

CHAPTER FORTY-NINE (*Dai yonjûkyû shô* 第四十九章)

ROOT CASE⁴ 【本則】

第四十九祖、雪竇鑑禪師。宗珙主天童時、一日上堂、舉、世尊有密語、迦葉不覆藏。師聞頓悟玄旨、在列流淚、不覺失言曰。吾輩爲什麼不從來。珙上堂罷、呼師問曰、汝在法堂、何爲流淚。師曰、世尊有密語、迦葉不覆藏。珙許可曰、何非雲居懸記。

The Forty-ninth Ancestor was Chan Master Xuedou Jian.⁵ When Zongjue⁶ was head of Tiantong Monastery, at a convocation in the dharma hall one day he raised “the World-Honored One had secret words; Kāśyapa did not conceal them.” Hearing this, the Master [Zhijian] had a sudden awakening to its profound import. He remained in the ranks⁷ and shed tears. Without

⁴ **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. Extant records of Tiantong Zongjue 天童宗珙 (J. Tendô Sôkaku; 1091–1162) make no mention of his raising of the kôan “the World-Honored One had secret words; Kāśyapa did not conceal them.” However, the *Jitai Era Record of the Pervasive Spread of the Flame* contains the following record, under the heading “Chan Master Zhijian of the Zu Hermitage on Mount Xuedou in Qingyuan Prefecture”:

At a convocation in the dharma hall, [Zhijian raised the kôan]: “The World-Honored One had secret words; Kāśyapa did not conceal them.” [Zhijian then commented:] “The whole night, a rain of flowers; throughout the city, the streams are fragrant.”

《嘉泰普燈錄》上堂曰。世尊有密語。迦葉不覆藏。一夜落華雨。滿城流水香。(CBETA, X79, no. 1559, p. 398, a12-13 // Z 2B:10, p. 129, c2-3 // R137, p. 258, a2-3).

The same account also appears in the *Collated Essentials of the Five Flame Records*:

《五燈會元、卷14》上堂。世尊有密語。迦葉不覆藏。一夜落花雨。滿城流水香。(CBETA, X80, no. 1565, p. 303, a1-2 // Z 2B:11, p. 276, b4-5 // R138, p. 551, b4-5).

This record not only associates Zhijian with the kôan in question, it raises the possibility that Zhijian’s comment was about his own awakening when he first heard it. If so, then one might also assume that Zhijian initially heard the kôan from his own teacher, Zongjue.

⁵ **Chan Master Xuedou Jian** (C. Xuedou Jian Chanshi 雪竇鑑禪師; J. Setchô Kan Zenji). Xuedou Zhijian 雪竇智鑑 (J. Setchô Chikan; 1105–1192).

⁶ **Zongjue** 宗珙 (J. Sôkaku). Tiantong Zongjue 天童宗珙 (J. Tendô Sôkaku; 1091–1162), the Forty-eighth Ancestor of the Sôtô Lineage according to the *Denkôroku*.

⁷ **remained in the ranks** (C. *zailie* 在列; J. *zairetsu*). At a formal convocation in the dharma hall, members of the audience (known as the great assembly) line up in ranks



thinking, he blurted out, “Why didn’t we learn this before?” When the convocation in the dharma hall was finished, Zongjue summoned the Master [Zhijian] and asked, “When you were in the dharma hall, why did you shed tears?” The Master said, “The World-Honored One had secret words; Kāśyapa did not conceal them.” Zongjue approved him, saying, “Is it not what Yunju prophesied?”¹

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は智鑑。

The Master’s personal name was Zhijian.²

滁州呉氏の子なり。兒たり時、母ために師の手の瘍を洗て問て曰く、是れ甚麼ぞと。對て曰く、我手は佛手に似たり。長じて恃怙を失ふ。眞歇に長蘆に依る。時に宗珏、首衆たり。即ち之を器とす。後に象山に遯れて百怪惑はすこと能はず。深夜に開悟し證を延壽に求む。

He was a son of the Wu Clan of Chuzhou Prefecture. When he was a child, his mother, washing a growth on the Master’s [Zhizhian’s] hand, asked, “What is this?” He replied, “My hand is like the Buddha’s hand.” When he grew older, he lost his mother and father³

facing each other on the east and west sides of the hall. When individuals wish to engage the abbot in debate, they come forth from the ranks and face north, toward the high seat on which the abbot sits when addressing the congregation.

