

## CHAPTER FORTY-FOUR (*Dai yonjūyon shō* 第四十四章)

### ROOT CASE 【本則】

第四十四祖、投子和尚、參圓鑑。鑑、

The Forty-fourth Ancestor, Reverend Touzi,<sup>1</sup> sought instruction from Yuanjian.<sup>2</sup> Yuanjian

令看外道問佛、不問有言、不問無言因緣。經三載、一日問曰、汝記得話頭麼、試舉看。師擬對、鑑掩其口。師了然開悟。

had him<sup>3</sup> [Touzi] contemplate the episode: “A follower of an other path questioned the Buddha, saying, ‘I do not ask about having words, and I do not ask about not having words.’” Three years passed. One day [Yuanjian] asked, “Do you remember the saying? Try raising it.”<sup>4</sup> As the Master [Touzi] considered how to reply, Yuanjian covered his [Touzi’s] mouth. The Master [Touzi] understood and awakened.

### PIVOTAL CIRCUMSTANCES 【機縁】

師諱は義青。

The Master’s [Touzi’s] personal name was Yiqing.

青社李氏の子なり。七齡にして穎累、妙相寺に往て出家す。經を  
試て十五にして得度す。百法論を習ふ。未だ幾ならず歎じて曰く、  
三祇塗遠し、自ら困ずとも何の益ぞ。乃ち洛に入て華嚴を聴く。  
義、珠を貫くが如し。嘗て諸林菩薩の偈を讀み、即心自性と云ふ

<sup>1</sup> Reverend Touzi (C. Touzi Heshang 投子和尚; J. Tōsu Oshō). Touzi Yiqing 投子義青 (J. Tōsu Gisei; 1032–1083).

<sup>2</sup> Yuanjian 圓鑑 (J. Enkan). Yuanjian Fayuan 圓鑑法遠 (J. Enkan Hōon; 991–1067), a Chan master in the Linji Lineage who was charged by the Forty-third Ancestor in the Caodong Lineage, Taiyang Mingan, with finding a dharma heir for him.

<sup>3</sup> had him (C. *ling* 令; J. *rei*). The block of Chinese text that begins with this word is identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Touzi Yiqing of Shuzhou” (CBETA, X80, no. 1565, p. 289, b15–17 // Z 2B:11, p. 262, d6–8 // R138, p. 524, b6–8).

<sup>4</sup> Try raising it (C. *shi ju kan* 試舉看; J. *kokoromi ni ko seyo min* 試みに舉せよ看ん). In the present context, this stock phrase means: “Try commenting to show that you understand the meaning of the saying that was assigned to you.” → try raising it. The saying in question is the kōan known as → “A follower of an other path questioned the Buddha.”

に至て、猛省して曰く、法は文字を離る、寧ろ講ずべけんや。即ち棄てて宗席に遊ぶ。時に圓鑑禪師、會聖巖に居す。一夕青色の鷹を畜ふと夢み吉徴と爲す。旦に届て師來る。鑑、禮を以て之を延く。外道問佛の話を看せしむ。乃至、師了然として開悟し、遂に禮拜す。鑑曰く、汝、玄機を妙悟するや。師曰く、設ひ有りともしも也。須らく吐却すべし。時に資侍者、傍に在て曰く、青華巖、今日病に汗を得るが如し。師、回顧して曰く、狗口を合取せよ。若し更に切勿せば、我即便ち嘔せん。此れより復た三年を経て、鑑、時に洞下の宗旨を出して之を示す。悉く皆妙契す。附するに大陽の頂相、皮履布直裰を以てし、囑して曰く、吾に代て其宗風を續ぎ、久く此に滯ること無れ。善く宜く護持すべし。遂に偈を書して送て曰、須彌立大虛、日月輔而轉。群峰漸倚他、白雲方改變。少林風起叢、曹溪洞簾卷。金鳳宿龍巢、宸苔豈車碾。

He [Touzi] was a son of the Li Clan in Qingshe.<sup>1</sup> In his seventh year, being exceptionally bright, he went to Miaoxiang Monastery to go forth from household life. He was tested on the sūtras, and at fifteen he was ordained. He learned the *Treatise on the Hundred Dharmas*, but before long he said with lament: “A path that lasts three *asaṃkhyā* kalpas is so remote! Even if I were to burden myself with it, what would be the benefit?” Thereupon, he entered Luoyang and listened to [lectures on] the *Flower Garland Sūtra*. His appreciation of its meaning developed like the stringing together of precious jewels. Once, when the verses of the various

<sup>1</sup> He was a son of the Li Clan in Qingshe (C. *Qingshe Lishi zi* 青社李氏子; J. *Seisha Rishi no ko nari* 青社李氏の子なり). The block of text that begins with this sentence 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 Touzi Yiqing of Shuzhou”:

《五燈會元》青社李氏子。七齡穎異。往妙相寺出家。試經得度。習百法論。未幾歎曰。三祇塗遠。自困何益。乃入洛聽華嚴。義若貫珠。嘗讀諸林菩薩偈。至即心自性。猛省曰。法離文字。寧可講乎。即棄游宗席。時圓鑑禪師居會聖巖。一夕。夢畜青色鷹。爲吉徴。届旦師來。鑑禮拜之。令看外道問佛不問有言。不問無言因緣。經三載。一日問曰。汝記得話頭麼。試舉看。師擬對。鑑掩其口。師了然開悟。遂禮拜。鑑曰。汝妙悟玄機邪。師曰。設有也須吐却。時資侍者在旁。曰。青華巖今日如病得汗。師回顧曰。合取狗口。若更切勿。我即便嘔。自此復經三年。鑑時出洞下宗旨示之。悉皆妙契。付以大陽頂相皮履直裰。囑曰。代吾續其宗風。無久滯此。善宜護持。遂書偈送曰。須彌立大虛。日月輔而轉。羣峰漸倚他。白雲方改變。少林風起叢。曹溪洞簾卷。金鳳宿龍巢。宸苔豈車碾。(CBETA, X80, no. 1565, p. 289, b10-24 // Z 2B:11, p. 262, d1-15 // R138, p. 524, b1-15).

However, the verse that ends this Pivotal Circumstances section is quoted in the original Chinese.

“Grove” bodhisattvas<sup>1</sup> were being read, [the lecture] came to where the text says, “... are the own-nature of mind.”<sup>2</sup> He reflected earnestly and said, “The dharma is separate from scriptures. How could it possibly be lectured on?”

He then gave up [attending lectures] and traveled about to visit Chan Lineage abbots. At the time, Chan Master Yuanjian resided at Huisheng Grotto. One night, he [Yuanjian] dreamt of harboring a blue-colored hawk,<sup>3</sup> and he regarded that as an auspicious omen. When dawn arrived, the Master [Touzi] came. Yuanjian

<sup>1</sup> various “Grove” bodhisattvas (C. *zhulin pusa* 諸林菩薩; J. *shorin bosatsu*). The word “forest” or “grove” (C. *lin* 林; J. *rin*) can refer, metaphorically, to a place where people gather, such as a major monastery (C. *conglin* 叢林; J. *sōrin*), or to a particular grouping of people. However, in the present context the reference is to a number of individual bodhisattvas whose names include the word “Grove.” Chapter 20 of the *Flower Garland Sūtra*, which is entitled “Verses inside Yama’s Palace” (C. *Yemo gongzhong jizan pin* 夜摩宮中偈讚品; J. *Yama gūchū gesan bon*), consists of a series of verses by bodhisattvas with names such as Merit Grove Bodhisattva (C. *Gongdelin Pusa* 功德林菩薩; J. *Kudokurin Bosatsu*), Wisdom Grove Bodhisattva (C. *Huilin Pusa* 慧林菩薩; J. *Erin Bosatsu*), Fearlessness Grove Bodhisattva (C. *Wuweilin Pusa* 無畏林菩薩; J. *Muirin Bosatsu*), Vigor Grove Bodhisattva (C. *Jingjinlin Pusa* 精進林菩薩; J. *Shōjin-rin Bosatsu*), and so on (T 279.10.99c16 ff.). In these names, the word “grove” means “collection of” or “fully equipped with.”

