

## 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.<sup>1</sup> Yunju,<sup>2</sup> at one time gave an instruction, saying:<sup>3</sup>

“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 【機緣】

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爲て年を経る。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:<sup>4</sup>

<sup>1</sup> Chan Master Tongan Pi (C. Tongan Pi Chanshi 同安丕禪師; J. Dōan Hi Zenji). The reference is to Tongan Daopi 何安道丕 (J. Dōan Dōhi; -905).

<sup>2</sup> 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*.

<sup>3</sup> saying (C. yue 曰; J. iwaku). 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).

<sup>4</sup> at a convocation in the dharma hall, Yunju said (Ungo jōdō shite iwaku 雲居上堂して曰く). 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:

《五燈會元》上堂。僧家發言吐氣。須有來由。莫將等閑。這裏是甚麼所在。爭受容易。凡問箇事。也須識些子好惡。若不識尊卑良賤。不知觸犯。信口亂道。也無利益。傍家行脚。到處覓相似語。所以尋常向兄弟道。莫怪不相似。恐同學太多去。第一莫將來。將來不相似。言語也須看前頭。八十老人入場屋。不是小兒嬉。不是因循事。一言參差即千里萬里。難爲取攝。蓋爲學處

僧家、言を發し氣を吐く、須らく來由あるべし。等閑を將ですること莫れ。這裏是れ甚麼の所在ぞ、争でか容易なることを得ん。凡そ簡事を問ふ、也た須らく些子好惡を識るべし。乃至、第一將來すること莫れ。將來すれば相似ず。乃至、若し是れ有ることを知る底の人ならば、自ら護惜することを解すべし。終に取次ならず。十度言を發し九度休し去る。甚麼としてか此の如くなる。恐怕くは利益なからん。體得底の人は、心、臘月の扇子の如し。直に得たり、口邊醜出ることを。是れ強て爲すにあらず、任運是の如し。恁麼の事を得んと欲せば、乃至、何ぞ恁麼の事を愁へん。恁麼事即ち得難きこと。

“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....”<sup>1</sup>

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

“In the first place, do not speak up. And if you do speak up, do not imitate...”<sup>2</sup>

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

不著力。敲骨打髓。須有來由。言語如鉗如夾。如鈎如鎖。須教相續不斷。始得頭頭上具。物物上明。豈不是得妙底事。一種學大須子細研窮。直須諦當的無差。到這裏有甚麼[跳、兆、典]跳處。有甚麼擬議處。向去底人常須慘悚戒翼始得。若是知有底人自解護惜。終不取次。十度發言。九度休去。爲甚麼如此。恐怕無利益。體得底人。心如臘月扇子。直得口邊醖出。不是強爲。任運如此。欲得怎麼事。須是怎麼人。既是怎麼人。不愁怎麼事。怎麼事即難得。(CBETA X80, no. 1565, p. 267, c16-p. 268, a8 // Z 2B:11, p. 241, a15-b13 // R138: c. 481, a15-b13).

1 And, you should be aware of even the slightest likes and dislikes (C. *ye xu shi xiezi haoe* 也須識些子好惡; J. *mata subekaraku shashi kōaku wo shiru beshi* 也た須らく些子好惡を識るべし). 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.

《五燈會元》也須識些子好惡。若不識尊卑良賤。不知觸犯。信口亂道。也無利益。(CBETA, X80, no. 1565, p. 267, c18-19 // Z 2B:11, p. 241, a17-18 // R138, p. 481, a17-18).

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

<sup>2</sup> 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,<sup>1</sup> 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.<sup>2</sup> 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.”

此の如く示すを聞て、師乃ち明らめ、終に一生の事を辨じて後に洪州の鳳棲山同安寺に住す。道丕禪師なり。盛んに雲居の宗風を開演す。

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.

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.

《五燈會元》傍家行脚。到處覓相似語。所以尋常向兄弟道。莫怪不相似。恐同學太多去。第一莫將來。將來不相似。(CBETA, X80, no. 1565, p. 267, c19-21 // Z 2B:11, p. 241, a18-b2 // R138, p. 481, a18-b2).

<sup>1</sup> “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.

《五燈會元》有甚麼擬議處。向去底人常須慘惻戰翼始得。若是知有底人自解護惜。終不取次。(CBETA, X80, no. 1565, p. 268, a3-4 // Z 2B:11, p. 241, b8-9 // R138, p. 481, b8-9).

