

## CHAPTER ONE (*Dai issō* 第一章)

### ROOT CASE<sup>1</sup> 【本則】

第一祖、摩訶迦葉尊者。因世尊拈華瞬目、迦葉破顏微笑。世尊曰、吾有正法眼藏涅槃妙心、付囑摩訶迦葉。

The First Ancestor, Venerable Mahākāśyapa.<sup>2</sup> When the World-Honored One held up a flower and blinked his eyes, Kāśyapa cracked a slight smile. The World-Honored One said, “I have the treasury of the true dharma eye, the sublime mind of nirvāṇa, which I entrust to Mahākāśyapa.”

### PIVOTAL CIRCUMSTANCES<sup>3</sup> 【機縁】

摩訶迦葉尊者、姓は婆羅門。梵には迦葉波、此に飲光勝尊と曰ふ。尊者生る時、金光、室に満て、光ことごとく尊者の口に入る。因りて飲光と稱す。其身金色にして、三十一相を具足せり。唯烏瑟白毫の欠たるのみなり。

Venerable Mahākāśyapa's clan was *brāhmaṇa*. The Sanskrit “Kāśyapa” is translated here<sup>4</sup> as “Most Venerable Swallower of Light.” When the Venerable [Mahākāśyapa] was born, a golden light filled the room, and all the light entered the Venerable's mouth, for which reason he was named Swallower of Light.<sup>5</sup> His body was golden-hued,<sup>6</sup> and he was fully equipped

<sup>1</sup> Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but it is not a direct quotation of any single extant source. Rather, the phrases contained in it appear to have been pieced together by Keizan on the basis of several traditional histories of the Chan/Zen lineage that were circulating in his day. For source texts, → *entrusted to Mahākāśyapa*.

<sup>2</sup> The First Ancestor, Venerable Mahākāśyapa (C. *Diyizu*, *Mohejiaye Zunzhe* 第一祖、摩訶迦葉尊者; J. *Daiisso*, *Makakashō Sonja*). This phrase functions as a heading, not the subject of a sentence that is grammatically contiguous in classical Chinese, as other translators have treated it. The monk Mahākāśyapa, a disciple of the Buddha Śākyamuni, is named here as the First Ancestor of the Chan/Zen lineage in India. → *Mahākāśyapa*.

<sup>3</sup> Pivotal Circumstances (*kien* 機縁). The information contained in this section appears to have been gleaned from a variety of biographical sources found in the Chinese Buddhist canon. → *Mahākāśyapa*.

<sup>4</sup> here (*koko ni* 此に). That is, “here” in East Asia, where Chinese characters are used.

<sup>5</sup> all the light entered the Venerable's mouth, for which reason he was named Swallower of Light (*bikari kotogotoku Sonja no kuchi ni iru, yorite Onkō to shō su* 光ことごとく尊者の口に入る、因りて飲光と稱す). → *Swallower of Light*.

<sup>6</sup> his body was golden-hued (*sono mi konjiki ni shite* 其身金色にして). A golden-hued body (C. *shenpi jinse* 身皮金色; J. *shinpi konjiki*) is one of the thirty-two marks of a buddha.

with [the remaining] thirty-one marks.<sup>1</sup> Only the *uṣṇīṣa* and the white tuft of hair between his eyebrows were lacking;<sup>2</sup> that is all.

多子塔前にして、初て世尊に値ひたてまつる。世尊、善來比丘とのたもふに、鬚髪すみやかに落ち袈裟體に掛る。乃ち正法眼藏を以て付囑し、十二頭陀を行じて、十二時中虚しく過ごさず。

In front of the Stūpa of Many Sons, he encountered the World-Honored One for the first time.<sup>3</sup> When the World-Honored One said, “Welcome, *bhikṣu*,” his beard and hair instantly fell out, and a *kāśāya* draped itself on his body.<sup>4</sup> Thereupon, [the Buddha] entrusted him with the treasury of the true *dharma* eye, and he practiced the twelve austerities, never wasting any time throughout the twelve periods of the day.

