

CHAPTER FORTY-EIGHT (*Dai yonjûhasshō* 第四十八章)

ROOT CASE¹ 【本則】

第四十八祖、天童珙禪師、久爲悟空侍者。一日悟空問曰、汝近日見處如何。師曰、吾又要道恁麼。空曰、未在更道。師曰、如何未。悟空曰、汝不道道來未、未通向上事。師曰、向上事道得。空曰、如何向上事。師曰、設雖向上事道得、爲和尚不能舉似。空曰、實汝未道得。師曰、伏願和尚道取。空曰、汝問吾道。師曰、如何是向上事。空曰、吾又要道不恁麼。師聞開悟。空卽印證。

The Forty-eighth Ancestor, Chan Master Tiantong Jue,² served for a long time as Wukong's³ acolyte. One day, Wukong asked, "These days, what is your viewpoint like?"⁴ The Master [Zongjue] said, "I would have to say, I too am 'such'."⁵ Wukong said, "You are not there yet; say something

¹ **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. A few colloquial expressions found in it (all noted below) are stock phrases that come from Chinese Chan texts, but many others do not occur anywhere in that literature. The passage as a whole does not read like proper Chinese written by an educated native speaker: its syntax is stilted and, in places, ungrammatical. Further evidence that this Root Case may have been composed in Japan is the fact the Kenkon in manuscript of the *Denkōroku* gives it in good colloquial classical Japanese. However, there is no way of knowing when, or by whom, the original Japanese (if indeed that is what it is) of the Kenkon in manuscript was rendered into the quasi-Chinese now found in the Shûmuchô edition of the *Denkōroku*.

² **Chan Master Tiantong Jue** (C. Tiantong Jue Chanshi 天童珙禪師; J. Tendō Kaku Zenji). Tiantong Zongjue 天童宗珙 (J. Tendō Sōkaku; 1091–1162).

³ **Wukong** 悟空 (J. Gokū). This is the posthumous honorary title of Zhenxie Qingliao 眞歇清了 (J. Shinketsu Sciryō; 1088–1151), the Forty-seventh Ancestor in the Sôtō Lineage according to the *Denkōroku*.

⁴ "These days, what is your viewpoint like?" (C. *ru jinri jianchu ruhe* 汝近日見處如何; J. *nanji kinjitsu no kenjo ikan* 汝、近日の見處如何). This is an open-ended inquiry that begins a number of question and answer exchanges in Chan literature. It appears, for example, in the *Discourse Record of Chan Master Yuanwu Foguo*:

Yangshan asked a fellow student, "These days, what is your viewpoint like?" The reply was, "Truly, there is not a single *dharma* that I could have any common sense about."

《圓悟佛果禪師語錄》仰山問同參道。近日見處如何。對曰。實無一法可當情。(T 1997.47.753b2-3).

⁵ "I would have to say, I too am 'such'" (C. *wu you yao dao renmo* 吾又要道恁麼; J. *ware mata inmo nari to iwan to yōsu* 吾又恁麼なりと道はんと要す). The Chinese text



more!”¹ The Master [Zongjue] said, “Why ‘not yet?’” Wukong said, “I am not saying that you have yet to speak,² only that you have yet to penetrate ‘the matter that is beyond.’”³ The Master [Zongjue] said, “I am able to speak of ‘the matter that is beyond.’” Wukong said, “What about ‘the matter that is beyond?’” The Master [Zongjue] said, “Although I am able to speak of ‘the matter that is beyond,’ I cannot raise it for you, Reverend.” Wukong said, “Really, you are not yet able to speak.” The Master said, “I humbly beg you to say something, Reverend.” Wukong said, “You speak, questioning me.” The Master [Zongjue] said, “What about ‘the matter that is beyond?’” Wukong said, “I would have to say, I too am not ‘such.’”⁴

here, which is evidently a back-construction based on a Japanese original such as that found in the Kenkon’in manuscript, is deficient on two counts: it fails to accurately convey the meaning of the original Japanese, and it fails to follow the norms of classical Chinese syntax. Therefore, the English translation here follows the Japanese original, which appears later in this chapter: *ware mata inmo nari to iwan to yōsu* 吾又怎麼なりと道はんと要す. The statement alludes to one attributed to the Sixth Ancestor, Huineng, in a famous *kōan*: “you too are like this; I too am like this.” If the English translation were to follow the Chinese of the Root Case, it would read: “I too would have to say ‘such.’”

