

CHAPTER THIRTY-EIGHT (*Dai sanjūhasshō* 第三十八章)

ROOT CASE 【本則】

第三十八祖、洞山悟本大師、參雲巖。

The Thirty-eighth Ancestor, Great Master Wuben¹ of Mount Dong, sought instruction from Yunyan.

問云、無情說法、什麼人得聞。巖曰、無情說法、無情得聞。師曰、和尚聞否。巖曰、我若得聞、汝即不得聞吾說法也。師曰、若恁麼、即良价、不聞和尚說法也。巖曰、我說法汝尚不聞、何況無情說法也。師於此大悟。乃述偈呈雲巖曰、也大奇也大奇、無情說法不思議。若將耳聽終難會、眼處聞聲方得知。巖許可。

He [Dongshan] asked a question,² saying, “Insentient things preach the dharma,³ but what person can hear it?” Yunyan said, “When insentient things preach the dharma, insentient things can hear it.” The Master [Dongshan] said, “Reverend, do you hear it or not?” Yunyan said, “If I could hear it, then you would not be able to hear me preach the dharma.” The Master [Dongshan] said, “If that were the case, then I, Liangjie, would not be hearing you preach the dharma, Reverend.”³ Yunyan said, “I am preaching the

¹ Great Master Wuben (C. Wuben Dashi 悟本大師; J. Gohon Daishi). This is the posthumous honorary title of Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869).

² asked a question (C. wen yun 問云; J. toite iwaku 問て云く). The block of Chinese text that begins with these words, including the verse at the end, is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Liangjie of Mount Dong in Yunzhou” (T 2076.51.321c4-11).

³ “If that were the case, then I, Liangjie, would not be hearing you preach the dharma, Reverend” (C. ruo renmo, ji Liangjie, buwen Heshang shuofa ye 若恁麼、即良价、不聞和尚說法也; J. moshi inmo naraba, sunawachi Ryōkai, Oshō no seppō wo kikazaran 若し恁麼ならば、即ち良价、和尚の說法を聞かざらん). Dongshan’s point here seems to be that he does, in fact, hear Yunyan’s preaching; therefore, Yunyan’s preceding “if/then” statement must be wrong, because if it were correct it would mean that Yunyan himself could not hear the preaching of insentient things. However, it is also possible to translate Dongshan’s response to Yunyan’s “if/then” statement as: “If that is the case, then I, Liangjie, do not hear you preaching, Reverend.” Other translators take it that way (Cook, p. 193; Cleary, p. 145). Both translations are grammatically correct, but the one given here makes more sense in the context of the exchange as a whole.

*dharma, but you are not hearing it,*¹ much less ‘insentient things preaching the dharma!’” With this, the Master [Dongshan] greatly awakened. He then composed a verse and presented it to Yunyan. It said:

How uncanny! How uncanny!

“*Insentient things preach the dharma*” is inconceivable.

If you use your ears to listen, after all, it is hard to understand;

only when the sense field of vision hears voices will you come to know it.

Yunyan approved.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は良价、

The Master’s [Dongshan’s] personal name was Liangjie.

會稽の人なり。姓は俞氏。幼歳にして師に従て般若心經を念ず。無眼耳鼻舌身意の處に至て、忽ち手を以て面を捫て師に問て曰く、某甲眼耳鼻舌等あり、何か故に經に無と言ふや。其師駭然、之を異みて曰く、吾れ汝が師に非ず。即ち指して五洩山の禮默禪師に往しめて披剃す。年二十一、嵩山に詣して具戒す。

He was a man of Guiji,² and his family was the Yu Clan. While young, he followed his master in reciting the *Heart Sūtra*. Upon reaching the place in the text that reads “There are no eyes, ears,

¹ “I am preaching the dharma, but you are not hearing it” (C. *wo shuofa ru shang bu wen* 我說法汝尚不聞; J. *waga seppō sura nanji nao kikazu* 我が說法すら汝尚お聞かず). This rejoinder refutes Dongshan’s assumption that he is, in fact, hearing Yunyan’s preaching. The implication is that Dongshan hears the words but entirely misses the point.