¹ “Is it not what Yunju prophesied?” (C. *hefei Yunju xuanji* 何非雲居懸記; J. *nanzo Ungo no kenki ni arazarau ya* 何ぞ雲居の懸記に非らんや). The biography of Yunju Daoying 雲居道膺 (Ungo Dōyō; -902) in the *Jingde Era Record of the Transmission of the Flame* depicts his raising of the kōan “the World-Honored One had secret words; Kāśyapa did not conceal them,” but neither that text nor any other extant Chinese record of Yunju says anything about his making a “prophecy” in that connection. → “the World-Honored One had secret words; Kāśyapa did not conceal them.”

² The Master’s personal name was Zhijian (*Shi imina wa Chikan* 師諱は智鑑). 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 Xuedou Zhijian of Mingzhou”:

《五燈會元》滁州呉氏子。兒時母與洗手瘍。因曰。是甚麼。對曰。我手似佛手。長失恃怙。依眞歇於長蘆。大休首眾取器之。後遯象山。百怪不能惑。深夜開悟。求證於延壽。(CBETA, X80, no. 1565, p. 302, c22-p. 303, a1 // Z 2B:11, p. 276, b1-4 // R138, p. 551, b1-4).

³ lost his mother and father (C. *shi shihu* 失恃怙; J. *jiko wo ushinau* 恃怙を失ふ). Literally, he “lost” (C. *shi* 失; J. *ushinau* 失ふ) his “means of support” (C. *shihu* 恃怙; J. *jiko* 恃怙). However, *shi* 恃 (J. *ji*) can mean “mother” and *hu* 怙 (J. *ko*) can mean “father.”



and relied on Zhenxie¹ at Changlu Monastery. At that time, Zongjue was head of the congregation and immediately regarded him [Zhijian] as a vessel. Later, he [Zhijian] hid himself away on Mount Xiang, where hundreds of monstrous apparitions were unable to perplex him. Deep in the night he awakened, and then went to seek verification from Yanshou.²

然して復珏和尚に参ず。宗珏、時に天童に住しき。師をして書記に充てしむ。珏、一日、前の因縁を擧す。夫れ此因縁は涅槃經より出たり(如來性品第四の二)。謂ゆる

Then, he [Zhijian] again sought instruction from Reverend Jue.³ Zongjue, at that time, was serving as abbot of Tiantong Monastery. He appointed the Master [Zhijian] to the position of secretary. One day, Zongjue raised the aforementioned episode. The episode comes from the *Nirvāṇa Sūtra* (Chapter 4, “Nature of the Tathāgata,” Part 2). It says:⁴

爾時に迦葉菩薩、佛に白して言く、世尊、佛所説の如き、諸佛世尊に祕密語ありと。是の義然らず、何を以ての故に。諸佛世尊、唯密語ありて密藏あることなし。譬ば幻主の機關、木人の如し。人、屈伸俯仰するを觀見すと雖も、内に之をして然らしむるものあるを知ること莫し。佛法は爾らず。咸く衆生をして悉く知見することを得せしめ、云何ぞ當に諸佛世尊に祕密藏ありと言ふべき。佛、

This derives from a Chinese verse found in the *Confucian Classic of Poetry*: “Without a father, what could one rely on? Without a mother, what could one depend on?” (C. *wu fu he hu, wu mu he shi* 無父何怙、無母何恃). In the present context, it seems clear that the text means to say that Zhijian was orphaned, and that he went to live in a monastery as a result. That was a fairly common occurrence in medieval China.

¹ Zhenxie 眞歇 (J. Shinketsu). Zhenxie Qingliao 眞歇清了 (Shinketsu Seiryō; 1088–1151), the Forty-seventh Ancestor of the Sôtô Lineage according to the *Denkōroku*.

² Yanshou 延壽 (J. Enju). Yongming Yanshou 永明延壽 (J. Eimei Enju; 904–975).