<sup>1</sup> **fully equipped with thirty-one marks** (*sanjūissō wo gusoku seri* 三十一相を具足せり). The claim here is that Mahākāśyapa’s body is golden-hued, which is one of the thirty-two marks of a buddha, and that he had all of the other thirty-one marks, as well. The Kenkon’in manuscript of the *Denkōroku* clearly states that he was “fully equipped with thirty-two marks” (Azuma, 1970, p. 135). The 1857 woodblock edition compiled by Busshū Sen’ei 佛洲仙英 (1794–1864), however, changes the line to read: “fully equipped with thirty-one marks” (*sanjūissō wo gusoku seri* 三十一相を具足せり). That does not really deviate from the Kenkon’in manuscript if we understand the object of the verb *gusoku su* 具足す (to “be complete” or “bring to completion”) to be the remaining thirty-one marks, the golden hue of Mahākāśyapa’s body having already been mentioned.

<sup>2</sup> **Only the *uṣṇīṣa* and the white tuft of hair between his eyebrows were lacking** (*tada ushitsu byakuō no ketsu tanu* 唯烏瑟白毫の欠たる). After claiming that he was fully equipped with all thirty-two marks of a buddha, the text follows standard hagiographical accounts of Mahākāśyapa’s appearance by admitting that he lacked two marks: (1) the fleshy lump on top of the head known as the *uṣṇīṣa*; and (2) the tuft of hair between the eyebrows known as the *ūrṇā*. → Mahākāśyapa.

<sup>3</sup> **In front of the Stūpa of Many Sons, he encountered the World-Honored One for the first time** (*Tashitō mae ni shite, hajimete Seson ni ai tatematsuru* 多子塔前にして、初て世尊に値ひたてまつる). This biographical detail derives from accounts found in the *Āgama Sūtras*. → Mahākāśyapa.

<sup>4</sup> **When the World-Honored One said, “Welcome, *bhikṣu*,” his beard and hair instantly fell out, and a *kāśāya* draped itself on his body** (*Seson, zenrai biku to notamō ni, shubatsu sumiyaka ni ochi kesa karada ni kakaru* 世尊、善來比丘とのたもふに、鬚髪すみやかに落ち袈裟體に掛る). This biographical detail derives from the account of the ordination of Uruvela Kāśyapa found in the *Āgama Sūtras*. → Kāśyapa. It contradicts the traditional account of Mahākāśyapa’s first encounter with the Buddha in front of the Stūpa of Many Sons, according to which he had already gone forth from household life to become a *śramaṇa* and fashioned his own monastic robe out of very expensive cloth. → Mahākāśyapa.

但形の醜悴し衣の麤陋なるを見て、一會悉く怪む。之に依て、處處の説法の會毎に、釋尊座を分ち迦葉を居らしむ。然しより衆會の上座たり。唯、釋迦牟尼佛一會の上座たるのみに非ず。過去諸佛の一會にも不退の上座たり。知るべし、是れ古佛なりといふことを。唯諸の聲聞の弟子の中に排列すること勿れ。

Seeing only the shabby appearance of his worn-out robes, all in the following were suspicious of him. In response to that, whenever Śākyamuni the Honored One preached the dharma at assemblies here and there, he shared his seat and had Kāśyapa sit next to him. Thereafter, he [Kāśyapa] was the senior seat at assemblies. And, he was not only the senior seat in Śākyamuni Buddha's following, but the senior seat who never retired in the followings of the buddhas of the past, as well. We know from this that he was an old buddha. Do not rank him among those who were merely śrāvaka disciples of the Buddha.

然るに靈山會上八萬衆前にして、世尊拈華瞬目す。皆心を知らず、默然たり。時に摩訶迦葉獨り破顔微笑す。世尊曰く、吾に正法眼藏涅槃妙心、圓明無相の法門あり、悉く大迦葉に付囑すと。

That was the situation when, at an assembly on Vulture Peak, before a gathering of eighty thousand, the World-Honored One held up a flower and blinked his eyes. No one knew his intention, and they were silent. At the time, Mahākāśyapa alone cracked a slight smile. The World-Honored One said, "I have the treasury of the true dharma eye, the sublime mind of nirvāṇa, which is the fully clear and signless dharma gate. I entrust it entirely to Great Kāśyapa."