1 “You are not there yet; say something more!” (C. *weizai geng dao* 未 在 更 道; J. *mizai, sarani ie* 未 在、更 に 道 え). This is a line that appears earlier in the *Denkōroku*, in the dialogue between Qingyuan Xingsi 青原行思 (J. Seigen Gyōshi; -740) and Shitou Xiqian 石頭希遷 (J. Sekitō Kisen; 700–790) that constitutes the Root Case of Chapter 35. It also appears in Case #41 of the *Congrong Hermitage Record*, which is entitled “Luopu About to Die” (C. *Luopu linzhong* 洛浦臨終; J. *Rakuho rinjū*). → “You are not there yet; say something more!”

2 “I am not saying that you have yet to speak” (C. *ru budao dao weilai* 汝 不 道 道 來 未; J. *nanji, iikitaru koto imada shi to iwazu* 汝、道 い 來 る こと 未 だ し と 道 わ ず). The English translation follows the Japanese transcription given in the *Shūmichō* edition of the *Denkōroku*. A literal translation of the garbled quasi-Chinese Root Case given here would read: “You do not say that speaking has yet to come.”

3 “the matter that is beyond” (C. *xiangshang shi* 向 上 事; J. *kōjōji* or *kōjō no koto* 向 上 の 事). This is an expression that appears frequently throughout Chan literature, but it seems to derive originally from the discourse records of Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869) and Caoshan Benji 曹山本寂 (J. Sōzan Honjaku; 840–890). The *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou* contains an exchange between Dongshan and a monk on “the matter beyond buddha,” and that dialogue was raised as a *kōan* and commented on by Yunmen Wenyan 雲門文偃 (J. Unmon Bun'en; 864–949). → “the matter that is beyond.”

4 “I would have to say, I too am not ‘such’” (C. *wu you yao dao bu renmo* 吾 又 要 道 不 慙 麼; J. *ware mata fu inmo nari to iwan to yōsu* 吾 又 不 慙 麼 な り と 道 は ん と 要 す). This statement echoes Zongjue’s response to Wukong’s initial question, “I would have to say, I too am ‘such,’” but it adds the word “not” (C. *bu* 不; J. *fu*).



The Master [Zongjue] heard this and awakened. Wukong then sealed and verified him.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は宗珏。久く悟空の侍者と爲り、晝參夜參、横參豎參す。然れども猶ほ徒ならざる所あり。空問て曰く、汝近日見處如何。師曰く、吾又恁麼なりと道はんと要す。空曰く、未在、更に道へ。

The Master's personal name was Zongjue. He served as Wukong's acolyte for a long time, inquiring day and night, and inquiring in every direction. Nevertheless, there was still a part of him that was not in vain.¹ Wukong questioned him, saying, "These days, what is your viewpoint like?" The Master [Zongjue] said, "I would have to say, I too am 'such'.² Wukong said, "You are not there yet; say something more!"

INVESTIGATION 【拈提】

實に今恁麼なりと言ふ。未だしき所あり、謂ゆる恁麼に来ることを會すと雖も、不恁麼に来る者あることを知らず。然るを全體露現して隠すことなし。何の不足の所かあらんと思ふ。故に曰く、如何が未だしきやと。是の如く解する底、白雲散じ盡て、青山獨り高きが如くなることを得れども、尚

¹ Nevertheless, there was still a part of him that was not in vain (*shikaredomo nao itazura narazaru tokoro ari* 然れども猶ほ徒ならざる所あり). The reading (*yomi* 読み) of the Japanese given here in Roman letters follows the gloss (*furigana* 振り仮名) given in the Shûmuchô edition of the *Denkôroku*, and the English translation follows suit. However, the corresponding sentence in the Kenkon'in manuscript of the *Denkôroku* reads: "Nevertheless, there was still a part of him that was in vain" (*shikaredomo nao itazura naru tokoro ari* 然トモナオ徒ナル所アリ), meaning that Zongjue still had not gained awakening, despite his unstinting efforts. Given the overall thrust of the argument, it would seem "was in vain" (*itazura naru* 徒ナル) makes more sense than "was not in vain" (*itazura narazaru* 徒ならざる). However, there is another possible reading of the Japanese found in the Shûmuchô edition that would solve this problem and result in the English translation, "Nevertheless, there was still a part of him that was unusual" (*shikaredomo nao tadanarazaru tokoro ari* 然れども猶ほ徒ならざる所あり). In this reading, the glyph 徒 is pronounced *tada* ただ, and it has the meaning of "ordinary" or "usual." In modern Japanese, the expression *tadanaranu* 徒ならぬ means "unusual."

