wisdom of a buddha, which is said to incinerate the afflictions. → *dharma flame*. Given that the text of the *Denkōroku* has just spoken of Ejō's death, it would seem that the primary meaning intended here is that of "funeral pyre." However, the metaphorical meaning may also be at play.

<sup>2</sup> **Holy Man Buppō** (Buppō Shōnin 佛法上人). That is, Dōgen, known in the Tendai tradition by his residence title, Buppōbō 佛法坊.

<sup>3</sup> **Usaka** うさか. Written 宇坂; a town south of Eihei Monastery.

實に開山の法道を傳持して永平に弘通すること、開山の來記に違はざる故に、兒孫今に及びて宗風未だ斷絶せず。之に依て當寺老和尚价公、まのあたり彼嫡子として法幢を此處に建て宗風を當林に揚ぐ。因て雲兄水弟、飢寒を忍び古風を學で、萬難を顧りみず晝夜參徹す。是れ然しながら師の徳風のこり、靈骨暖かなる故なり。

Truly, [Ejô] received transmission of dharma words of the founding abbot and spread them widely at Eihei Monastery. Because this did not differ from what the founding abbot had predicted, his descendants have survived to this day, and our lineage style has yet to be cut off. On that basis the old reverend of this monastery, Honorable Kai,<sup>1</sup> as [Ejô's] direct legitimate heir, erected his dharma flag in this place<sup>2</sup> and spread our lineage style in this monastic grove. Accordingly, a brotherhood of wandering monks<sup>3</sup> endured hunger and cold to learn the style of the ancients, ignoring myriad hardships to thoroughly investigate it day and night. Through it all, the Master's [Ejô's] wind of virtue remained, and the warmth of his numinous bones was as before.<sup>4</sup>

<sup>1</sup> Honorable Kai (Kaikô 价公). Daijô Gikai 大乘義介 (1219–1309), the third abbot of Eihei Monastery and founding abbot of Daijô Monastery. Keizan was his dharma heir and successor to the abbacy of Daijô Monastery, where the lectures that became the *Denkôroku* were delivered. Gikai was still in residence as a retired abbot at the time.

<sup>2</sup> erected his dharma flag in this place (*hōdō wo koko ni tate* 法幢を此處に建て). In the present context, this expression points to the fact that Gikai was the founding abbot of Daijô Monastery. The term can also refer to assuming an existing abbacy, holding a retreat, or simply preaching the dharma. → erect a dharma flag.

<sup>3</sup> brotherhood of wandering monks (*unpin suitei* 雲兄水弟). Literally, “cloud elder brothers” (*unpin* 雲兄) and “water younger brothers” (*suitei* 水弟), a poetic flourish (lost in the English translation given here) that interposes the term for “wandering monk” (*unsui* 雲水, literally “clouds and water”) with that for “brothers” (*hindei, kyōdai* 兄弟). For the etymology and connotation of “clouds and water,” → wandering monk.

<sup>4</sup> the warmth of his numinous bones was as before (*reikotsu atatakanaru yue nari* 靈骨暖かなる故なり). “Numinous bones” (C. *linggu* 靈骨; J. *reikotsu*) are the relics of a sage: bits of bone, ash, or crystalline material left over after cremation that are believed to embody his wisdom and to have magical properties of healing, etc. The image of continued “warmth” may be a reference to the intensity of the dharma flame of cremation, mentioned above. It is, of course, not to be taken literally, but rather as a metaphor for “ongoing influence.”

INVESTIGATION 【拈提】

夫れ法を重んずること師の操行の如く、徳を弘むること師の眞風の如くなれば、扶桑國中に宗風到らざる所なく、天下徧ねく永平の宗風に靡かん。汝等、今日の心術、古人の如くならば、未來の弘通、大宋の如くならん。

If your valuing of the *dharma* is like the Master's [Ejô's] behavior, and if your extension of virtue is like the Master's wind of truth, then there will be nowhere in this Country of Fusô<sup>1</sup> that our lineage wind will not reach, and everywhere under heaven will yield to the lineage wind of Eihei. If all of you today have a mindset like that of the ancients, future propagation will be like that of the Great Song.<sup>2</sup>

