

## CHAPTER FIFTY (*Dai gojussô* 第五十章)

### ROOT CASE<sup>1</sup> 【本則】

第五十祖、天童淨和尚、參雪竇。竇問曰、淨子、不曾染汚處、如何淨得。師經一歲餘、忽然豁悟曰、打不染汚處。

The Fiftieth Ancestor, Reverend Tiantong Jing,<sup>2</sup> sought instruction from Xuedou.<sup>3</sup> Xuedou asked, “Mr. Jing,<sup>4</sup> how can you purify that which has never been defiled?”<sup>5</sup> The Master [Rujing] spent over a year [reflecting on this], and then suddenly awakened, saying, “I have hit on that which is undefiled.”<sup>6</sup>

<sup>1</sup> **Root Case** (C. *benze* 本則; J. *honsoku*). The passage given under this heading is presented as a block of Chinese text, but it is not a quotation of any known Chinese source, which raises the possibility that it was contrived in Japan.

<sup>2</sup> **Reverend Tiantong Jing** (C. Tiantong Jing Heshang 天童淨和尚; J. Tendô Jô Oshô). Dôgen’s teacher in China, Tiantong Rujing 天童如淨 (J. Tendô Nyojô; 1163–1228).

<sup>3</sup> **Xuedou** 雪竇 (J. Setchô). Xuedou Zhijian 雪竇智鑑 (J. Setchô Chikan; 1105–1192). The Forty-ninth Ancestor of the Sôtô Lineage according to the *Denkôrôku*.

<sup>4</sup> **Mister Jing** (C. Jingzi 淨子; J. Jôsu). This is a respectful way of addressing the young monk Rujing, taking the second glyph of his personal name — Jing 淨 (J. Jô), which means “Pure” — and combining it with the glyph zi 子 (J. *shi, su*). The latter does not mean “child” in this context, but is rather a male honorific title comparable to “monsieur” in French, or “sir” or “mister” in English.

<sup>5</sup> “how can you purify that which has never been defiled?” (C. *bu zeng ranwu chu, ruhe jing de* 不曾染汚處、如何淨得; J. *katsute zenna sezaru tokoro, ikan ga jôtoku sen* 曾て染汚せざる處、如何が淨得せん). This question puns on Rujing’s name, which means “Like (ru 如) Purity (jing 淨).” It asks how — literally, “like what?” (*ikan* 如何) — he could “attain purity” (*jô wo uru* 淨を得る), i.e. get the name “Jing,” if he was never defiled in the first place. At the same time, the question alludes to a famous kôan involving the Sixth Ancestor, Huineng, and his disciple Nanyue Huairang 南嶽懷讓 (J. Nangaku Ejô; 677–744), in which Huineng asked, “Would you provisionally allow practice and verification, or not?” Nanyue replied, “Practice and verification are not absent, but I am not defiled by them.” Huineng approved him, saying: “Just this undefiled<sup>7</sup> is the mindfulness that is maintained by all buddhas. You too are like this; I too am like this.” For full details concerning this kôan, which was also referenced by Dôgen in a number of his writings and sermons, → “you too are like this; I too am like this.” In the present context, when Xuedou asks Rujing about “that which has never been defiled,” he is in effect asking, “Have you seen the innate buddha-nature,” or, “Are you awakened?”

<sup>6</sup> suddenly awakened, saying, “I have hit on that which is undefiled” (C. *huran huowu yue, da bu ranwu chu* 忽然豁悟曰、打不染汚處; J. *kotsunen katsugo shite iwaku, fuzena na tokoro wo tasu* 忽然豁悟して曰く、不染汚の處を打す). This account of Rujing’s

## PIVOTAL CIRCUMSTANCES 【機縁】

師は越上の人事なり。諱は如淨。十九歳より教學を捨て祖席に参ず。雪竇の會に投じて便ち一歳を経る。尋常坐禪すること抜群なり。

The Master was a man of Yueshang.<sup>1</sup> His personal name was Rujing. From the age of nineteen he abandoned the study of teachings and sought instruction from holders of the ancestral seat.<sup>2</sup> He joined Xuedou's assembly, and one year passed. In his regular practice of seated meditation he stood out from the crowd.

有時因て淨頭を望む。時に竇問て曰く、曾て染汚せざる處、如何が淨得せん。若し道ひ得ば汝を淨頭に充てん。師、措くことなし。兩三箇月を経るに猶ほ未だ道ひ得ず。有時、師を請し方丈に到らしめて問て曰く、先日の因縁道得すや。師擬議す。時に竇示して曰く、淨子曾て染汚せざる處、如何が淨め得ん。

awakening has no precedent in extant Chinese sources. However, there are several Chinese records that give an entirely different account. For example, the biography of “Chan Master Changweng Rujing of Tiantong in Mingzhou” says:

[Rujing] sought instruction from Zhijian at [Mount] Xuedou and gained insight while contemplating the words “cypress in the garden.”

《五燈會元續略》參足菴於雪竇。看庭前柏樹子話有省。(CBETA, X80, no. 1566, p. 452, b7 // Z 2B:11, p. 426, a14 // R138, p. 851, a14).

