

CHAPTER FORTY-TWO (*Dai yonjūni shō* 第四十二章)

ROOT CASE¹ 【本則】

第四十二祖、梁山和尚、參侍後同安。安問曰、如何是衲衣下事。師無對。安曰、學佛、未到這箇田地最苦、汝問我道。師問、如何是衲衣下事。安曰、密。師乃大悟。

The Forty-second Ancestor, Reverend Liangshan,² sought instruction from the latter Tongan.³ Tongan asked, “What about the ‘matter for those in patched robes?’”⁴ The Master [Liangshan] had no response. Tongan said, “In studying buddha, to have ‘not yet reached this standpoint’ is the greatest suffering. You ask, and I will speak.” The Master [Liangshan] asked, “What about the ‘matter for those in patched robes?’” Tongan said, “Secret.”⁵ The Master [Liangshan] thereupon greatly awakened.

¹ **Root Case** (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but it is not found in any extant Chan/Zen texts that predate the *Denkōroku*, so its provenance is unknown. It may have been pieced together by Keizan himself, drawing on the phrases “not yet reached this standpoint” and “matter for those in patched robes,” which do appear in earlier Chinese records.

² **Reverend Liangshan** (C. Liangshan Heshang 梁山和尚; J. Ryōzan Oshō). Liangshan Yuanguan 梁山緣觀 (J. Ryōzan Enkan; d.u.).

³ **latter Tongan** (C. *hou* Tongan 後同安). A reference to Chan Master Tongan Guan-zhi, the Forty-first Ancestor of the Chan/Zen Lineage according to the *Denkōroku*. He is called the “latter” (C. *hou* 後; J. *go*) Tongan because his teacher was Chan Master Daopi of Tongan, the Fortieth Ancestor. Both were called “Tongan” because they both served as abbots of Tongan Monastery.

⁴ “What about the ‘matter for those in patched robes?’” (C. *ruhe shi nayi xia shi* 如何是衲衣下事; J. *ika naru ka kore nōe ka no ji* 如何なるかはれ衲衣下の事). The phrase “matter for those in patched robes” is raised as a *kōan* in a great many Chan/Zen discourse records.

⁵ The Master asked, “What about the ‘matter for those in patched robes?’” Tongan said, “Secret” (C. *Shi wen, ruhe shi nayi xia shi. An yue, mi* 師問、如何是衲衣下事。安曰、密; J. *Shi tou, ika naru ka kore nōe ka no ji. An iwaku, mitsu* 師問う、如何なるかはれ衲衣下の事。安曰く、密). This question and answer appears in the biography of “Chan Master Yuanguan of Mount Liang in Dingzhou” in the *Collated Essentials of the Five Flame Records*. However, in that context, it is an unnamed party who asks: “What about the ‘matter for those in patched robes?’” and Liangshan himself who answers, “Secret.” (CBETA, X80, no. 1565, p. 286, c9-10 // Z 2B:11, p. 260, a6-7 // R138, p. 519, a6-7).

PIVOTAL CIRCUMSTANCES 【機縁】

師は何れの許の人と云ことを知らず。諱は縁觀。後の同安に参じ執侍すること四歳、衣鉢侍者に充つ。同安、有時、上堂、早參、衲法衣を掛くべし。時到て師衲法衣を捧ぐ。同安、法衣を取る次で問て曰く、如何が是れ衲衣下の事。師無對。乃至、師乃ち大悟す。禮拜して感涙に衣を濕ほす。安曰く、汝既に大悟す。又道ひ得るや。師曰く、縁觀、便ち道ひ得ん。安曰く、如何が是れ衲衣下の事。師曰く、密。安、示して曰く、密有密有。