#### INVESTIGATION 【拈提】

謂ゆる彼時の拈華は祖祖單傳し來りて、妄りに外人をして知らしむることなし。故に經師論師、多くの禪師の知るべき所に非ず。實に知りぬ、其實處を知らざることを。

The story of the "holding up of a flower" at that time has been individually transmitted from ancestor to ancestor;<sup>1</sup> it has not been made known,

<sup>1</sup> individually transmitted from ancestor to ancestor (*soso tanden* 祖祖單傳). The story of the "World-Honored One held up a flower" on Vulture Peak was, as a matter of fact, widely circulated in Chan/Zen literature. → dharma transmission from Śākyamuni to Mahākāśyapa. Thus, the implication here is that the well-known story is not the true story, the latter having been passed down only by word of mouth — i.e. individually transmitted from master to disciple — through an elite sub-branch of the Chan/Zen Lineage, which probably means the Caodong (Sōtō) line that culminates in Keizan himself.

recklessly, to outsiders. Therefore, it is not something that *sūtra* masters and treatise masters, or many Zen masters,<sup>1</sup> are likely to know about. Truly, I have come to understand that they do not know the truth of this matter.

然も恁麼なりと雖も、恁麼の公案、靈山會上の公案に非ず。多子塔前にして付囑せし時の言なり。傳燈錄、普燈錄等に載る所は、是れ靈山會上の説といふこと非なり。最初に佛法を付囑せしとき、是の如きの式あり。

Although it reads like this, such a *kōan*<sup>2</sup> is not a *kōan* from an assembly on Vulture Peak. It is a saying from the time when [the *dharma*] was entrusted in front of the Stūpa of Many Sons. What is recorded in works such as *Record of the Transmission of the Flame* and *Record of the Pervasive Spread of the Flame*,<sup>3</sup> which is that these words were spoken at an assembly on Vulture Peak, is mistaken. When the *buddha-dharma* was first entrusted, there was this sort of formality.<sup>4</sup>

故に佛心印を傳ふる祖師に非ざれば、彼の拈華の時節を知らず、又彼の拈華を明らめず。諸禪徳、子細に參到し、子細に見得て、迦葉の迦葉たることを知り、釋迦の釋迦たることを明らめ、深く圓妙の道を單傳すべし。

Thus, if one is not an ancestral teacher who transmits the seal of the *buddha-mind*, one does not know the timing of that “held up a flower” and does not understand that “held up a flower.” Zen worthies, you should meticulously inquire until you arrive at understanding, are able to see in

<sup>1</sup> Zen masters (*zenji* 禪師). The Zen masters referred to here are probably Keizan's contemporaries who are *dharma heirs* in some branch of the Zen Lineage other than his own. However, it is possible that Keizan is referring to the category of *dhyāna* masters (*zenji* 禪師), who are listed alongside *sūtra* masters and treatise masters in early Chinese Buddhist literature, and who are not necessarily members of the Chan/Zen Lineage at all. → five kinds of master.

<sup>2</sup> such a *kōan* (*inmo no kōan* 恁麼の公案). That is, the story of the “World-Honored One held up a flower.”

<sup>3</sup> works such as *Record of the Transmission of the Flame* and *Record of the Pervasive Spread of the Flame* (*Dentōroku*, *Futōroku nado* 傳燈錄、普燈錄等). This refers to the Jingde Era *Record of the Transmission of the Flame*, completed in 1004; the Jiatai Era *Record of the Pervasive Spread of the Flame*, compiled in 1204; and other Chan/Zen texts in the genre known as records of the transmission of the flame.

<sup>4</sup> this sort of formality (*kono gotoki no shiki* 是の如きの式). The word *shiki* 式 can mean: (1) “style,” “fashion,” “form” or “mode”; (2) “type,” “model,” or “example”; or (3) “ceremony,” or “rite.” It is not clear what the text is referring to here. It could be the “style” of holding up a flower to preach a wordless sermon, or it could be the “formality” of Śākyamuni's public proclamation of Mahākāśyapa as *dharma heir*. Because the *Denkōroku* is contesting when and where the words of the *kōan* were spoken, the latter is more likely the intended meaning.

detail, know what is Kāśyapa about Kāśyapa, understand what is Śākya about Śākya, and *individually transmit* this profound and completely sublime way.

