CHAPTER FORTY (Dai yonjū shō 第四十章)

**Root Case【本則】**

第四十祖、同安丕禪師。雲居、有時示曰、欲得恁麼事、須是恁麼人。既是恁麼人、何愁恁麼事。師聞自悟。

The Fortieth Ancestor was Chan Master Tongan Pi.¹ Yunju,² at one time, gave an instruction, saying:³

“If you wish to get such a matter, you should be such a person. But if you are such a person, why worry about such a matter?"

When the Master [Daopi] heard this, he spontaneously awakened.

**Pivotal Circumstances【機縁】**

師は何れの許の人と云ことを知らず。即ち雲居に参じて侍者と為て年を経る。有時、雲居上堂して曰く、

What the background of the Master [Daopi] was is not known. In any case, he sought instruction from Yunju and spent years as his acolyte. Once, at a convocation in the dharma hall, Yunju said:⁴

1 Chan Master Tongan Pi (C. Tongan Pi Chanshi 同安丕禪師; J. Dōan Hi Zenji). The reference is to Tongan Daopi 同安道丕 (J. Dōan Dōhi; -905).
2 Yunju 雲居 (J. Ungo). Yunju Daoyin 雲居道膺 (J. Ungo Dōyō; -902), the Thirty-ninth Ancestor in the Sōtō Lineage according to the Denkōroku.
3 saying (C. yue 説; J. iwaku いわく). The quotation in Chinese that follows these words is identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Yunju Daoyin of Hongzhou” (T 2076.51.335c19-20).
4 at a convocation in the dharma hall, Yunju said (Ungo jōdō shite iwaku 雲居上堂して いわく). The quotation of Yunju that follows 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 Yunju Daoyin of Hongzhou.” However, the Japanese transcription elides the Chinese original in three places, indicating that fact with the words, “and so on, down to” (naishi 乃至). The parts of the Chinese original that are transcribed in Japanese are set in a more angular font:
Members of the clergy, if you are going to spout words and vent feelings, you must have a reason. Do not do so casually. What kind of place is this, where you are at? How can you take things so lightly? As a rule, ask about this matter. And, you should be aware of even the slightest likes and dislikes...

...and so on, down to...

“In the first place, do not speak up. And if you do speak up, do not imitate...”

...and so on, down to...

1 And, you should be aware of even the slightest likes and dislikes (C. ye xu shi xiezi haoe 也須識些子好恶; J. mata subekaraku shashi koaku wo shiru beshi 也た須らく些子好悪を識るべし). The meaning of this is evident from the context of the original Chinese passage in the Collated Essentials of the Five Flame Records:

And, you should be aware of even the slightest likes and dislikes. If you are not aware of noble and base, virtuous and ignoble, and if you are not conscious of transgression, then you will say whatever comes to mind, speak recklessly, and there will be no benefit.


In short, one should be aware of one’s own predilections so as to better keep one’s speech under control.

2 do not imitate (C. bu xiansi 不相似; J. ainizu 相似ず). The meaning of this is evident from the context of the original Chinese passage:
“If you are a person who knows that this exists, you will naturally understand how to preserve it, and in the end will not engage in loose talk. For every ten times when you could spout words, nine times you will desist. Why so? Because you will fear that there would be no benefit. The mind of an experienced person is like a fan in the 12th month. On the sides of one’s mouth, one soon has scum appear. It is not that one has to work at it: things are naturally like this. If you wish to get such a matter...”

...and so on, down to...

“... why worry about such a matter? Such a matter is difficult to get.”

Going astray, you will wander about and arrive at a place where you try to imitate the sayings of Chan masters. Hence, ordinarily, when you confront your brother disciples and speak, do not try to be extraordinary, and do not imitate, lest many of your fellow trainees distance themselves. In the first place, do not speak up. And if you do speak up, do not imitate.

Upon hearing [Yunju] instruct like this, the Master [Daopi] gained clarity, and in the end he discerned the matter of his entire life. Later, he served as abbot of Tongan Monastery on Mount Fengqi in Hongzhou Prefecture, where he was known as Chan Master Daopi, and he expounded Yunju’s lineage style with great success.

1 “If you are a person who knows that this exists” (C. ruoshi zhi you de ren 若是知有底人; J. moshi kore aru koto wo shiru tei no hito naraba 若し是れ有ることを知る底の人ならば). The antecedent of “this,” in the Chinese original, is “a place characterized by hesitation”:

There is a place characterized by hesitation. One first attains it when one is a person who looks ahead and, being ever fearful of [negative consequences], folds one’s wings [and does not fly off at the mouth]. If you are a person who knows that this [place] exists, you will naturally understand how to preserve it, and in the end will not engage in loose talk.