<sup>2</sup> like a fan in the 12th month (*rōgetsu no sensu no gotoshi* 臘月の扇子の如し). 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.

有時、學者問ふ、

One time a student asked [Daopi],<sup>1</sup>

頭に迷て影を認む、如何が止まん。師曰く、阿誰にか告ぐ。曰く、如何して即ち是ならん。師曰く、人に従て覓めば即ち轉た遠し。又曰く、人に従て覓めざる時如何。師曰く、頭甚麼の處にか在る。

“As for ‘doubting one’s own head while believing in its reflected image,’<sup>2</sup> 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?”

僧問ふ、

A monk asked,<sup>3</sup>

如何が是れ和尚の家風。師曰く、金鷄抱子歸霄漢、玉兔懷胎入紫微。曰く、忽ち客の來るに遇はば、何を將て祇待せん。師曰く、金菓早朝猿摘去、玉華晚後鳳銜歸。

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

<sup>1</sup> 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。告阿誰曰如何即是。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).

<sup>2</sup> “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 Yānadatta, 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.”

<sup>3</sup> 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。金鷄抱子歸霄漢。玉兔懷兒向紫微。云忽遇客來將何祇待。師曰。金菓朝來猿去摘。玉花晚後鳳銜歸。(T 2076.51.362b3-6).

The golden cock,<sup>1</sup> embracing its young, returns to the Han River in the heavens.<sup>2</sup>

The jade rabbit, pregnant, enters the Purple Forbidden Enclosure.<sup>3</sup>

[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.

初め先師の示す所に依て眞箇の田地を明らめ得て、家風を説くに、金鶏抱子歸霄漢、玉兔懷胎入紫微と曰ふ。

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:<sup>4</sup>

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

<sup>1</sup> golden cock... jade rabbit (C. *jīn jī* 金雞... *yù tu* 玉兔; J. *kinkei*... *gyokuto*). A poetic reference to the sun and moon.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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.

又爲人する時、金菓日摘將去、玉華夜夜銜持來と。

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.

# INVESTIGATION 【拈提】

參學の因縁いづれ勝劣なしと雖も、適來の因縁能く子細にすべし。故如何となれば、恁麼の事を得んと思はば、即ち是れ恁麼の人なり。設ひ頭に迷て求め來りしも、即ち是れ頭なり。謂ゆる永平開山曰く、我といふは誰ぞ。誰ぞといふは我なる故に。

While no particular episodes involving student trainees<sup>1</sup> 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,”<sup>2</sup> one “is such a person.”<sup>3</sup> 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.”<sup>4</sup>

<sup>1</sup> episodes involving student trainees (*sangaku no innen* 參學の因縁). Other translations take this to mean “stories of Zen practice” (Cook, 206), or “stories for Zen study” (Cleary, 156). Those are possible readings of the expression *sangaku* 參學, and are not necessarily wrong. However, the “stories” or “episodes” (*innen* 因縁) related immediately above are not really about “Zen practice.” They are, rather, questions about Daopi’s teaching methods that are posed by a student trainee (*sangaku* 參學), which Daopi answers in the form of rather abstract verses.

<sup>2</sup> “getting such a matter” (*inmo no koto wo en* 恁麼の事を得ん). This is a quotation in Japanese transcription of the Chinese phrase *de renmo shi* 得恁麼事, which appears in the Root Case.

<sup>3</sup> “is such a person” (*sunawachi kore inmo no hito nari* 即ち是れ恁麼の人なり). This is a quotation in Japanese transcription of the Chinese phrase *ji shi renmo ren* 既是恁麼人, which appears in the Root Case.

<sup>4</sup> “Who is ‘self’? The one who asks ‘who’ is the self” (*ware to iu wa taso. taso to iu wa ware naru yue ni* 我といふは誰ぞ。誰ぞといふは我なる故に). The question could also be translated: “Who am ‘I’?” Or, more literally: “Who is it that is called ‘me’ / ‘I’ / ‘self’?” These precise words cannot be located among Dōgen’s surviving writings. A similar sentiment can be found, however, in the “Verses on Old Cases” (*juko* 頌古) section of his *Extensive Record of Eihei*:

Who is this? The [one who asks] “who” is the self.  
Seeming to come, seeming to go, [like] bubbles in water,  
it is the commander of eight hundred fields for a thousand years:  
the essential mind of masters and disciples, dragons together with crocodiles.

