

CHAPTER FOURTEEN (*Dai jūyon shō* 第十四章)

ROOT CASE¹ 【本則】

第十四祖、龍樹尊者、因十三祖赴龍王請、受如意珠。師問曰、此珠世中至寶也、是有相耶無相耶。祖曰、汝只知有相無相、不知此珠非有相非無相。亦未知此珠非珠。師聞深悟。

The Fourteenth Ancestor, Venerable Nāgārjuna. When the Thirteenth Ancestor [Kapimāla] had gone in response to an invitation of the dragon king and received the wish-granting jewel, the Master [Nāgārjuna] asked, “Does this jewel, the most precious treasure in the world, have marks or does it lack marks?” The Ancestor [Kapimāla] said, “You only understand having marks and lacking marks; you do not understand that this jewel neither has marks nor lacks marks. You also have yet to understand that this jewel is not a jewel.” The Master [Nāgārjuna] heard this and profoundly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Nāgārjuna]²

西天竺國の人なり。龍猛亦是龍勝と名く。

was a man of a country in West India. He was called Dragon Ferocious or Dragon Victor.

十三祖、當時受度傳法して、

At that time, the Thirteenth Ancestor [Kapimāla], having been delivered and received dharma transmission,

西印土に至る。彼に太子あり、雲自在と名く。尊者の名を仰で宮中に請して供養す。尊者曰く、如來に教あり。沙門は國王大臣權勢の家に親近することを得ざれと。太子曰く、今、我國城の北に

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but no part of it can be found in extant Chan/Zen texts that predate the *Denkōroku*, so whatever source Keizan may be quoting is unknown.

² The Master (*Shi wa* 師は). The block of text that follows 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 “Fourteenth Ancestor, Venerable Nāgārjuna”:

《景德傳燈錄》西天竺國人也。亦名龍勝。(T 2076.51.210a29-b1).

大山あり。山中に一つの石窟あり。師、此に禪寂すべきや否や。尊者曰く、諾。即ち彼山に入て行くこと數里、一の大蟒に逢へり。尊者、直に前て顧みず。蟒來りて遂に尊者の身を盤繞す。尊者、因て與に三歸依を授く、蟒聽き訖て去る。尊者、將に石窟に至らんとす。復た一りの老人あり、素服にして出でて合掌問訊す。尊者曰く、汝何れの所に止る。老人答て曰く、我れ昔し嘗て比丘たりき。多く寂靜を樂て山林に隱居す。初學の比丘あり、數ば來て益を請ふ。而も我れ應答に煩て、瞋恨の想を起す。命終て墮して蟒身と爲り、是の窟中に住して、今已に千載なり。適ま尊者に遇て、戒法を聞くを獲たり。故に來て謝するのみ。尊者問て曰く、此山に更に何人ありて居止る。曰く、此より北に去ること十里にして大樹あり、五百の大龍を蔭覆す。其大樹王を龍樹と名く。常に龍衆の爲めに說法す。我も亦聽受するのみ。尊者、遂に徒衆と與に彼に詣る。龍樹出て尊者を迎て曰く、深山孤寂にして龍蟒の居する所なり。大聖至尊、何ぞ神足を枉る。尊者曰く、吾、至尊に非ず、來て賢者を訪ふ。龍樹默念して曰く、此師、決定性を得て道眼を明むるや否や。是れ大聖にして眞乘を繼ぐや否や。尊者曰く、汝心に語ると雖も、吾已に意に知る。但出家を辨ぜよ、何ぞ吾聖不聖を慮るや。龍樹、聞已て悔謝出家す。尊者、即ち與めに度脱せしむ。及び五百の龍衆、俱に具戒を受く。

arrived in West India.¹ A prince named Cloud Sovereign lived there. Impressed by the Venerable's [Kapimala's] reputation, [the prince] invited him to the palace and made offerings to him. The Venerable [Kapimala] said, "The Tathāgata taught that śramaṇas must not become close with kings, ministers of state, or powerful families." The prince said, "To the north of our country's capital,