<sup>2</sup> “... are the own-nature of mind” (C. *ji xin zixing* 即心自性; J. *soku shin jishō*). This brief quotation of the *Flower Garland Sūtra* (marked by non-serif Roman and more angular Chinese font) is taken from a longer passage that reads:

[One should] thoughtfully deliberate on all dharmas without cease; practice supreme deeds without seeking karmic recompense; and fully realize that the sphere of cognition is like an illusion, like a dream, and like a magical transformation. If bodhisattvas can engage in this kind of contemplation and practice, they will not give rise to dualistic interpretations in the midst of all dharmas, and the buddha-dharma in its entirety will quickly become evident to them. At the moment of first arousing the thought of bodhi they will immediately attain *anuttarā-samyak-sambodhi*; they will know that all dharmas are the own-nature of mind; and they will accomplish the wisdom body without relying on being awakened by another.

《華嚴經》思惟諸法、無有休息、行無上業、不求果報。了知境界如幻如夢、如影如響、亦如變化。若諸菩薩能與如是觀行相應、於諸法中不生二解、一切佛法疾得現前、初發心時即得阿耨多羅三藐三菩提、知一切法即心自性、成就慧身、不由他悟。(T 279.10.88c27-89a3).

<sup>3</sup> blue-colored hawk (C. *qingse ying* 青色鷹; J. *seishoku no taka* 青色の鷹). The glyph for “blue” (C. *qing* 青; J. *shō*) appears as the second half of the name Yiqing 義青 (J. *Gisei*), and also as the first glyph in the name of Yiqing’s hometown of Qingshe (C. *Qingshe* 青社; J. *Seisha*). Therefore, the “blue-colored hawk” signifies Yiqing.

greeted him courteously and extended an invitation to him. He [Yuanjian] had him [Touzi] contemplate the saying: “A follower of an other path questioned the Buddha” ...and so on, down to...<sup>1</sup> The Master [Touzi] understood and awakened, and then made prostrations. Yuanjian said, “Have you sublimely awakened to the profound function?” The Master [Touzi] said, “If that existed, I would have to spit it out.” At that time, Acolyte Zi, who was at Yuanjian’s side, said, “Flower Garland Yiqing,<sup>2</sup> today it looks as if illness were making you sweat.” The Master [Touzi] turned and looked at him and said, “Shut your dog mouth! If you keep on barking, I am going to vomit.”

After this, another three years passed. Yuanjian, at one time, brought out the *lineage essentials*<sup>3</sup> that were descended from Dongshan and displayed them. All of them marvelously tallied.<sup>4</sup> [Yuanjian] entrusted [Touzi] with Taiyang’s mortuary portrait, leather shoes, and long robe and said: “Instead of me, you should carry on his lineage style. Do not languish here for long. You must guard and uphold it well.” Then he wrote the following verse and sent [Touzi] off with it:

<sup>1</sup> and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

<sup>2</sup> Flower Garland Yiqing (C. Qing Huayan 青華嚴; J. Sei Kegon). A nickname for Yiqing (later known as Touzi Yiqing), which alludes to his former attachment to the *Flower Garland Sūtra*. It looks like an ordinary Chinese lay person’s name, in which the first glyph (Qing 青) is the family name and the next two glyphs (Huayan 華嚴) comprise the individual’s given name.

<sup>3</sup> lineage essentials (C. *zongzhi* 宗旨; J. *shūshi*). In many cases in Chan/Zen texts, the expression “lineage essentials” refers to the gist of the teachings handed down in a particular lineage. The reference here could be to Taiyang’s teachings, either as remembered and expressed verbally by Yuanjian, or perhaps as found in some written record that Yuanjian brought out to show Touzi. In the present context, however, the “lineage essentials” seem to include the articles of clothing (leather shoes and long robe) that belonged to the Forty-third Ancestor, Taiyang Mingan, as well as Taiyang’s mortuary portrait, which were to be used as proof of dharma inheritance from him. → lineage essentials.

<sup>4</sup> marvelously tallied (*myōkai su* 妙契す). There are several meanings suggested here. The first is that Taiyang’s leather shoes and long robe fit Touzi perfectly when he tried them on, as if they had been made for him. There is also a suggestion that Touzi’s head and face bore an uncanny resemblance to those shown in Taiyang’s portrait. Another possible meaning is that Touzi’s understanding tallied perfectly with the essence of Taiyang’s teachings, either as expressed verbally by Yuanjian or perhaps as found in some written record that Yuanjian brought out to show Touzi.

Mount Sumeru stands in vast space;  
 the sun and moon, auxiliaries,<sup>1</sup> move around it.  
 The host of peaks gradually incline toward it,  
 their *white clouds* shifting and transforming.  
 The wind of Shaolin rises in the groves,<sup>2</sup>  
 and at Caoxi and Dong the screens are rolled up.<sup>3</sup>  
 A golden phoenix lodges in the dragon's nest;  
 how could cart wheels ever crush the moss of the imperial  
 garden?

#### INVESTIGATION 【拈提】

如來の正法輪、東西密密として傳來し、五家森森として唱へ嘯とし。關楨  
 区区にして家風聊か異なり。鳳凰あり龍象あり、共に群せず何れも劣なら  
 ず。青華嚴、機語太陽に契ふ。正に是れ洞家の兒孫と謂ふべし。遠録公は  
 宗旨を葉縣に嗣げり。是れ正に臨濟下の流なり。龍巢に鳳子を止むべか  
 らず。

As the Tathāgata's *wheel of the true dharma* was secretly transmitted across  
 east and west, the *five houses* flourished and made vociferous proclama-  
 tions. Their *mechanisms* were diverse, and their *house styles* were some-  
 what different. There were *phoenixes*, and there were *dragon elephants*.  
 They did not flock together, but none were inferior. Flower Garland Yiqing  
 tallied with Taiyang in his *pivotal words*. Truly he [Touzi] must be called  
 a descendant of Dongshan's house. Overseer Yuan<sup>4</sup> inherited the lineage

<sup>1</sup> **auxiliaries** (C. *fu* 輔; J. *fū*). The poetic suggestion here is that the sun and moon,  
 moving around on either side of Mount Sumeru, are like "auxiliaries" or "ministerial  
 advisors" to the throne.

<sup>2</sup> **wind of Shaolin rises in the groves** (C. *Shaolin feng qi cong* 少林風起叢; J. *Shōrin fū  
 ki sō*). The "wind of Shaolin" (C. *Shaolin feng* 少林風; J. *Shōrin fū*) is the teaching style  
 (C. *feng* 風; J. *fū*) of Bodhidharma, who is said to have spent nine years meditating at  
 Shaolin Monastery. The "groves" (C. *cong* 叢; J. *sō*) of trees stirred by that wind are  
 major monasteries (C. *conglin* 叢林; J. *sōrin*) in China.

<sup>3</sup> **at Caoxi and Dong the screens are rolled up** (C. *Caoxi Dong lian juan* 曹溪洞簾卷; J.  
*Sōkei Tō ren kan*). The front and rear doors of *sangha halls* of Buddhist monasteries in  
 Song and Yuan dynasty China were outfitted with screens (bamboo in summer, heavy  
 cloth in winter) that could be lowered to provide a measure of seclusion when the great  
 assembly of monks was engaged in certain activities, such as sitting meditation and  
 sleeping. The "rolling up" (C. *juan* 卷; J. *kan*, *maku* 卷く) of the screen thus signifies  
 the start of a new day for the monastic community. Mount Caoxi and Mount Dong  
 were the places where the Sixth Ancestor, Huineng, and the Thirty-eighth Ancestor,  
 Dongshan, respectively, had their monasteries.