2 like a fan in the 12th month (rōgetsu no sensu no gotoshi 腊月の扇子の如し). In the Chinese lunar calendar, the 12th month occurs in the winter, when a hand-held, folding fan (C. shanzi 扇子; J. sensu) is not needed to stay cool.
One time a student asked [Daopi],

"As for ‘doubting one’s own head while believing in its reflected image,’ how can one stop doing that?” The Master [Daopi] said, “Who are you speaking to?” [The student] said, “How shall I act, that things will be right?” The Master [Daopi] said, “If you follow others in searching for it, it will recede ever further into the distance.” [The student] said, “When I do not seek it by following others, what then?” The Master [Daopi] said, “Your head: at what place does it reside?”

A monk asked,

“What is your house style, Reverend?” The Master [Daopi] said:

1 asked (tou 問ふ). The question and answer that follows is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the Jingde Era Record of the Transmission of the Flame under the heading “Chan Master Tongan Pi of Mount Fengqi in Hongzhou”:

《景德傳燈錄》問迷頭認影如何止。師曰。告阿誰曰如何即止。師曰。從人覓即轉遠也。曰不從人覓時如何。師曰。頭在什麼處。(T 2076.51.362b15-17).

2 “doubting one’s own head while believing in its reflected image” (C. mi tou ren ying 迷頭認影; J. atama ni mayotte, kage wo mitomu 頭に迷て影を認む). This refers to the story of Yamadatta, who did not recognize the face that he saw in the mirror as his own, mistook it for the face of a trickster spirit, and jumped to the conclusion that his own head was missing. → “doubting one’s own head while believing in its reflected image.”

3 A monk asked (sō tou 僧問ふ). The question and answer that follows is a Japanese transcription (yomikudashi 読み下し), albeit one that leaves the verses in Chinese, of a nearly identical Chinese passage that appears in the Jingde Era Record of the Transmission of the Flame under the heading “Chan Master Tongan Pi of Mount Fengqi in Hongzhou”:

《景德傳燈錄》如何是和尚家風。師曰。金鶴抱子歸霄漢。玉兔懷胎入紫微。曰忽客的來將何將待。師曰。金果朝猿摘去。玉華晚後風銜歸。(T 2076.51.362b3-6).
The golden cock,\(^1\) embracing its young, returns to the Han River in the heavens.\(^2\)
The jade rabbit, pregnant, enters the Purple Forbidden Enclosure.\(^3\)

[The monk] asked, “When you unexpectedly encounter a guest who has come, with what do you greet him?” The Master [Daopi] said:

Golden fruit! Early in the morning, monkeys pluck them and go.
Jade flowers! After sunset, phoenixes hold them in their beaks and come.

When, based on what his late master [Yunju] had first taught, he [Daopi] was able to clarify the true standpoint, he explained the house style, saying:\(^4\)

The golden cock, embracing its young, returns to the Han River in the heavens. The jade rabbit, pregnant, enters the Purple Forbidden Enclosure.

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1 golden cock... jade rabbit (C. jinji... yutu 金鷄... 玉兎; J. kinkei... gyokuto). A poetic reference to the sun and moon.
2 Han River in the heavens (C. Xiaohan 霄漢; J. Shōkan). The actual Han River (C. Han 漢; J. Kan) is a tributary of the Yangtze, and the area it drains is the traditional homeland of the Han (Chinese) people. The “heavenly” (C. xiao 霄; J. shō) Han River is a poetic image that refers to the Milky Way.
3 Purple Forbidden Enclosure (C. ziwei 紫微; J. shibi). In Chinese astronomy, “Purple Forbidden” is the northernmost of “three enclosures” (C. sanyuan 三垣; J. san’en) or groups of constellations in the northern night sky. From the viewpoint of the ancient Chinese, the Purple Forbidden Enclosure (C. ziwei yuan 紫微垣; J. shibi en) lies in the middle of the sky and is circled by all the other stars. It covers the modern constellations Ursa Minor, Draco, Camelopardalis, Cepheus, Cassiopeia, Auriga, Boötes, and parts of Ursa Major, Canes Venatici, Leo Minor, and Hercules. Purple is the imperial color in China, and the Purple Forbidden Enclosure is conceived as the palace of the pole star, which “rules” all other stars in much the same way as the emperor presides over the Chinese people.
4 saying (to iu と曰ふ). The Chinese verse that is quoted here is identical to the one given above, embedded in a Japanese transcription of a longer Chinese passage. The point of this repetition is unclear, but it may be that in some earlier recension of the Denkōroku the verse itself was given once in the original Chinese and once in Japanese transcription, rather than twice in Chinese.
Then, when instructing people, he [Daopi] said:

Golden fruit! Day after day, pluck it and go.