¹ arrived in West India (Sai Indo ni itaru 西印土に至る). The block of text that begins with these words is a Japanese transcription (yomikudashi 読み下し) of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Thirteenth Ancestor, Kapimala":

景德傳燈錄》至西印度。彼有太子。名雲自在。仰尊者名請於宮中供養尊者曰。如來有教沙門不得親近國王大臣權勢之家。太子曰。今我國城之北有大山焉。山中有一石窟。師可禪寂于此否。尊者曰諾。即入彼山行數里逢一大蟒。尊者直進不顧。遂盤繞師身。師因與受三歸依。蟒聽訖而去。尊者將至石窟。復有一老人素服而出合掌問訊。尊者曰。汝何所止。答曰。我昔嘗爲比丘多樂寂靜。有初學比丘數來請益。而我煩於應答起瞋恨想。命終墮爲蟒身。住是窟中今已千載。適遇尊者。獲聞戒法故來謝耳。尊者問曰。此山更有何人居止。曰北去十里有大樹蔭覆五百大龍。其樹王名龍樹。常爲龍衆說法。我亦聽受耳。尊者遂與徒衆詣彼。龍樹出迎尊者曰。深山孤寂龍蟒所居。大德至尊何枉神足。師曰。吾非至尊來訪賢者。龍樹默念曰。此師得決定性明道眼否。是大聖繼眞乘否。師曰。汝雖心語吾已意知。但辦出家。何慮吾之不聖。龍樹聞已悔謝。尊者即與度脱。及五百龍衆俱受具戒。(T 2076.51.210a2-22).

there is now a great mountain, and in the mountain there is a stone cave. Master [Kapimala], would you like to practice *dhyāna* serenity there?" The Venerable [Kapimala] said, "Yes." Thereupon, he went several *miles* into that mountain and encountered a great serpent. The Venerable [Kapimala] proceeded straight ahead without looking back. The serpent came and eventually coiled itself around the Venerable's [Kapimala's] body. The Venerable [Kapimala] accordingly gave it the *threefold refuge*. After the serpent had complied with this, it departed. Then again, as the Venerable [Kapimala] was about to arrive at the stone cave, there was a lone old man in white clothing who came out and bowed in *gasshō* to him. The Venerable [Kapimala] said, "In what place are you staying?" The old man replied: "Once in the past I lived as a *bhikṣu*. Greatly enjoying tranquility, I secluded myself in a mountain forest. Many beginner *bhikṣus* came periodically to request edification. But I felt annoyed by having to respond and gave rise to grudging thoughts. After that life ended, I fell into a serpent's body, residing in this cave for what is now already a thousand years. Just a moment ago, upon encountering you, Venerable, I was able to hear the precepts. Thus, I come only to thank you." The Venerable [Kapimala] asked, "What other people reside in this mountain?" [The old man] said: "Ten *miles* to the north of here there is a great tree, which provides sheltering shade for five hundred great dragons. The ruler of that great tree is named Nāgārjuna.¹ He always preaches the *dharma* for the congregation of dragons. I, too, simply listen and accept it." The Venerable [Kapimala] then went there with his group of followers. Nāgārjuna emerged and greeted the Venerable [Kapimala], saying, "This is an isolated location deep in the mountains, where dragons and serpents dwell. Why, Great Sage and Most Venerable, have you condescended to bring your *spiritual* powers here?" The Venerable [Kapimala] said, "I am not the most venerable. I have come to visit the wise one." Nāgārjuna silently thought to himself, "I wonder whether or not this master has sufficient *fixed potential* and has clarified his eye of the way. Has he succeeded to the true vehicle of the Great Sage, or not?" The Venerable [Kapimala] said, "Even though you are speaking in your mind,² I already know your

¹ named Nāgārjuna (*Ryūju to nazuku* 龍樹と名く). The two Chinese glyphs for "Nāgārjuna" mean "dragon" (C. *long* 龍; J. *ryū*) and "tree" (C. *shu* 樹; J. *ju*).