² "I would have to say, I too am 'such'" (*ware mata inmo nari to iwan to yôsu* 吾又恁麼なりと道はんと要す). This is the original Japanese phrase that was distorted when it was rephrased in Chinese in the Root Case of this chapter. The statement alludes to one attributed to the Sixth Ancestor, Huineng, in a famous *kôan*: "you too are like this; I too am like this."

ほ更に山よりも高き山あることを未だ知らず。故に曰く、汝道ひ來ること未だ道はず、未だ向上の事に通ぜずと。是の如く参じ來る、悉く是れ向上の事なりと雖も、尚ほ有ることを知らざる過あり。故に曰く、實に汝未だ道ひ得ずと。

Truly, when [Zongjue] said here, “I am ‘such,’” there was a part of him that was “not yet.” That is to say, although he understood the matter of “comes in such a way,”¹ he did not know that there is one who “comes in not such a way.”² Even so, the “entire substance is exposed,”³ with no concealing; so he thought, “What insufficiency could there be?” Thus he said, “Why ‘not yet’?” Interpreting in this way, he attained something like the solitary height of a “green mountain” when the “white clouds are completely dispersed,”⁴ but he still did not know about the further existence of a mountain even higher than that mountain. Thus, [Wukong] said, “I am not saying that you have yet to speak, only that you have yet to penetrate ‘the matter that is beyond.’” Although his [Zongjue’s] having inquired in this way was itself entirely “the matter that is beyond,” he still had the shortcoming of not knowing about that [further] existence. Thus, [Wukong] said, “Really, you are not yet able to speak.”

尚ほ一言を出し心慮を廻らして恁麼に道ふも、二に落ち三に落つ、一點をも着けざる所ありと。故に曰ふ、設ひ向上の事道ひ得ると雖ども、和尚の爲に擧し得ること能はずと。自己未だ知らず、尚ほ節目に拘はる。故に悟空曰く、實に汝未だ道ひ得ずと。時に息既に盡き、力方に窮りて、請問して曰く、如何が是れ向上の事。空曰く、吾又不恁麼なりと道はんと要す。先來の

1 “comes in such a way” (*inmo ni kitaru* 恁麼に來る). This is an allusion to a famous *kōan* in which Nanyue Huaijang 南嶽懷讓 (J. Nangaku Ejō; 677–744) tells the Sixth Ancestor, Huineng, where he has just come from, and Huineng asks him, “What thing is it that comes in such a way?”

2 there is one who “comes in not such a way” (*fu inmo ni kitaru mono aru* 不恁麼に來る者ある). This is simply a negation of the preceding saying, “comes in such a way” (*inmo ni kitaru* 恁麼に來る). The point seems to be that even a correct understanding of the aforementioned *kōan* involving the Sixth Ancestor, Huineng, if one becomes attached to that understanding, is tantamount to a deluded view that must be rejected.

3 “entire substance is exposed” (C. *quanti luxian* 全體露現; J. *zentai rogen*). This expression comes from a work by Caoshan Benji (J. Sōzan Honjaku; 840–890) entitled “Deep Meaning of the Five Positions” (C. *wuwei zhijue* 五位旨訣; J. *goi shiketsu*). → “entire substance is exposed.”

4 “green mountain” when the “white clouds are completely dispersed” (*byakuun sanji tsukite, seizan* 白雲散じ盡て、青山). The metaphor of “green mountains revealed” (C. *qingshan lu* 青山露; J. *seizan ro*) when the “white clouds are completely dispersed” is a common one in Chan literature. It signifies the appearance of the real world when the deluded thinking that obscures it dissipates. → “white clouds are completely dispersed.”