抑も一毫衆穴を穿つの意は、師已に一毫は問はず、如何が是れ衆穴と問ふ。纖毫の立すべきなく一法の萌すべきなし。故に古人曰く實際理地に一塵を受けず。一互の清虛に毫髪の萌し來るなし。是の如く會得せし時、元老乃ち許可するに穿了と曰ふ。

Now, on the meaning of “a single hair pierces multiple holes,” the Master [Ejô] immediately asked, “I do not ask about the single hair, but what are the ‘multiple holes?’”<sup>3</sup> Not the finest hair can stand; not a single *dharma* can sprout. Therefore, the ancients said, “The ground of principle at the apex of reality does not admit a single mote of dust.”<sup>4</sup> “In the single span of

<sup>1</sup> Country of Fusô (C. Fusang Guo 扶桑國; J. Fusô Koku). A poetic name for Japan.

<sup>2</sup> like that of the Great Song (*Daisô no gotoku* 大宋の如く). The point here seems to be that Zen Buddhism in general, and Dôgen's lineage in particular, could spread in Japan and achieve the same degree of overwhelming predominance that the Chan Lineage enjoyed within the world of elite, state-supported Buddhism in Song China. At the time when Keizan was speaking, Zen was a relatively new import from China to Japan, an upstart movement that could not yet compete with the established Tendai and Shingon schools in gaining patronage from social and political elites, and did not have the popular appeal enjoyed by the various Pure Land movements.

<sup>3</sup> “I do not ask about the ‘single hair,’ but what are the ‘multiple holes?’” (*ichigô wa towazu, ikan ga kore shuketsu* 一毫は問はず、如何が是れ衆穴). A repetition in Japanese of Ejô's question in the Root Case, which is written in Chinese.

<sup>4</sup> “The ground of principle at the apex of reality does not admit a single mote of dust” (*jiisai richi ni ichijin wo ukezu* 實際理地に一塵を受けず). This is a transcription into Japanese (*yomikudashi* 読み下し) of a famous saying found in a number of Chinese Buddhist texts and often raised as a *kôan* in the literature of Chan/Zen. The original source is uncertain, but in the *Jingde Era Record of the Transmission of the Flame* the saying is attributed to Weishan Lingyou 馮山靈祐 (J. Isan Reiyû; 771–853):

The ground of principle at the apex of reality does not admit a single mote of dust; amidst the myriad methods of practice, do not discard a single *dharma*.

《景德傳燈錄》實際理地不受一塵。萬行門中不捨一法。(T 2076.51.265a1-2).

pure space,”<sup>1</sup> there is not a hair that sprouts. When [Ejō] was able to understand it in this way, Old Gen<sup>2</sup> approved him, saying, “Pierced.”

實に百千の妙義、無量の法門、一毫頭上に向て穿却し畢りぬ。終に微塵の外より來るなし。故に十方界畔なく三世隔てなし。玲瓏瓏として明明了たり。此田地、千日双び照すとも尚ほ其明に及ばず。千眼回し見れども、其際を究むべからず。然れども人人悉く疑はず、覺悟了たり。

Actually, the tip of that “single hair,” going beyond, completely “pierces” a hundred thousand sublime meanings and innumerable dharma gates. Ultimately, not even an infinitesimal mote of dust comes from outside. Thus, there are no boundaries between realms in the ten directions, and no separation among the three times. It is clear as a bell,<sup>3</sup> perfectly clear and perfectly complete. As for this standpoint, even a thousand suns shining together could not compare to its brightness; even a thousand eyes looking across it could not reach its limit. Nevertheless, not a single person doubts it. Awakening is perfectly complete.

故に寂滅の法に非ず、差別の相に非ず。動なく靜なく聞なく見なし。子細に精到し恁麼に覺了すや。若し此處に承當せずんば、設ひ千萬年の功行あり、恆河沙の諸佛に見ゆとも、唯是れ有爲の功行のみなり。一毫も未だ祖風を辨へず。故に三界苦輪、免かるべからず、四生の流轉、斷ずること無からん。

Thus, it does not consist of the dharma of quiescence, and it does not consist of the signs of distinctions. It has no motion, and it has no stillness. It has no hearing, and it has no seeing. Have you fully arrived, in detail, and awakened in this way? If you fail to accede to this place, then even if you have ten million years of meritorious practice and see buddhas as innumerable as the sands of the Ganges, those are merely meritorious practices that are conditioned. You have not yet distinguished even one iota of the ances-

For more details, → “The ground of principle at the apex of reality does not admit a single mote of dust.”

