CHAPTER FIFTY-TWO (Dai gojūni shō 第五十二章)

Root Case 【本則】

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

Pivotal Circumstances 【機縁】

The Fifty-second Ancestor, Reverend Eihei Jō (Eihei Jō Oshō 永平弉和尚), Eihei Ejō 永平懷弉 (1198–1280), a disciple of Dōgen and the teacher of Keizan’s teacher, Tetsū Gikai 徹通義介 (1219–1309).

1 Reverend Eihei Jō (Eihei Jō Oshō 永平弉和尚). Eihei Ejō 永平懷弉 (1198–1280), a disciple of Dōgen and the teacher of Keizan’s teacher, Tetsū Gikai 徹通義介 (1219–1309).

2 episode of “a single hair pierces multiple holes” (C. yibao chuan zhongxue yinyuan 一毫穿衆穴因縁; J. ichigō shuketsu wo ugaatsu no innen 一毫衆穴を穿つの因縁). A famous kōan found in many Chan/Zen texts, including the Jingde Era Record of the Transmission of the Flame and Dōgen’s Treasury of the True Dharma Eye in Chinese Characters. The kōan involves Shishuang Qingzhu 石霜慶諸 (J. Sekisō 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, amounted to an interpretation of the meaning of the question itself, which is far from clear. The expression “single hair” (C. yibao 一毫; J. ichigō), 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 Denkōroku, in awakening, “there will not be an iota of anything to attain” (ichigō mo ekitarazu 一毫も得来らず). → “a single hair pierces multiple holes.”
The Master’s personal name was Ejō. His secular family name was Tōshi.¹ He was a fourth-generation descendant of Prime Minister Kujō,² a descendant of Shūtsū.³ Entering the quarters of Dharma Seal Ennō⁴ of Mount Hiei,⁵ he was tonsured in his eighteenth year. Thereafter, he studied the two teachings of Kusha⁶ and Jōjitsu,⁷ and subsequently studied the Great Calming and Contemplation.⁸ From this, he learned that there is no benefit whatsoever from scholastic work⁹ 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.¹⁰

¹ Tōshi 藤氏. That is, the Fujiwara 藤原 Clan (ishi 氏), the most powerful clan in medieval Japan.

² Prime Minister Kujō (Kujō Daisōkoku 九條大相國). A title held by Fujiwara Itsū 藤原伊通 (1093–1165), whose name has also been pronounced since the 17th century as “Fujiwara no Koremichi.”

³ Shūtsū 秀通. The reference is to Fujiwara Shūtsū 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 Itsū 藤原伊通 (1093–1165), a.k.a. Prime Minister Kujō. Due to a copyist’s error, the Shūmuchō edition of the Denkōroku gives the name incorrectly as 秀通 (Shūtsū, also read as “Hidemichi”), which in Chinese-style pronunciation (on yomi 音読み) is a homonym for the correct name, 宗通 (Shūtsū, also read as “Munemichi”). For a reliable account of Ejō’s family relations and their names, see Furukawa 1981.

⁴ Dharma Seal Ennō (Ennō Hōin ��n能法印; d.u.). A leading cleric in the Eshin Tradition (Eshinryū 惠心流) of the Mountain Branch of the Tendai school, located in the Yokawa 横川 section of Mount Hiei. “Dharma Seal” is a clerical title.

⁵ Mount Hiei (Eizan 歳山). A mountain on the northeast side of the Heian capital (present-day Kyōto), and the site of Enryaku Monastery, the headquarters of the Mountain Branch of the Japanese Tendai school of Buddhism.


⁸ 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.

⁹ scholastic work (gakugyō 学業). This is probably an abbreviation of “work of studying the sūtras and sāstras” (kyōron no gakugyō 經論の學業), an expression that occurs in the chapter of Dōgen’s Treasury of the True Dharma Eye entitled “Painted Cakes” (Gabyō 画餅).

¹⁰ effort needed for advancement (kōjō no tsutome 向上の勸). This expression has two possible meanings here: (1) the religious practice (tsutome 勸) needed to “go beyond”
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\(^1\) 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\(^2\) with a straw hat hung on his back, you would just wander here and there on foot.” At the time, the Master [Ejō] listened and agreed. He immediately changed his robes and never again ascended the mountain.\(^3\) He studied the Pure Land teachings\(^4\) and heard the inner doctrines of Kosaka.\(^5\)

\(\text{kōjō 向上}\) the world and advance spiritually; or (2) the work necessary for advancement in the bureaucracy of monk officials.