道と只今の道と、天地の論にも及ばず、水火の喩よりも隔れり。宗珙の思はくは全體現はれたりと。悟空は然らず。恁麼なりと道ふ、唯孤明歴然たるのみなり。非を知り得る處ありて印證を受く。

That he [Zongjue] still gave out a single utterance, revolving his thoughts and speaking like this, was also to “fall into the secondary and fall into the tertiary.” Because [Zongjue was thinking that] “I have not even a speck of attachment,” he said, “Although I am able to speak of ‘the matter that is beyond,’ I cannot raise it for you, Reverend.” Not yet knowing his own self, he was still caught up in *differentiation*. Thus, Wukong said, “Really, you are not yet able to speak.” At that time, already out of breath, his strength now exhausted, he [Zongjue] inquired [of Wukong], saying, “What about ‘the matter that is beyond?’” Wukong said, “I would have to say, I too am not ‘such.’” The previous words and these words¹ are further apart than a discussion of “heaven and earth” can suggest, and more different than the metaphor of “water and fire” can convey. What Zongjue thought was that the “entire substance was manifest” [to him], but Wukong did not agree. To say “I am ‘such.’” is simply to shine alone with clarity. When he [Zongjue] was able to understand the negation of that, he received [Wukong’s] seal of verification.

然しより出世して爲人説話するに、

Thereafter, [Zongjue] appeared in the world. While preaching to benefit people,²

¹ The previous words and these words (*senrai no dô to tadaima no dô to* 先來の道と只今の道と). The “previous words” are those spoken by Zongjue at the start of the Root Case, to wit: “I would have to say, I too am ‘such.’” The contrasting utterance by Wukong, referred to here as “these words,” is: “I would have to say, I too am not ‘such.’” Grammatically, the difference between these two sayings is simply that the latter uses the verb “is not” (C. *bu* 不; J. *fu*) to negate the former. The claim made here, however, is that Zongjue’s words issued from delusion, while Wukong’s are the voice of awakening, which means that the distance between them is greater than that between “heaven and earth” or “water and fire.”

² While preaching to benefit people (*inin setta suru ni* 爲人説話するに). The block of quoted text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tiantong Zongjue of Mingzhou”:

《五燈會元》僧問。如何是道。師曰。十字街頭休斫額。(CBETA, X80, no. 1565, p. 300, b10-11 // Z 2B:11, p. 273, d1-2 // R138, p. 546, b1-2).





僧問ふ、如何なるか是れ道。師曰く、十字街頭、斫額することを休めよと。

a monk asked, “What about the way?” The Master [Zongjue] said, “When you are in the middle of a busy crossroad, do not use your hand like a visor.”¹

有時

One time,²

上堂に曰く、劫前に歩を運び世外に身を横ふ。妙契は意を以て到るべからず、眞證は言を以て傳ふべからず。直に得たり、虚靜氣を飲て白雲寒巖に向て斷へ、靈光暗を破て明月夜船に隨て來る。正與麼の時、作麼生か履踐せん。偏正曾て本位を離れず、縦横那ぞ因縁を語るに涉らん。

at a convocation in the dharma hall, he [Zongjue] said: “Move on foot prior to the kalpa;³ recline your body outside the world. Marvelous tallying cannot be reached using intellect; true verification cannot be transmitted using words. At this point, the empty quiet gathers the *qi*; the white clouds break against the cold cliffs.⁴ Numinous light cleaves the darkness, and the bright moon comes looking like a ship in the night. At exactly such a time, how should you actually tread? The inclined and upright have never

¹ “When you are in the middle of a busy crossroad, do not use your hand like a visor” (C. *shizi jietou xiu zhuo* e 十字街頭休斫額; J. *jūji gaitō, shakugaku suru koto wo yameyo* 十字街頭、斫額することを休めよ). In other words, pay attention to your immediate surroundings; do not shield your eyes with your hand and peer off into the distance.

² One time (*aru toki* 有時). The block of quoted text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tiantong Zongjue of Mingzhou”:

《五燈會元》上堂。劫前運歩。世外横身。妙契不可以意到。眞證不可以言傳。直得虚靜斂氣。白雲向寒巖而斷。靈光破暗。明月隨夜船而來。正恁麼時作麼生履踐。偏正不曾離本位。縦横那涉語因縁。(CBETA, X80, no. 1565, p. 300, b11-14 // Z 2B:11, p. 273, d2-5 // R138, p. 546, b2-5).

³ prior to the kalpa (C. *jieqian* 劫前; J. *kōzen*). Short for → “prior to the kalpa of emptiness.”

⁴ white clouds break against the cold cliffs (*hakuun kangān ni mukatte tae* 白雲寒巖に向て斷へ). What this trope suggests is that the “white clouds” of delusion are “cut off” (*tae* 斷へ) by the “cold cliff” of awakening.