<sup>4</sup> **Overseer Yuan** (C. Yuan Lugong 遠録公; J. On Rokukō). Another name for

essentials from Yexian.<sup>1</sup> He [Yuanjian Fayuan] was truly in the line of descent from Linji. The child of a phoenix should not be kept in a dragon's nest.<sup>2</sup>

故に

Thus,<sup>3</sup>

送りて圓通秀禪師に依らしむ。彼に至て參問する所なし、唯睡を嗜むのみ。執事、通に白して曰く、堂中に僧あり日に睡るのみ。當に規法を行ふべし。通曰く、是れ誰ぞ。執事曰く、青上座なり。通曰く、未可なり。待て、與に按過せん。通、即ち杖を曳て堂に入り、師の正に睡るを見る。乃ち牀を撃て呵して曰く、我這裏、闍飯の上座に與て喫し了て打眠せしむる無し。師曰く、和尚、某をして何をか爲さしめんとす。通曰く、何ぞ參禪し去らざる。師曰く、美食飽人の喫に中らず。通曰く、爭奈せん、大に人あり、上座を肯はざること。師曰く、肯ふことを待て、甚麼を作すにか堪へん。通曰く、上座曾て甚麼人にか見へ來る。師曰く、浮山。通曰く、恁麼に頑懶なることを怪み得たり。遂に手を握て相笑て方丈に歸る。是れより道聲籍甚たり。初め白雲に住す、次に投子に遷る。

[Yuanjian] sent him [Touzi] to rely on Chan Master Yuanotong Xiu.<sup>4</sup> [Touzi] arrived there but never asked for instruction; he only

Yuanjian Fayuan 圓鑑法遠 (J. Enkan Hōon; 991–1067) of Mount Fu (C. Fushan 浮山; J. Fuzan), the teacher of Touzi who, by proxy, recognized the latter as heir to the Caodong Lineage following the Forty-third Ancestor, Taiyang Mingan.

<sup>1</sup> Yexian 葉縣 (J. Sekken). Yexian Guisheng 葉縣歸省 (J. Sekken Gisei; d.u.), a Chan master in the Linji Lineage who was the teacher of Yuanjian Fayuan.

<sup>2</sup> The child of a phoenix should not be kept in a dragon's nest (*ryūsō ni hōshi wo todomu bekarazu* 龍巢に鳳子を止むべからず). In this metaphor, the “child of the phoenix” (*hōshi* 鳳子) is Touzi, while the “dragon” (*ryū* 龍) is Yuanjian.

<sup>3</sup> Thus (*yue ni* 故に). The block of text that follows this expression 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 Touzi Yiqing of Shuzhou”:

《五燈會元》令依圓通秀禪師。師至彼無所參問。唯嗜睡而已。執事白通曰。堂中有僧日睡。當行規法。通曰。是誰。曰。青上座。通曰。未可。待與按過。通即曳杖入堂。見師正睡。乃擊牀呵曰。我這裏無閑飯與上座。喫了打眠。師曰。和尚教某何爲。通曰。何不參禪去。師曰。美食不中飽人喫。通曰。爭奈大有人不肯上座。師曰。待肯。堪作甚麼。通曰。上座曾見甚麼人來。師曰。浮山。通曰。怪得恁麼頑懶。遂握手相笑。歸方丈。由是道聲籍甚。初住白雲。次遷投子。(CBETA, X80, no. 1565, p. 289, b24-c8 // Z 2B:11, p. 262, d15-p. 263, a5 // R138, p. 524, b15-p. 525, a5).

<sup>4</sup> Chan Master Yuanotong Xiu (C. Yuanotong Xiu Chanshi 圓通秀禪師; J. Enzū Shū Zenji). → Yuanotong Faxiu.

delighted in sleeping. A monastic officer informed Yuantong, saying: “There is a monk in the hall who just sleeps all day. He should be following the *rules and procedures*.” Yuantong said, “Who is it?” [The officer] said, “It is Senior Seat Yiqing.” Yuantong said, “This is not permitted. Wait while I investigate the transgression.” Dragging his staff, Yuantong entered the hall. Seeing the Master [Touzi] sound asleep, he struck the platform [with his staff] and rebuked him, saying, “I have no spare rice here to give to you, Senior Seat, who just sleeps when you are done eating.” The Master [Touzi] said, “Reverend, tell me what I should do.” Yuantong said, “Why don’t you *inquire into Chan*?” The Master [Touzi] said, “Gourmet food will not be eaten by a person who is full.” Yuantong said, “What do you make of the fact that many people do not approve of you, Senior Seat?” The Master [Touzi] said, “What good would come of waiting for their approval?” Yuantong said, “Senior Seat, who did you see before coming here?” The Master [Touzi] said, “Fushan.”<sup>1</sup> Yuantong said, “He is to blame for your being so obstinately lazy!” He then took him [Touzi] by the hand, laughed together with him, and returned to the abbot’s quarters. As a result of this, [Touzi’s] reputation in the way spread greatly. Initially he served as abbot at Baiyun.<sup>2</sup> Next, he moved to Touzi.<sup>3</sup>

是れ五燈會元に誌す所なり。

The preceding is what is recorded in the *Collated Essentials of the Five Flame Record*.

又續古尊宿錄に曰く。

Moreover, the *Continued Records of Past Venerables*<sup>4</sup> says:<sup>5</sup>

<sup>1</sup> **Fushan** 浮山 (J. Fuzan). Fushan Fayuan 浮山法遠 (J. Fuzan Hōon; 991–1067), a.k.a. Yuanjian Fayuan.

<sup>2</sup> **Baiyun** 白雲 (J. Hakuun). The reference is to Haihui Monastery on Mount Baiyun.

<sup>3</sup> **Touzi** 投子 (J. Tōsu). It was due to his service for many years as abbot of the Touzi Chan Monastery (C. Touzi Chansi 投子禪寺; J. Tōsu Zenji) on Mount Touzi that Yiqing got his name, Touzi Yiqing.

<sup>4</sup> *Continued Records of Past Venerables* (C. Xu guzunsu lu 續古尊宿錄; J. Zoku kosonshuku roku). A text known today as *Continued Essential Sayings of Past Venerables*.

<sup>5</sup> **says** (iwaku 曰く). The block of text that follows this expression is a Japanese transcription (yomikudashi 読み下し) of a largely identical Chinese passage that appears in the *Continued Essential Sayings of Past Venerables*, in the section on “Sayings of Reverend Touzi Yiqing,” under the heading “Yang Cishan’s Eulogy Inscribed on the Master’s [Touzi Yiqing’s] Portrait”:

師は鑑禪師に得法す。圓鑑は嚮きに大陽明安大師に參ず、機語相契ふ。卒に宗旨を傳へ、皮履布直綴を附せんとす。圓鑑辭して曰く、既に先に得處あり。安歎じて曰く、我一枝、人の傳るなし。時に圓鑑白して曰く、洞上の宗風盡て舉し難し。和尚尊年にまします。若し人の傳ふるなくば、某甲正に衣信を持して、和尚の爲に永く人に轉じて相附囑せん。安、許して曰く、我れ偈を書して留む、證明とせよ。乃ち書して曰く、陽廣山頭草、憑君待價燉。異苗繁茂處、深密固靈根。其末に曰く、得法の者、衆に潛る十年にして方に闡揚すべしと。

The Master [Touzi] attained the dharma from Chan Master Yuanjian. Yuanjian previously sought instruction from Great Master Taiyang Mingan and matched tallies with his pivotal words. In the end, [Mingan] tried to transmit the lineage essentials by entrusting [Yuanjian] with his leather shoes and long robe. Yuanjian declined, saying, “This is something I already attained earlier.” Mingan sighed with lament and said, “There is no way I can transmit my one branch<sup>1</sup> [of the lineage] to another person.” At one time, Yuanjian addressed him [Mingan] and said: “The lineage style of Dongshan’s Tradition is exhausted and is hard to raise up. You, Reverend, have reached a venerable old age. If there is no one to whom you can transmit it, then I will duly hold your robe of proof. For your sake, Reverend, I will see that it is entrusted and handed down from one person to another for a long time.” Mingan consented saying, “I will write a verse and leave it with you as verification.” Thereupon, he wrote:

The grass on the peak of the sunlit vast mountain<sup>2</sup>  
depends on you for its value to flourish.