² speaking in your mind (*nanji kokoro ni kataru* 汝心に語る). That is, thinking to oneself, rather than speaking aloud.

thoughts. Just determine to go forth from household life. Why consider whether I am a sage or not a sage?” After Nāgārjuna had heard this, he repented and went forth from household life. The Venerable [Kapimāla] then conveyed him to deliverance. In addition, the assembly of five hundred dragons all received the full precepts.

然しより尊者に随ひて四年を経るに、

Thereafter, they followed the Venerable [Kapimāla] for four years, where upon

十三祖龍王の請に赴きしに、如意珠を奉つる。師問て曰く、此珠、世中の至寶なりや。乃至、師聞て深悟す。

the Thirteenth Ancestor¹ went at the invitation of the dragon king and received the wish-granting jewel. The Master [Nāgārjuna] asked, “Does this jewel, the most precious treasure in the world” ...and so on, down to...² The Master [Nāgārjuna] heard this and profoundly awakened.

終に第十四祖に列す。

After that, he [Nāgārjuna] joined the succession as the Fourteenth Ancestor.

INVESTIGATION 【拈提】

夫れ龍樹は異道を學し神通を具す。常に龍宮に行て、七佛の經書を見る。其題目を見て、乃ち經の心を知り、尋常に五百の龍を化す。謂ゆる難陀龍王、跋難陀龍王等は皆是れ等覺の菩薩なり。悉く前佛の附囑を受け、諸經を安置したてまつる。今、大師釋尊の經教、人天已に化縁盡きん時も、悉く龍宮に藏まるべし。

Now, Nāgārjuna studied *different paths* and was equipped with *supernormal powers*. He always went to the dragon palace and saw the *sūtra books* of the seven buddhas. He knew a *sūtra's* essence just by reading its title, and he always worked to convert the five hundred dragons. As for the so-called Dragon King Nanda, Dragon King Upananda, and so forth, all were

¹ Thirteenth Ancestor (Jūsan So 十三祖). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of the Chinese passage that is given above in the Root Case.

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.

bodhisattvas at the level of equivalent awakening. They had each received the entrustment of previous buddhas, and they had enshrined various sūtras. Now that the sūtra teachings of our present great master, Śākya the Honored One, have already exhausted the opportunity to convert humans and gods, they should all be stored in the dragon palace.

是の如きの大威神ありて、尋常大龍王と問答往來すと雖も、是れ眞實の道人に非ず。只是外道を學するのみなり。一度十三祖に歸せしよりこのかた、方に是れ大明眼なり。

He [Nāgārjuna] had this kind of awesome supernormal strength, but even though he routinely engaged in back and forth question and answer with great dragon kings, he was not a real person of the way. He merely studied other paths. But once he had taken refuge in the Thirteenth Ancestor, naturally he became a great clear-eye.

然るを人人皆思はく、龍樹は只是祖門の十四祖なるのみに非ず。亦是れ諸家の祖師たる故に、眞言も是を以て本祖とす。天台も是を以て根本とす。陰陽蠶養等も是を以て根本とすと。是れ皆昔し諸藝を習ひしかども、祖位に列して後は、捨られし諸藝の弟子、われも龍樹は即ち本祖なりといへり。是れ則ち龍樹なりと思はん。正邪を混乱して玉石を辨ぜざる魔黨畜類なり。唯龍樹の佛法、迦那提婆のみ即ち正傳なり。餘は皆捨られし諸宗なり。今の因縁を以て知るべし。

However, what people all think is that Nāgārjuna is not just the Fourteenth Ancestor of our ancestral gate, because he is also regarded as an ancestral teacher in various schools. The Shingon school, too, regards him as its root ancestor. The Tendai school, likewise, regards him as a founder. Yin-Yang schools and sericulture traditions, etc., also regard him as a founder. Although in the past he had learned various arts, after he joined the ranks of the ancestors, he discarded them. Disciples of those arts say, "We too have Nāgārjuna as our root ancestor." They want to think that it [their founder] is Nāgārjuna. They are minions of Māra or species of beasts who confuse truth and falsehood and cannot distinguish gems from rocks. As for Nāgārjuna's buddha-dharma itself, Kānadeva was the only one to whom it was directly transmitted. The rest were all various lineages that he abandoned. We know this from the present episode.