This other account agrees with the *Denkōroku*, however, that Rujing's awakening came through the practice of “contemplating” (C. *kan* 看; J. *kan*) the “words” (C. *hua* 話; J. *wa*) of a *kōan*: “Zhaozhou's cypress in the garden.”

<sup>1</sup> The Master was a man of Yueshang (*Shi wa Etsujō no ninji nari* 師は越上の人事なり). This sentence, and several details of Rujing's biography that follow it, are also found in the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持, 下). Various details of Rujing's biography are also repeated in another work by Keizan: *Brief Record of the Awakenings and Activities of the Five Elders of the Flame Transmission Cloister of Tōkoku Monastery*. Although it is written in classical Chinese, there are no known Chinese sources (i.e. texts composed in China) for that text. In the final analysis, almost all of what the *Denkōroku* has to say about Rujing's career and teachings is based on the recollections of Dōgen. However, the *Denkōroku* could also have drawn on other Chinese accounts that Keizan might have heard from Jakuen, Giin, or Gikai.

<sup>2</sup> he abandoned the study of teachings and sought instruction from holders of the ancestral seat (*kyōgaku wo sute soseki ni sanzu* 教學を捨て祖席に参ず). In other words, he went to practice in monasteries where the abbacy was held by members of the Chan Lineage and instruction focused on the records of Chan ancestral teachers, leaving behind monasteries where doctrinal study prevailed, such as those where the abbots were in the Tiantai (a.k.a. “Teachings”) Lineage.

Once, when he [Rujing] sought the position of *toilet manager*,<sup>1</sup> Xuedou asked: “How can you purify that which has never been defiled? If you are able to speak [to that question], I will assign you as *toilet manager*.” The Master [Rujing] did not put [the question] aside, but when two or three months had passed, he still was not able to speak. Once, [Xuedou] invited the Master [Rujing] and had him go to the *abbot's quarters*, where he [Xuedou] asked, “Are you able to speak about the episode from the other day?”<sup>2</sup> The Master [Rujing] hesitated. At that time, Xuedou presented him with the [same] words: “Mister Jing, how can you purify that which has never been defiled?”

答へずして一歳餘を経る。實又問て曰く、道ひ得たりや。師、未だ道ひ得ず。時に實曰く、舊窠を脱して當に便宜を得べし。如何ぞ道ひ得ざる。然しより師聞て得力勵志功夫す。一日忽然として豁悟し、方丈に生て即ち曰く、某甲道得すと。實曰く、這回道得せよ。師、不染汚の處を打すと云ふ。聲、未だ畢らざるに實即ち打つ。師、流汗して禮拜す。實即ち許可す。

More than a year passed with him unable to reply. Xuedou again asked, “Are you able to speak?” The Master [Rujing] was still not able to speak. At that time, Xuedou said, “You must escape from your old nest and grab this precious opportunity. Why aren't you able to speak?” Thereafter, the Master [Rujing], listening [to his teacher's advice], gained strength and determination, and made a concentrated effort. One day, he suddenly awakened, went up to the *abbot's quarters*, and said, “I am able to speak!” Xuedou said, “This time, speak.” The Master [Rujing] said, “I have hit on that which is *undefiled*.” Before he was done uttering that, Xuedou hit him. The Master [Rujing], sweat pouring, made prostrations. Xuedou thereupon gave his approval.

<sup>1</sup> *toilet manager* (C. *jingtou* 淨頭; J. *chinjû*). This was a position of some importance in the bureaucracy of large Buddhist monasteries in Song China, where the number of residents could reach one or two thousand. The main duty of the manager was to oversee the emptying of toilet pots and the routine cleaning of the facilities. The term translated here as “toilet manager” literally means “head” (C. *tou* 頭; J. *zu*) of “purification” (C. *jing* 淨; J. *jô*). The latter glyph is the same as that found in Rujing's name. It is possible that this story about Rujing seeking that job came into being as a whimsical play on his name, which means “Like Purity.”

<sup>2</sup> *Are you able to speak about the episode from the other day?* (*senjitsu no innen dôtoku su ya* 先日の因縁道得すや). On one level, of course, Xuedou is asking Rujing if he is now able to respond to the original question: “How can you purify that which has never been defiled?” However, there is also an implicit reference here to the *kôan* in which the expression “*undefiled*” was first used: the episode involving Huineng and Nanyue Huairang. → “you too are like this; I too am like this.”

後、淨慈に在て彼の開發の因縁を報ぜん爲に淨頭たり。有時、羅漢堂の前を過ぎしに、異僧ありて師に向ひて曰く、淨慈淨頭淨兄主、報道報師報衆人と。言ひ訖りて忽然として見へず。大臣丞相、聞て占なふて曰く、聖の淨慈に主たることを許す兆なり。後に果して淨慈に主たり。諸方皆謂ふ、師の報徳實に到れりと。

Later, at Jingci Monastery, in order to requite the episode<sup>1</sup> that led to his epiphany, he served as toilet manager. Once, when he was passing in front of the arhats hall, there was a strange monk<sup>2</sup> who approached the Master [Rujing] and said: “Eldest Brother Jing, Toilet Manager of Jingci Monastery,<sup>3</sup> has repaid the way, repaid his teacher, and repaid all people.” When [the strange monk] finished speaking, he suddenly vanished from sight. Hearing of this, ministers of state and the Grand Councilor prognosticated,<sup>4</sup> saying, “This is a sign that the sages approve him as head of Jingci

<sup>1</sup> in order to requite the episode (*innen wo hôzen tame ni* 因縁を報ぜん爲に). Rujing gained awakening through the sustained and rigorous contemplation of Xuedou’s words: “How can you purify that which has never been defiled? If you are able to speak, I will assign you as toilet manager.” Thus, he felt grateful to those words (here called an “episode”) and wanted to “repay” or “requite” (*hō suru* 報する) the blessings he had received from them by actually serving as toilet manager. If we regard this “episode” or story as a morality tale rather than a historical event (it could, of course, be both), then it is the narrative itself that is “repaid” or given closure by the poetic justice of the ending.