《續古尊宿語要》後得法於浮山圓鑒遠禪師。先是圓鑒。參見郢州大陽山明安禪師。機緣相契。遂傳宗旨。明安以皮履布襪付之。遠辭曰。某甲已先有得處。安歎曰。吾一枝。遂無人也。遠曰。洞下宗風。實難紹舉。和尚尊年。或無人承嗣。即某當持衣信。爲和尚求人。轉相付囑。安許之曰。他時得人。留吾書偈證明。乃書曰。陽廣山頭草。憑君待價燉。異苗繁茂處。深密固靈根。其末云。得法後。潛衆十年。方可闡揚。(CBETA, X68, no. 1318, p. 381, a19-b2 // Z 2:23, p. 452, d4-11 // R118, p. 904, b4-11).

<sup>1</sup> one branch (C. *yizhi* 一枝; J. *isshi*). That is to say, the branch of the Chan Lineage stemming from Dongshan, which Mingan had inherited from Liangshan.

<sup>2</sup> sunlit vast mountain (C. *yangguang shan* 陽廣山; J. *yōkō san*). Other translators have understood this as a particular place named Mount Yangguang (C. Yangguangshan 陽廣山; J. Yōkōzan), but as Keizan states below, it is actually just a poetic reference to Mount Taiyang (C. Taiyangshan 太陽山 or 大陽山; J. Taiyōsan), a name that means “sun mountain.”



In the place where the marvelous sprouts are profuse and lush,  
deep and hidden, there are strong spiritual roots.

When finished [Mingan] said, “The one who attains my *dharma* should hide from the congregation for ten years and only then reveal himself.”

後に遠と師と相逢ふ。洞下の宗旨、大陽の眞像衣信、偈を以て付嘱して曰く、吾に代て大陽の宗風を嗣げと。後果して十年に方に出世し、大陽に嗣ぐ。

Later, Yuanjian and the Master [Touzi] met one another. [Yuanjian] entrusted the lineage essentials of descent from Dongshan, Taiyang's portrait, the robe of proof, and [Taiyang Mingan's] verse [to Touzi], saying, “Instead of me, you should carry on Taiyang's lineage style.” Later, as expected, after ten years had passed, [Touzi] appeared in the world as Taiyang's successor.

上に陽廣山と曰ふは大陽山なり。異苗繁茂處とは今の青禪師なり。價燉と曰ふは圓鑑を謂ふなり。

In the above [verse], the “sunlit vast mountain” is Mount Taiyang. The “place where the marvelous sprouts are profuse and lush” refers to Chan Master Yiqing, the subject of the present chapter. The line “[depends on you for] its value to flourish” is speaking of Yuanjian.

來記違はず、終に出世し、

True to the earlier prediction [by Mingan], he [Touzi] finally appeared in the world.<sup>1</sup>

拈香して曰く、此一瓣香、大衆還て來處を知るや。天地の産する所に非ず、陰陽の成ずる所に非ず。威音王以前、諸位に落ちず。然燈より後、七佛傳來して直に曹溪に至り、派を大夏に分つ。山僧、向きに治平の初め、浮山圓鑑禪師に在て、親く手づから其宗頌を傳得寄附して委く證明す。慈旨に曰く、吾に代て大陽の宗風を續げと。山僧、大陽禪師を識らずと雖も、浮山の宗法、人を識て以て嗣續を爲すこと是の如し。更に敢て浮山和尚、法命付嘱の恩に違せず。恭しく鄂州の大陽山明安大和尚の爲にす。何が故ぞ、父母諸佛は親に非ず、法を以て親と爲すと。

<sup>1</sup> appeared in the world (*shusse shi* 出世し). In this context, the expression “appear in the world” means to make one's debut as the abbot of a Chan monastery, a position that was only open to *dharma heirs* in the Chan Lineage. As noted above, Touzi's first abbacy was at the monastery on Mount Baiyun. He was only qualified to take it when he was publicly recognized as Taiyang's successor.

When *holding up incense*, he said:<sup>1</sup> “As for this single piece of incense, does the great assembly know where it comes from? It is not something produced in heaven or on earth. It is not something formed by *yin and yang*. Being ‘*anterior to King Majestic Voice*,’ it does not fall into any rank. After Dīpaṃkara Buddha, it was transmitted by the seven buddhas and arrived directly at Caoxi, and its branches divided across China. At the beginning of the Zhiping Era,<sup>2</sup> this *mountain monk*<sup>3</sup> was with Chan Master Fushan Yuanjian. He personally took me by the hand and bestowed on me the lineage verse [of Taiyang Mingan], verifying me as he was deputized [by Taiyang Mingan] to do. He kindly instructed me, saying, ‘Instead of me, you should carry on Taiyang’s lineage style.’ Although this *mountain monk* never met Chan Master Taiyang, I came to know the man through Fushan’s protection of the lineage,<sup>4</sup> and due to that became his [Taiyang Mingan’s] successor

<sup>1</sup> When holding up incense, he said (*nenkō shite iwaku* 拈香して曰く). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Continued Essential Sayings of Past Venerables*, in the section on “Sayings of Reverend Touzi Yiqing,” under the heading of “The Master’s Entry into the Cloister,” which means his formal installation as abbot. The text indicates that Touzi first held up incense in conjunction with prayers for the emperor (C. *zhusheng* 祝聖; J. *shukushin*); next he held up incense as an offering to his own teacher and spoke the words that are quoted in the *Denkōroku*:

《續古尊宿語要》師入院。拈香祝聖罷。次拈香云。此一瓣香。大衆還知來處麼。非天地所產。非陰陽所成。威音已前。不落諸位。燃燈之後。七佛傳來。直至曹溪。分流大廈。山僧向治平初。在浮山圓鑒和尚。親手傳得。寄付其宗頌。委證明慈旨云。代吾續大陽宗風。山僧雖不識大陽和尚。憑浮山宗法識人。以為嗣續。如此。更不敢違浮山和尚。法命付囑之恩。恭為郢州大陽明安大師和尚。何故。父母諸佛非親。以法為親。(CBETA, X68, no. 1318, p. 378, a23-b8 // Z 2:23, p. 449, d8-17 // R118, p. 898, b8-17).

In the rite of formally installing an abbot, known as the “ceremony of opening the hall” (C. *kāitang shi* 開堂式; J. *kaidō shiki*), the new abbot would hold up a large and expensive piece of incense as a symbolic offering (first to the emperor, then to his own teacher) while speaking some formal “dharma words” (C. *fa yu* 法語; J. *hōgo*).

<sup>2</sup> Zhiping Era (C. Zhiping 治平; J. Chihei). The period of time corresponds roughly to 1064–1067.