五百の龍衆を接化すと雖も、猶ほ迦毘摩羅尊者至るとき、出で迎て禮拜し試みんとす。尊者、且らく隱密して正宗を顯はさず。龍樹默念して曰く、是れ眞乘を繼げる大聖なりやと。心中に測り見んとす。祖曰く、但出家を辨ぜよ。何ぞ吾が聖の不聖を慮るやと言ひしかば、龍樹、慚愧して十三祖に嗣ぎ来る。今の因縁を以て明らむべし。

Although [Nāgārjuna] guided the congregation of five hundred dragons, when Venerable Kapimala arrived, he went out to greet him, *make prostrations*, and test him. For a while the Venerable [Kapimala] was secretive and did not reveal the *true axiom*. Nāgārjuna silently thought to himself for a while, “Is he a great sage who has succeeded to *the true vehicle*?” As he tried to calculate this within his mind, the Ancestor [Kapimala] said, “Just determine to go forth from household life. Why consider whether I am a sage or not a sage?” Nāgārjuna felt ashamed and *inherited* [the dharma] from the Thirteenth Ancestor. This is clear from the present episode.

曰く、此珠、世中の至寶なり。此珠、有相なりや無相なりや。實に龍樹ときより知れり。是有相なりとやせん、無相なりとやせん。頗る有無の所見を動執するなり。之に依て祖示して、云云。

He [Nāgārjuna] said, “Does this jewel, the most precious treasure in the world, *have marks* or does it *lack marks*?” Actually, Nāgārjuna already knew this. Wondering if it *has marks* or if it *lacks marks* is just an attachment to one-sided views of existence and non-existence. On this account, the Ancestor [Kapimala] taught him: “etc., etc.”

實に設ひ世間の珠なりと雖も、眞實を論ぜん時、是れ有相無相に非ず、只是れ珠なり。況や力士の額に繋る珠、輪王の髻に包みし珠、龍王の珠、醉人衣裏の珠、悉く他の所見に涉らず。有相無相とも辨じ難し。然れども適來の珠は、悉く世間の珠なり。全く是れ道中の至寶に非ず。何に況や、此珠、又珠に非ざることを知ること能はず。實に精細にすべし。

Truly, even with regard to a worldly jewel, when debating its reality, it neither *has marks* nor *lacks marks*: it is only a jewel. How much more so, then, with the “*jewel in the strongman’s forehead*,” the jewel wrapped in a *wheel-turning king’s topknot*, the *dragon king’s jewel*, or the “*jewel in the drunken man’s robe*”? None of these involve things that can be seen by others. It is impossible to discern whether they *have marks* or *lack marks*. However, the aforementioned jewels all are worldly jewels. None of them are the most precious jewel of the way. How much more so then, with regard to this jewel, are you unable to know that this jewel is not a jewel? Truly, you must proceed attentively.

¹ etc., etc. (*unmun* 云云). This expression indicates an intended repetition of what the Thirteenth Ancestor, Kapimala, said to Nāgārjuna in the Root Case: “You only understand *having marks* and *lacking marks*, but you do not understand that this jewel neither *has marks* nor *lacks marks*. You also do not yet understand that this jewel is not a jewel.”

玄沙曰く、全体是れ珠、誰をしてか知らしめん。又曰く、盡十方世界是れ一顆の明珠と。實に是れ人天の所見を以て辨すべきに非ず。然れども設ひ世間の珠なるも、全く外より來るに非ず。悉く人の自心より發現し來る。故に天帝釋は是を如意珠寶とも摩尼珠寶とも受用し來る。

Xuansha said,¹ “The whole thing is a jewel, but who shall I make this known to?” He also said, “All worlds of the ten directions are a single bright jewel.” Truly it cannot be discerned by the observation of humans and gods. However, even if it were a worldly jewel, it would not come from outside at all. It appears completely from within a person’s own mind. Therefore, Śakra, King of Devas, came to receive it and use it as the treasure of a wish-granting jewel, as the treasure of a *maṇi* jewel.