<sup>2</sup> strange monk (*C. yi seng* 異僧; *J. i so*). Obviously, this monk is supposed to be one of the sixteen arhats, or perhaps five hundred arhats, whose images are enshrined and worshipped in the arhats hall. In Song and Yuan Chinese monasteries and the Japanese Zen institutions modeled after them, the arhats were all depicted as monks with shaved heads and monkish robes, but their extraordinary physiognomies marked them as superhuman beings. They were usually regarded as invisible (except via the images of them), but there are many stories of them suddenly appearing “in the flesh” and then flying off or disappearing.

<sup>3</sup> Eldest Brother Jing, Toilet Manager of Jingci Monastery (*C. Jingci jingtou Jing Xiongzhū* 淨慈淨頭淨兄主; *J. Jinzu chinjū Jō Hinju*). This very formal mode of address puns on the word “pure” or “purity” by using it three times: first, in the name of Jingci (“Pure Compassion”) Monastery; second, in the title of Toilet Manager (literally, “head of purification”); and finally in the personal name Jing (“Purity”). The polite title “Eldest Brother” (*C. xiongzhū* 兄主; *J. hinju*) is an unusual locution, not found in any Chinese or Japanese dictionaries and attested only a few times in the Chinese Buddhist canon. In the present context it suggests that the arhat who used it to address Rujing regarded him as the most senior in a cohort of equals: the arhats themselves, who are all highly accomplished disciples of the Buddha.

<sup>4</sup> Hearing of this, the ministers of state and the Grand Councilor prognosticated (*dai-jin jōshō, kikite uranau* 大臣丞相、聞て占なふて). This was something of a self-fulfilling prophecy, for such officials were in fact heavily involved in the selection of abbots

Monastery.” Later that came to fruition and [Rujing] became head of Jingci Monastery. People everywhere<sup>1</sup> all said, “The Master’s [Rujing’s] reward for virtue has truly arrived.”

十九歳の時、發心してより後、叢林に掛錫して再び郷里に還らず、然のみならず郷人と物語りせず。都て諸寮舎に到ることなし。又上下肩隣位に相語らず。只管打坐するのみなり。誓て曰く、金剛坐を坐破せんと。是の如く打坐するに依て、有時、臀肉の穿てる時もあり。然も尚ほ坐を止めず。初發心より天童に住するに六十五歳に及ぶまで、未だ蒲團に礙へられざる日夜あらず。

When [Rujing] was nineteen years of age, after arousing the thought of bodhi, he hung up the staff in major monasteries<sup>2</sup> and never again returned to his hometown. Not only that, but he did not talk about things with people from his home district. He never visited any of the administrative offices, and he did not converse with people at adjacent places, either above or below him.<sup>3</sup> All he did was just sitting. He made a vow, saying, “I will sit and wear out the vajra seat.” Because he sat in this way, there were also times, on occasion, when the flesh of his buttocks cracked open.

at large public monasteries (including Jingci Monastery) in Song dynasty China. For a detailed discussion of the role that high government officials (all members of the educated elite or “literati”) played in the appointment of abbots at Chan monasteries, see Schlütter (pp. 69-74).

<sup>1</sup> **People everywhere** (C. *zhufang* 諸方; J. *shohō*). Literally, “in every direction.” In the present context, this is probably an abbreviation of “abbots everywhere” (C. *zhufang zhanglao* 諸方長老; J. *shohō chōrō*), meaning the present and former abbots of other public monasteries that are regarded as peer institutions.

<sup>2</sup> **hung up the staff in major monasteries** (*sōrin ni kashaku shite* 叢林に掛錫して). To “hang up” (C. *gua* 掛; J. *ka, kakeru* 掛ける) the “staff” (C. *xi* 錫; J. *shaku*), an implement used by wandering monks, means to register in a monastery for a retreat, as opposed to going about on pilgrimage. Rujing did not spend his entire career in a single monastery, so the implication of this statement is that he spent the rest of his life living in one monastery or another.

<sup>3</sup> **people at adjacent places, either above or below him** (C. *shangxia jian linwei* 上下肩隣位; J. *jōge ken rin’i*). Monks were assigned seats on the platforms in the sangha hall of monasteries on the basis of seniority: time elapsed since ordination. The monks whose sitting (and sleeping) places were to one’s right — literally, one’s “upper shoulder” (C. *shangjian* 上肩; J. *jōken*) — were one’s seniors, while those whose places were to one’s left — one’s “lower shoulder” (C. *xiajian* 下肩; J. *geken*) — were one’s juniors. The “adjacent place” was the seat immediately next to one’s own, either on the right (upper) or left (lower) side. Because monks maintained the same order when they filed out of the sangha hall and lined up for ceremonies in the dharma hall, buddha hall, and other facilities, the “place” (C. *wei* 位; J. *i*) that an individual monk had included sitting or standing positions in a number of different buildings.