³ Reverend Jue (C. Jue Heshang 珏和尚; J. Kaku Oshō). Tiantong Zongjue 天童宗珏 (J. Tendō Sōkaku; 1091–1162), the Forty-eighth Ancestor of the Sôtô Lineage according to the *Denkōroku*.

⁴ It says (*iwayuru* 謂ゆる). The block of quoted text that follows is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical passage in Chinese that appears in the Northern text of the *Sūtra of the Great Nirvāṇa*:

《大般涅槃經》爾時迦葉菩薩白佛言。世尊。如佛所説諸佛世尊有祕密藏。是義不然。何以故。諸佛世尊唯有密語無有密藏。譬如幻主機關木人。人雖觀見屈伸俯仰。莫知其內而使之然。佛法不爾咸令衆生悉得知見。云何當言諸佛世尊有祕密藏。佛讚迦葉。善哉善哉。善男子。如汝所言。如來實無祕密之藏。何以故。如秋滿月處空顯露。清淨無翳人皆觀見。如來之言亦復如是。開發顯露清淨無翳。愚人不解謂之祕藏。智者了達則不名藏。(T 374.12.390b15-24).

迦葉を讃して、善哉善哉、善男子、汝が所言の如し。如來に實に祕密の藏なし。何を以ての故に、秋の満月の空に處して顕露に、清淨にして翳なきが如く、人皆覩見す。如來の言も亦復是の如し。開發顯露にして清淨無翳なり。愚人解せずして之を祕藏と謂ふ。智者は了達して則ち藏と名けず。

At that time, Kāśyapa Bodhisattva said to the Buddha: “World-Honored One, as preached by the Buddha, ‘The buddhas, the world-honored ones, have secret words.’¹ But this position is not correct. And why is that? Because the buddhas, those world-honored ones, only have secret words; they do not have a secret treasury. Take, for example, a magician’s mechanical wooden doll: although people see it bend and stretch, bow down and look up, they do not know that there is something inside that makes it move. The buddha-dharma is not like this. It makes all living beings completely attain knowledge and insight. Why should we say that buddhas, the world-honored ones, have a secret treasury?” The Buddha praised Kāśyapa: “Excellent, excellent, good son. As you say, the Tathāgata really has no secret treasury. And why is that? Imagine a full autumn moon that hangs in the sky fully exposed, clear and unobstructed, such that people all see it. The words of the Tathāgata are also like this. They are open and manifest, pure and unclouded. Foolish people do not understand and call it a secret treasury. The wise fully comprehend and thus do not use the name treasury.”

然しより此語、祖師門下に用ゐるること久し。故に今も擧するに智鑑開悟す。實に覆藏せず。

However, this term² has long been used by followers of the ancestral teachers. Thus, in the present case as well, when it was raised, Zhijian awakened. Truly, things are “not concealed.”

¹ I have secret words (*himitsugo ari* 祕密語あり). There is an obvious mistake in the Japanese text here. The corresponding phrase in the Chinese original says, “have a secret treasury” (C. *you mimi zang* 有祕密藏; J. *himitsu zō ari* 祕密藏あり), and that is consistent with the argument that follows in the *Nirvāṇa Sūtra*. The Japanese text, as it stands, contradicts itself by first saying it is “not correct” that buddhas have secret words, and then saying that buddhas “only have secret words,” but no secret treasury.

² this term (*kono go* 此語). That is, the term “secret treasury.” It is, in fact, used in Chapter 44 of the *Denkōroku*, where Keizan says that the Sōtō Lineage “is a secret treasury of the buddha-dharma” (*buppō no hizō* 佛法の祕藏).

INVESTIGATION 【拈提】

夫れ一切の言を聞かんに必ず心を會すべし。言に滞ること勿れ。火と謂ふ是れ火に非ず、水と謂ふ是れ水に非ず。故に火を語るに口を焼かず、水を語るに口を湿ほさず。知りぬ、水火實に言に非ず。

Now, in order to hear all words, certainly you must understand their intention. Do not get stuck on the words. To say “fire” is not itself fire; to say “water” is not itself water. Thus, “to speak of fire does not burn the mouth,”¹ and to speak of water does not wet the mouth. We know that water and fire, in reality, are not words.