<sup>3</sup> this *mountain monk* (C. *shanseng* 山僧; J. *sanzō*). This is a self-deprecating term used by Touzi to refer to himself. The meaning here is “I.”

<sup>4</sup> Fushan’s protection of the lineage (*Fuzan no shūhō* 浮山の宗法). The translation of this phrase is tentative. The expression *zongfa* 宗法 (J. *shūhō*), according to ZGDJ (494b), means “procedures” (C. *fa* 法; J. *hō*) that protect monasteries or people associated with the Chan/Zen “lineage” (C. *zong* 宗; J. *shū*). BGDJ (779b) notes that *zongfa* 宗法 translates the Sanskrit *pakṣa-dharma*, a technical term in formal Buddhist logic

in this way. Furthermore, I did not dare refuse the blessing of Reverend Fushan's *entrustment* of [Taiyang Mingan's] *dharma* life to me. I reverently [hold up this incense] for Great Reverend Mingan of Mount Taiyang in Yingzhou Prefecture. Why? Because neither my father and mother nor all the *buddhas* are my parents. I regard the *dharma* as my parent."

爾しより大陽の宗風を開演し、即ち芙蓉楷禪師を得て嗣續す。

Thereafter, he expounded Taiyang's *lineage* style and then had Chan Master Furong Kai<sup>1</sup> succeed to it.

夫れ浮山圓鑑禪師は、臨濟和尚より七代、謂ゆる葉縣歸省和尚の嫡嗣なり。昔日、三嵩交和尚に投じて出家し、幼にして沙彌と爲る。僧の入室して趙州庭柏の因縁を請問し、嵩、其僧を詰るを見て傍より明らむ。諸師に參じて皆相契ふ。汾陽葉縣に謁して皆印可を蒙る。卒に葉縣の嫡嗣たり。

Now, Chan Master Fushan Yuanjian was in the seventh generation following Reverend Linji, which is to say, he was the *legitimate heir* of Reverend Yexian Guisheng. Before that, he went forth from household life under Reverend Sansong Jiao and, as a child, became a *śrāmaṇera*. A monk, when entering the room [of Sansong], asked about the episode of "Zhaozhou's cypress in the garden." When [Yuanjian], who was nearby, saw Sansong rebuke the monk, the matter became clear to him [Yuanjian]. He sought instruction from various masters and *matched tallies* with all of them. When he visited Fenyang and Yexian, he received the *seal of approval* from both. Ultimately, he became the *legitimate heir* of Yexian.

然して又大陽に參す。大陽、亦機縁相契ふ。故に宗旨を傳へんとせしに、法遠辭して曰く、先きに得處ありと。因て自ら傳取せずと雖も、大陽、卒に人なき故に寄附して斷絶せず。後に其機を得て密に付す。

However, he [Yuanjian] also sought instruction from Taiyang. Again, in pivotal circumstances they *matched tallies*. As a result [Taiyang] tried to transmit the *lineage* essentials, but [Yuanjian] Fayuan declined, saying, "This is something I attained earlier." Due to this, although he did not accept the transmission for himself, because Taiyang finally had no heir, he

that refers to the "predication" (C. *zong* 宗; J. *shū*) of some attribute or cause (C. *fa* 法; J. *hō*). Neither definition fits the present context very well, so the meaning of the term *zongfa* 宗法 (J. *shūhō*) here remains unclear.

<sup>1</sup> Chan Master Furong Kai (C. Furong Kai Chanshi 芙蓉楷禪師; J. Fuyō Kai Zenji). → Furong Daokai.

[Yuanjian] took it on consignment and did not allow it to be cut off. Later, when he found a person of suitable abilities,<sup>1</sup> he personally bestowed it.

此に到りて知るべし、青原南嶽、本より隔てなしといふことを。實に大陽の一宗、地に落なんとせしを悲で、圓鑑、代て大陽の宗旨を傳ふ。然るを自家の門人は曰く、南嶽の門下は劣なり、青原の宗風は勝れりと。又臨濟門下は曰く、洞山の宗旨は廢れたりき、臨濟門下に扶けらると。何れも宗旨暗きが如し。自家他家、若し實人ならば共に疑ふべからず。故如何となれば、青原南嶽、共に曹溪の門人、牛頭の兩角の如し。故に藥山は馬祖に明らめて石頭に嗣ぐ。丹霞も馬祖に明めて却て石頭に嗣ぎき。實に兄弟骨肉共に勝劣なし。然るに唯我祖師を稱して嫡嗣とし餘を旁出とす。知るべし臨濟門下も尊貴なり、自家門下も超邁なり。若し臨濟に到らざる所あり、劣なる所あらば、圓鑑、既に以て大陽に嗣ぐべし。若し大陽劣なる所あり、錯まる所あらば、圓、何ぞ投子に付せん。

Having reached this point [in the story], you should know that fundamentally there is no separation between Qingyuan and Nanyue.<sup>2</sup> Truly, because he lamented that Taiyang's one lineage was about to fall to the earth, Yuanjian transmitted the lineage essentials in Taiyang's stead. Nevertheless, followers of our house<sup>3</sup> say, "followers of Nanyue are inferior; Qingyuan's lineage style is superior." Likewise, the followers of Linji say, "Dongshan's lineage essentials were abandoned; a follower of Linji harbored them." It seems that both<sup>4</sup> are ignorant of lineage essentials. Whether [a person belongs to] one's own house or another's house, if he is a real person, then all alike should have no doubt about him. If you ask why, it is because both Qingyuan and Nanyue were followers of Caoxi, just like the two horns on the head of an ox. Thus, Yaoshan attained clarity with Mazu but inherited [the dharma] from Shitōu. Danxia, too, attained clarity with Mazu but inherited from Shitōu. Really, the bones and flesh<sup>5</sup> of brother disciples are

<sup>1</sup> a person of suitable abilities (*sono ki* 其機). That person, of course, was Touzi.

<sup>2</sup> fundamentally there is no separation between Qingyuan and Nanyue (*Seigen Nangaku, moto yori hedate nashi* 青原南嶽、本より隔てなし). The reference is to the two main lines of dharma transmission stemming from the Sixth Ancestor, Huineng: that of Qingyuan Xingsi 青原行思 (J. Seigen Gyōshi; -740), from whom the Caodong/Sōtō Lineage claimed descent, and that of Nanyue Huairang 南嶽懷讓 (J. Nangaku Ejō; 677-744), from whom the Linji/Rinzai Lineage claimed descent.

<sup>3</sup> our house (*jike* 自家). In this context, "our house" means the Caodong/Sōtō Lineage.

<sup>4</sup> both (*izure mo* 何れも). That is, both partisans of the Caodong/Sōtō Lineage and partisans of the Linji/Rinzai Lineage.

<sup>5</sup> bones and flesh (*kotsu niku* 骨肉). This alludes to Bodhidharma's famous ranking of his four disciples. → "skin, flesh, bones, and marrow." The point is that no such ranking is possible between the two leading disciples of the Sixth Ancestor, Huineng: Qingyuan and Nanyue.

alike and have no superiority or inferiority [relative to one another]. However, [some] praise only their own *ancestral teachers* as *legitimate heirs* and regard all others as *collateral offshoots*. You should know that the *followers* of Linji, too, are worthy of veneration, and that the *followers* of our house also excel. If there were some place that Linji did not reach, or if there were something inferior [about the Linji Lineage], then Yuanjian would definitely have *inherited* from Taiyang on that account. And, if there were anything inferior about Taiyang, or if he were mistaken in some way, then why would Yuanjian have *entrusted* [Taiyang's dharma] to Touzi?