1 rank of superior \((\text{jōgō no kurai 上綱の位})\). A rank in the state bureaucracy of monk officials charged with managing the Buddhist sangha.

2 black-robed non-human \((\text{kokue no hinin 黑衣の非人})\). “Black-robed” \((\text{C. heiyi 黒衣; J. kokue})\) conveys two meanings here. First, it indicates a Buddhist monk, as opposed to a “white robed” \((\text{C. baiyi 白衣; J. byakue})\) 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” \((\text{hinin 非人})\) was a common expression for beggars, lepers, people with “unclean” professions such as butchers or leatherworkers, 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.

3 changed his robes and never again ascended the mountain \((\text{e wo kaete futatabi yama ni noborazaru 衣を更て再び山に登らず})\). That is, he gave up his affiliation with the Tendai school and never returned to Mount Hiei.

4 Pure Land teachings \((\text{Jōdo no kyōmon 淨土の教門})\). In this context, the reference seems to be to the Pure Land School (Jōdoshū 淨土宗) of Japanese Buddhism founded by Hōnen 法然 (1133–1212), who taught the exclusive practice of calling the name \((\text{nenbutsu 念仏})\) of the Buddha Amitābha as a way of assuring rebirth \((\text{ōjō 往生})\) in that buddha’s “pure land” \((\text{jōdo 淨土})\), called “paradise” \((\text{C. jile 極樂; J. gokuraku; S. sukhāvatī})\).

5 inner doctrines of Kosaka \((\text{Kosaka no ōgi 小坂の奥義})\). The essential teachings of the Seizan Tradition (Seizanryū 西山流) of Pure Land Buddhism founded by the monk Shōkū 證空 (1177–1247), a disciple of Hōnen 法然 (1133–1212). When he first left Hōnen and began teaching on his own, Shōkū lived at Kosaka 小坂 (“Little Slope”) in the Higashiyama 東山 district of the capital, Heiankyō (present-day Kyōto).
Later, Holy Man Butchi\(^1\) of Tōnomine Peak,\(^2\) having received from afar the ancestral style of Chan Master Fozhao,\(^3\) 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、空を取るに空滅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来、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、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,\(^4\) where it is said that adding emptiness

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

However, in the 1st year of the Antei Era, 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, and I have already mastered the essential practice of the single gate of Pure Land, 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、兩三日は唯師の得處に同じし。見性靈知の事を談ず。時ニ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

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1 1st year of the Antei Era (Antei gan 安貞元). The year corresponds roughly to 1227.
2 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.
3 essential practice of the single gate of Pure Land (Jodo ichimon no yokyō 淨土一門の要行). The exclusive practice of calling the name (nenbutsu 念仏) 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 (Jodo shū 淨土宗).
At first when they conversed, for two or three days it was merely the same as what the Master [Ejō] had attained. They discussed the matters of seeing the nature and numinous awareness, and at the time the Master [Ejō] rejoiced that they did not disagree. Thinking, “What I have attained is genuine,” his respect for [Dōgen] increased more and more. When a few more days had passed, Reverend Dōgen revealed a rather different interpretation. At the time the Master [Ejō] was startled and raised his spear point,¹ but [Dōgen] had a meaning that was beyond the Master [Ejō] and was not entirely similar. Thus, he aroused the thought of bodhi yet again and tried to submit [to Dōgen], in response to which Reverend Dōgen 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,² I think I will choose another location at which to stay. If I find a place to build a thatched hermitage,³ then you should go and call on me there. You cannot be my follower here.” The Master [Ejō] obeyed his command and waited for the proper time.

¹ raised his spear point (boko saki wo aguru 鉾先を揚る). That is to say, he engaged Dōgen in debate: metaphorical “dharma combat” (C. fazhan 法戦; J. hossen 法戦).

² I ought to reside in this monastery (tōji ni kyojū subeshi 常寺に居住すべき). “This monastery” (tōji 常寺) refers to Kennin Monastery, where Dōgen had trained and (according to the Denkōroku) received dharma transmission from Myōzen before accompanying Myōzen to China. Dōgen suggests here that he, having returned from China and enshrined Myōzen’s relics at Kennin Monastery, is expected to remain there and serve as abbot himself.