石頭和尚曰く、

Reverend Shitou said:²

言を承ては須らく宗を會すべし。自ら規矩を立すること勿れと。

“When listening to words, you should understand the axiom. Do not establish rules on your own.”

又藥山曰く、

Also, Yaoshan said:³

¹ “to speak of fire does not burn the mouth” (*hi wo kataru ni kuchi wo yakazu* 火を語るに口を焼かず). This phrase is a quotation of Yunmen Wenyan 雲門文偃 (J. Unmon Bun'en; 864–949). The original Chinese appears in the *Extensive Record of Chan Master Yunmen Kuangzhen* (and various later Chan collections):

“Speaking of fire cannot burn the mouth.”

《雲門匡真禪師廣錄》道火不能燒口。(T 1988.47.545c28-29).

This same phrase, with a slight variation that makes it a rhetorical question, is also found in a longer quotation of Yunmen that appears below in this chapter of the *Denkôroku*.

² Reverend Shitou said (*Sekitô Oshô iwaku* 石頭和尚曰く). This refers to Shitou Xiqian 石頭希遷 (J. Sekitô Kisen; 700–790). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of a line in Chinese that appears in Reverend Nanyue Shitou's *Harmony of Difference and Equality*, a short text found in fascicle 30 of the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》承言須會宗。勿自立規矩。(T 2076.51.459b18-19).

³ Yaoshan said (*Yakusan iwaku* 藥山曰く). This refers to Yaoshan Weiyen 藥山惟儼 (J. Yakusan Igen; 745–828). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of an identical saying in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading of “Reverend Yaoshan Weiyen of Lizhou, at a convocation in the dharma hall, said”:

《景德傳燈錄》更宜自看不得絶却言語。我今爲汝說遮箇語顯無語底。他那箇本來無耳目等貌。(T 2076.51.440b23-25).



更に宜しく自ら見るべし。言語を絶することを得ず。我今汝が爲に這箇の語を説て、無語底を顕はす。他、那箇か本來耳目等の貌なしと。

“Furthermore, you should see this on your own. It is not possible to cut off language. I am now speaking these words for your sake, revealing the one who is wordless. Who is that? Fundamentally, he lacks features such as ears, eyes, and so on.”

又長慶曰く、

Also, Changqing said:¹

二十八代、皆傳心と説て傳語と説かず。

“The twenty-eight generations² all taught the transmission of mind; they did not teach the transmission of words.”

又雲門大師曰く、

Also, Great Master Yunmen said:³

The part of the quotation that begins, “I am now speaking these words...” also appears in Chapter 36 of the *Denkōroku*.

¹ **Changqing said** (*Chōkei iwaku* 長慶曰く). Changqing Huileng 長慶慧稜 (J. Chōkei Eryō; 854–932) was a dharma heir of Xuefeng Yicun 雪峰義存 (J. Seppō Gison; 822–908). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of an identical saying in Chinese that is attributed to Changqing in *Shimen's Record of Monastic Groves*:

《石門林間録》長慶曰、二十八代祖師皆説傳心。且不説傳語。(CBETA, X87, no. 1624, p. 250, a5-6 // Z 2B:21, p. 297, d15-16 // R148, p. 594, b15-16).

The same saying is also quoted in Case #95 of the *Empty Valley Collection* (CBETA, X67, no. 1303, p. 319, b22-23 // Z 2:22, p. 317, c17-18 // R117, p. 634, a17-18).

² **twenty-eight generations** (*nijūhachi dai* 二十八代). As is made explicit in the Chinese original, the reference here is to the “twenty-eight generations of ancestral teachers” who are said to comprise the Chan/Zen Lineage in India, from Mahākāśyapa on down to Bodhidharma.

³ **Great Master Yunmen said** (*Unmon Daishi iwaku* 雲門大師曰く). Yunmen Wenyan 雲門文偃 (J. Unmon Bun'en; 864–949). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of an identical saying in Chinese that is found in the *Extensive Record of Chan Master Yunmen Kuangzhen*:

《雲門匡真禪師廣録》祇此箇事。若在言。語上。三乘十二分教豈是無言語。因什麼道教外別傳。若從學解機智。祇如十地聖人說法如雲如雨。猶被責責見性如隔羅縠。以此故知。一切有心天地懸殊。雖然如此若是得底人。道火何曾燒口。終日説事。未嘗挂著唇齒。未曾道著一字。(T 1988.47.545c24-546a1).