Even so, he still did not stop sitting. From the time when he first aroused the thought of bodhi until he became abbot of Tiantong Monastery in his sixty-fifth year, there was never a day or night when he was not defined by his meditation cushion.<sup>1</sup>

初め淨慈に住せしより瑞巖及び天童に到るまで、其操行他に異なり。謂ゆる誓て僧堂に一如ならんと言ふ。故に芙蓉より傳はれるる衲衣ありと雖も搭せず。上堂入室、唯黒色の袈裟褌子を著く。嘉定の皇帝より紫衣師號を賜はると雖も上表辭謝す。尚ほ神祕して平生卒に嗣承を顯はさず。終焉のきざみ法嗣の香を焼く。唯世間愛名を疎くするのみに非ず、又宗家の壽命をも恐るるなり。

From the time when he [Rujing] served as abbot of Jingci Monastery down through [his abbacies] at Mount Ruiyan and Tiantong Monastery, his behavior was different from that of others. To wit, he made a vow saying, “In the sangha hall, I will be the same as everyone else.”<sup>2</sup> Thus, although he had a patched robe that had been passed down from Furong,<sup>3</sup> he did not don it. For convocations in the dharma hall and meeting disciples who entered the room, he wore only a *kāśāya* and long robe that were black in color.<sup>4</sup>

<sup>1</sup> there was never a day or night when he was not defined by his meditation cushion (*imada futon ni saerarezaru nichiya arazu* 未だ蒲團に礙へられざる日夜あらず). This sentence uses a verb that usually means to “block,” “obstruct,” “hinder,” or “impede” (*saeru* 礙へる), in the passive voice with a negative ending; thus, it seems to mean that “there was never a day or night when he [Rujing] was not imprisoned by his meditation cushion.” The modern Japanese translation by Iida (p. 176) says that Rujing was a “prisoner” (*toriko* 虜) of the “meditation cushion” (*zafu* 坐蒲), or “enthralled” (*toriko* 虜) by it. However, the English translation given here reflects a usage found in the writings of Dōgen, where the verb often means to “be identified with” or “be defined by” something.

<sup>2</sup> “In the sangha hall, I will be the same as everyone else” (*sōdō ni ichinyo naran* 僧堂に一如ならん). In the public monasteries of Song China, the abbot had a special seat in the sangha hall; was treated with great ritual deference, and did not participate in many of the activities of the great assembly of monks who were based there, such as sleeping, taking meals, and practicing seated meditation. Rujing’s vow suggests that, although he was abbot, he wanted to minimize the differences between his own activities and those of the great assembly.

<sup>3</sup> **Furong** 芙蓉 (J. Fuyō). Furong Daokai 芙蓉道楷 (J. Fuyō Dōkai; 1043–1118), the Forty-fifth Ancestor in the Sōtō Lineage according to the *Denkōroku*.

<sup>4</sup> **kāśāya and long robe that were black in color** (*kokushoku no kesa tossu* 黒色の袈裟褌子). When appearing on formal occasions such as convocations in the dharma hall or instructing disciples in the abbot’s quarters, abbots typically wore elegant *kāśāya* made of multi-colored panels of silk over long robes of light brown or yellow. Black was the color of robes worn by young trainees and other junior members of the monastic order.



Although he was granted a *purple robe* and *master title* by the Jiading Era emperor,<sup>1</sup> in his formal reply to the emperor he declined the honor. Moreover, he was secretive about his *inheritance* and did not reveal it until the end of his life. Just before he died, he burned incense as a *dharma heir*.<sup>2</sup> He not only distanced himself from the worldly love of fame, he was also leery of his own *lineage house* having a prestigious name.<sup>3</sup>

實に道德當世に並びなく、操行古今に不群なり。常に自稱して曰く、一二百年祖師の道すたる。故に一二百年より以來、我が如くなる知識未だ出でずと。故に諸方悉く恐れ慄のく。師は曾て諸方を譽めず。尋常に曰く、

Truly, [Rujing's] *virtue in the way* was without compare in this world, and his behavior was out of the ordinary, both in the past and at present. He himself always asserted: "Over the past one or two hundred years, the way of the ancestral teachers has fallen into disuse. Thus, for the past one or two hundred years, no good friend like me has yet emerged." Due to this, abbots everywhere shivered in apprehension. The Master [Rujing] never praised any of them. He routinely said:<sup>4</sup>

<sup>1</sup> **Jiading Era emperor** (C. *Jiading huangdi* 嘉定皇帝; J. *Katei no kōtai* 嘉定の皇帝). The emperor Ningzong 寧宗, who reigned during the Jiading Era (1208–1225) of the Song dynasty.