拈華は暫らく置く、彼の瞬目せし所、人人明らめ来るべし。汝等よのつね揚眉瞬目すると、又是れ瞿曇の拈華瞬目せしと、一毫髪も隔らず。汝等、語話微笑すると、摩訶迦葉、破顔微笑せしと、全く毫髪も異なることなし。然れども、彼の揚眉瞬目せし者を明らめざれば、西天に釋迦あり迦葉あり、自心に皮肉骨髓あり、許多の眼華、多少の浮塵、無量劫來、未だ曾て解脱せず、未來劫も亦沈淪すべし。

Setting aside, for the moment, “*held up a flower*,” each person should come to clarify the place where he *blinked his eye*. When all of you routinely raise your eyebrows and blink your eyes, there is not a hair’s-breadth of separation between that and Gautama’s “*held up a flower and blinked his eyes*.” When all of you smile slightly when talking, there is not even a single hair’s-breadth of difference between that and Mahākāśyapa’s “*cracked a slight smile*.” Nevertheless, if you are not clear about who it is that raises the eyebrows and blinks the eyes, then Śākyamuni and Kāśyapa will be in Western Lands, and “*skin, flesh, bones, and marrow*” will be in your own minds.<sup>1</sup> With so many eye flowers and so much floating dust, you have yet to be liberated for innumerable kalpas past, and you will surely be drowning for kalpas yet to come.

若し一度彼の主人公を識得せば、摩訶迦葉まさに、汝諸人の鞋裏に在て動指することを得ん。知らずや、瞿曇揚眉瞬目せし所に、瞿曇乃ち滅却し了ることを。迦葉破顔せし所に、迦葉乃ち得悟し來ることを。是れ則ち

<sup>1</sup> “*skin, flesh, bones, and marrow*” will be in your own minds (*jishin ni hi niku kotsu zui ari* 自心に皮肉骨髓あり). The Kenkon’in manuscript of the *Denkōroku* (Azuma, 1970, p. 136) reads “will be in your own bodies” (*jishin ni* 自身に). The 1857 woodblock edition compiled by Busshū Sen’ei 佛洲仙英 (1794–1864) rewrote this as “will be in your own minds” (*jishin ni* 自心に), which is what the Shūmuchiō edition of the *Denkōroku* says here. The Japanese pronunciation of both versions is identical, but the meaning is very different. The reading “in your own bodies” makes perfect sense, because the text is discussing the errors that deluded, unawakened disciples are likely to make. To think that “Śākyamuni and Kāśyapa are in Western Lands” is to externalize the awakening that the Buddha transmitted, imagining that it is something that existed in ancient India, without realizing that the only place it can actually exist is right here and now within one’s own mind. Conversely, to think that the *skin, flesh, bones, and marrow* that Bodhidharma transmitted to his four disciples, respectively, is simply a literal reference to elements of a human body, which everyone has, is to miss the metaphorical meaning, which is that “*skin, flesh, bones, and marrow*” stands for complete and perfect awakening — something that the deluded people do not have. The reading “will be in your own minds” makes little sense in this context.

吾有に非ずや。正法眼藏却て自己に付嘱し畢りぬ。故に喚で迦葉と爲すべからず、喚で釋迦と爲すべからず。曾て、一法の他に與ふるなく、一法の人に受るなし。之を喚で正法と爲す。彼れを顯はさんが爲に、華を拵じて不變なることを知らしめ、破顔して長齡なることを知らしむ。恁麼に師資相見、命脈流通す。

If you once become conscious of that *lord master*,<sup>1</sup> then truly Mahākāśyapa will be in all of your shoes, able to move your toes. Don't you know that in the place where Gautama raised his eyebrows and blinked his eyes, Gautama is utterly extinguished and done with,<sup>2</sup> and that in the place where Kāśyapa cracked a slight smile, Kāśyapa comes to have an attainment of awakening? Is this not precisely [what is meant by] "I have"?<sup>3</sup> The treasury of the true dharma eye, on the contrary,<sup>4</sup> was entrusted to one's own self,<sup>5</sup> and that was all there was to it.<sup>6</sup> Thus, you should not proclaim that it involved Kāśyapa, and should not proclaim that it involved Śākya. There is no giving of a single dharma to another, and no receiving of a single dharma from anyone. This is what we proclaim as the true dharma. In order to demonstrate this, one held up a flower and made known that which is un-

<sup>1</sup> *that lord master* (*kano shujinkō* 彼の主人公). This refers back to "who it is that raises the eyebrows and blinks the eyes."