<sup>1</sup> “single span of pure space” (*ikkō no seikyo* 一互の清虛). This phrase seems to be borrowed from Hongzhi Zhengjue (J. Wanshi Shōgaku; 1091–1157), as found (for example) in the *Extensive Record of Chan Master Hongzhi*:

Pure space is a single span, but principle cuts off verbal expressions.

《宏智禪師廣錄》清虛一互而理絕名言。(T 2001.48.46b23-24).

<sup>2</sup> Old Gen (Genrō 元老). An affectionate, familiar way of referring to Dōgen.

<sup>3</sup> clear as a bell (*reirei rōrō toshite* 玲瓏瓏として). A poetic expression that appears to have been coined by Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157). For a discussion of its etymology and Hongzhi’s use of poetic reduplication as a literary device to evoke the state of awakening, → clear as a bell.



tral style. Thus, you cannot avoid the wheel of suffering in the three realms, and there is no cutting off transmigration through the four modes of birth.

汝等諸人、辱じけなく佛の形儀を象どり、佛の受用を用ゐる。若し未だ佛心に承當の分あらずんば、十二時、自己を欺誑するのみに非ず、諸佛を毀破す。故に無明地を破ることなく、業識蘊に流浪す。設ひ且らく善根力に依て人天の果報を感じ、自ら有爲の快樂に誇るとも、車輪暫らく濕れる所に推し、乾ける所に推すが如し。終なく始なく、唯流轉業報の衆生ならん。

All of you people are fortunate to adopt the Buddha's appearance and deportment and use what the Buddha received and used.<sup>1</sup> But if you still lack the capacity to accede to the buddha-mind, then you will not only deceive your own self throughout the twelve periods of the day, you will also slander and refute the buddhas.<sup>2</sup> Thus, there will be no destruction of the ground of ignorance,<sup>3</sup> and you will drift aimlessly in the karmically conditioned aggregate of consciousnesses.<sup>4</sup> Even if, due to the power of your

<sup>1</sup> adopt the Buddha's appearance and deportment and use what the Buddha received and used (*hotoke no gyōgi wo katadori, hotoke no juyū wo mochiuru* 佛の形儀を象どり、佛の受用を用ゐる). These words are a transcription into Japanese (*yomikudashi* 読み下し) of a passage that appears in the opening chapter of *Rules of Purity for Chan Monasteries* under the heading "Receiving the Precepts":

It is no trifling matter to adopt the appearance and deportment of the Buddha, equip oneself with the Buddha's precepts, and obtain what the Buddha received and used.

《禪苑清規》像佛形儀、具佛戒律、得佛受用、此非小事。(CBETA, X63, no. 1245, p. 523, a22 // Z 2:16, p. 439, a9 // R111, p. 877, a9).

The Japanese verb *katadoru* (象る), translated here as to "adopt," represents the Chinese glyph *xiang* 像, which means to "imitate" or "model after." → what the Buddha received and used.

<sup>2</sup> slander and refute the buddhas (*shobutsu wo kiha su* 諸佛を毀破す). The point here is that if one becomes a monk and lives off the alms of lay supporters but then fails to attain awakening, it amounts to a betrayal and refutation of the purpose of the Buddhist religion itself.

<sup>3</sup> ground of ignorance (C. *wumingdi* 無明地; J. *mumyōchi*; S. *avidyāvāsa-bhūmi*). A technical term for the cognitive hindrances to awakening.

<sup>4</sup> karmically conditioned aggregate of consciousnesses (*gō shikiun* 業識蘊). Although the expression "karmically conditioned consciousness" (C. *yesbi* 業識; J. *gōshiki*) is attested in Chapters 4 and 6 of the *Denkōroku*, such a consciousness is never referred to as an "aggregate" (C. *yun* 蘊; J. *un*; S. *skandha*) anywhere in the Chinese Buddhist canon. Thus, the correct way to parse the three-glyph compound that occurs here is almost certainly not "aggregate" (*un* 蘊) of "karmically conditioned consciousness" (*gōshiki* 業識). The correct way to parse it is "karmically conditioned" (*gō* 業) "aggregate of consciousnesses" (*shikiun* 識蘊). The expression "aggregate of consciousnesses" (C. *shiyin* 識陰 or *shiyun* 識蘊; J. *shikion* or *shikiun*) is also attested in Chapter 44 of the

good karmic roots, you experience for a time the karmic recompense of a human or god and personally boast of a joy that is conditioned, this is like pushing a wheeled cart through wet places for a while, and then pushing it through dry places.<sup>1</sup> With no end and no beginning, you are merely living beings caught up in the karmic recompense of transmigration.