<sup>2</sup> **burned incense as a dharma heir** (*hassu no kō wo taku* 法嗣の香を焼く). It was customary for a newly installed abbot, at his very first convocation in the dharma hall, a ceremony called "opening the hall" (C. *kaitang* 開堂; J. *kaidō*), to hold up incense and recite a verse in which he formally named and thanked the Chan master from whom he had received dharma transmission. According to the *Discourse Record of Reverend Rujing*, Rujing only performed this rite when he was on his deathbed in the *nirvāṇa hall* (infirmary), formally identifying his teacher as "Great Reverend Xuedou Zhuan" 雪竇足庵大和尚 (T 2002A.48.13a6-10).

<sup>3</sup> **also leery of his own lineage house having a prestigious name** (*mata sōke no kamyō wo mo osoruru nari* 又宗家の嘉名をも恐るるなり). Most translators take this to mean that Rujing was concerned about maintaining the good reputation or "auspicious name" (C. *jiaming* 嘉名; J. *kamyō*) of his branch of the Chan Lineage. The grammar of the original Japanese does not entirely disallow that reading. However, the use of the conjunctive expression "not only... but also" (*nomi ni arazu, mata* のみに非ず、又) strongly suggests that Rujing not only rejected worldly fame, but also rejected "spiritual" fame of the sort that would accrue if his branch of the lineage developed a good reputation. Moreover, the claim in the two preceding sentences that Rujing declined to publicly announce what his *lineage house* was until just before he died is consistent with the interpretation that he did *not* want it to have a prestigious name.

<sup>4</sup> **He routinely said** (*jinjō ni iwaku* 尋常に曰く). The block of text that follows these words is presented as a quotation of Rujing, but there is no known Chinese source for it. Some phrases that appear in it seem to be borrowed from the chapter of Dōgen's



我れ十九歳より以來、發心行脚するに有道の人なし。諸方の席主、多くは祇管に官客と相見し、僧堂裏都て不管なり。常に曰く、佛法は各自理會すべし。是の如く道ふて衆を拵らふことなし。今大刹の主たる、尚ほ是の如く胸襟無事なるを以て道と思ひ、曾て參禪を要せず。他の那裏に何の佛法かあらん。若し渠が道ふが如くならば、何ぞ尋常訪道の老古錐あらんや。笑ひぬべし、祖師の道、夢にも見ざることあり。

“Ever since I was nineteen years of age, when I aroused the thought of *bodhi* and set off on *pilgrimage*, there have been no people who possess the way.<sup>1</sup> Seat-holders of abbacies everywhere, for the most part, only have face-to-face encounters with visiting officials and are not concerned at all with the interior of the *sangha hall*. They always say, ‘The *buddha-dharma* is something that each person should figure out for himself.’ Speaking in this way, there is nothing they do for their congregations. At present there are heads of great monasteries who, in this manner, still think that the way is a state in which the heart has no concerns, and they have never deemed inquiring into Zen as necessary. What *buddha-dharma* could there be in that? If things are as they say, then why are there venerable old awls who routinely look for the way? They are ridiculous, and do not see the way of the ancestral teachers even in their dreams.”

平侍者が日録に多く師の有徳を記せる中に、趙提舉、州府に就て上堂を請せしに一句道得なかりし故に、一萬錠の銀子、卒に受ることなくして返しき。一句道得なき時、他の供養を受けざるのみに非ず、名利をも受けざるなり。故に國王大臣に親近せず、諸方の雲水の人事すら受けず。

Acolyte Guanping kept a daily ledger in which<sup>2</sup> he recorded many of the virtuous deeds of the Master [Rujing]. Among them, when Supervisor

*Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyôji, ge* 行持, 下) (DZZ 1.197-198).

<sup>1</sup> there have been no people who possess the way (*udô no hito nashi* 有道の人なし). In other words, Rujing has not met anyone who, by his standards, “possessed the way.” Later in this chapter, however, Keizan opines that “in the assembly of one [the abbot, Rujing] who possesses the way, there are many people who possess the way.”

<sup>2</sup> Acolyte Guanping kept a daily ledger in which (*Hei Jisha ga nichiroku ni* 平侍者が日録に). The daily ledger of Acolyte Guanping is mentioned in the chapter of Dôgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyôji, ge* 行持, 下), which seems to be a source for the account found in the *Denkôroku*:

This is in the daily ledger of Acolyte Ping. Acolyte Ping said, “This old reverend is the sort of person you do not find. Where could you easily meet him?” Ten thousand ingots of silver — is there anyone anywhere who would not accept it? An ancient has said, “Gold and silver, pearls and gems — we should see them as dung and dirt.” Even if we see them as gold and silver, not to accept them is the custom of a patch-robed one. My late master kept this; others do not.



Zhao invited him to go to the prefectural capital to hold a convocation in the dharma hall, [Rujing] did not speak a single phrase. Accordingly, in the end he did not accept [Zhao's gift of] ten thousand bars of silver, but returned them instead. When he did not speak a single phrase, it was not just that he did not accept offerings from others, but that he did not accept fame and profit. Thus, he did not become close to the kings or grand ministers and did not even accept salutations from wandering monks from any other places.<sup>1</sup>

道徳實に人に群せず。故に道家の流の長者に道昇といふあり、徒衆五人、誓ひて師の會に參ず。我れ祖師の道を參得せずんば一生古郷に還らじ。師、志を隨喜し、改めずして入室を許す。排列の時に乃ち比丘尼の次に著しむ。世に稀なりとする所なり。

[Rujing's] virtue in the way truly set him apart from the crowd of other people. For example, there was an elder of the Daoist tradition<sup>2</sup> named Daosheng. Together with five of his followers he sought instruction in the

このこと、平侍者が日録にあり。平侍者いほ、這老和尚、不可得人、那裡容易得見。たれか諸方にうけざる人あらむ。老萬鎰の銀子。ふるき人のいはく金銀珠玉、これをみんな糞土のごとくみるべし。たとひ金銀のごとくみるとも、不受ならむは衲子の風なり。先師にこの事あり、餘人にこのことなし。(DZZ 1.201).