⁵ bright moon comes looking like a ship in the night (C. *mingyue sui yechuan er lai* 明月隨夜船而來; J. *meigetsu yasen ni shitagatte kitaru* 明月夜船に隨て來る). The verb *sui* 隨 (J. *shitagau*) in this context means to “resemble” or “look like.” The meaning here is not that the bright moon “follows” or “accompanies” (*shitagau* 隨う) a ship in the night. For the metaphor of the moon as a boat in Chan literature, → night ship.



left their original positions.¹ Whether vertically or horizontally, why cross over to speaking of [Chan] episodes?”

實に虚靜に際なく、舌頭談ずれども隔たらず。向上の事を識得せんこと、是の如くなるべし。尚ほ心と説き性と説くこと、悉く是れ向上の事に非ず。唯又山は是れ山、水は是れ水、之を向上の事と思へり。直に是れ錯まりなり。

Truly, in quiescence, there are no boundaries. Even if your tongue converses, you do not become separated. To be conscious of “the matter that is beyond,” you must be like this. Moreover, to “speak of the mind and speak of the nature” is not at all “the matter that is beyond.” Some think that when “mountains are again mountains and rivers are [again] rivers,”² only this is “the matter that is beyond.” Straight away, this is wrong.

洞山曰く、

Dongshan said,³

佛向上の事を體得して方に些子の語話の分あらんと。僧便ち問ふ、如何なるかは是れ語話。山曰く、語話の時、闍黎聞かずと。

1 “The inclined and upright have never left their original positions” (C. *pianzheng buzeng li benwei* 偏正不曾離本位; J. *henshō katsute hon'i wo hanarezu* 偏正曾て本位を離れず). This expression is also found in the *Extensive Record of Chan Master Hongzhi*, where Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157) uses it in the course of commenting on a koan (T 2001.48.7c19-24). Because Hongzhi and Zongjue were contemporaries, born in the same year, there is no way of knowing who originated the saying. → “five positions of inclined and upright.”

2 “mountains are again mountains and rivers are rivers” (*mata yama wa kore yama, mizu wa kore mizu* 又山は是れ山、水は是れ水). This is an allusion to a famous saying attributed to Chan Master Qingyuan Weixin of Jizhou, in which he says that initially, before he began to practice Chan, “mountains were mountains.” Then, after he gained some understanding of Chan, “mountains were not mountains.” Finally, when he was fully awakened, “again, mountains were just mountains.” → “mountains are not mountains, and rivers are not rivers.” Some commentators hold, based on this line in the *Denkoroku*, that Qingyuan Weixin’s third and final level of understanding is equivalent to attaining “the matter that is beyond.”

3 Dongshan said (Tōzan iwaku 洞山曰く). The block of quoted text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Discourse Record of Chan Master Wuben of Mount Dong in Junzhou*:

《筠州洞山悟本禪師語錄》師示衆曰。體得佛向上事。方有些子語話分。僧便問。如何是語話。師曰。語話時闍黎不聞。(T 1986A.47.510, a10-11).

This passage is also quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjōji* 佛向上事).



“If you experience ‘the matter beyond buddha,’ only then will you have the capacity to speak a little. A monk then asked, “What do you mean by ‘speak’?” Dongshan said, “When I am speaking, Acārya, you do not hear it.”

又盤山曰く、向上の一路、千聖不傳と。實に尋常に道ひ來る性に任せて、逍遙する底に非ず。

Also, Panshan said: “The one road beyond: even a thousand sages do not transmit it.”¹ Truly, this is *not* what is often said: “Trusting in the innate, wander free and easy.”²

又僧、悟空禪師に問て

Also, a monk inquired of Chan Master Wukong,³

曰く、向上の事作麼生。空曰く、妙は一漚の前に在り、豈千聖の眼を容れんや。

1 “The one road beyond: even a thousand sages do not transmit it” (C. *xiangshang yilu, qiansheng buchuan* 向上一路、千聖不傳; J. *kōjō no ichiro, senshō fuden* 向上の一路、千聖不傳). A statement attributed to Panshan Baoji 盤山寶積 (J. Banzan Hōshaku; d.u.), a dharma heir of Mazu Daoyi 馬祖道一 (J. Baso Dōitsu; 709–788). This line is also quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjōji* 佛向上事). → “the one road beyond: even a thousand sages do not transmit it.”