然れば設ひ三乗十二分教を通利すとも、八萬四千の法門を開演すとも、畢竟はれ鼠を窺ふ猫の如し。形静まれるに似たれども、心は求め息むことなし。設ひ修行綿密なりとも、十二時中、心地未だ穩かならず。之に依て疑滞未だ晴れず。狐の早く走ると雖も、顧りみるに依て進むこと遅きが如し。野狐精の變怪未斷、弄精魂の活計なり。

Therefore, even if you gain insight into the three vehicles and twelve divisions of the teachings, and even if you expound the eighty-four thousand dharma gates, in the final analysis you are like a cat looking for a mouse. Even if your appearance seems calm, your mind's seeking has no rest. Even if your cultivation is thorough throughout the twelve periods of the day, your mind-ground is still not tranquil. Because of this, your obstructing doubts are not yet cleared away. You are like a fox who runs fast, but whose progress is slowed by looking back over his shoulder. The monstrous apparitions of the wild fox spirit have yet to be cut off. Yours is the occupation of "fiddling around with the spirit."<sup>2</sup>

*Denkôroku.* In early Buddhist texts, the "aggregate of consciousness" refers to the fifth of the five aggregates, which is consciousness (C. *shi* 識; J. *shiki*; S. *vijñāna*). In Yogācāra philosophy, however, the term "aggregate of consciousnesses" refers collectively to all eight modes of consciousness. It is the Yogācāra sense of the term that Keizan evidently has in mind here. → mind only.

<sup>1</sup> this is like pushing a wheeled cart through wet places for a while, and then pushing it through dry places (*sharin shibaraku shimereru tokoro ni oshi, kawakeru tokoro ni osu ga gotoshi* 車輪暫らく濡れる所に推し、乾ける所に推すが如し). That is to say, being born as a human or god is much easier going than being born in any of the other six destinies (demigods, animals, hungry ghosts, and hell), just as pushing a cart on dry ground is much easier than pushing it through mud. Nevertheless, the fact that one is still "pushing" in the round of rebirth means that being born as a human or god is merely a temporary reprieve.

<sup>2</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 students 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 kôjôji* 佛向上事) (DZZ 1.288). → "fiddling around with the spirit."



然れば多聞を好むこと勿れ。廣學を營なむこと勿れ。唯暫時なりと雖も、刹那なりと雖も、志を發すること大火聚の纖塵を留めざるが如く、太虚空の一針をも掛けざるが如くに似て、設ひ思量すと雖も、必ず思不到の處に到らん。設ひ不思議なりとも必ず空不得の處に到らん。若し能く是の如く、志實ありて、志既に堅からん時、人人悉く通徹して三世佛の所證と絲毫も隔つべからず。

Therefore, do not be fond of *hearing much*. Do not occupy yourself with *broad learning*. Even if only for a brief time, or only for an instant, arouse your resolve so that it is like a *great mass of flame* that does not spare the *slightest mote of dust*, or resembles the vastness of *empty space* into which not a single needle can be stuck. Then, even if you are *thinking*, you will surely reach the *place that thought cannot reach*;<sup>1</sup> and even if you are not *thinking*, you will surely reach the *place that is “empty and cannot be grasped.”*<sup>2</sup> If, in this manner, you are able to have a resolve that is genuine, when that resolve becomes firm, every single person will thoroughly understand, and there will not be even a hair’s-breadth of separation between that and what is verified by the *buddhas of the three times*.