³ thatched hermitage (sōan 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 Dōgen first built a thatched hermitage next to Gokuraku Temple in Fukakusa and lived there alone. Two years passed without a single person visiting, but then the Master [Ejō] came looking for [Dōgen]. The time was the 1st year of the Bunryaku Era. Reverend Dōgen 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 was raised during the rite of requesting edification. That is to say: “A moment of thought is ten thousand years; a single hair pierces multiple holes.”

1 Gokuraku Temple in Fukakusa (Fukakusa no Gokurakuji 深草の極楽寺). The village of Fukakusa was located in the Uji District (Ujigun 宇治郡), about 20 kilometers south of the capital, Heiankyō (present-day Kyōto). The Gokuraku Temple was already in existence at the time, but its precise location is now uncertain. Historians think that in 1230 Dōgen moved to a place near Gokuraku Temple called An’yō Cloister (Anyō’in 安養院), and that in 1233 he built Kōshō Monastery, a new facility, on the site of that cloister.

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

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

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

5 “A moment of thought is ten thousand years; a single hair pierces multiple holes” (C. yinian wannian, yihao chuan zhongxue 一念萬年、一毫穿眾穴; J. ichi nen ban nen, ichigō 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. Sekisō Keisho; 809–888), “What about when ‘a single hair pierces multiple holes?’” That question was the start of an exchange that became a famous kōan, raised and commented on by many Chan/Zen masters, including Dōgen; → “a single hair pierces multiple holes.” The full two-phrase quotation given here in the Denkōroku is not found anywhere else in extant Chan/Zen literature. However, in all versions of the kōan, either Shishuang’s or Jing-shan’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 Denkōroku, 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. Sōsan):
Upon hearing this, the Master [Ejō] had an introspective awakening.

Once he had approval, [Ejō] accompanied [Dōgen], 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 Dōgen], and when those official duties were over, he again resided in the acolytes’ office.2 Thus, I [Keizan] heard the Second Generation Reverend [Ejō] say during his regular teachings: “Reverend Butsuju3 had many followers, but Master Dōgen alone thoroughly investigated [his teachings]. Reverend Dōgen 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.

1 “Passing the examination depends on your passing the examination; being outstanding depends on your being outstanding.” (tōka wa nanji ga tōka ni makasu. bassui wa nanji ga bassui ni makasu.) This is a Japanese transcription (yomikudashi 読み下し) of a line attributed to Shihuang Qingzhu 石霜慶諸 (J. Sekisō Keisho; 809–888) in the kōan that is said to have triggered Ejō’s awakening. → “a single hair pierces multiple holes.”

2 when those official duties were over, he again resided in the acolytes’ office (shokumon no ato wa mata jishasu ni kyo su 職務の後は又侍者に居す). The “various monastic offices” (shoshoku 諸職) that Ejō filled would have required him to reside and work in the physical “quarters” (ryō 宿) 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 Ejō 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.

3 Reverend Butsuju (Butsuju Oshō 佛樹和尚). That is, Dōgen’s teacher Myōzen 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。師をして其故を問へば、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
法の為に重くす。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.1 In this
way, he “valued righteousness and appreciated rites.” The way of master
and disciple was met, and the light of their minds 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牷に曰く、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、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、制を破て往くべや
否や。時に五十餘人皆曰ふ、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

1 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. nián-
zhao 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.

2 “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 [Ejō] 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 [Ejō] 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 [Dōgen] 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 [Dōgen].

The Reverend [Dōgen] said to himself, “Honorable Ejō 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 [Ejō] 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.\(^1\) 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.

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.\(^2\) 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.

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

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1 a grave transgression on my mother’s part at the very end of her life (haha saigo no taizai 母最後の大罪). Presumably, Ejō’s point here is that his mother would be guilty of encouraging him to break the rule.

2 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,” and in the morning with “Salutations.”

He pledged to serve as [Dōgen’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 stūpa in the position of an acolyte, without erecting a separate stūpa. He was afraid that people would use his stūpa to express veneration to him. Fearing that separate buddha-services would be performed for him at the same monastery [as Dōgen], 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.