As for the Master [Liangshan], what the background of the man was is not known. His personal name was Yuanguan. He sought instruction from the latter Tongan and waited on him for four years in the role of robe-and-bowl acolyte. At one time, when there was to be a convocation in the dharma hall and an early morning gathering¹ in advance of it, Tongan needed to don his patchwork dharma robe. When the time came, the Master [Liangshan] respectfully presented the patchwork dharma robe, holding it up with both hands. After Tongan took the robe, he asked, "What about the 'matter for those in patched robes'?" The Master [Liangshan] had no response. ...and so on, down to...² greatly awakened. He [Liangshan] made prostrations, and tears of joy wet his robes. Tongan said, "You have already greatly awakened. Are you now able to speak?" The Master [Liangshan] said, "I, Yuanguan, am now able to speak." Tongan said, "What about the 'matter for those in patched robes'?" The Master [Liangshan] said, "Secret." Tongan said, "Secret being, secret being."³

¹ convocation in the dharma hall and an early morning gathering (C. *shangtang, zaosan* 上堂、早參; J. *jōdō, sōsan*). These are two different events in the life of a monastery, both of which are led by the abbot, who must dress formally and don a *kāṣāya*. According to the *Rules of Purity for Chan Monasteries*:

If there is going to be a public convocation in the dharma hall, there should not be a cancellation of the early morning gathering following the morning gruel.

《禪苑清規》如遇公界上堂。早參粥罷不放參。(CBETA, X63, no. 1245, p. 527, a18-19 // Z 2:16, p. 443, a3-4 // R111, p. 885, a3-4).

A "public" (C. *gongjie* 公界; J. *kugai*) convocation in the dharma hall was one attended by lay patrons and officials who came from outside a monastery. An abbot might need to consult with his closest disciples in the early morning gathering to make sure that all the guests were properly greeted and attended to.

² 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.

³ "secret being" (C. *miyou* 密有; J. *mitsu'u*). In the biography of "Chan Master Yuanguan of Mount Liang in Langzhou" in the *Jingde Era Record of the Transmission of the Flame*, it is Liangshan himself who replies, "Secret being is starting to show" when

INVESTIGATION 【拈提】

師これより逗機多く密有の言あり。住後に學人ありて衲衣下の事を問ふこと多し。有時、學人問ふ、如何が是れ衲衣下の事。師曰く、衆聖も顯はすこと莫し。

From that time on, adapting to abilities, the Master [Liangshan] often spoke of “secret being.” After he became abbot, student trainees frequently asked about the “matter for those in patched robes.” At one time, a student trainee

問ふ、如何が是れ衲衣下の事。師曰く、衆聖も顯はすこと莫し。
asked,¹ “What about the ‘matter for those in patched robes?’” The Master [Liangshan] said, “Even all the sages cannot reveal it.”

又有時、學人

Also, at one time, a student trainee

問ふ、家賊防ぎ難き時如何。師曰く、識得すれば冤を爲さず。曰く、識得して後如何。師曰く、無生國裏に貶向せん。曰く、是他の安身立命の處なること莫しや。師曰く、死水に龍を藏さず。曰く、如何が是れ活水龍。師曰く、波を興して浪を作さず。曰く、忽然として傾湫倒嶽の時如何。師、下座把住して曰く、老僧が袈裟角を濕却せしむること勿れ。

asked,² “When it is difficult to ward off domestic thieves, what

some unidentified interlocutor asks, “What about the ‘matter for those in patched robes?’”:

《景德傳燈錄、朗州梁山緣觀禪師》問如何是衲衣下事。師曰。密有端。(T 2076.51.406, c20-21).

¹ asked (*tou* 問ふ). The question and answer that begins with this word 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 Yuanguan of Mount Liang in Dingzhou”:

《五燈會元》問。如何是衲衣下事。師曰。衆聖莫顯。(CBETA, X80, no. 1565, p. 286, c17 // Z 2B:11, p. 260, a14 // R138, p. 519, a14).