<sup>2</sup> *Gautama is utterly extinguished and done with* (*Kudon sunawachi mekkyaku shi owaru* 瞿曇乃ち滅却し了る). One meaning of "utterly extinguished" here may be that Gautama (Śākyamuni Buddha) attains final *nirvāṇa*, which, like the attainment of awakening mentioned next, is a Buddhist technical term. → utter extinction. Another meaning is that Gautama is "utterly extinguished" in the sense that one no longer imagines him as an entity that exists "in Western Lands," i.e. apart from one's own consciousness.

<sup>3</sup> *Is this not precisely "I have"?* (*kore sunawachi waga u ni arazuya* 是れ則ち吾有に非ずや). The two words "I have" (C. *wo you* 吾有; J. *waga u*) come at the start of Śākyamuni's statement, quoted earlier in the Root Case: "I have the treasury of the true dharma eye" (C. *wo you zheng fayan zang* 吾有正法眼藏; J. *ware ni shōbōgenzō ari* 吾れに正法眼藏有り).

<sup>4</sup> *on the contrary* (*kaerite* 却て). That is to say, contrary to the claim that Śākyamuni entrusted the treasury of the true dharma eye to Mahākāśyapa, or contrary to the commonsense understanding of that story.

<sup>5</sup> *entrusted to one's own self* (*jiko ni fushoku shi* 自己に付嘱し). The *own self* (*jiko* 自己) mentioned here is the same as the *lord master* spoken of above. It is one's "original self," the innate *buddha-mind*.

<sup>6</sup> *that was all there was to it* (*owarinu* 畢りぬ). The point here is that the act of entrusting the treasury of the true dharma eye does not involve one person literally giving anything to another person: it begins and "ends" with the realization of one's own self by one's own self.

changing; the other cracked a slight smile and made known his seniority.<sup>1</sup> In this way, master and disciple have a face-to-face encounter, and the vital bloodline flows uninterrupted.

圓明の了知、心念渉らず、正しく意根を坐斷し鷄足山に入り、遙に慈氏の下生を待つ。故に摩訶迦葉、今に入滅せず。諸人、若し親く學道して子細に參徹せば、迦葉不滅のみに非ず、釋迦も亦た常住なり。故に汝等諸人、未曾生より直指單傳して、古に互り今に互りて築著磕著す。故に諸人二千年前の昔を思慕すること勿れ。唯急に今日に辨道せば、迦葉鷄足に入らず、正に扶桑國に在て出世することを得ん。故に釋迦の肉親今猶ほ暖かに、迦葉微笑また更に新たならん。

Fully clear complete knowing does not involve thought:<sup>2</sup> having utterly cut off the faculty of mind, as was fitting, [Mahākāśyapa] entered Cocksfoot Mountain to await the far-off birth of Maitreya. Therefore, even now Mahākāśyapa has not entered extinction.<sup>3</sup> People, if you intimately study the way and thoroughly investigate it in detail, then not only is Kāśyapa not extinguished, but Śākya too abides eternally. Thus it is that, since long before any of you

<sup>1</sup> **made known his seniority** (*chōrei naru koto wo shirashimu* 長齡なることを知らしむ). The “seniority” (C. *zhangling* 長齡; J. *chōrei*) mentioned here has a double meaning. In the first place, it refers to Mahākāśyapa’s dharma age (C. *faling* 法齡; J. *hōrei*): the number of years (C. *ling* 齡; J. *rei*) that have elapsed since a monk’s ordination, which determines seniority in the monastic sangha. Mahākāśyapa is said to have occupied the senior seat in the assembly of the Buddha’s followers. That position was not in question, so when Mahākāśyapa smiled slightly, what he “made known” was his unsurpassed wisdom, which is the other meaning of “seniority” here. In the Confucian cultures of East Asia, age and wisdom are often correlated, as when a Chan/Zen master is called an “old teacher” (C. *laoshi* 老師; J. *rōshi*).