Sure enough, he died on the 24th day of the same month [as Dōgen], so as he had always hoped when he was alive, it coincided with one day of the founding abbot’s memorial. That revealed the earnestness of his resolve.

1 “Take care” (chinchō 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 stūpa to express veneration to him (tō wa motte son wo hyō suru 塔は以て尊を表する). That is to say, if Ejō had a separate stūpa dedicated to him alone, as opposed to having his remains enshrined next to those of Dōgen, future generations at Eihei Monastery might use it to venerate him in a way that competed with the veneration of Dōgen.

4 Eight days when there were buddha-services for his late master’s memorial (senshi ki hakkā 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 Dōgen. 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 Dōgen’s annual memorial (nenki 年忌), referred to here as the founding abbot’s memorial, must have spanned eight days. Dōgen’s death day (shō 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 Sōtō monasteries in medieval Japan performed the annual Eihei Memorial (Eiheiki 永平忌). A lesser memorial for Dōgen 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 Dōgen, 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, Ejō ensured that his own annual memorial service would coincide with the offerings made to Dōgen 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, Ejō’s putative wish for ritual obscurity was not honored by his descendants.
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.

In this way, his [Ejō’s] dharma flame burned so brightly\(^1\) 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.”\(^2\) 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,\(^3\) 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.

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1 dharma flame burned so brightly (hōka shinen toshite 法火熾然として). The expression “dharma flame” (C. fabuo 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. fabuozang 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. \(\rightarrow\) 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.

2 Holy Man Buppō (Buppō Shōnin 佛法上人). That is, Dōgen, known in the Tendai tradition by his residence title, Buppōbō 佛法房.

3 Usaka うさか. Written 宇坂; a town south of Eihei Monastery.
Truly, [Ejō] 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,1 as [Ejō’s] direct legitimate heir, erected his dharma flag in this place2 and spread our lineage style in this monastic grove. Accordingly, a brotherhood of wandering monks3 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 [Ejō’s] wind of virtue remained, and the warmth of his numinous bones was as before.4

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1 Honorable Kai (Kaikō 価公). Daijō Gikai 大乗義介 (1219–1309), the third abbot of Eihei Monastery and founding abbot of Daijō Monastery. Keizan was his dharma heir and successor to the abbacy of Daijō Monastery, where the lectures that became the Denkōroku were delivered. Gikai was still in residence as a retired abbot at the time.

2 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 Daijō Monastery. The term can also refer to assuming an existing abbacy, holding a retreat, or simply preaching the dharma. → erect a dharma flag.

3 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” (bindei, kyōdai 兄弟). For the etymology and connotation of “clouds and water,” → wandering monk.

4 the warmth of his numinous bones was as before (reikotsu atatakaranu 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知く，徳を弘むること師の眞風の知くなれば，扶桑國中に宗風到らざる所なく，天下徧ねる永平の宗風に靡かん。

If your valuing of the dharma is like the Master’s [Ejō’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 Fusō¹ 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.²

抑も一毫衆穴を穿つの意は，師已に一毫は問はず，如何が足れ衆穴と問ふ。纖毫の立すべきなく一法の萠すべきなし。故に古人曰く，實際理地に一塵を受けず。一亙の清虚に毫髪の萠しえるな。是の如く衆穴を穿得せし時，元老乃ち許可するに穿了也と曰ぶ。

Now, on the meaning of “a single hair pierces multiple holes,” the Master [Ejō] immediately asked, “I do not ask about the ‘single hair,’ but what are the ‘multiple holes’?”³ 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.”⁴ “In the single span of

² like that of the Great Song (Daisō no gotoku 大宋の如く). The point here seems to be that Zen Buddhism in general, and Dōgen’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.
³ “I do not ask about the ‘single hair,’ but what are the ‘multiple holes’?” (ichigō wa towarzu, ikan ga kore shuketsu 一毫は問はず、如何が足れ衆穴). A repetition in Japanese of Ejo’s question in the Root Case, which is written in Chinese.
⁴ “The ground of principle at the apex of reality does not admit a single mote of dust” (jissai 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 kōan 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 潍山靈祐 (J. Isan Reiyū; 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.

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《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,”¹ there is not a hair that sprouts. When [Ejō] was able to understand it in this way, Old Gen² approved him, saying, “Pierced.”

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,³ 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.