故に永平開山曰く、人、道を求ること、世になかき色に逢はんと思ひ、剛き敵を伐たんと思ひ、堅城を破らんと思ふが如くなるべし。志、既に深きに依て、此色に終に逢はざることなし。彼城、破らざることなし。此心を以て道に纏へさん時、千人は千人ながら、萬人は萬人ながら、皆是れ悉く得道すべし。然れば諸仁者、道は無相大乘の法、必らず機を擇ぶ。初機後學の到るべきに非ずと思ふこと勿れ。此處に都て利鈍なく都て所務なし。一度憤發して深く契處あるべし。

Therefore, the *founding abbot of Eihei Monastery*<sup>3</sup> said that, in *seeking the way*,<sup>4</sup> you should be like one in the world hoping to meet a high-class

<sup>1</sup> *thought cannot reach* (C. *si budao* 思不到; J. *shi futō*). A saying that comes from the *Extensive Record of Chan Master Hongzhi*. → “*thought cannot reach*.”

<sup>2</sup> “*empty and cannot be grasped*” (C. *kong bude* 空不得; J. *kū futoku*). A saying that comes from the *Extensive Record of Chan Master Hongzhi*. → “*empty and cannot be grasped*.”

<sup>3</sup> *founding abbot of Eihei Monastery* (*Eihei kaisan* 永平開山). The reference is to Dōgen.

<sup>4</sup> *in seeking the way* (*michi wo motomuru koto* 道を求ること). The three similes that follow are based on Ejō’s informal record of Dōgen’s talks, the *Treasury of the True Dharma, Record of Things Heard*:

First, the will to eagerly seek [the dharma] must be ardent. For example, those who wish to steal a precious jewel, to strike a powerful enemy, or to meet a great beauty, will set their minds on it and, whether walking, standing, sitting, or reclining, adapting to circumstance and opportunity, will seek a chance in accordance with whatever occurs.



beauty, to strike a powerful enemy, or to conquer a fortified city. Once the resolve is deep enough, in the end they will not fail to meet the beauty or to conquer the city. When people have this kind of intention and turn it toward the way, then every one of them — a thousand out of a thousand, ten thousand out of ten thousand — is sure to gain the way. Therefore, gentlemen, do not think that the way, the signless dharma of the Mahāyāna, necessarily selects for ability, or that latecomer students with beginners' abilities are unlikely to reach it. In this place there are none who are sharp or dull, and none who have tasks to be done. If once you arouse a sense of urgency, you are sure to have a profound tallying.

且く道へ、如何が是れ這箇の道理。先に既に衆に呈す、虚空從來不容針、廓落無依有誰論。此田地に到る時、一毫の名を立せず。何況んや衆穴あることあらんや。然れども萬法汎ずと雖も汎ぜざる物あり、一切盡すと雖も盡き得ざる物あり。得得として自から果然たり。空空として本より靈明なり。故に淨裸裸と曰ひ、赤灑灑と曰ひ、惺惺歴歴地と曰ひ、明明皎皎地と曰ふ。纖毫の疑慮なく毫髪 of 浮塵なし。百千萬の日月よりも明らかなり。唯是れ白と謂ふべからず、赤と謂ふべからず。恰かも夢の覺たる時の如し。已に活活たるのみなり。之を呼で活活と謂ふ。惺惺と謂ふは、即ちさめさめたるのみなり。明明と謂ふは、亦あきあきとなるのみなり。内外なしと謂ふべきに非ず。古に涉るとも謂ふべからず。今に涉るとも謂ふべからず。

Now then, speak! What about this principle? As I have expressed to the congregation previously: “Empty space has never allowed a needle [to be stuck in it]; expansive and diffuse, with nothing to depend on — who is there to discuss it?”<sup>1</sup> When one arrives at this standpoint, one does not set

《正法眼藏隨聞記》先づ、欣求の志の、切なるべき也。たとへば、重き寶をぬすまんと思ひ、強き敵をうたんと思ひ、高き色にあはんと思ふ、心あらん人は、行住坐臥、事にふれ、をりにしたがひて、種々の事は、かはり來れども、其れに隨ひて、隙を求め、心に懸くる也。(DZZ 7.95).