2 “Trusting in the innate, wander free and easy” (C. *renxing xiaoyao* 任性逍遙; J. *shō ni makasete, shōyō su* 性に任せて、逍遙す). This is a saying widely attributed in Chan literature to Daowu Yuanzhi 道悟圓智 (J. Dōgo Enchi; 769–835), a dharma heir of Yaoshan Weiyan 藥山惟儼 (J. Yakusan Igen; 745–828) and dharma brother of Yunyan Tansheng 雲巖曇晟 (J. Ungan Donjō; 782–841). The latter was the teacher of Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869), founder of the Caodong Lineage. The saying is itself Daowu’s conflation of two phrases from the *Inscription on Faith in Mind*, a work attributed to the Third Ancestor in China, Sengcan 僧璨 (J. Sōsan), and the words “wander free and easy” come originally from the Daoist classic, the *Zhuangzi*. → “trusting in the innate, wander free and easy.” Keizan explicitly rejects the idea that the saying accurately encapsulates the “matter that is beyond.”

3 inquired of Chan Master Wukong (*Gokū Zenji ni toite* 悟空禪師に問て). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

《五燈會元》曰。向上事作麼生。師曰。妙在一漚前。豈容千聖眼。僧禮拜。(CBETA, X80, no. 1565, p. 297, a2-3 // Z 2B:11, p. 270, b5-6 // R138, p. 539, b5-6).

The quotation of this exchange in the *Denkōroku* omits the final remark: “the monk made prostrations” (C. *seng libai* 僧禮拜; J. *sō raihai*).



saying: “What is ‘the matter that is beyond’?” Wukong said, “The sublime is prior to a *single bubble*. How could it possibly admit the eyes of the thousand sages?”¹

今謂ふ所の一漚とは、已身萌してより以來なり。不萌以前、之を名て向上の事と曰ふ。故に芙蓉の眞子、枯木法成禪師、

The “*single bubble*” mentioned here is something that is subsequent to the body having already sprouted. “Not yet sprouted”² is a name given to “the matter that is beyond.” Thus Furong’s³ true son, Chan Master Kumu Facheng,⁴

上堂に佛祖向上の事あることを知て方に語話の分あり。諸禪德、且く道へ、那箇は是れ佛祖向上の事。箇の人家の兒子、六根不具、七識不全なるあり。是れ大闡提無佛種性なり。佛に逢ては佛を殺し、祖に逢ては祖を殺す。天堂に収め得ず、地獄に攝する門なし。大衆、還て此人を知るや。良久して曰く、對面仙陀にあらず。睡多くして寐語饒し。

1 “How could it possibly admit the eyes of the thousand sages?” (*ani senshō no manako wo irenya* 豈千聖の眼を容れんや). In other words, it could not possibly appear to (i.e. be seen by) even the buddha-eye.

2 “Not yet sprouted” (*fubō izen* 不萌以前). The translation takes this expression as the functional equivalent of the expression “not yet sprouted” (*C. weimeng qian* 未萌前; *J. mibō zen*), which occurs in the *Extensive Record of Chan Master Hongzhi*:

The dharma realm is free of dust; the mind-moon is perfectly round. The original light turns back its illumination [on that which is] not yet sprouted.

《宏智禪師廣錄》法界無塵心月圓。本光還照未萌前。(T 2001.48.3c19).

A few Chan texts use the trope of an “unsprouted twig” (*C. bumeng zhi* 不萌枝; *J. fubō no eda* 不萌の枝), which could also be said to be a twig in a state “prior to sprouting [buds in spring]” (*C. meng yiqian* 萌以前; *J. bō izen*).

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

4 **Chan Master Kumu Facheng** (C. Kumu Facheng Chanshi 枯木法成禪師; J. Koboku Hōjō Zenji). The block of quoted text that follows this name is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Kumu Facheng of Jingyin [Chan Cloister] in the Eastern Capital”:

《五燈會元》上堂。知有佛祖向上事。方有說話分。諸禪德且道。那箇是佛祖向上事。有箇人家兒子。六根不具。七識不全。是大闡提無佛種性。逢佛殺佛。逢祖殺祖。天堂收不得。地獄攝無門。大衆還識此人麼。良久曰。對面不仙陀。睡多饒寐語。(CBETA, X80, no. 1565, p. 294, c1-5 // Z 2B:11, p. 267, d16-p. 268, a2 // R138, p. 534, b16-p. 535, a2).