<sup>1</sup> any other places (*shohō* 諸方). Literally, “in every direction.” In the present context, this expression probably refers to “various monasteries in the ten directions” (C. *shifang zhushan* 十方諸山; J. *jippō shozan*). In other words, Rujing did not extend the usual polite greetings to visiting monks who came from other monasteries, where they may have held high office themselves or been the disciples of famous abbots. The point is that he was not interested in establishing close relations with powerful men, not only in the political realm, but in the Buddhist sangha as well.

<sup>2</sup> an elder of the Daoist tradition (*Dōke no ryū no chōja* 道家の流の長者). The story of this Daoist teacher and his followers seems to draw on a similar account that appears in the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持、下):

In the assembly of my late master, there was a native of Mianzhou in Western Shu named Daosheng, who was follower of Daoism. A group of five of them took a vow together, saying, “We will pursue the great way of the buddhas and ancestors for our entire lives and will never again return to to our homelands.” My late master was especially delighted and, in circumambulations and other practices, let them join in with the monks. When they were lined up, they stood below the *bhikṣunīs*, a splendid example, rare through the ages.

先師の會に、西蜀の綿州人にて道昇とてありしは、道家流なり。徒儻五人、ともにちかふていはく、われら一生に佛祖の大道を辦取すべし、さらに郷土にかへるべからず。先師、ことに隨喜して經行・道業、ともに衆僧と一如ならしむ。その排列のときは、比丘尼のしもに排立す、奇代の勝蹟なり。(DZZ 1.201-202).



Master's [Rujing's] assembly, vowing that "If we do not learn the way of the ancestral teachers, then for our whole lives we will never return to our hometowns." The Master [Rujing] responded with joy to their resolve and permitted them to enter the room without converting. At times for lining up he placed them right after the *bhikṣuṇīs*. It was something deemed very unusual by the world.

又善如と云ひしは、我れ一生師の會に在て、卒に南に向ひて一步を運ばじと。是の如く志を運び師の會を離れざる類多し。

Also, a man named Shanru<sup>1</sup> said, "All my life, I will remain in the Master's assembly, and to the end will not take a single step toward the south."<sup>2</sup> There were many of the type who, with resolve like this, never left the Master's [Rujing's] assembly.

普園頭と云ひしは曾て文字を知らず、六十餘に初て發心す。然れども師、低細に拵ひしに依て卒に祖道を明らめ、園頭たりと雖も、おりおり奇言妙句を吐く。故に有時、上堂に曰く、諸方の長老、普園頭に及ばずと。遷して藏主となす。實に有道の會には、有道の人多く道心の人多し。

<sup>1</sup> a man named Shanru (*Zenryo to ii shi* 善如と云ひし). The account of this monk derives from the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Continuous Practice, Part 2" (*Gyōji, ge* 行持下):

Again, a monk from Fuzhou whose name was Shanru, made a vow, saying, "For the rest of my life, [I] Shanru will never again take a single step toward the south, but will single-mindedly inquire into the great way of the buddhas and ancestors." There were many such people in the assembly of my late master, something I myself witnessed.

又、福州の僧、その名善如、ちかひていはく、善如、平生さらに一步をみなみにむかひなうつすべからず、もはら佛祖の大道を參ずべし。先師の會に、かくのごとくのたぐひあまたあり。まのあたりみしところなり。(DZZ 1.202).

<sup>2</sup> "will not take a single step toward the south" (*minami ni mukaite ippo wo hakobaji* 南に向ひて一步を運ばじ). The force of the expression "facing south" or "toward the south" (*minami ni mukaite* 南に向ひて) is unclear. It obviously has to mean "leave Rujing's assembly," but why does it mean that? Some translators surmise that Shanru came from the south, so his vow was to never return home. A more likely explanation is that it is a metaphor for "turning away and withdrawing" from Rujing. In Chan monasteries of the day, both the image of Śākyamuni in the *buddha hall* and the abbot's *high seat* in the *dharma hall* faced south, like the emperor's seat in the imperial palace. To interact with the abbot at a convocation in the *dharma hall*, a monk would come out from the ranks lined up on the east and west sides of the hall, stand alone in the center of the hall, and face north toward the abbot. The end of such an encounter, therefore, involved turning away or "facing south."



A man name Garden Manager Pu,<sup>1</sup> who was entirely illiterate, first aroused the thought of bodhi when he was over sixty. Nevertheless, the Master [Rujing], using careful contrivances, made him clarify the way of the ancestors in the end. Although he was just the garden manager, every now and then he coughed up uncanny words and sublime phrases. Thus, once at a convocation in the dharma hall [Rujing] said, “Abbots everywhere fail to reach the level of Garden Manager Pu.” [Rujing] transferred him and made him canon prefect.<sup>2</sup> Truly, in the assembly of one [abbot] who possesses the way, there are many people who possess the way, and many people with the way-seeking mind.