良遂座主、麻谷に參ず。谷、來を見て便ち門を閉づ。良遂、門を敲く。谷乃ち問ふ、阿誰ぞ。良遂、答て曰く、良遂。纔に名を稱て忽爾として契悟して、乃ち云く、和尚、良遂を瞞ずること莫れ。良遂、若し來て和尚を禮拜せずんば、洎ど合に十二部の經論に一生を賺過せらるべし。谷、乃ち門を開て悟由を通ぜしめ、遂に之を印可す。講肆に歸るに及で席を散じ、徒衆に告て云く、諸人の知處、良遂總に知る、良遂知處、諸人知らずと。

Scholarly Abbot Liangsui<sup>1</sup> 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.”

實に此知處、風を通ぜず。然れば諸仁者、子細に參徹せん時、無始劫より以來具足し來る。一時も欠たることなし。設ひ思量を以て量り求むるとも、即ち是れ我なり、又他に非ず。獨照すとも分別に非ず、又是れ我なり。今新たなるに非ず。謂ゆる眼を使ひ耳を使ひ口を使ひ、手を開き足を動かす、盡く是れ我なり。元來手に執るに非ず、眼に見るに非ず。故に聲色の所論に非ず、耳目の所聽到に非ず。人人子細にせん時、必ず我あることを知るべし、己あることを知るべし。

《永平廣錄》這箇是誰誰是我、似來似去水中泡。千年八百田將主、師資心要龍興蛟。(DZZ 2.178).

<sup>1</sup> Scholarly Abbot Liangsui (C. Liangsui Zuozhu 良遂座主; J. Ryōsui Zasu). The quoted passage that begins with these words is a Japanese transcription (*yomikudashi* 読み下し), slightly abridged, of a Chinese *kōan* that appears in the *Grouped Sayings from the Chan Tradition*:

《禪林類聚》良遂座主初參麻谷。谷見來便將鋤頭去鋤草。主到鋤草處。谷殊不顧。便歸方丈閉却門。主次日復去。谷又閉門。主遂敲門。谷乃問阿誰。主云良遂。纔稱名忽爾契悟。乃云和尚莫瞞良遂。良遂若不來禮拜和尚。洎合被十二部經論賺過一生。谷乃開門令通悟由。遂印可之。及歸講肆。散席告諸徒云。諸人知處良遂總知。良遂知處諸人不知。(CBETA, X67, no. 1299, p. 20, b18-24 // Z 2:22, p. 20, c1-7 // R117, p. 40, a1-7).

→ “When Liangsui first sought instruction from Mayu.”

Truly, this “what is known”<sup>1</sup> “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”;<sup>2</sup> 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.”<sup>3</sup> 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*.

此處を知らんとするに、先づ一切是非を措きて、物に倚らず、他に渉らざる時、此心、獨り明なること日月よりも明なり。この心、清白なること霜雪よりも清し。然れば暗昏昏にして是非を覺へざるに非ず、淨明明にして自己自づから顯はるるなり。

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*.

故に諸仁者、語默動靜を離れ、皮肉骨髓を帶せずといふ者なしと思ふこと勿れ。又兀然獨立して、我とも思はず、他とも言はず、如何にといふ心なし。株の立るが如く、全体物に倚らず、無心なること草木の如しと思ふこと勿れ。佛道の參學、豈草木と同じかるべきや。元來自なく他なし、都て一物なしといふ所見は、外道の斷見、二乗の空見到に同じし。大乘極則、豈二乗外道に同くすべけんや。子細に精到して正に落着せん時、有といふべきに非ず、空朗朗なる故に。無といふべきに非ず、明了なる故に。是れ身口意の分つ所に非ず、是れ心意識の辨ふべきに非ず。

<sup>1</sup> “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*.

<sup>2</sup> “self” (*ware* 我). The word *ware* is also translatable as “I” or “me.”

<sup>3</sup> “nor is it reached by ears or eyes” (*jimoku no shotō ni arazu* 耳目の所達到に非ず). This is a quotation of Chan Master Jiashan Shanhui 夾山善慧 (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*.<sup>1</sup> 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*.

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 there-by attained.

<sup>1</sup> 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... 帶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.