然も諸仁者、五家七宗と對論することなく、唯當に心を明らむべし。是れ即ち諸佛の正法なり。豈人我を以て争はんや。勝負を以て辨ずべからず。

Furthermore, *gentlemen*, without arguing over the *five houses* and *seven lineages*, you should just *clarify mind*. That is the *true dharma* of the *buddhas*. How can you possibly dispute on the basis of a *personal self*? You should not distinguish between winners and losers.

然るに洪覺範、作せる石門林間錄に曰く、

However, in *Shimen's Record of Monastic Groves*, written by Huihong Juefan, it says:<sup>1</sup>

古塔主は雲門の世を去ること無慮百年にして而して其嗣と稱す。青華嚴、未だ始より大陽を識らず。特に浮山遠公の語を以ての故に之を嗣で疑はず。二老皆傳言を以て之を行て自若たり。其己に於て甚だ重く、法に於て甚だ輕し。古の人の法に於て重き者は、永嘉黃檗、是なり。永嘉は維摩經を閲するに因て佛心宗を悟る。而も往て六祖に見へて曰く、吾れ宗旨を定めんと欲すと。黃檗は馬祖の意を悟て而して百丈に嗣ぐ。

The Master of the Old Stūpa<sup>2</sup> was separated from Yunmen's time by roughly one hundred years, yet he is called his [Yunmen's] heir.

<sup>1</sup> it says (*iwaku* 曰く). The following quotation is a Japanese transcription (*yomikudashi* 読みだし) of a Chinese passage that appears in *Shimen's Record of Monastic Groves*:

《石門林間錄》古塔主去雲門之世。無慮百年。而稱其嗣。青華嚴未始識大陽。特以浮山遠公之語故。嗣之不疑。二老皆以傳言行之自若。其於己甚重。於法甚輕。古之人。於法重者。永嘉。黃檗是也。永嘉因閱維摩。悟佛心宗而往見六祖。曰。吾欲定宗旨也。黃檗悟馬祖之意而嗣百丈。(CBETA, X87, no. 1624, p. 254, c1-6 // Z 2B:21, p. 302, c5-10 // R148, p. 604, a5-10).

<sup>2</sup> Master of the Old Stūpa (C. Gutazhu 古塔主; J. Kotassu). The nickname of Jianfu Chenggu 薦福承古 (J. Senbuku Shōko; -1045), a Chan master who tended the stūpa site of Yunju Daoying 雲居道膺 (Ungo Dōyō; -902). Yunju, whose posthumous name is Great Master Hongjue, appears in the *Denkōroku* as the Thirty-ninth Ancestor. Jianfu Chenggu is treated later in the present chapter.

Flower Garland Yiqing had never known Taiyang, but he became his [Taiyang's] heir only through the words of Overseer Yuan of Mount Fu,<sup>1</sup> and did not doubt them. Those two elders<sup>2</sup> both acted on hearsay and were at ease with it. They put great value on their selves and took the dharma very lightly. People of old who valued the dharma were Yongjia and Huangbo. Yongjia awakened to the axiom of the buddha-mind as a result of reading the *Vimalakīrti Sūtra*, but he still went to see the Sixth Ancestor, saying, "I wish for confirmation of the lineage essentials."<sup>3</sup> Huangbo awakened to Mazu's meaning, but nonetheless became heir to Baizhang.<sup>4</sup>

今の説を考るに、洪覺範、尚ほ知らざる所あるに似り。故如何となれば、大陽の佛法、圓鑑に寄附す、豈疑ふべけんや。況や人を得ん、其證據を遺す。末後來記に及ぶことも違はず。若し圓鑑に遭へるを疑ふべくんば、大陽傳へけるとも、疑ふべし。祖師訓訣し來る所、胡亂の世情に比すべからず。世人すら實ある人の言を證據とすること多し。況や圓鑑、知法の人として大陽面授あり、機語相契ふ。覺範は投子、圓鑑の言を疑はざると詈る。圓鑑、既に葉縣の嫡嗣として臨濟の正流なり。古人之を疑はず。佛祖、豈妄稱あるべけんや。累祖の印記を受るに依て尊重し來る。何を以てか投子、圓鑑を疑ふべきや。大陽、今に存せるが如し。

In considering this explanation, it seems that there were some things that Huihong Juefan still did not know. Why is that? Because, who can possibly doubt that Taiyang's buddha-dharma was consigned to Yuanjian? He [Taiyang] even left behind proof that a person would be found [to be his heir]. Subsequently, his prediction was fulfilled, with no discrepancies. Only if you can doubt that he [Taiyang] ever met Yuanjian can you also doubt Taiyang's transmission. That which is indicated in the confidential instruc-

<sup>1</sup> Overseer Yuan of Mount Fu (C. Fushan Yuan Gong 浮山遠公; J. Fuzan En Kō). An official title held by Yuanjian Fayuan 圓鑑法遠 (J. Enkan Hōon) of Mount Fu.

<sup>2</sup> two elders (C. *erlao* 二老; J. *nirō*). The reference is to Jianfu Chenggu (a.k.a. Master of the Old Stūpa) and Touzi Yiqing (a.k.a. Flower Garland Yiqing), two Chan masters whose dharma transmissions, in Huihong Juefan's opinion, were suspect.

<sup>3</sup> "I wish for confirmation of the lineage essentials" (C. *wu yu ding zongzhi ye* 吾欲定宗旨也; J. *ware shūshi wo sadamen to bossu* 吾れ宗旨を定めんと欲す). For details of this encounter between Yongjia and the Sixth Ancestor, Huineng, → Yongjia Xuanjue.

<sup>4</sup> but nonetheless became heir to Baizhang (C. *er si Baizhang* 而嗣百丈; J. *shikashite Hyakujo ni tsugu* 而して百丈に嗣ぐ). Huangbo, having never met Mazu, refused to be recognized as his heir. Instead, he became the heir of Baizhang, with whom he did have a face-to-face encounter. → Huangbo Xiyun.

tions<sup>1</sup> of an ancestral teacher must not be compared to worldly feelings expressed in irresponsible chatter. Even worldly people often take the words of a truthful person as proof. How much more so in the case of Yuanjian, a man who knew the dharma, had a face-to-face conferral with Taiyang, and matched tallies with his pivotal words? Juefan ridicules Touzi for not doubting Yuanjian's words.<sup>2</sup> But Yuanjian was already the legitimate heir of Yexian, and as such, a direct descendant of Linji. The ancients did not doubt that. How can the buddhas and ancestors possibly have false names? He [Yuanjian] came to be revered because he received the seal of approval in the succession of ancestors. On what basis could Touzi possibly have doubted Yuanjian? Even now, it is as if Taiyang were present.

佛祖の命脈通じて始なく終なし。遙に三世を超越し、まのあたり師資違はず。悉く是れ打成一片なり。萌蘆藤種の萌蘆を纏ふが如し。遂に別物なしと謂ふべし。

<sup>1</sup> **confidential instructions** (*kunketsu* 訓訣). This term is not attested in Chinese Buddhist texts, but in Japan it is associated with lore that was orally transmitted (*kuketsu* 口訣) by an abbot to his leading disciples when entering the room, and with the “cut off sheets of paper” (*kirikami* 切紙) on which such lore came to be written down. In the present context, the reference is evidently to the verse that Taiyang vouchsafed to Yuanjian to serve as “proof” of the dharma succession that Yuanjian was to orchestrate when he found a suitable heir for Taiyang.