尋常只人をして打坐を勧む。常に云ふ、焼香禮拜念佛修懺看經を用ゐず、祇管に打坐せよと示して、只打坐せしめしのみなり。常に曰く、參禪は道心ある是れ初めなり。實に設ひ一知半解ありとも、道心なからん類所解を保持せず。卒に邪見に墮在し藜苴放逸ならん。附佛法の外道なるべし。

Routinely, [Rujing] simply encouraged people to sit. He always said: “There is no need for burning incense, making prostrations, recollecting buddhas, practicing repentances, or reading sūtras. Just sit.”<sup>3</sup> With this proclamation, he just had them sit; that is all. He always said: “Inquiring into Zen starts with having a way-seeking mind.”<sup>4</sup> Truly, even if they have

<sup>1</sup> **Garden Manager Pu** (Fu Enjū 普園頭). The story about this man is based on the Eihei Monastery Rules of Purity for Stewards:

《永平寺知事清規》先師天童古佛會、西蜀老普、六旬餘齡、始而充職。一會不替。將三箇年雲水隨喜。先師深悅。若以老普比諸山之長老、諸山之長老、未及普園頭矣。(Kosaka 1989, 6.120).

<sup>2</sup> **canon prefect** (C. *zàngzhu* 藏主; J. *zōsu*). The implication, obviously, is that Garden Manager Pu not only gained awakening in his old age, he also learned to read. Otherwise, he could not have been put in charge of the Buddhist canon, which was housed in a “canon hall” (C. *zangdian* 藏殿; J. *zōden*). That facility usually contained a “revolving repository” (C. *luncang* 輪藏; J. *rinzō*) that was used to ritually “turn the canon” (C. *zhuanzang* 轉藏; J. *tenzō*) to generate merit for dedication in prayers.

<sup>3</sup> “Just sit” (*shikan ni taza seyo* 祇管に打坐せよ). This admonition, together with the saying that it follows (“there is no need for burning incense, making prostrations, recollecting buddhas, practicing repentances, or reading sūtras”) is attributed to Rujing nine times in the extant writings of Dōgen, who cites it both in Chinese and in Japanese transcription (*yomikudashi* 読み下し). However, the passage is not found in any Chinese sources, and the quotation given here actually comes from Dōgen. → “just sit.” The use of this quotation here in the *Denkōroku* is inspired by its appearance in the corresponding section of the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持、下) (DZZ 1.198).

<sup>4</sup> “Inquiring into Zen starts with having a way-seeking mind” (*sanzen wa dōshin aru kore hajime nari* 參禪は道心ある是れ初めなり). A similar phrase is attributed to

‘one bit of knowledge, half understood,’ the type of people who lack the way-seeking mind do not hold on to what they have understood. In the end they fall into false views and become as unrestrained as floating weeds. They are surely “followers of other paths who attach themselves to the buddha-dharma.”<sup>1</sup>

故に諸仁者、第一道心の事を忘れず、一に心を到らしめ、實を専らにして當世に群せず、進で古風を學すべし。

Therefore, gentlemen, what is foremost is that you not forget the matter of the way-seeking mind, and keep your mind focused on each and every thing. Concentrate on the real and do not follow the crowd in the present world. You must exert yourselves and study the style of the ancients.

### INVESTIGATION 【拈提】

實に是の如くならば、自から設ひ會得せずと云とも、本來不曾染汚人ならん。若し是れ不曾染汚ならば、豈是れ本來明淨人に非ざらんや。故に曰ふ、本來染汚せず、此何をか淨めん。舊窠を脱して便宜を得たりと。

Truly, if you are like this, then even if you yourself do not suppose that you will attain understanding, you will be a person who, from the start, “has never been defiled.”<sup>2</sup> If you “have never been defiled,” how could you not be a person who, from the start, is clear and pure? Thus it was said: “Being without defilement from the start, what is there to purify?”<sup>3</sup> Escape from your old nest and grab this precious opportunity.”<sup>4</sup>

Rujing in the chapter of Dôgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (Gyôji, ge 行持、下):

Inquiring into Zen and studying the way, the first thing is to have the way-seeking mind; this is the start of studying the way.

參禪學道は、第一有道心、これ學道のはじめなり。(DZZ 1.197).

1 “followers of other paths who attach themselves to the buddha-dharma” (C. *fu fofa waidao* 附佛法外道; J. *fu buppô no gedô* 附佛法の外道). This expression is not unique to Rujing, but its attribution to him here in the *Denkôroku* is inspired by its appearance in the corresponding section of the chapter of Dôgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (Gyôji, ge 行持、下) (DZZ 1.197).

2 “has never been defiled” (*fuzô zenna* 不曾染汚). This is a direct quotation of the Root Case of this chapter.

3 “Being without defilement from the start, what is there to purify?” (*honrai zenna sezu, kono nani wo ka kiyomen* 本來染汚せず、此何をか清めん). This is a gloss, not an exact quotation, of what Xuedou says to Rujing in the Root Case of this chapter: “How can you purify that which has never been defiled?”