<sup>2</sup> **Fully clear complete knowing does not involve thought** (*enmyō no ryōchi, shinnen ni watarazu* 圓明の了知、心念渉らず). These words are a paraphrase in Japanese of a characterization of Mahākāśyapa, taken from the *Heroic March Sūtra* (written in Chinese), that was used as a *kōan* by Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157) and subsequently commented on by Dōgen in his *Extensive Record of Eihei-ji*: “fully clear complete knowing does not rely on thought.”

<sup>3</sup> **even now Mahākāśyapa has not entered extinction** (*Makakashō, ima ni nyūmet-su sezu* 摩訶迦葉、今に入滅せず). In most Buddhist texts, to “enter extinction” (*nyūmet-su* 入滅) means to “enter nirvāṇa,” and that is probably the intended meaning here as well. To deny that Mahākāśyapa has entered nirvāṇa would be to agree with the many hagiographies that say that he is not yet dead, but rather “entered into the trance of cessation” in Cocksfoot Mountain, where he will later revive and pass on to Maitreya the robe that he received from Śākyamuni. → Mahākāśyapa. However, it is possible that the *Denkōroku* is taking issue with that standard account, in which case the claim that he “has not entered extinction” means that he is not really absorbed in the trance of cessation, but still somehow active in the world.

people were born, they *directly pointed to and individually transmitted* [the true dharma] and, from the past right down to the present, they have been *striking resounding blows*. Therefore, you people should not yearn for some bygone age two thousand years past. If you just *pursue the way* urgently today, then Kāśyapa will not enter Cocksfoot Mountain, but truly will appear in the world right here in this Country of Fusō.<sup>1</sup> Thus it is that Śākya's blood relations will be warm even now,<sup>2</sup> and Kāśyapa's *slight smile* will also be fresh.

恁麼の田地に到り得ば、汝等却て迦葉に嗣ぎ、迦葉却て汝等に受けん。七佛より汝等に到るのみに非ず、汝等まさに七佛の祖師たることを得ん。無始無終古來今を絶して、即ち是れ正法眼藏付囑有在ならん。之に依て釋迦も迦葉の付囑を得て、兜率天に今に有在なり。汝等も靈山會上にして有在不變易なり。

If you are able to arrive at such a standpoint, then it is you, on the contrary, who will be the heirs of Kāśyapa,<sup>3</sup> and Kāśyapa, on the contrary, will receive [the dharma] from you. Not only will [the lineage] extend from the seven buddhas to you, but truly you will become the ancestral teachers of the seven buddhas. To have no beginning and no end, and to cut off past, future, and present: just this is [the meaning of the saying] “the treasury of the true dharma eye is entrusted and remains in existence.”<sup>4</sup> On account of

<sup>1</sup> Country of Fusō (C. Fusang Guo 扶桑國; J. Fusō Koku). A poetic name for Japan.

<sup>2</sup> Śākya's blood relations will be warm even now (*Shaka no nikushin ima nao atataka ni... naran* 釋迦の肉親今猶ほ暖かに... ならん). The Shūmuchiō edition of the *Denkōroku* speaks here of Śākya's “blood relations” (*nikushin* 肉親), a word that refers to a person's family members or “flesh and blood,” which makes little sense. The Kenkon'in manuscript, however, says that Śākya's “physical body (*nikushin* 肉身) will be warm even now” (Azuma, 1920, p. 136), a statement that does make sense in the context and is almost certainly the intended meaning. The two terms — “blood relations” (*nikushin* 肉親) and “physical body” (*nikushin* 肉身) — are homonyms in Japanese, which explains how a mistake could have been made.

<sup>3</sup> then it is you, on the contrary, who will be the heirs of Kāśyapa (*nanjira kaerite Kashō ni tsugi* 汝等却て迦葉に嗣ぎ). According to the Chan/Zen lineage myth, it is Ānanda who “became the heir to” (*tsugu* 嗣ぐ) Kāśyapa, so if Keizan's followers were to accomplish that, it would be “on the contrary” (*kaerite* 却て) to what is expected.