² asked (*tou* 問ふ). The question and answer that begins with this word 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 Yuanguan of Mount Liang in Dingzhou”:

《五燈會元》問。家賊難防時如何。師曰。識得不爲冤。曰。識得後如何。師曰。貶向無生國裏。曰。莫是他安身立命處也無。師曰。死水不藏龍。曰。如何是活水龍。師曰。興波不作浪。曰。忽然傾湫倒嶽時如何。師下座把住曰。莫教濕却老僧袈裟角。(CBETA, X80, no. 1565, p. 286, b22-c2 // Z 2B:11, p. 259, d13-17 // R138, p. 518, b13-17).

then?” The Master [Liangshan] said, “If you are conscious of them, they will not harm you.” [The student] said, “After becoming conscious of them, what then?” The Master [Liangshan] said, “Exile them to the country of *non-arising*.” [The student] said, “But is that not a place where they can hide and fulfill their natural destiny?”¹ The Master [Liangshan] said, “Dead water does not conceal dragons.” [The student] said, “What about a dragon in living water?” The Master [Liangshan] said, “It stirs up waves, but does not make large billows.” [The student] said, “When it suddenly drains lakes and topples peaks, what then?” The Master [Liangshan] came down from his seat, grabbed hold [of the student] and said, “Do not get the corner of *this old monk’s kāṣāya* wet!”

又有時

Also, at one time,

問ふ、如何が是れ學人の自己。師曰く、寰中は天子、塞外は將軍。

[someone] asked,² “What about ‘*this student’s own self*?’” The Master [Liangshan] said, “Within the imperial domain, the son of heaven; beyond the borders, generals.”

是の如く他の爲にせる、悉く是れ密着を呈似す。

In this manner, he [Liangshan] thoroughly demonstrated this “secret being” for the sake of others.

適來の因縁に曰く、學佛未だ這箇の田地に到らざる、最も苦なりと。實なる哉、此言。設ひ定坐牀を破り精進疲を忘れ、高行梵行の人なりとも、若し未だ這箇の田地に到らざれば、尚ほ三界牢獄出で難し。四辨を具し八音を具して、巧説霧の如く起り、口業海の如く翻へり、説法天地を驚して、華を雨らし石を動すとも、若し未だ這の田地に到らずんば、閻羅老子言多きことを恐れず。設ひ日久しく月深く修行して、念盡き情鎮まりて、形枯木の如く心死灰の如くにして、一切時に於て境に逢ても心起らず、事に觸るとも

¹ fulfill their natural destiny (C. *liming* 立命; J. *ritsumei*). An expression that, according to Mencius, implies “not ruining the original nature endowed from heaven, and to proceed without doubt or fear” (DDB, s.v. 立命). It is used ironically here, for the “natural destiny” (C. *ming* 命; J. *mei*) of a thief is to steal.

² asked (*tou* 問ふ). The question and answer that begins with this word 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 Yuanquan of Mount Liang in Dingzhou”:

《五燈會元》問。如何是學人自己。師曰。寰中天子。塞外將軍。(CBETA, X80, no. 1565, p. 286, c7-8 // Z 2B:11, p. 260, a4-5 // R138, p. 519, a4-5).

念亂れず、遂に坐しながら脱し、立ながら死し、生死に於て自在自由を得るに似たりとも、尚ほ未だ這の田地に到らざれば、佛祖屋裏用不着なり。故に古人曰く、先達悉く此事を以て一大事とすと。