<sup>1</sup> “Empty space has never allowed a needle; expansive and diffuse, with nothing to depend on — who is there to discuss it?” (C. *xukong conglai burong zhen, kuoluo wuyi you shui lun* 虚空從來不容針、廓落無依有誰論; J. *kokū jūrai, hari wo irezu, kakura-ku mui, dare arite ka ronzen* 虚空從來、針を容れず、廓落無依、誰有りてか論ぜん). This quotation appears to be from some original Chinese verse, but digital search of the Chinese Buddhist canon does not turn up any sayings that come close to matching it in its entirety. However, two fragments of the quotation do have precedents in Chinese Chan literature. First, the *Discourse Record of Chan Master Linji Huizhao of Zhenzhou* contains a famous saying that is attributed to Yangshan Huiji 仰山慧寂 (Kyōzan Ejaku; 803–887):

Yangshan said, “Officially, a needle is not allowed to enter; privately, carts and horses pass through.”

《鎮州臨濟慧照禪師語錄》仰山云。官不容針私通車馬。(T 1985.47.506 b24).



up the name “single hair.” How much less, then, could there be “multiple holes”? While this is so, even when the myriad dharmas are eliminated,<sup>1</sup> there is a *thing* that is not eliminated. Even when “everything is entirely exhausted,” there is a *thing* that cannot be exhausted. As that which is perfectly attained,<sup>2</sup> it shines brightly of its own accord. As that which is perfectly empty, at root it is numinous clarity. Therefore, it is called “pure and stripped bare,” it is called “naked and washed clean,”<sup>3</sup> it is called “perfectly

In Case #52 of the *Congrong Hermitage Record*, entitled “Caoshan’s Dharma Body,” Wansong Xingxiu 萬松行秀 (J. Bānshō Gyōshū; 1166–1246) used Yangshan’s saying to add two interlinear comments (marked by brackets) to the Root Case:

Raised: Caoshan asked Senior Seat De, “The Buddha’s true dharma body is like empty space [‘officially, a needle is not allowed to enter’]; it appears as an avatar in response to sentient beings [‘privately, carts and horses pass through’], like the moon in the water. How do you explain the principle of this response?”

《萬松老人評唱天童覺和尚頌古從容庵錄》舉。曹山問德尚座。佛真法身猶若虛空[官不容針]應物現形如水中月[私通車馬]作麼生說箇應底道理。(T 2004.48.259c20-22).

This is noteworthy because it takes “empty space” as the thing that “does not allow a needle,” whereas in the original saying by Yangshan it is obviously customs officers at a frontier barrier (C. *guan* 關; J. *kan*) who are not supposed to allow the slightest thing through but actually do. Secondly, the expression “expansive and diffuse, with nothing to depend on” (C. *kuoluo wuyi* 廓落無依; J. *kakuraku mui*) appears several times in the *Extensive Record of Chan Master Hongzhi*. For example:

Karmically conditioned thought cannot reach a bit of the numinous clarity. Expansive and diffuse, with nothing to depend on, it freely pervades the ten directions.

《宏智禪師廣錄》緣思不到。一片靈明。廓落無依。十方通暢。(T 2001.48.3b11-12).

1 myriad dharmas are eliminated (*manpō minzu* 萬法泯ず). The “elimination” (*min* 泯) of dharmas spoken of here is accomplished by realizing that all dharmas are empty conceptual constructs that never had any really existing referents in the first place.

2 perfectly attained (C. *dede* 得得; J. *tokutoku*). This is a tentative translation of an expression that is assigned many different meanings in ordinary Chinese and Japanese Zen dictionaries; → perfectly attained. In the present context, the expression *tokutoku* 得得 is juxtaposed, as an opposite, to the expression *kūkū* 空空 (translated here as “perfectly empty”).

3 it is called “pure and stripped bare,” it is called “naked and washed clean” (*jō rara to ii, shaku shasha to ii* 淨裸裸と曰ひ、赤灑灑と曰ひ). The locus classicus of these two quotations is a passage in the *Extensive Record of Chan Master Yunmen Kuangzhen*, where they are attributed to Guanqi Zhixian 灌溪志閑 (J. Kankei Shikan; -895). → “the ten directions have no walls or fences.” The expressions “pure and stripped bare” (C. *jīng luoluo* 淨裸裸; J. *jō rara*) and “naked and washed clean” (C. *chī sasa* 赤灑灑; J. *shaku shasha*) are also repeated frequently in the *Discourse Record of Chan Master*