<sup>4</sup> just this is “the treasury of the true dharma eye is entrusted and remains in existence” (*sunawachi kore shōbōgenzō fushoku uzai naran* 即ち是れ正法眼藏付囑有在ならん). The saying quoted here comes from the *Discourse Record of Chan Master Xuansha Shibei*, where it occurs in a comment by Xuedou Zhongxian 雪竇重顯 (J. Setchō Jūken; 980–1052) that is attached to a kōan featuring Xuansha Shibei 玄沙師備 (J. Gensha Shibei; 835–908) and his disciple Gushan Shenyan 鼓山神晏 (J. Koshan Shin'an; 862–938). Xuedou's saying, “the treasury of the true dharma eye is entrusted and remains in existence,” plays on a line that occurs in the *Lotus Sūtra*: “The Buddha wishes to take this *Sūtra of the Lotus of the Sublime Dharma* and entrust it, that it re-



this, Śākya too receives Kāśyapa's entrustment, and he remains in existence right now in Tuṣita Heaven.<sup>1</sup> All of you also remain in existence in the assembly on Vulture Peak, and are not changing.<sup>2</sup>

道ふことを見ずや、常在靈鷲山、及餘諸住處、大火所燒時、我此土安穩、天人常充滿と。唯、靈山會上のみ所住處といふに非ず、豈、梵漢本朝も亦た洩ることあらんや。如來の正法流轉して一毫髪も欠ることなし。若し然れば此會は、是れ靈山會たるべし。靈山は是れ此會たるべし。

Have you not seen the following words?<sup>3</sup>

I will always be on Vulture Peak,  
and at other places where I dwell.  
When [this *kalpa* is] incinerated by great fire,  
those lands of mine will be safe and secure,  
always filled with devas and humans.

[The Buddha] does not say that the places dwelt in are limited to the assembly on Vulture Peak alone. How could India, China, or this imperial

main in existence" (T. 262.9.33c14-15). Xuedou's saying is also quoted by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled "Prediction" (*Juki* 授記). Keizan states here that to "cut off past, future, and present" (*ko rai kon wo zetsu shite* 古來今を絶して) in awakening is what Xuedou meant when he said, "the treasury of the true dharma eye is entrusted and remains in existence." That interpretation follows Dōgen's closely. → *entrusted and remains in existence*.

<sup>1</sup> **he remains in existence right now in Tuṣita Heaven** (*Tosotsu ten ni ima ni uzai nari* 兜率天に今に有在なり). Tuṣita Heaven is where the Buddha Śākyamuni resided before his final birth as a prince of the Śākya clan.

<sup>2</sup> **not changing** (*fu henyaku* 不變易). This is a variation of the expression "unchanging" (*fuhen* 不變), which appeared earlier. → *unchanging*.

<sup>3</sup> **the following words** (*iu koto* 道ふこと). The quotation that follows is part of a verse spoken by Śākyamuni Buddha in Chapter 16 of the *Lotus Sūtra*, entitled "Lifespan of the Tathāgata" (C. *Rulai shouliang pin* 如來壽量品; J. *Nyorai juryō hon*), in which he declares his eternal existence:

I will always be on Vulture Peak,  
and at other places where I dwell.  
When living beings see the *kalpa* end,  
incinerated by great fire,  
those lands of mine will be safe and secure,  
always filled with devas and humans.

常在靈鷲山 及餘諸住處。  
衆生見劫盡 大火所燒時、  
我此土安隱、天人常充滿。(T 262.9.43c5-7)

One line of this verse, "When living beings see the *kalpa* end," is elided in the *Den-kōroku* citation of it.

land<sup>1</sup> possibly be excluded? The Tathāgata's true dharma has continuously flowed and revolved<sup>2</sup> without so much as a single hair's-breadth of deficiency. If that is so, then the present assembly itself must be the Vulture Peak assembly, and Vulture Peak itself must be the present assembly.