In the aforementioned episode it is said: “In studying buddha, to have ‘not yet reached this standpoint’ is the greatest suffering.”¹ So true, these words! Even if you wear out your seat on the meditation platform, forget exhaustion in your vigor, and are a person of lofty behavior and pure conduct, if you have “not yet reached this standpoint,” it will still be difficult to escape the prison of the three realms. Even if you are equipped with the four abilities of unhindered articulation and eight vocal attributes such that your skillful preaching arises like mist, your verbal actions emanate like waves in the ocean, your dharma preaching startles heaven and earth, and you cause flowers to rain down and stones to move, if you have “not yet reached this standpoint,” then Old Yama will not be frightened to hear your many words. Let us suppose that you were to practice for days that are long and months that are deep, such that your thought was exhausted and your feelings were calmed, making your body like a withered tree and your mind like dead ashes. And let us suppose that at all times, even when you encountered sense objects, your mind would not give rise to thoughts; and that even when you came into contact with external affairs, your mindfulness would remain free from agitation. Even if you were liberated while sitting, or died while standing, or seemed to have attained autonomy and freedom with respect to birth and death, if you still had “not yet reached this standpoint,” then you would not be functioning within the house of the buddhas and ancestors. Thus, an ancient said,² “Our predecessors all regarded this matter as the single great matter.”

是を以て曩祖洞山和尚、

This is why our ancestor of old, the Reverend Dongshan,

僧に問ふ、世間何物か最も苦なる。曰く、地獄最も苦なり。山曰く、然らず。此衣線下に在て大事を明めざる、是れ最苦と名くと。

¹ “In studying buddha, to have ‘not yet reached this standpoint’ is the greatest suffering” (*gaku butsu imada shako no denchi ni itarazaru, mottomo ku nari* 學佛未だ這箇の田地に到らざる、最も苦なり). This quote is a Japanese transcription (*yomikudashi* 読み下し) of the same line that appears in Chinese in the Root Case.

² an ancient said (*kojin iwaku* 古人曰く). The source of the following quotation is unknown.

asked a monk,¹ “In this world, what thing is the greatest suffering?” The monk replied, “Hell is the greatest suffering.” Dongshan said: “Not so. To be under the threads of this robe² and not clarify the great matter is called the greatest suffering.”

此門人雲居角立す。乃ち此因縁を擧して曰く、

His [Dongshan's] follower Yunju was a standout. He raised this episode, saying:³

先師道く、地獄未だ是れ苦ならず。此衣線下に向て大事を明めざる、却て是れ最苦なりと。汝等、乃至、更に些子の精彩を著けば便ち足らん。上座平生の行脚に屈せず。叢林に辜負せず。古人曰く、此事を保任することを得んと欲せば、須らく高高たる山頂に立ち、深深たる海底に行て、方に些子の氣息あるべし。汝、若し大事未だ辨ぜずんば、且つ須らく玄途に履踐すべし。

¹ asked a monk (C. *wen seng* 問僧; J. *sō ni tou* 僧に問ふ). The question and answer that begins with these words 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 Liangjie of Mount Dong in Junzhou”:

《景德傳燈錄》師問僧。世間何物最苦。僧曰。地獄最苦。師曰。不然。曰師意如何。師曰。在此衣線下不明大事。是名最苦。(T 2076.51.323a19-21).

This question and answer also appears in the *Discourse Record of Chan Master Wuben of Mount Dong in Junzhou* (T 1986A.47.511c19-21) and various other Chan records.

² threads of this robe (C. *yixian* 此衣線; J. *kono esen*). According to ZGDJ (99b, s.v. えせんか), the expression “robe threads” (C. *yixian* 衣線; J. *esen*) is a synonym for *dharma robe* (C. *fayi* 法衣; J. *hōe*). The expression does seem to have that meaning here, but it is an unusual one that occurs only in this quotation attributed to Dongshan; it is not attested anywhere else in the Chinese Buddhist canon or in dictionaries of ordinary Chinese. Thus, it remains unclear exactly what the force of the word “thread” (C. *xian* 線; J. *sen*) is when juxtaposed with “robe” (C. *yi* 衣; J. *e*).