alert and perfectly obvious,”<sup>1</sup> and it is called “perfectly clear and perfectly bright.”<sup>2</sup> There is not an infinitesimal speck of doubt, nor a hair’s-breadth of floating dust. It is brighter than a hundred thousand myriad suns and moons. It is just that we cannot call it “white,” and we cannot call it “red.” It is exactly like the moment of waking up from a dream. It is nothing but perfectly vital. Calling this “perfectly vital,” or calling it “perfectly alert,” simply means that it is perfectly awake. Calling it “perfectly clear,” too, simply means that it is perfect illumination. It is not necessary to say that it has neither inside nor outside. It is not necessary to say that it crosses over to the past, and it is not necessary to say that it crosses over to the present.

故に謂ふこと莫れ、一毫衆穴を穿つと。何の徹るかあらん。呼で一毫とすれば、既に是れ二代和尚の所得底。更に如何が是れ一毫の體。聞かんと要すや。

Thus, we should not say, “A single hair pierces multiple holes.” What penetration could there be? If we call it a “single hair,” this is what the Second Generation Reverend<sup>3</sup> had already attained. Beyond that, what is the substance of the “single hair”? Do you wish to hear?

Yuanwu Foguo, the Blue Cliff Record, the Discourse Record of Chan Master Dahui Pujue, the Extensive Record of Chan Master Hongzhi and various other Chan records.

<sup>1</sup> “perfectly alert and perfectly obvious” (C. *xingxing lili di* 惺惺歷歷地; J. *seisei rekireki chi*). This expression comes from the Extensive Record of Chan Master Hongzhi:

“Why is this so? There exists at all times and all places something that is perfectly alert and perfectly obvious.”

《宏智禪師廣錄》何故如此。在一切時一切處。惺惺歷歷地。(T 2001.48.65b11-12).

<sup>2</sup> “perfectly clear and perfectly bright” (C. *mingming jiaojiao di* 明明皎皎地; J. *meimei kōkō chi*). A similar expression is found in the Extensive Record of Chan Master Hongzhi:

At a lesser convocation a monk asked, “I remember [a kōan] in which a monk asked Jiashan, ‘What about the way?’ Jiashan said, ‘In the brimming eye of the sun, there is not a bit of cloud for ten thousand miles.’ What did that mean?” The Master [Hongzhi] said, “Perfectly clear and perfectly bright, there is no distortion of ‘self.’ If you accede to what is right here, you will not cross over into circumstances.” The monk said, “You leave it at ‘pure and stripped bare, naked and washed clean.’” The Master [Hongzhi] said, “Have you already returned to ‘such,’ or not?”

《宏智禪師廣錄》小參僧問記得。僧問夾山。如何是道。山云。太陽溢目。萬里不掛片雲。此意如何。師云。明明皎皎無私曲。直下承當不涉緣。僧云。淨裸裸赤灑灑去也。師云。還曾怎麼也無。(T 2001.48.66b15-18).

<sup>3</sup> Second Generation Reverend (Nidai Oshō 二代和尚). Ejō, who was (according to Keizan) Dōgen’s primary dharma heir, which would make him the “second generation” (*nidai* 二代) of the Sōtō Lineage in Japan if Dōgen is considered the “first gen-

VERSE ON THE OLD CASE 【頌古】

虛空從來不容針。廓落無依有誰論。莫謂一毫穿衆穴。赤灑灑地絕癡痕。

Empty space has never allowed a needle;  
vast and diffuse, with nothing to depend on — who is there to discuss it?<sup>1</sup>  
Do not say “A single hair pierces multiple holes”;  
naked and washed clean, all traces are removed.

eration.” Ejō was also the second abbot of Eihei Monastery, so the epithet “Second Generation” could also be a reference to that.

<sup>1</sup> “Empty space has never allowed a needle; vast and diffuse, with nothing to depend on — who is there to discuss it?” (C. *xukong conglai burong zhen, kuoluo wuyi you shui lun* 虛空從來不容針、廓落無依有誰論; J. *kokū jūrai, hari wo irezu, kakuraku mui, dare arite ka ronzen* 虛空從來、針を容れず、廓落無依、誰有て論ぜん). This appears to be a Chinese verse, one that Keizan also quotes earlier in this chapter, but its derivation is not fully known. For details, see note #1 on p. 579 above.