This passage is also quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjōji* 佛向上事).



at a convocation in the dharma hall, said: “When you know that there is the matter that is beyond the buddhas and ancestors, only then will you have the capacity to speak.”¹ Now then, you Zen worthies, speak! What is this ‘matter that is beyond the buddhas and ancestors’? There is this baby of our house,² who is lacking in the six sense faculties and deficient in the seventh consciousness.³ He is a great *icchāntika* who lacks the innate seed of buddhahood. ‘If he meets a buddha, he kills the buddha; if he meets an ancestor, he kills the ancestor.’⁴ The halls of heaven cannot contain him, and hell has no gate to admit him.⁵ Great assembly, do you know this person?” After a long pause, he said,

1 “When you know that there is the matter that is beyond the buddhas and ancestors, only then will you have the capacity to speak.” (C. *zhi you fozu xiangshang shi, fang you yuhua fen* 知有佛祖向上事、方有語話分; J. *busso kōjō no koto aru koto wo shitte masa ni gowa no bun ari* 佛祖向上の事あることを知て方に語話の分あり). This statement is, in essence, a quotation of Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869) that Chan Master Kumu Facheng raises to test and instruct his audience. What follows is Facheng’s own comment on that kōan. For Dongshan’s exact words as they have come down to us in his discourse record, see the quotation that appears earlier in the present chapter.

2 baby of our house (C. *renjia erzi* 人家兒子; J. *jinka no jishi* 人家の兒子). The term “baby” (C. *erzi* 兒子; J. *jishi*) can mean “child” or “son,” but in the Daoist classic *Zhuangzi* it is a metaphor for the great way (C. *dao* 道; J. *dō*). In the present context, the “baby of our house” refers to the all-inclusive and ultimately real storehouse-consciousness, the last in the Yogācāra system of eight consciousnesses, which corresponds loosely to the innate buddha-mind. → mind only.

3 “lacking in the six sense faculties and deficient in the seventh consciousness” (C. *liugen buju, qishi buquan* 六根不具、七識不全; J. *rokkon fugu, shichishiki fuzen*). This expression came to be repeated in a wide range of Chan literature, including Chapter 39 of the *Denkōroku* itself. For details of that usage, → “lacking in the six sense faculties and deficient in the seventh consciousness.” For an explanation of the Yogācāra system of eight consciousnesses that is the context for understanding it, → mind only.

4 “If he meets a buddha, he kills the buddha; if he meets an ancestor, he kills the ancestor” (C. *feng fo sha fo, feng zu sha zu* 逢佛殺佛、逢祖殺祖; J. *hotoke ni ōte wa hotoke wo koroshi, so ni ōte wa so wo korosu* 佛に逢ては佛を殺し、祖に逢ては祖を殺す). A famous saying attributed to Linji Yixuan 臨濟義玄 (J. Rinzai Gigen; -866). → “if you meet a buddha, kill the buddha.”

5 The halls of heaven cannot contain him, and hell has no gate to admit him (C. *tian-tang shou bude, diyu she wumen* 天堂收不得、地獄攝無門; J. *tendō ni osame ezu, jigoku ni sessuru mon nashi* 天堂に収め得ず、地獄に攝する門なし). In other words, he is entirely beyond all karmic recompense.



“When you come face-to-face with him, he is not *saindhava*.¹ He sleeps a lot and does plenty of talking in his sleep.”

實に向上の事は佛來るとも忽ち喪身失命し、祖到るとも全身百雜碎す。天堂に至らんとすれば天堂即ち崩壊す、地獄に向へば地獄忽ち破裂す。何れの處をか天堂とし、何れの處をか地獄とせん。何を呼でか萬像とせん。先より蹤跡なし、唯睡時の事の如し。自、尚ほ知らず、他、豈辨まふべけんや。來由なく、唯明明として無悟法なるのみなり。正に是れ高祖の語話なり。若し向上の事を知らば頂門の眼開けて、此時少分相應の處あり。

Truly, as for “the matter that is beyond,”² even if buddhas come, you immediately “bid farewell to your body and lose your life,” and even if ancestors arrive, your entire body is “broken into smithereens.” If you try to reach the halls of heaven, the halls of heaven will crumble. If you are headed to hell, then hell is immediately destroyed. What place would you take as the “halls of heaven,” and what place would you take as “hell”? What would you call the “myriad phenomena”? From the start, there are no traces, like phenomena that occur only when you are asleep. When you still do not know self, how can you possibly distinguish others? There is no reason