³ saying (*iwaku* 曰く). The quoted block of text that follows this word 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 Daoying of Hongzhou”:

《五燈會元》先師道。地獄未是苦。向此衣線下不明大事。却是最苦。師曰。汝等既在這箇行流。十分去九。不較多也更著些子精彩。便是上座不屈平生行脚。不孤負叢林。古人道。欲得保任此事。須向高高山頂立。深深海底行。方有些子氣息。汝若大事未辨。且須履踐玄途。(CBETA, X80, no. 1565, p. 266, c21-p. 267, a2 // Z 2B:11, p. 240, b2-7 // R138, p. 479, b2-7).

The words that are set in a more angular font show the part of the Chinese original that is elided in the Japanese transcription, as indicated by the expression “and so on, down to” (*naishi* 乃至).

“My late master [Dongshan] said, ‘Hell is not yet this [greatest] suffering. To be under the threads of this robe and not clarify the great matter is, rather, the greatest suffering.’ All of you ...and so on, down to...¹ If you put a little more vitality into it, that will do it. Senior seats, do not be discouraged about *pilgrimage* throughout your life. Do not turn your back on *major monasteries*. An ancient said,² ‘If you wish to take responsibility for this matter, then you must stand on the peaks of the highest mountain and walk on the bottom of the deepest sea.’ Only then will you have a little *breath of life*. If you have not yet discerned the great matter, then you must actually tread the hidden path.”

然のみならず、釋迦牟尼佛も亦た五佛の開章に、諸佛世尊は唯一大事因縁を以ての故に世に出現すと。謂ゆる佛智見を開示悟入せしむるなり。方に此一段の大事因縁を明らむるを大事とす。

Not only this, but Śākyamuni Buddha, too, in the chapter-opening section on the *five buddhas*,³

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of the quotation of the original Chinese (given in the previous note) has been elided to save space, but that the intention is to quote the entire thing. The elided portion (set in non-serif / more angular font) reads:

All of you are already within this ‘moving and flowing.’ You are nine-tenths of the way there; there is not too much more to go. If you put a little more vitality into it, that will do it.

汝等既在這箇行流。十分去九。不較多也更著些子精彩。

The expression “moving and flowing” (C. *xingliu* 行流; J. *kōryū*) is an abbreviation of “moving clouds and flowing water” (C. *xingyun liushui* 行雲流水; J. *kōun ryūsui*), which refers metaphorically to the life of wandering monks in training, who are called “clouds and water [monks]” (C. *yunshui* 雲水; J. *unsui*) for short. Thus, what Yunju means is that “All of you are already monks in training.”

² An ancient said (C. *guren dao* 古人道; J. *kojin iwaku* 古人曰く). The quotation that follows is found in the biography of “Chan Master Weiyan of Mount Yao in Lizhou” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.312b20-21). It is attributed to Yaoshan Weiyan 藥山惟儼 (J. Yakusan Igen; 745–828) in other Chan records, as well, so he must be the “ancient” referred to.

³ chapter-opening section on the five buddhas (*gobutsu no kaishō* 五佛の開章). The reference is to Chapter 2 of the *Lotus Sūtra*, entitled “Skillful Means” (C. *fāngbian* 方便; J. *hōben*), a part of which is called (in Chinese Tiantai and Japanese Tendai school commentaries) the “five buddhas section” (C. *wufo zhang* 五佛章; J. *gobutsu shō*). The designation comes from the fact that the text repeats, five times, the claim that all buddhas teach the “one buddha vehicle” (C. *yī fōshēng* 一佛乘; J. *ichi butsu-jō*), as follows: (1) “all buddhas, the tathāgatas” (C. *zhufo rulai* 諸佛如來; J. *shobutsu nyorai*) teach

says:¹ “All buddhas, world-honored ones, appear in the world only for the cause of a single great matter.” That is to say, [all buddhas appear in the world] to cause the “opening, indicating, awakening, and entering” of buddha-knowledge. To immediately clarify this singular “cause of a great matter” [spoken of in the *Lotus Sūtra*] is what [Dongshan] meant by the “great matter.”