唯諸人の精進と不精進とに依て、諸佛、頭出頭沒せるのみなり。今日も頻りに辨道し、子細に通徹せば、釋尊直に出世なり。唯、汝等自己不明に依て釋尊昔日入滅す。汝等已に佛子たり。何ぞ佛を殺すべけんや。故に急に辨道して速かに慈父と相見すべし。よのつね釋迦老漢、汝等と俱に行住坐臥し、汝等と俱に言語伺候して、一時も相離るることなし。一生若し彼の老漢を見ずんば、諸人悉く皆不孝の人たらん、已に佛子といふ。若し不孝の者たらば、千佛の手も及ばず。

It is merely people's vigor or lack of vigor that determines whether the buddhas appear or disappear. Even in the present day, if one continuously pursues the way and thoroughly understands it in detail, then Śākyamuni will immediately appear in the world. It is only because all of you remain unclear about your own self that Śākyamuni long ago entered extinction. You are already children of the Buddha. How could it be suitable for you to kill the Buddha?<sup>3</sup> This is why you must immediately pursue the way and quickly meet your compassionate father. As a matter of course, that Old Guy Śākya walks, stands, sits, and reclines along with all of you; engages in conversation and socializing along with all of you;<sup>4</sup> and is never apart from you at any time. If any of you go through your entire lives without seeing that Old Guy, then no matter who you are you will be a person who

1 **this imperial land** (*honchō* 本朝). That is, Japan, referred to as “this” or “our” (*hon* 本) “imperial court” (*chō* 朝).

2 **continuously flowed and revolved** (*ruten shite* 流轉して). The word *liuzhuan* 流轉 (J. *ruden* or *ruten*) entered the lexicon of Chinese Buddhism as a translation of *saṃsāra*, meaning “transmigration” in the round of birth and death. Its use in the present context makes little sense and is almost certainly a mistaken substitution for the homonym *ruden* 流傳, meaning to “disseminate” or “transmit extensively.” The Kenkon in manuscript of the *Denkōroku* says that “the dissemination of the Tathāgata's true dharma (*nyorai no shōbō ruden* 如來ノ正法流傳) has been without so much as a hair's-breadth of deficiency” (Azuma, 1970, p. 137), which makes sense.

3 **How could it be suitable for you to kill the Buddha?** (*nanzo hotoke wo korosu beken'ya* 何ぞ佛を殺すべけんや). In this context, to “kill” the Buddha” means to assume that he has died and entered *nirvāṇa* and is no longer accessible.

4 **along with all of you** (*nanjira to tomo ni* 汝等と俱に). This does not mean, as other translators assume, that Śākyamuni is the conversation partner. Rather, he is an invisible presence who is always there no matter what one is doing, including conversing with other people, twenty-four hours a day.

is utterly unfilial. You are already called *children of the Buddha*. If you are unfilial, then even the hands of the *thousand buddhas* cannot reach you.

今日大乘の子孫、また恁麼の道理を指説せんとするに卑語あり。諸人、聞かんと要すや。

Today, this descendant of *Daijō* again has *humble words* to try to indicate such a principle. People, do you wish to hear them?

# VERSE ON THE OLD CASE 【頌古】

可知雲谷幽深處。更有靈松歷歲寒。

Know that in the dark, deep place of the cloudy valleys,  
there still exists a numinous pine, living through the year's frigidity.<sup>1</sup>

<sup>1</sup> year's frigidity (*saikan* 歲寒). This lecture was presented during the wintertime, so the reference to the "year's frigidity" probably meets the poetic demand for a seasonal trope. Tajima (1978, p. 246) points out that this verse alludes to a passage in the *Analects* of Confucius:

The Master said: "Only after the year's frigidity can we know how the pine and the cypress are the last to wither."

《論語、子罕第九》子曰歲寒、然後知松柏之後彫也。(Analects, Ch. 9.28).

Tajima also suggests that the "dark, deep place of the cloudy valleys" is a reference to the bowels of Cocksfoot Mountain, where Mahākāśyapa is said to be sitting in trance, waiting for the future *buddha* Maitreya. Mahākāśyapa would thus be likened to a "numinous pine" (C. *lingsong* 靈松; J. *reishō*) that stays alive and green through the depths of winter.