病ある時も此珠を置けば病即ち癒ゆ。憂ある時も此珠を戴けば憂自ら除く。神通変現を現ずることも、此珠に依る。輪王七寶中に摩尼寶珠あり。一切の珍寶悉く此より出生す。受用するに無量なり。是の如く人天の果報に隨ひて勝劣あり差別あり。

When there is illness, install this jewel and the illness will be cured instantly. Or, when there is anguish, hold this jewel and the anguish will, by itself, be removed. The appearance of the miraculous manifestations of supernormal powers also depends on this jewel. Among the seven treasures of the wheel-turning king is the *maṇi* jewel, and it produces all precious treasures. It can be used indefinitely. In this way, there are distinctions between superior and inferior karmic recompense for humans and gods.

人間の如意珠とは、米粒をも名けたり、是を寶珠とす。是れ天上の珠に比するに造作建立とす。然も是を呼で珠とす。又如來の舍利、佛法滅する時如意寶珠となり、一切を雨らし、米粒ともなりて衆生を助くべし。

The wish-granting jewels of the human realm are also named “grains of rice.” They are regarded as precious jewels. In comparison with the jewels of the heavens, they are established via artifice, but they are called jewels. Likewise, the Tathāgata’s relics become wish-granting jewels at the time when the buddha-dharma is extinguished. They rain down on all, also becoming rice grains that surely benefit living beings.

設ひ佛身と現じ、米粒と現じ、萬法と顯はれ、一顆と顯はるるとも、自心顯はれて、五尺の身となり、三頭の形となり、被毛戴角の形となり、森羅萬像品品となる。然も即ち須らく彼の心珠を辨ずべし。

¹ Xuansha said (*Gensha iwaku* 玄沙曰く). The context of this quotation is a *kōan* involving Xuansha Shibei 玄沙師備 (J. Gensha Shibi; 835–908), which is quoted in the following line of the *Denkōroku*. → “all worlds of the ten directions are a single kernel of bright jewel.”

Whether it appears as the *body of the Buddha*, as rice grains, as the *myriad dharmas*, or as “a single kernel,”¹ it appears from one’s own *mind* as a five-foot body, or as a three-headed form, or in the shape of a creature with fur and horns, or as the *luxuriant web of myriad phenomena*, item by item. However, you should understand them to be that *mind-jewel*.

昔の比丘の如く、寂靜を願ひ山林に隱居すること勿れ。實に是れ前來も是の如き未得道なる錯りあり。近來も是の如く未得道なる錯りあり。猶ほ諸人と肩を交え、參來參去すること閑靜ならざる故に、独り山林に居して靜かに坐禪行道せんと。是の如く言て、多く山谷に隱居し、妄りに修鍊する類、多くは以て邪路に趣き來る。所以者何となれば、其眞實を知らず、徒に自己を先とする故なり。

Do not wish for quiescence and seclude yourself in a mountain forest like the *bhikṣus* of long ago. Truly, in earlier times, this was the mistake for those who had not yet gained the way, and these days it is still a mistake for those who have not yet gained the way. It is as if, when they rub shoulders with people, there is no tranquility in their *inquiring when coming and inquiring when going*, so they want to reside alone in a mountain forest and quietly follow the way in seated meditation. Most of those who say this kind of thing are the type who seclude themselves in mountain valleys and train mistakenly. Most of them, due to this, come to veer off on false paths. Why? Because they do not know this reality and futilely put their own self first.