徒に佛弟子に似たることをば喜ばず。若し這箇の事を明らめずんば、畢竟して在家の俗人と何の異なることあらん。故如何となれば、眼に色を見ることも異ならず、耳に聲を聞くことも變らず、外に境縁に對するのみに非ず、内に縁慮も忘ずることを得ず。唯是れ形の代るのみなり、卒に別なし。畢竟して一息斷じ兩眼閉る時、汝が精魂徒らに物に隨て轉ぜられ、三界に流注し、僅に人中に生じ、天上に生ずること品あるに似たるとも、車の廻り廻りて限なきに似たり。

Do not delight in pointlessly imitating disciples of the Buddha. If you have not clarified this matter, then in the final analysis, how are you different from a secular person who is a householder? If you ask what the reason is, it is because the way your eyes see forms does not differ, and the way your ears hear sounds, too, is not changed [from theirs]. This is not just a matter of how you face objects of cognition externally, but also of your inability to free yourself from thoughts about objects that arise internally. You have just changed your appearance [from that of a secular person]: ultimately you are no different. Ultimately, when both your eyes close at your last breath, your spirit will uselessly follow things and be transformed, the one buddha vehicle (T 262.9.7a29-b4); (2) “all buddhas of the past” (C. *guochu zhufu* 過去諸佛; J. *kako shobutsu*) teach it (*ibid.* 7b4-7); (3) “all buddhas of the future” (C. *weilai zhufu* 未來諸佛; J. *mirai shobutsu*), teach it (*ibid.* 7b7-11); (4) “all buddhas, world-honored ones... of the present” (C. *xianzai... zhufu shizun* 現在... 諸佛世尊; J. *genzai... shobutsu seson*) teach it (*ibid.* 7b11-18); and (5) Śākyamuni Buddha himself teaches it, saying, “I now also [teach] like this” (C. *wo jin yifu rushi* 我今亦復如是; J. *ga kon yakufuku nyoze*) (*ibid.* 7b18-22). In his *Essay on Defending the Borders of the Country*, Saichō 最澄 (766–822), founder of the Tendai School in Japan, explains:

[This doctrine] exists in the “five buddhas section”: first are the buddhas of the ten directions; second are the buddhas of the past; third are the buddhas of the future; fourth are the buddhas of the present; and fifth is Śākyamuni Buddha.

《守護國界章》有五佛章故。一者十方佛。二者過去佛。三者未來佛。四者現在佛。五者釋迦佛。(T 2362.74.203c14–16).

¹ says (to と). The quotation of Śākyamuni Buddha that follows is a Japanese transcription (*yomikudashi* 読み下し) of a line in Chinese that appears in Chapter 2 of the *Lotus Sūtra*, entitled “Skillful Means” (C. *fangbian* 方便; J. *hōben*):

《妙法蓮華經》諸佛世尊唯以一大事因緣故出現於世。(T 262.9.7a21-22).

For a translation of the entire passage in which this line occurs, → *single great matter*.

and you will *continuously flow* through the *three realms*. Even if it seems that you have just enough good *karma* to be born among humans or born in a heaven, the wheel [of birth and death] looks to be turning around and around without end.

本より人をして在家を離れ塵勞を出さしむる心、何事にか有る。唯是れ佛智見に達せしめんが爲なり。煩はしく叢林を設け四衆を集むる、唯此事を開明せしめんが爲なり。故に僧堂を名て選佛場といふ。長老を呼で唱導の師とす。妄りに衆を集め喧しくせんとするに非ず。唯人をして悉く自己を開明せしめんが爲なり。

What is the reason behind the [Buddha's] fundamental intention in having people leave the life of a *householder* and go beyond worldly toil? It is only for the sake of having them penetrate *buddha-knowledge*. Taking the trouble to establish *major monasteries* and gather the *fourfold assembly* is only for the sake of shedding light on *this matter*. It is for this reason that *sangha halls* are named "*buddha-selection sites*" and [some people] are called *elders* and regarded as *instructing masters*. It is not for the purpose of arbitrarily gathering a congregation and making a lot of loud talk. It is only for the sake of making people fully shed light on their own selves.