<sup>2</sup> **Juefan ridicules Touzi for not doubting Yuanjian's words** (*Kakuhan wa Tōsu, Enkan no kotoba wo utagawazaru to soshin* 覺範は投子、圓鑑の言を疑はざると詈る). In *Shimen's Record of Monastic Graves*, Huihong Juefan does seem to level that criticism. However, in other writings, Huihong actually recognizes Yiqing as the “true son” (*C. zhenzi* 眞子; *J. shinshi*) of Taiyang. Schlütter (pp. 79–80) cites the following passage in Huihong's work entitled *Shimen's Literary Chan*:

Bodhidharma's way, through six transmissions, reached Caoxi. From Caoxi it branched into the two lineages of [Mazu in] Jiangxi and Shitou. All the practitioners under heaven flocked to them. From these two lineages there emerged five houses. Now only the Linji and Yunmen [lineages] flourish. Chan Master Dongshan Wuben raised his spear and became prominent, but with the passing years his line became dormant and distant. I regretted that [his lineage] had not been transmitted. During the Yuanfeng Era [C.E. 1078–1085] Great Abbot Daokai became prominent in the capital city Luoyang. When asked who his teacher was that he had inherited from, he said he was the legitimate heir of Flower Garland Yiqing of Mount Touzi. The Honorable Qing is the true son of Taiyang. He is a great-great grandchild of Dongshan in the seventh generation.

《石門文字禪》達磨之道六傳而至曹谿。自曹谿派而爲江西石頭二宗。既昭天下學者。翕然從之。由二宗以列爲五家。于今。唯臨濟雲門爲特盛。洞山悟本禪師機鋒鋒亞而出。年代寢遠。惜其無傳。元豐中有大長老道楷者。赫然有聲于京洛間。問其師承。乃投子青華嚴嫡嗣。青公爲大陽眞子。蓋洞山七世玄孫也。(CBETA, J23, no. B135, p. 690, a27-b7).

The vital bloodline of the buddhas and ancestors penetrates with no beginning or end. Far transcending the three times, we see with our own eyes that masters and disciples do not deviate [from one another]. All are “knocked into a single piece.” It is like “spreading vines of the bottle gourd entangle the bottle gourd.” Consequently, it should be said that there are no separate things.

是れ大陽圓鑑及び投子に到るまで大陽一人にし来る。乃至、釋迦一人連綿として今日に及べり。佛祖堂奥の事、是の如し。豈圓鑑を疑ふべけんや。若し圓鑑を疑ふべくば、迦葉何ぞ釋迦を疑はざる。二祖何ぞ達磨を疑はざる。祖師、欺くべからず。佛法に私なきことを責ふ。故に嗣續し來り

Thus, from Taiyang to Yuanjian and on down to Touzi, there is one person: Taiyang. And, by extension, Śākyamuni is the one person, and his continuation extends down to the present day. The matter “within the halls of the buddhas and ancestors” is like this. How could he [Touzi] possibly have doubted Yuanjian? If he should have doubted Yuanjian, then why would Mahākāśyapa not have doubted Śākyamuni? Why would the Second Ancestor<sup>1</sup> not have doubted Bodhidharma? Ancestral teachers cannot deceive. They value the absence of the personal in the buddha-dharma. Thus, they inherit and perpetuate it.

大陽も圓鑑を憑む。投子も圓鑑を敬みて命を疑はず法を重くす。三師共に曩祖の宗旨を遺落せず。後代に久々洞山の家風を囑累し来る。實に是れ我家の奇特、佛法の秘藏なり。今も現前其器を得ざらん時、達人に附け置くこともあるべきなり。

Taiyang also relied on Yuanjian. Touzi, too, revered Yuanjian, and without doubting the latter's command, took on the burden of the dharma. Together, these three masters did not allow the lineage essentials of the ancestors of old to be forgotten. They entrusted Dongshan's house style to a long succession of later generations. Truly, this is what is special about our house,<sup>2</sup> which is a secret treasury of the buddha-dharma. Even now, when one can find no suitable vessel who is immediately present, one should leave it [the transmission of one's dharma] in the care of an accomplished person.

洪覺範、委悉にせず、青華嚴を古塔主に例す、幾許の錯りぞ。夫れ薦福承古を古塔主と曰ふ。雲居弘覺禪師の塔前に棲止す。雲門より後百年に一出たり。僅に雲門の言に解する所あるを以て、乃ち曰く、黃檗の見處圓なら

<sup>1</sup> **Second Ancestor** (C. Erzu 二祖; J. Niso). The Second Ancestor in China, Huike, who was Bodhidharma's main disciple.

<sup>2</sup> **our house** (gaka 我家, waga ya 我が家). In the present context, this expression refers to the Sōtō Lineage.



ず、古今、豈隔つべけんや。馬祖の言を明らめながら馬祖に嗣がず。我れ雲門の言を明らむ、須らく雲門に嗣ぐべしとい云て、終に雲門に嗣ぐと稱す。諸録、悉く雲門の嗣に載す。是れ録者の錯りなり、笑ひぬべし。香嚴擊竹に明らむ、何ぞ翠竹に嗣がざる。靈雲桃花に明らむ、何ぞ桃華に嗣がざる。憐むべし、承古は佛祖屋裏嗣承あることを知らず。若し覺範も義青和尚を疑はば、屋裏の相承を知らざるが如し。故に汝、己に於て軽く、法に於て到らずと謂ふべし。然れば林間録の記、用ゐるべからず。

Huihong Juefan, without fully understanding the details, made a number of mistakes when he drew a parallel between Flower Garland Yiqing and the Master of the Old Stūpa. Now, Jianfu Chenggu is called the “Master of the Old Stūpa.” He took up residence at the stūpa site of Chan Master Yunju Hongjue. He appeared one hundred years after Yunmen. Based only on his interpretation of Yunmen’s words, he [Chenggu] said: “Huangbo’s viewpoint was not complete.<sup>1</sup> How could past and present possibly be separated? Even though he [Huangbo] clarified Mazu’s words, he did not become heir to Mazu. I have clarified Yunmen’s words, so I should inherit [the dharma] from Yunmen.” So saying in the end he [Chenggu] proclaimed himself Yunmen’s heir. The various records all list him as Yunmen’s heir. This is a mistake on the part of the chroniclers. It is ridiculous! Xiangyan attained clarity upon hitting bamboo.<sup>2</sup> Why is he not the heir to green bamboo? Lingyun attained clarity with peach blossoms.<sup>3</sup> Why is he not the heir to peach blossoms? How pitiful! Chenggu did not know that face-to-face inheritance is within the house of the buddhas and ancestors. If Juefan, too, doubts Reverend Yiqing, then it as if he does not know of the face-to-face inheritance that takes place within the house. Therefore, we should say to him [Juefan], “You slight self and do not reach the dharma.” Accordingly, we should not make use of accounts that appear in the *Record of Monastic Groves*.<sup>4</sup>

1 “Huangbo’s viewpoint was not complete” (*Ōbaku no kenjo madoka narazu* 黄檗の見處圓ならず). In this quasi-quotation, which is not found in Chinese sources, Jianfu Chenggu is made to criticize Huangbo for refusing to become a dharma heir of Mazu on the grounds he (Huangbo) had never actually met Mazu. Chenggu himself, this quotation indicates, felt no such compunction about establishing himself as a dharma heir of Yunmen, who had died a hundred years earlier.