Jade flowers! Night after night, hold them in your mouth and come.

In Investigation【拈提】

While no particular episodes involving student trainees are superior or inferior, you would be well advised to consider the aforementioned episode in detail. If you ask what the reason is, it is because if one has an idea of "getting such a matter," one "is such a person." Even "doubting one's own head" and starting to look for it is, in itself, one's own head. That is to say, as the Founding Abbot of Eihei Monastery [Dōgen] put it: "Who is 'self'? The one who asks 'who' is the self."
Scholarly Abbot Liangsui sought instruction from Mayu. When Mayu saw him coming, he shut the door. Liangsui knocked on the door. Mayu asked, “Who is it?” Liangsui replied, “Liangsui.” Just as Liangsui said his own name, he suddenly tallied and awakened. Then he said, “Reverend, do not hide from me. If I had not come to make prostrations to you, Reverend, I surely would have spent the rest of my life being deceived by the twelve divisions of sūtras and śāstras.” Mayu then opened the door, had Liangsui convey an account of his awakening, and in the end gave him his seal of approval. [Liangsui] returned to his monastic lecture hall and dismissed the class, announcing to his congregation of followers, “What is known by you, I know completely; but what is known by me, you do not know.”
Truly, this “what is known”¹ does not let the wind through.” Therefore, gentlemen, when you investigate this meticulously, you will find that, from beginningless kalpas past, you have always been fully equipped with it. You have never lacked it for even a single moment. Even if you use thinking and seek it through calculation, that very action is “self”;² it is not other. Although it shines alone, it is not discrimination. This, too, is self. It is not something renewed just now. When we speak of “using the eyes,” “using the ears,” “using the mouth,” “opening the hands,” or “moving the feet,” all of this is self. Fundamentally, it is not something grasped by the hands, nor is it something seen by the eyes. Therefore, it cannot be discussed in terms of sound or form, “nor is it reached by ears or eyes.”³ But at the moment when each of you is meticulous, then without a doubt you will surely know the existence of “I,” and you will surely know the existence of self.

In order to know this place, first set aside all affirmation and negation. When you do not rely on things and are not entangled with others, then the solitary brightness of this mind is brighter than the sun and moon. The purity of this mind is purer than frost and snow. Thus, it is not completely dark and unaware of “is or is not.” Pure and perfectly clear, it is the appearance on its own accord of one’s own self.

1 “what is known” (C. zhichu 知處; J. shiru tokoro 知る處). That is to say, what is known by Liangsui, according to his final statement to his followers in the preceding kōan.

2 “self” (ware 我). The word ware is also translatable as “I” or “me.”

3 “nor is it reached by ears or eyes” (jimoku no shotō ni arazu 耳目の所到に非ず). This is a quotation of Chan Master Jiashan Shanhui 夹山善慧 (J. Kassan Zenne; 805–881), who spoke these words in the context of a well-known kōan. → “not a dharma before the eyes, nor reached by ears and eyes.”
Therefore, gentlemen, do not think that there is no one who is separate from speech and silence, movement and stillness, and who is not entangled with skin, flesh, bones, and marrow. Also, although it is immovable and independent, and it does not think of “self,” does not speak of “other,” and has no idea of “how come,” do not think that it stands like a tree trunk without relying on any thing at all, or that its no-mindedness is like that of grasses and trees. How could students of the way of the buddhas possibly be the same as grasses and trees? The view that fundamentally there is no self and no other, and that “there is not a single thing” anywhere is the same as the nihilism of other paths or the view of emptiness held by the two vehicles. Can the ultimate standard of the great vehicle possibly be the same as that of the two vehicles or other paths? When you have fully arrived, meticulously, and properly reached a conclusion, then you will not be able to say “it exists,” because it is empty and serene. You will not be able to say “it does not exist,” because it is clear and perfectly complete. It cannot be divided into body, speech, or mind, and it cannot be discerned by mind, mentation, or consciousness.

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如何が此道理を通じ得ることあらん。

How can I communicate this principle?

VERSE ON THE OLD CASE 【頌古】

空手自求空手來。本無得處果然得。

Seeking on your own with empty hands, you return empty-handed.
In the place where fundamentally there is no attainment, the fruit is thereby attained.
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1 do not think there is no one who is separate from... and who is not entangled with (wo hanare... tai sezu to iu mono nashi to omou koto nakare を離れ... 帯せずといふ者なしと思ふこと勿れ). In other words, there is a “someone” (mono 者) who is separate and not entangled: the “mind” that is solitary, pure, and bright.