故に設ひ出家の形と爲て、なまじゐに叢林に交はるといふとも、若し此事を明らめずんば、徒に勞して功なきのみなり。何に況や末代惡世の初機後學、設ひ身儀心操、先佛の方規の如く學ばんとすとも、天性迂曲にして學得すること能はず。近來の僧、手を定め足を下すこと穩かならず。大小威儀、内外心術、悉く學ばんとす。故に僧儀なきが如し。設ひ身儀心操、昔しの如くなりとも、若し心地を明らめずんば、人天の勝果にて有漏の因縁、何に況や心地明らめず身儀調はず、徒に信施を受け來る。皆是れ墮獄の類なり。

Therefore, even if you take on the appearance of one who has gone forth from household life, and you half-heartedly associate with others in *major monasteries*, if you have not clarified *this matter*, your exertions are futile and simply have no merit. That is all the more true of *latecomer students* with *beginners' abilities* in this evil age of the *latter era*. Even if they try to learn *bodily etiquette and mental restraint* in accordance with the rules set by previous *buddhas*, being naturally perverse, they are unable to master those. Monks these days are not moderate in the way they settle their hands and put down their feet. They do not try to learn anything of the major and minor aspects of *deportment*, or of the inward and outward *techniques of mind*. Thus, it is as if they lack *monkish deportment*. Even supposing that your *bodily etiquette and mental restraint* are like those of old, if you have not clarified the *mind-ground*, it is *contaminated karma*

that results in the *superior rewards* of [rebirth among] *humans or gods*. How much worse would it be if, with the *mind-ground* not clarified and your *bodily etiquette* not regulated, you recklessly accepted the *alms of the faithful*! Everyone like that is of the type that falls into hell.

然れども先徳曰く、

However, a *previous worthy* said:¹

世下り人疎にして、設ひ身儀心操古聖の如くなくとも、精細綿密にして一大事を明らめ得ば、恐らくは三世諸佛と差ふこと無からん。六代祖宗、歴代古聖、悉く兄弟ならん。本より三界の出づべきなし。豈六道の廻るべきあらんやと。

“As the ages decline² and people become coarse, even if they lack the *bodily etiquette and mental restraint* of the sort that the *old sages* had, if they are able to clarify the *single great matter*, attentively and thoroughly, then there is a chance that there will be no difference between them and the *buddhas of the three times*. They should all be *brother disciples* in the lineage of the six generations of ancestors³ and the successive generations of *old sages*. Fundamentally, there is no need to escape from the *three realms*; how, then, could there be any necessity of revolving through the *six destinies*?”

然れば精細に功夫し綿密に参學して、衲衣下の事を明らむべし。此一大事因縁、正像末の時隔てなく、梵漢和、國異ならず。故に末法惡世と悲むこと勿れ。遠方邊地の人と嫌ふこと勿れ。

¹ a *previous worthy said* (*sentoku iwaku* 先徳曰く). These words introduce what is ostensibly a quotation of an eminent Chan/Zen master of yore. The quotation looks like it could be a Japanese transcription (*yomikudashi* 読み下し) of a passage that was originally in Chinese, similar to the many other transcriptions that occur in the *Denkōroku*. However, a digital search of the Chinese Buddhist canon, targeting all of the various compounds of Chinese characters that appear in the quotation, turns up no source text.

² As the ages decline (*yo kudari* 世下り). The original Japanese here could also mean “as the generations (*se* 世) go by (*kudari* 下り).” There is no external philological evidence that might help to determine which of these meanings is intended, but the immediate context points to the former, because the text below speaks of the *true, semblance, and enfeebled ages* of the *dharma*, a concept which (among other things) envisions a progressive decline in the quality of the monastic *sangha*.