2 Xiangyan attained clarity upon hitting bamboo (*Kyōgen gekichiku ni akiramu* 香嚴擊竹に明らむ). → “Xiangyan hits bamboo.”

3 Lingyun attained clarity with peach blossoms (*Reiun tōka ni akiramu* 靈雲桃花に明らむ). → “Lingyun’s peach blossoms.”

4 we should not make use of accounts that appear in the *Record of Monastic Groves* (*Rinkanroku no ki, mochiuru bekarazu* 林間録の記、用ゐるべからず). In his *Record of the Hōkyō Era*, Dōgen says that his teacher Rujing urged him to read Juefan’s *Record of*

適來の因縁は、外道、佛に問ひたてまつる、有言を問はず無言を問はず。尋常説黙に落ちざる道なるが故に、世尊良久します。是れ穩顯に非ず自他に非ず、内外なく正偏なし。恰かも虚空の如く、海水の如くなることを顯はし示されしに、外道忽ちに會し、禮拜して曰く、世尊大慈大悲、我が迷雲を開て我をして得入せしむと云て去りぬ。

In the aforementioned episode,<sup>1</sup> “A follower of an other path questioned the Buddha, saying, ‘I do not ask about having words, and I do not ask about not having words.’” Because his is a way that does not fall into everyday speech or silence, “the World-Honored One paused for a while.”<sup>2</sup> It is neither concealed nor revealed, and it is neither self nor other. It has no inside or outside, and it has no upright or inclined. When it was revealed to him that it [the way] is just like empty space, or like ocean water, the follower of an other path suddenly understood, made prostrations, and said,<sup>3</sup> “World-Honored One, with great kindness and great compassion, you have dispersed my clouds of delusion and enabled me to gain entry.” Having said that, he left.

實に片雲盡て虛天潔く、風波消して巨海靜かなりしが如くなることを得たりき。然るを阿難知らずして佛に問ひたてまつりて曰く、外道、何の所證ありて而も得入すと云ふや。佛曰く、世の良馬の鞭影を見て而して行くが如し。實に是れ祖師の機關、親く庫藏を打開せしむるに一機をかへさず、一言を出さざる所に覺了し來り、明徹にもてゆく。鞭影を見て正路に到が如し。

Truly, he had attained a state like that when every wisp of cloud clears away and leaves an empty sky, or when the wind and waves die down and the vast ocean becomes calm. However, Ānanda, not knowing that, questioned the

Monastic Groves that Dōgen took the advice seriously is clear from his many approving quotations of the work that are recorded in the *Extensive Record of Eihei*, and the fact that he also cites it in the chapters of his *Treasury of the True Dharma Eye* entitled “Continuous Practice” (Gyōji 行持) and “The Way of the Buddha” (Butsudō 佛道). Keizan was familiar with Dōgen’s *Record of the Hōkyō Era*, for he quotes it often in his various writings, so he must have known that both Ruġing and Dōgen had viewed Juefan’s *Record of Monastic Groves* favorably. Regarding this issue, see Ishii (2005).

<sup>1</sup> aforementioned episode (*tekirai no innen* 適來の因縁). The reference is to the story told in the Root Case of this chapter.

<sup>2</sup> “the World-Honored One paused for a while” (C. *Shizun liangjiu* 世尊良久; J. *Seson ryōkyū*). This phrase is quoted from the *kōan* “a follower of an other path questioned the Buddha.”

<sup>3</sup> said (*iwaku* 曰く). The quotation that follows comes from the *kōan* “a follower of an other path questioned the Buddha.”

Buddha, saying,<sup>1</sup> “What was verified by the *follower of an other path*, such that he said he had gained entry?” The Buddha said,<sup>2</sup> “It is like a well-bred horse of the world, which moves when it sees the *shadow of the whip*.” Truly, this *teaching device of our ancestral teacher*<sup>3</sup> caused [the *follower of an other path*] to personally knock open the *treasure house*. In doing so, without resorting to a single indicator or uttering a single word, [the Buddha] led him to comprehension and carried him to clear insight. It was as if, upon seeing the *shadow of a whip*, he went down the right path.

然れば非思量の處に留まらず。尚ほ眼を着けて見よ。無言説の處に滞らず、更に心を明らめよ。此良久の處、人多く錯りて會す。或るは一念妄生にして全體現ず。離名字相にして獨露し來る。雲盡き山露はるるが如く、突兀として物に倚らず、正當怎麼なりと。

However, do not remain in the place of “*non-thinking*.” Keep focusing your eyes and see! Do not become stuck in the place of no verbal expression, but further clarify your *mind*. Many people misunderstand what was going on when “[the World-Honored One] *paused for a while*.”<sup>4</sup> They make comments such as:<sup>5</sup> “When not a single moment of thought arises, the entire substance is manifest.” Or, “‘Separate from the mark of names,’ that which is solitary and exposed comes forth.” Or, “It is like ‘when clouds dissipate, the mountains appear,’ thrusting high without leaning on anything.” Or, “Exactly such.”

從前知解を發して外に向て馳求せしに比すれば、少しき休歇せるに似たれども、皮肉未だ亡ぜず、識陰尚ほ去らず。此處に相應せんと思はば、正に氣息を絶し命根を斷し去て見よ。何物か露はるるとかせん。豈非思量なりとせんや。既に何ともすべからず。如何ぞ默默然なりとせん。唯一息斷じ兩眼閉るのみに非ず、百骸潰散して皮肉跡を留めざる所に向て見よ。明暗に屬せず男女に非ざる一物あり。

<sup>1</sup> saying (*iwaku* 曰く). The quotation that follows comes from the *kōan* “a *follower of an other path* questioned the Buddha.”

<sup>2</sup> said (*iwaku* 曰く). The quotation that follows comes from the *kōan* “a *follower of an other path* questioned the Buddha.”

<sup>3</sup> ancestral teacher (C. *zushi* 祖師; J. *soshi*). In the present context, this term seems to refer to the World-Honored One, the Buddha Śākyamuni, cast as the founder of the Chan/Zen Lineage.

<sup>4</sup> “*paused for a while*” (C. *liangjiu* 良久; J. *ryōkyū*). This is a quotation of the *kōan* “a *follower of an other path* questioned the Buddha.”

<sup>5</sup> They make comments such as (*aruwa... to* 或るは... と). What follows are five separate stock phrases, all well attested in Chan literature, that are typically used as attached words to comment on *kōans*.

Compared to more primitive expressions of *intellectual interpretation*, the pursuit of which is oriented to external things, these comments seem to *put things to rest* a little, but they have yet to annihilate “skin and flesh,”<sup>1</sup> and they have yet to move beyond the aggregate of consciousnesses. If you want to be in accord with *this place*, directly stop the *breath of life*, cut off the *life-root*, and go on to see! What kind of thing would you say appears? How could you possibly take it to be “*non-thinking*”? Certainly, you should not regard it as anything. How could you take it to be utter silence? It is not simply a matter of cutting off a moment of breathing and closing both your eyes. Facing the place where your “hundred bones are broken up and scattered”<sup>2</sup> and no traces of “skin and flesh” remain, see! There is a “*single thing*,”<sup>3</sup> which belongs to neither bright nor dark and is neither male nor female.

如何が此道理を通せん。

How can I communicate *this principle*?

#### VERSE ON THE OLD CASE 【頌古】

嵯峨萬仞鳥難通。劍刃輕氷誰履踐。

Towering peaks, ten thousand fathoms high: even birds find them hard to cross.

Sword blades and thin ice: who can walk upon them?

1 “*skin and flesh*” (C. *pi rou* 皮肉; J. *hi niku*). This expression could be an allusion to the saying “*skin and dermis sloughed off entirely, there only exists a single true reality*.” It also calls to mind the famous words used by Bodhidharma to rank his four disciples. → “*skin, flesh, bones, and marrow*.”

2 “*hundred bones are all broken up and scattered*” (*hyakugai kaisan shite* 百骸潰散して). An allusion to the *kōan* “when one’s hundred bones are broken up and scattered, the single thing that survives is the eternal spirit.”

3 “*single thing*” (C. *yi wu* 一物; J. *ichi motsu*). A phrase that appears in the *kōan* that is alluded to above: “when one’s hundred bones are broken up and scattered, the single thing that survives is the eternal spirit.”