The same passage also appears in the biography of “Chan Master Yunmen Wenyan of Shaozhou” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51).





祇だ此れ箇の事、若し言語上に在ては三乗十二分教、豈是れ言語なからんや。什麼に因て教外別傳と道ふや。若し學解機智よりせば、祇だ十地聖人の如し。說法雲の如く雨の如きも、猶ほ見性羅穀を隔つが如しと訶責せらる。此を以ての故に知りぬ、一切の有心は天地懸かに殊なり。然も是の如くなりと雖も、若し是れ得底の人ならば、火と道ふて何ぞ曾て口を焼かんや。終日説て、事未だ嘗て唇齒に挂着せず、未だ曾て一字を道著せず。

“If this matter consisted only in words, well then, the twelve divisions of the teachings belonging to the three vehicles are certainly not lacking in words, are they? [If that sufficed,] why would anyone speak of a ‘separate transmission apart from the teachings’? If you proceed on the basis of scholarly interpretations and intellectual cleverness, you are simply like the sages of the tenth stage. Although they preach the dharma like clouds and like rain,¹ they are still criticized for being separated, as if by a veil of gauze, from seeing the nature.² From this we know that all kinds of having in

356c19-25) and many subsequent Chan records. It is raised as a *kōan* by Dahui Zonggao 大慧宗杲 (J. Daie Sōkō; 1089–1163) in his *Treasury of the True Dharma Eye* (CBETA, X67, no. 1309, p. 611, c17-p. 612, a5 // Z 2:23, p. 56, d1-13 // R118, p. 112, b1-13). Dahui’s laconic comment on the *kōan* is: “The guy’s a sleepyhead” (C. *keshui han* 瞌睡漢; J. *kassui kan*).

¹ preach the dharma like clouds and like rain (*seppō kumo no gotoku ame no gotoki* 說法雲の如く雨の如き). This simile alludes to the highest of the ten stages of the bodhisattva path: the “stage of the dharma-cloud” (C. *fayun di*; J. *hōun ji*). Buddhist texts speak of the buddha-dharma metaphorically as a “dharma-cloud” (C. *fayun* 法雲; J. *hōun*; S. *dharma-megha*) that rains down salvation and worldly blessings. The expression “dharma-rain” (C. *fayu* 法雨; J. *hōu*), likewise, is a metaphor for the effortless and abundant dispensing of the buddha-dharma to all living beings, like the rain that falls indiscriminately on the earth and sustains all forms of life. The latter metaphor is best known in Japanese Buddhism from the *Lotus Sūtra*, which compares the Buddha’s preaching of the dharma to

raining down a great dharma-rain, blowing a great dharma-conch, beating a great dharma-drum, and explaining the great dharma-meaning.

《妙法蓮華經》雨大法雨、吹大法螺、擊大法鼓、演大法義。(T 262.9.3c13-14).

² criticized for being separated, as if by a veil of gauze, from seeing the nature (C. *bei heze jianxing ru ge luohu* 被訶責見性如隔羅穀; J. *kenshō rakoku wo hedatsu ga gotoshi to kashaku seraru* 見性羅穀を隔つが如しと訶責せらる). In the *Sūtra of Stages of the Bodhisattva Path*, the Buddha says that the wisdom of “bodhisattvas of the final [i.e. tenth] stage” (C. *jiujingdi pusa* 究竟地菩薩; J. *kukyōji bosatsu*) is “like seeing through a veil of gauze,” whereas the wisdom of the Tathāgata is “like removing that veil of gauze.” For a translation of the entire passage, → veil of gauze. Yunmen no doubt had that text in mind when he spoke of the sages of the ten stages being “criticized” (C. *heze* 訶責;





mind are as distant [from seeing the nature] as heaven is from earth. Nevertheless, if there is someone who gets this, how could speaking about fire burn his mouth? He can talk about the matter all day long without ever tasting it or having it stick to his lips or teeth, and he will not yet have made a single statement.”