又曰く、大梅常禪師も鉄塔を戴き、松煙の中に坐す。瀉山大圓禪師も虎狼を友として、雲霧の底に修す。我等も是の如く修習すべしと。實に笑ひぬべし。古人悉く得道して正師に印記を受け、暫らく道業を純熟せしめん爲に、機縁を待つ間、是の如く修せしなりと知るべし。大梅は馬祖の正印を受け、瀉山は百丈の傳付を得し後なり。愚見の及ぶ所に非ず。隱山羅山等の古人、いづれも未得道の先に獨住せしことなし。徳行を一時に揮ひ、名を末代に留る。明眼の大聖得道の眞人なり。徒に參すべきを參ぜず、至るべきに至らず、山谷に居して獼猴の如くならん。尤も是れ無道心の甚きなり。

Likewise, [people] say: “Chan Master Damei Chang placed an iron stūpa on his head and sat among the misty pines. Chan Master Weishan Dayuan practiced in the clouds and mists with tigers and wolves as his companions. We should also practice in this manner.” This is truly ridiculous. You should

¹ “a single kernel” (*ikka* 一顆). Short for “a single kernel of bright jewel” (*ikka no myō-ju* 一顆の明珠), as mentioned in the saying attributed to Xuansha Shibei 玄沙師備 (J. Gensha Shibei; 835–908) above. → “all worlds of the ten directions are a single kernel of bright jewel.”

know that the ancients all gained the way, received the seal of approval from a true master, and then, in order to let their work of the way mature, while they waited for pivotal circumstances to develop, temporarily practiced in this manner.¹ That was after Damei received the true seal from Mazu, and after Weishan received Baizhang's bequest. They were beyond foolish views. None of the ancients, such as Yinshan and Luoshan, lived alone when they had not yet gained the way. They demonstrated their meritorious practice to all their contemporaries, leaving their reputations for the latter era. They were true people, great sages with clear eyes who gained the way. If you futilely reside in mountain valleys without consulting those whom you should consult, without arriving where you should arrive, you will be just like monkeys. You will completely lack the way-seeking mind.

若し道眼清明ならず、自調修鍊する者は、聲聞縁覺となり、虚く敗種の者たらん。謂ゆる敗種といふは、焼たる種なり、佛種を斷ず、然るに諸仁者、子細に叢林に修鍊し、長時に知識に參尋して、大事悉く明め、自己まさに明辨し畢り、其後暫らく根を深くし蒂を固くせんことは、曩祖の附囑なりといふとも、殊に此一門の中、永平開山獨住を誡めらる。是れ人を邪路に趣かせじとなり。

Those whose eye of the way is not clear, but who have self-discipline in training, become śrāvakas or pratyeka-buddhas. They vainly become ones with spoiled seeds. A "spoiled seed" is a burnt seed, which destroys the potential for buddhahood. This being so, gentlemen, to meticulously train in major monasteries, to consult with good friends over a long period of time, to completely clarify the great matter, to truly finish the task of clearly discerning your own self, and then afterwards to briefly deepen your roots and to gird your loins — that is what constitutes the bequest from our ancestors of old, especially within this one gate,² where the founder of Eihei Monastery forbade living alone. He did so to prevent people from heading down false paths.

殊に先師二代の示しに曰く、我弟子は獨住すべからず、設ひ得道せりとも叢林に修鍊すべし。況や亦た參學の輩は一向獨住すべからず。是制に背せん者は吾門葉に非ずと。

¹ practiced in this manner (*kakuno gotoku shū seshi* 是の如く修せし). That is to say, the people of old only went into solitary retreat in mountain forests after they had gained the way and received dharma transmission, for a brief period before they began accepting disciples of their own to teach.

² within this one gate (*kono ichimon no naka* 此一門の中). The "gate" referred to is the Sōtō Lineage established in Japan by Dōgen.

In particular, my late master, the Second Generation,¹ said: “My disciples must not *live alone*. Even if they have gained the way, they should *train in major monasteries*. Even more so, then, must members of the cohort of *student trainees*, too, never *live alone*. Any person who violates this regulation does not belong to my *branch lineage*.”

又圓悟禪師曰く、古人、旨を得て後、深山茆茨石室に向て、折脚鑊兒に飯を煮て喫し、十年二十年、大に人世を忘れ、永く塵寰を謝す。今時敢て望まず。

Likewise, Chan Master Yuanwu said: “The ancients, after attaining their goal, went off to thatched huts or stone grottoes deep in the mountains where they spent ten or twenty years eating rice boiled in a bent-legged pot.² They entirely forgot the world of humans and were long removed from defiled realms. These days we definitely do not hope to do likewise.”