4 “Escape from your old nest and grab this precious opportunity” (*kyûka wo dasshite*

夫れ古佛の設け、本より一知半解を起さしめず。一處に修練せしめ志を一義にして私せず。故に十二時中、淨穢の所見なく自からはれ不染汚なり。然れども尚ほ染汚の所見を免がれず。掃箒を用ゐる眼あり。

The arrangements of this *old buddha*<sup>1</sup> did not make [Rujing] give rise to “one bit of knowledge, half understood.” They made him train in a single place,<sup>2</sup> focusing his resolve on a single meaning,<sup>3</sup> without self-interest. Thus, throughout the twelve periods of the day, he did not have views of purity or defilement, and was himself undefiled in that regard. However, he still had not escaped [other] views that were defiled. He had an eye that used a broom.<sup>4</sup>

明らめずして一歳餘を経るに、一度皮膚のもぬぐべきなく、身心の脱すべきなきことを得て、打不染汚處と道ふ。尚ほ怎麼なりと雖も早く一點を着くる。故に道聲、未だ畢らざるに即ち打す。時に通身に汗流れて早く身を捨て力を得畢りぬ。實に知りぬ、本來明淨にして都て染汚を受けざることを。故に尋常に曰く、參禪は身心脱落と。

Over a year passed, during which [Rujing] had no clarity. Then, on one occasion, he grasped the fact that there is no skin or dermis that needs to be shed, and there is no body or mind that needs to be sloughed off,<sup>5</sup> so he

*bengi wo etari* 舊窠を脱して便宜を得たり). This is a paraphrase, not quite a direct quotation, of what Xuedou says to Rujing in the Pivotal Circumstances section of this chapter: “You must escape from your old nest and grab this precious opportunity” (*kyūka wo dasshite masa ni bengi wo u beshi* 舊窠を脱して當に便宜を得べし).

<sup>1</sup> the arrangements of this *old buddha* (*sore kobutsu no mōke* 夫れ古佛の設け). The reference here is to the teaching devices, or skillful means, of Xuedou, here called an “old buddha.” Those were so laconic, this sentence goes on to suggest, they did not give Rujing anything that he could hang a half-baked intellectual interpretation on.

<sup>2</sup> made him train in a single place (*issho ni shuren seshime* 一處に修練せしめ). That is, Xuedou made Rujing focus his attention on a single question that consumed all of his energy.

<sup>3</sup> focusing his resolve on a single meaning (*kokorozashi wo ichigi ni shite* 志を一義にして). In other words, Rujing became entirely focused on answering the question that Xuedou had posed to him: “How can you purify that which has never been defiled?”

<sup>4</sup> He had an eye that used a broom (*sōsō wo mochiuru manako ari* 掃箒を用ゐる眼あり). This is a metaphor for having an understanding — an “eye” (*manako* 眼) — that the world around one (or one’s own person) needs to be cleaned up in some way — “swept with a broom” (*sōsō* 掃箒). In plain words, Rujing still felt that something was wrong in his life that could be corrected through Chan practice. This sentence also puns on the fact that, before his awakening, Rujing had asked to be appointed as toilet manager, a job that obviously calls for “an eye for keeping things clean.”

<sup>5</sup> there is no skin or dermis that needs to be shed, and there is no body or mind that need to be sloughed off (*hifu no mo nuku beki naku, shinjin no dassu beki naki* 皮膚のも

said, “I have hit on that which is *undefiled*.”<sup>1</sup> He was indeed “such,” but he immediately *attached* to that one point. Therefore, before the sound of his voice had ended, [Xuedou] immediately hit him. At that time, sweat pouring from his entire body, he just then abandoned his body, gained power, and that was it. He truly understood that, from the start, everything is clear and pure and never receives any *defilement*. Thus, he routinely said, “*Inquiring into Zen is the sloughing off of body and mind*.”

且らく道へ、如何が是れ這の不染汚底。

Now then, speak! What about this “*undefiled*”?

VERSE ON THE OLD CASE 【頌古】

道風遠扇堅金剛。匝地爲之所持來。

The wind of the way, fanned from afar, is *diamond hard*.  
The entire earth, on account of this, comes to be supported.

ぬくべきなく、身心の脱すべきなき). This statement is based on one frequently made by Dōgen, in which he attributes the sayings “*slough off body and mind*” and “*body and mind sloughed off*” to Rujing. The *Extensive Record of Eihei*, for example, says:

At a convocation in the dharma hall [Dōgen] said, “A virtuous one of old said, ‘*skin and dermis sloughed off entirely*.’ My former teacher [Rujing] said, ‘*Body and mind sloughed off*.’ Having already arrived within this, how is it?”

《永平廣錄》上堂。古德云、皮膚脱落盡。先師云、身心脱落也。既到這裏且作麼生。(DZZ 4.10).

For the textual sources of all of Dōgen’s attributions of these sayings to Rujing, → “*body and mind sloughed off*.”

<sup>1</sup> “I have hit on that which is *undefiled*” (C. *da bu ranwu chu* 打不染汚處; J. *fuzenna no tokoro wo tasu* 不染汚の處を打す). This is a direct quotation of the Root Case of this chapter.