故に諸人言なきのみに非ず、又口なき者あることを知るべし。豈口なきのみならんや、眼もなく四大六根本より一毫もなし。是の如くなりとも雖も、是れ空なるに非ず、物なきに非ず。謂ゆる汝等、物を見るも聲を聞くも、此眼の目に非ず耳の聞に非ず、是れ箇の無面目の漢の如是なるなり。汝等の身心と具へ来る所、是れ箇の漢の作し来る所なり。故に此身心、悉く是れ造作の法に非ず。

Thus, you all should know that there is one who not only has no words, but also has no mouth. And how could it possibly only lack a mouth? It also lacks eyes, and fundamentally has not an iota of the *four primary elements* or *six sense faculties*. And, although it is like this, it is not vacuity and it is not nothingness. That is to say, even if all of you see things and hear sounds, this is not the seeing of these eyes or the hearing of these ears. It is the *thusness* of this *guy without a face*. That all of you have come to be equipped with *body and mind* is the *doing* of this fellow. Thus, this *body and mind*, in their entirety, are not created *dharma*s.

此に到らずして乃ち思はく、或は父母縁起の身と、又業報所生の身と。故に赤白二滴の身なりと思ひ、皮肉を帶せる身なりと思ふ。悉く自己を明らめざるに依りて是の如し。

Not having arrived at this [understanding], you think that it is a body that arises from the connection between a father and a mother, or that it is a body born from *karmic recompense*. Accordingly, you think that it is a body made of the two droplets, red and white,¹ and you think that it is a person who wraps himself in skin and flesh. That you think so is entirely based on the fact that you have not clarified your own *self*.

故に此處を知らしめんとて、知識無量の方便手段を以て、六根悉く亡ぜしめ、一切皆止ましむ。此時、更に亡じ得ざる物あり、破れ得ざる物あり。必ず識得し来るに空有に落ちず明暗に非ず。故に迷へる者とも謂ひ難し、

J. *kashaku*) by the Buddha, but he added a distinctively Chan element by equating the clear vision of the Tathāgata with “seeing the nature.”

¹ the two droplets, red and white (C. *chibai erdi* 赤白二滴; J. *shakubyaku niteki*). “Red” refers to the mother’s blood and “white” refers to the father’s sperm. This expression thus refers euphemistically to the act of procreation.



悟れる者とも謂ひ難し。故に此田地を佛とも謂はず法とも謂はず、心とも謂はず性とも謂はず。

Therefore, because he wishes to make others understand *this place*, a good friend uses countless *skillful means* and devices to completely do away with the *six sense faculties* and bring everything to a stop. At this time, however, there is still something that cannot be done away with, and something that cannot be destroyed. For sure, when you gain consciousness of this, you will not fall into [erroneous views of] *emptiness* or *existence*. It is not a matter of clarity or obscurity. Thus, we cannot say that it is something *deluded*, and we cannot say that it is something *awakened*. Thus, *this standpoint* is not called “*buddha*,” it is not called “*dharma*,” it is not called “*mind*,” and it is not called “*intrinsic nature*.”

唯赫赫たる光り明明と有るばかりなり。故に火光水光にも非ず。唯廓然として明明たるのみなり。故に窺はんとすれども窺はれず。得んとすれども得られず。惺惺たるのみなり。

It is just brightly shining luminosity, clearly and obviously existing; that is all. Thus, it is not the light of fire or the light of water. It is just expansive, clear and obvious; that is all. Thus, even if you try to catch a glimpse of it, it cannot be seen; even if you try to obtain it, it cannot be obtained. It is perfect alertness; that is all.

故に水火風の三災起りて世界壊する時、此物壊れず。三界六道起りて萬像森羅儼然たる時、此物変ぜず。故に佛も如何ともせず、祖師も如何ともせず。

Therefore, when the *three calamities* of water, fire, and wind occur and the world is destroyed, *this thing* is not destroyed. When the *three realms* and *six destinies* arise, and the *luxuriant web of myriad phenomena* is awe-inspiring, *this thing* does not change. Thus, the *buddhas* do not say what it is like, nor do the *ancestral teachers* say what it is like.