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 ance-

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¹ single span of pure space” (ikkō no seikyo 一単の清虚). 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:《宏智禪師廣錄》清虚一単而理絶名言. (T 2001.48.46b23-24).
² Old Gen (Genrō 元老). An affectionate, familiar way of referring to Dōgen.
³ clear as a bell (reirei rōrō toshite 玲玲瓏瓏として). A poetic expression that appears to have been coined by Hongzhi Zhengjue 宏智正覚 (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、自ら有為の快樂に誇るとも、車輪暫らく湿れる所に推し、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.1 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.2 Thus, there will be no destruction of the ground of ignorance,3 and you will drift aimlessly in the karmically conditioned aggregate of consciousnesses.4 Even if, due to the power of your

1 adopt the Buddha’s appearance and deportment and use what the Buddha received and used (botoke no gyōgi wo katadori, botoke no juyū wo mochiiru 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 (うる), translated here as to “adopt,” represents the Chinese glyph xiàng 像, which means to “imitate” or “model after.” → what the buddha received and used.

2 slander and refute the buddhas (shobutsu wo kiba 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.

3 ground of ignorance (C. wumingdi 無明地; J. mumyōchi; S. avidyāvāśa-bhūmi). A technical term for the cognitive hindrances to awakening.

karmically conditioned aggregate of consciousnesses (gō shikiun 業識蘊). Although the expression “karmically conditioned consciousness” (C. yeshi 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.¹ With no end and no beginning, you are merely living beings caught up in the karmic recompense of transmigration.

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.”²

¹ 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 車輪暫らく湿れる所に推し、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.

² the occupation of “fiddling around with the spirit” (rō seiken 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. rō, motesabu 弄ぶ) one’s own mind. This pejorative expression is found throughout the literature of Chan/Zen, including the chapter of Dōgen’s Treasury of the True Dharma Eye entitled “The Matter Beyond Buddha” (Butsu kōjō 仏向上事) (DZZ 1.288). → “fiddling around with the spirit.”
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; and even if you are not thinking, you will surely reach the place that is “empty and cannot be grasped.” 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.

Therefore, the founding abbot of Eihei Monastery said that, in seeking the way, you should be like one in the world hoping to meet a high-class beauty, 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.

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1. 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.”
2. “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.”
3. founding abbot of Eihei Monastery (Eihei kaisan 永平開山). The reference is to Dōgen.
4. 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:
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.

Now then, speak! What about this principle? As I have expressed to the congregation previously: "Empty space has never allowed a needle; expansive and diffuse, with nothing to depend on — who is there to discuss it?"

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."

1 "Empty space has never allowed a needle; expansive and diffuse, with nothing to depend on — who is there to discuss it?" (C. xukong congai 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).

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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,¹ 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,² 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,”³ it is called “perfectly

In Case #52 of the Congrong Hermitage Record, entitled “Caoshan’s Dharma Body,” Wansong Xingxiu 萬松行秀 (J. Banshō 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?”

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 閘; 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.

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 淨裸裸と曰び、赤灑灑と曰び). 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. jing luolu 浴裸裸; J. jō rara) and “naked and washed clean” (C. chi sasa 赤灑灑; J. shaku shasha) are also repeated frequently in the Discourse Record of Chan Master
alert and perfectly obvious,”¹ and it is called “perfectly clear and perfectly bright.”² 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.

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 Reverend³ 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.

¹ “perfectly alert and perfectly obvious” (C. xingxing lili di 昧昧歴歴地; 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。惺惺歴歴地。(T 2001.48.65b11-12).

² “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?”


³ 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-

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VERSE ON THE OLD CASE  

虚空從來不容針。廓落無依有誰論。莫謂一毫穿衆穴。赤灑灑地絶瘢痕。  
Empty space has never allowed a needle;  
vast and diffuse, with nothing to depend on — who is there to discuss it?\(^1\)  
Do not say “A single hair pierces multiple holes”;  
naked and washed clean, all traces are removed.

\(^1\) “Empty space has never allowed a needle; vast and diffuse, with nothing to depend on — who is there to discuss it?” (C. xukong congai burong zhen, kuoluo wuyi you shui lun 虛空從來不容針、廓落無依有誰論; J. kokū jarai, bari wo irezu, kakuraku mui, dare arite ka ronzen 虚空從來、針を容れず、廓落無依、誰有りて論ぜん). 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.