¹ he is not *saindhava* (C. *bu xiantuo* 不仙陀; J. *senda ni arazu* 仙陀にあらず). The word *saindhava* is emblematic of a single name that has multiple referents, such that the intended meaning can only be divined from the context in which it is used. For a full explanation of its etymology, four basic meanings, and use in Buddhist literature as a symbol of ambiguity, see *saindhava*. The statement here that the so-called “baby of our house” is “not *saindhava*” seems to indicate that the former is *not* an ambiguous name. Indeed, the circumstance here is exactly the opposite: rather than a single name for different things, there is a single “thing” that has many names (e.g. “baby of our house,” “storehouse-consciousness,” “buddha-nature,” “buddha-mind,” “this standpoint,” “thusness,” etc.), none of which accurately convey what the thing is, regardless of context. Some modern commentators, not making that connection and hard pressed to interpret the phrase *bu xiantuo* 不仙陀 (J. *senda ni arazu* 仙陀にあらず), take *saindhava* to mean: “An intelligent person who can understand the intended referent of an ambiguous name from the context in which it is used.” The phrase can then be translated, “He is no *saindhava*,” which is to say, “He is not very intelligent.” This interpretation is weak, for “intelligent” is a meaning of *saindhava* that is not attested elsewhere in East Asian Buddhist literature.

² as for “the matter that is beyond” (*kōjō no koto wa* 向上の事は). The gist of the sentence that begins with these words is that, as soon as the *kōan* called “the matter that is beyond” is raised, one is immediately at an impasse and cannot find recourse in any notions of buddhas or ancestors.

³ like phenomena that occur only when you are asleep (*tada suiiji no koto no gotoshi* 唯睡時の事の如し). That is to say, like things that happen in dreams.



why; it is simply a matter of “clearly, there is no dharma of awakening.”¹ Truly, this is the “speaking” of the Eminent Ancestor.² If you know “the matter that is beyond,” your forehead eye will open, and at that time, there will be some degree of accord.

且く道へ、如何ならんか道理。

Now then, speak! What about this principle?

VERSE ON THE OLD CASE 【頌古】

宛如上下橛相似。抑不入兮拔不出。

It is just as if, when removing or setting a stake,³ it does not go in when pressed and does not come out when pulled.

¹ “Clearly, there is no dharma of awakening” (*meimei toshite mu goho* 明明として無悟法). This is a Japanese transcription (*yomikudashi* 読み下し) of the first line of a verse attributed to Jiashan Shanhui 夾山善慧 (J. Kassan Zenne; 805–881) in the *Jingde Era Record of the Transmission of the Flame*:

Clearly, there is no dharma of awakening; the “dharma of awakening,” rather, deludes people. Stretch out both legs and sleep; there is no bogus and there is no real.

《景德傳燈錄》明明無悟法、悟法却迷人。長舒兩脚睡、無偽亦無真。(T 2076.51.324a23-25).

For details on citations of this verse in other Chan texts, → “Clearly, there is no dharma of awakening.”

² the “speaking” of the Eminent Ancestor (*Kōso no gowa* 高祖の語話). The “Eminent Ancestor” is Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869), who is called “Eminent Ancestor, Dongshan” in Chapter 38 of the *Denkōroku*. The point here is that Jiashan Shanhui, author of the verse that Keizan has just quoted, exemplifies the “capacity to speak” about “the matter beyond buddha” that is referred to in the dialogue (quoted above in this chapter) between Dongshan and the monk who asked him, “What do you mean by ‘speak’?”

³ removing or setting a stake (C. *shangxia jue* 上下橛; J. *jōge ketsu*). A “stake” (C. *jue* 橛; J. *ketsu*) or “wooden stake” (C. *mujue* 木橛; J. *mokketsu*) is something driven into the ground for the purpose of tethering an animal, or constructing a pen or corral. The expression “set a stake” or “stake down” (C. *xiajue* 下橛; J. *geketsu*) is used in Chan texts in various metaphorical ways. When a Chan master says, “Securely staked down” (C. *lao xiajue zhao* 牢下橛著), for example, it means to be caught up in deluded thinking. “To set a stake in the middle of empty space (C. *xukong zhong xiaje* 虛空中下橛), on the other hand, is to attempt to achieve something that is impossible, such as trying to pin down what really exists by using words. Thus, to “remove a stake” is to give up deluded attachment; to “set a stake” is to say something that is true. The point of this verse seems to be that, when it comes to “the matter that is beyond,” both tasks are likely to prove frustrating.