諸仁者、先づ此處に親く到らんとせば、且らく兩眼を閉ぢ、一息断て此身終て、掩ふべき家なくして、一切の用處悉く以て要とせず。恰かも青天に雲なきが如く、大海に波浪なきが如くにして少分相應あり。

Gentlemen, if you think that, above all, you would like to reach *this place* in an intimate way, then close both eyes for a while, stop breathing, bring this body to an end, get rid of any home in which you could hide away, and do not regard any function whatsoever as essential. You will have, so to speak, some degree of accord, like the blue sky when it has no clouds, or like the great ocean when it has no waves.

此時、又汝をして如何ともするなしと雖も、更に一段の光明あり。是れ青天に月あり日あるが如きに非ず。漫天是れ月なり、都て物を照すことなし。盡界是れ日なり。敢て輝く所なし。子細にして承當すべし。若し此處を見得せずんば、徒に僧俗男女に迷へるのみに非ず、三界六道に輪回す。佛弟子として形を僧形に具へながら、尚ほ閻羅老子の手に掛らん、豈耻辱に非ざらんや。

At this time, although there is nothing further for you to say about it, still there is the *singular radiance*. This is not like the presence of the moon or the presence of the sun in a blue sky. The entire sky itself is the moon, so there is no illuminating of any thing at all. The entire world is the sun, so there is absolutely no place where it shines. You must accede to this in detail. If you do not gain sight of this place, not only will you be deluded with regard to monk and lay, male and female, you will pointlessly revolve in rebirth among the three realms and six destinies. Even though, as disciples of the Buddha, you are now outfitted with the appearance of a monk, you will still be dangling from the hands of Old Yama. Is this not shameful and humiliating?

釋尊の佛法、沙界に充ち満ちて、到らざる所なし。參到せんに何ぞ到らざらん。此人身、容易く受る所に非ず、昔の善根力に依て受け來る所なり。若し一度此處に到らば悉く解脱せん。男女に非ず神鬼に非ず、凡聖に非ず僧俗に非ず、收めんとするに處なし、見んとするに眼到らず。

The buddha-dharma of Śākya the Honored One fills innumerable realms. There is nowhere it does not reach. If you inquire until you arrive at understanding, how could you fail to arrive? This human body is not easy to receive. It is something you came to receive through the strength of good karmic roots in the past. If you once reach this place, you will be entirely liberated. It is neither male nor female, neither god nor demon, neither ordinary nor sagely, neither monk nor lay. There is no place where it might be gathered up. When you try to see it, it does not reach your eyes.

若し此田地に到り得ば、僧なりと雖も僧に非ず、俗なりと雖も俗に非ず。六根に惑はされず六識に使はれず。若し到らずんば、是の如き事に悉く惑ひ縛られもてゆかん。豈悪しからざらんや。元來具足す、尚ほ営みて到るべくは力を費すべし。何に況や、人人に欠たる所なしと雖も、一度眼見に惑ひしより、幾許流轉を受ること悲むべし。

If you are able to reach this standpoint, although you are called a monk, you are not a monk; although you are called a lay person, you are not a lay person. You will not be confused by the six sense faculties, and you will not be controlled by the six consciousnesses. If you do not reach it, you will go

on in this way, being completely confused and bound by matters. Wouldn't that be awful? Originally, you are *fully equipped*, but you still must spend energy in working to reach it. It is all the more regrettable that, although people are lacking nothing, they undergo any number of *transmigrations* because they are confused once by what their eyes see.

唯根境を亡じ心識に依らず、低細にして見よ。必ず到るべし。唯漸漸に到るべきに非ず。一度憤發の勢を起して契ふべし。暫時なりと雖も一知半解を起すことなく、直に根源を識得して到るべし。一度到りなば、四稜踏地にして八風吹けども動せず。古人曰く、

Just do away with *sense faculties and objects*, do not rely on *mind and consciousness*, and look carefully! You are sure to reach it. But, you cannot reach it little by little. If you once give rise to vigorous energy, you will surely tally with it. Even if it is only temporary, you will not give rise to “one bit of knowledge, half understood,” but will directly gain consciousness of the root source and will surely reach it. If you once reach it, you will be as [stable as] four edges resting on the ground, such that even if the eight winds blow, you will be unmoved. An ancient said:¹

學道は火を鑽るが如し。煙に逢て且くも休すること莫れと。

“Studying the way is like making a fire by drilling:² when you encounter smoke, you must not rest even a bit.”