³ *six generations of ancestors* (*roku dai so* 六代祖). The reference is to the first six generations of Chan masters in China, from Bodhidharma down to Huineng, to whom all living Chan/Zen masters in Keizan’s day traced back their *lineage of dharma inheritance*.

Therefore, you must attentively make a *concentrated effort*, thoroughly study, and clarify the “*matter for those in patched robes*.” When it comes to the “*cause of a single great matter*,” there is no division into *true, semblance, and enfeebled* times. There is no difference between the countries of India, China, and Japan. Therefore, do not rue that this is the evil age of the *enfeebled dharma*. Do not hate that you are a person in a far-off peripheral land.

此事本より千佛競ひ來りて與へんとすといふとも、佛力も終に及び難からん。然れば子に授る道に非ず、父に受る道に非ず、但自修自悟、自身自得すべし。無量塵劫の修行なりとも、自證自悟せんことは一刹那の間、一度憤發の勢を爲さば盡乾坤一毫も得來らず。一度此處に到りなば、曠大劫來味からず。豈諸佛の授る在る有らんや。

This matter, from the start, is such that if the *thousand buddhas* came and vied to give it to you, even their *buddha-power*, in the end, would not be up to the task. Thus, it is not a way that is given to a child, and it is not a way that is received from a father. It can only be attained by oneself, in one's own person, through *self-cultivation* and *self-awakening*. Cultivation may go on for infinite kalpas as numerous as *moles of dust*, but *self-verification* and *self-awakening* will occur in the space of a single *instant*. If you once apply the force of an intense effort, there will not be an iota of anything to attain¹ in all of *heaven and earth*. If you once arrive at *this place*, you will no longer suffer from the blind ignorance of *bygone kalpas*, vast and great. How could the *buddhas* have anything to give you?

故に子細に此處に到らんとせば、先づ須らく萬事を捨つべし。尚ほ佛祖の境界をも求むること勿れ。何に況や自他憎愛あらんや。唯毫髮の知解を起さずして即ち直了を見よ。必ず皮肉なき物あり。體、虚空の如くにして別色なし。恰かも清水の徹底明らかなるが如し。廓然明白にして唯了了として知るのみなり。

Thus, if you think you would like to arrive at *this place in detail*, first you must discard your *myriad affairs*. Furthermore, you must not seek the *sphere of cognition* of the *buddhas and ancestors*.² How much less, then,

¹ there will not be an iota of anything to attain (*ichigō mo e kitarazu* 一毫も得來らず). This statement is made from the standpoint of *awakening*, which realizes the *emptiness* of all *dharma*s. Thus, the meaning of the sentence in which it occurs is: if you make a great effort to attain *awakening*, you will succeed in attaining it, which consists of the realization that there is nothing to attain.

² you must not seek the *sphere of cognition* of the *buddhas and ancestors* (*busso no kyōgai wo mo motomuru koto nakare* 佛祖の境界をも求むること勿れ). The “*sphere of cognition* of the *buddhas and ancestors*” is precisely the goal of Chan/Zen practice.

should you have hate or love for self or other? When even a hair's-breadth of *intellectual interpretation* arises, take a look *directly beneath* it. There is definitely something there that lacks skin or flesh. The *substance*, like *empty space*, has no separate form. It is just like the complete clarity of pure water. *Expansive* and obvious, it is perfectly complete knowing; that is all.

且く道へ、這箇の道理、如何が露はし得んや。

Now then, speak! How is it possible to bare *this principle*?

VERSE ON THE OLD CASE 【頌古】

水清徹底深沈處。不待琢磨自瑩明。

When the water is pure, one penetrates to the bottom, a deeply sunken place.

Without waiting to be cut and polished, it is clear and bright of itself.

However, to actively “seek” (*motomuru* 求むる) such a thing or state of being is to hypostasize it, which *ipso facto* involves *deluded* conceptual thinking. Hence there is the admonition not to seek it.