又黃龍南曰く、自ら道を守り、山林に在て老いかまらんより、何ぞ衆を叢林に引入するに如かんやと。近代諸大宗匠、皆獨住を好まず。況や人の根器悉く昔の人よりも劣なり。唯叢林に在て修鍊辦道すべし。

Likewise, Huanglong Huinan said: “How can growing old and bent in the forest and maintaining the way by yourself compare to guiding a congregation in a major monastery?” None of the great lineage builders of recent generations preferred *living alone*. How much more so for people whose faculties are entirely inferior to those of the people of old? You must simply *train and pursue the way in a major monastery*.

古人も是の如く猶ほ用心疎なるに依て、猥りに寂靜を好みしかば、新學の比丘來て請益せしに、答ふべきを答へず、瞋恚を發しき。實に知りぬ、其身心未だ調のはず、知識に離れ閑居獨住せんこと、設ひ龍樹の如く說法すと雖も、唯是業報の類なるべし。

The ancient³ in just this manner, lost attentiveness in this regard, and on that account he licentiously enjoyed tranquility. Thus, when a *bhikṣu* new

¹ **Second Generation** (Nidai 二代). The reference here is to Ejō 懷奘 (1198–1280), the second abbot of Eihei Monastery, who was Keizan's precept master (*kaishi* 戒師) when he went forth from household life. Ejō is featured in Chapter 52 of the *Denkōroku*. Dōgen was the founding abbot of Eihei Monastery. The Third Generation [abbot] (Sandai 三代) was Tetsū Gikai 徹通義介 (1219–1309), from whom Keizan received *dharma transmission*.

² **bent-legged pot** (*sekkyaku tōji* 折脚鑊兒). A three-legged pot suitable for use over an open fire, as when cooking outdoors. Mention of this implement here is suggestive of the rustic life of a hermit living simply in the mountains, albeit with a supply of rice, which implies some kind of support from donors.

³ **the ancient** (C. *guren* 古人; J. *kojin*). That is to say, the aforementioned old man in white clothing who was reborn as a serpent.

to training came to seek instruction from that master, the latter did not answer when he should have answered, and he gave rise to anger. Truly know that if you *live alone* in a secluded abode, separated from *good friends* while you have not yet regulated *body and mind*, then even if you can *preach the dharma* as well as Nāgārjuna, you will merely be one of those who incur *karmic recompense*.

諸人、厚植善根なるに依て、正しく如來の正法を聞得たり。謂ゆる國王大臣に親近せずと。獨住閑居を好樂せず、唯道業を精進し、専ら法源を透脱すべし。是れ正に如來の眞口訣なり。

People, because you have thickly planted *good karmic roots*, you are able to correctly hear the *true dharma* of the Tathāgata. What it says is: “Do not become close with kings and ministers of state.”¹ Do not take pleasure in *living alone* in a secluded abode.² You must only be vigorous in your work of the way and whole-heartedly pass beyond the *dharma source*. This, truly, is the authentic oral transmission of the Tathāgata.

今日、適來の因縁を擧揚するに即ち卑語あり。聞かんとなすや。

Today, in presenting the aforementioned episode, I have *humble words*. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

孤光靈廓常無昧。如意摩尼分照來。

From a solitary light comes a *numinous vacancy*, always without obscurity. The *wish-granting mani* jewel distributes its illumination.

¹ “Do not become close with kings and ministers of state” (*kokuō daijin ni shingon sezu* 國王大臣に親近せず). This is a paraphrase of what the Venerable Kapimāla said to the prince named Cloud Sovereign about the Tathāgata’s teachings, quoted above.

² Do not take pleasure in living alone in a secluded abode (*dokujū kankyo wo kōgyō sezu* 獨住閑居を好樂せず). This is a paraphrase of Ejō’s admonition to his disciples, quoted above, which is further supported by quotes from Chan Masters Yuanwu and Huanglong Huinan.