一度力を盡す時、火を得るなり。謂ゆる煙と云は是れ何れの處ぞ。若し知識の好手に逢ふ時、一念不起の處、是れ煙に逢ふ時節なり。此に滞りて頓て休むは、是れ暖かなるに休むるが如し。然れば進で火を見るべし。謂ゆる不起一念なる者を能く知るなり。

¹ An ancient said (*kojin iwaku* 古人曰く). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical saying in Chinese that is found in numerous Chan records, sometimes raised as a *kōan* and commented on. The oldest occurrence that uses exactly the same Chinese glyphs is found in the *Discourse Record of Chan Master Dahui Pujue*, where it is attributed to “a virtuous ancient” (C. *gude* 古德; J. *gotoku*). A version with slightly different wording in the second phrase occurs in the *Discourse Record of Chan Master Yuanwu Foguo*, where the saying is attributed to Longya 龍牙 (J. Ryūge; 835–923), a dharma heir of Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869). For a full translation of Longya's verse, → “Studying the way is like making a fire by drilling: when you encounter smoke, you must not rest even a bit.”

² making a fire by drilling (C. *zuan huo* 鑽火; J. *hi wo kiru* 火を鑽る). This refers to a technique in which a bow is used to continuously revolve a wooden dowel back and forth in a shallow hole in a wooden board, generating enough heat from friction to create smoke and then start a fire. Any pause in the drilling allows the heat to dissipate, rendering the previous effort futile.

When one makes full use of one's power in a single go, this is "attaining fire." As for the "smoke" mentioned here, what situation does it represent? Suppose that, when one encounters the skillful instruction of a good friend, there is a situation where a *single moment of thought* does not arise: this is the moment when one "encounters smoke." To come to a standstill here, to suddenly rest, is like "resting" when it [the wooden drill bit] becomes warm. But if one keeps going, one will see a flame. In other words, it is to know well the state of not giving rise to a *single moment of thought*.

若し自己を識得せずんば、今は休するに似たりとも、之を以て枯木の如くなりとも、魂不散底の死人なり。故に此處に親く承當せんと思はば參徹して得べし。坐定に依らず蝦蟆の語を爲さず。

If you do not gain consciousness of your own self, this may seem similar to "resting" for a while [while drilling to make fire], but even if you become like a withered tree on account of this [resting], you are a "corpse whose soul has not dispersed." Thus, if you think you would like to accede to this place in an intimate way, you must thoroughly investigate and get it. This does not depend on seated concentration, and it does not produce the words of a frog.¹

如何ならんか、是れ此密語覆藏せざる道理。

What are we to make of the principle of this "secret words that are not concealed"?

VERSE ON THE OLD CASE 【頌古】

可謂金剛堅密身。其身空廓明々哉。

It could be called the adamantine secret body,
but that body is empty and vast, clear and obvious.

¹ words of a frog (*gama no go* 蝦蟆の語). The meaning of this expression is unclear in the present context. Because it is paired with "seated concentration" (C. *zuoding* 坐定; J. *zajō*), it could refer to another standard Buddhist practice: the recitation of sutras, which Dōgen likened to the croaking of frogs in spring paddies. In Chapter 37 of the *Denkōroku*, however, the expression "utterings of frogs" (*gama no kusetsu* 蝦蟆の口説) seems to refer to ordinary, commonsense language, knowledge of which does not prepare one to grasp the meaning of Chan sayings. The editors of the Shūmichō edition of the *Denkōroku* gloss *gama no go* 蝦蟆の語 (p. 284 note) as "useless words and phrases" (*muda na gonku* 無駄な言句). Later in the history of Japanese Buddhism, there were Zen masters who disparaged *nenbutsu* — the Pure Land practice of repeatedly chanting "Hail Amitābha Buddha" (*namu Amida Butsu* 南無阿彌陀佛) — as the "croaking of frogs," but that is probably not the meaning in the present chapter.