² He was a man of Guiji (*Kaikei no hito nari* 會稽の人なり). 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 *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Liangjie of Mount Dong in Yunzhou”:

《景德傳燈錄》會稽人也。姓俞氏。幼歲從師因念般若心經。以無根塵義問其師。其師駭異曰。吾非汝師。即指往五洩山禮默禪師披剃。年二十一嵩山具戒。(T 2076.51.321b20-23).

This passage (including the preceding words, “The Master’s personal name was Liangjie”) also appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou* (T 1986B.47.519b18-22).

nose, tongue, body, or mind,” he immediately felt his face with his hands and asked his master: “I have eyes, ears, nose, tongue, and so on. Why does the *sūtra* say, ‘There are no’?” His master, surprised, thought he was extraordinary and said, “I am not your master.”¹ Thereupon, he directed [Dongshan] to go to Chan Master Limo² of Mount Wuxie, to *don monkish robes and be tonsured*. In his twenty-first year, he [Dongshan] went to Mount Song and received the *full precepts*.

母の爲に愛子として、兄亡じ弟貧し、父亦先だちて亡じき。一度空門を慕て永く老母を辭し、誓て曰く、我れ道を得ずんば、再び古郷に還らじ。又親を拜せじと。是の如く誓ひて郷里を辭す。卒に參學事して後に洞山に住す。

¹ “I am not your master” (C. *wo fei ru shi* 吾非汝師; J. *ware nanji ga shi ni arazu* 吾れ汝が師に非ず). According to the biography of Dongshan that appears in the *Outline of the Linked Flames of Our Lineage*, he went forth from household life at age seven under an unnamed Vinaya master who gave him the *Heart Sūtra*. After hearing Dongshan’s question about that text, the Vinaya master told him “I am not your master” and sent him to study the “Mahāyāna dharma” at Mount Wuxie, where he (again?) went forth from household life (CBETA, X79, no. 1557, p. 176, b7-12 // Z 2B:9, p. 382, d3-8 // R136, p. 764, b3-8).

² Chan Master Limo (C. Limo Chanshi 禮默禪師; J. Reimoku Zenji). The name given this Chan master is an error that occurred in the process of transcribing the Chinese original into Japanese: the correct name is Chan Master Lingmo (C. Lingmo Chanshi 靈默禪師; J. Reimoku Zenji). The Chinese of the *Jingde Era Record of the Transmission of the Flame* reads:

He directed [Dongshan] to go to Mount Wuxie, pay obeisance to Chan Master Mo, and *don monkish robes and be tonsured*.

景德傳燈錄 指往五洩山禮默禪師披剃。(T 2076.51.321b22-23).

The “Chan Master Mo” mentioned in the text is Wuxie Lingmo 五洩靈默 (J. Gosetsu Reimoku, 748–814), a disciple of Shitou Xiqian: see, for example, *Song Biographies of Eminent Monks* (T 2061.50.768c). The Japanese transcription found in the Shūmuchiō edition of the *Denkōroku*, however, mistakenly takes the verb to “pay obeisance” (C. *li 禮*; J. *rei*) as the first glyph of Chan Master Mo’s name, erroneously rendering him as “Chan Master Limo.” This mistake is not found in the Kenkon’in manuscript, which gives: “He directed [Dongshan] to go to the place of Chan Master Lingmo on Mount Wuxie” (*sashite Gosetsuzan no Reimoku Zenji no tokoro ni yukite* 指五洩山靈默禪師ノ處二行). The mistake seems to have occurred when manuscript versions of the *Denkōroku* were edited for publication in 1857, at which time either the *Jingde Era Record of the Transmission of the Flame* or the *Collated Essentials of the Five Flame Records* (both of which contain exactly the same Chinese original) was used as the basis for Japanese transcription.

He [Dongshan] was his mother's beloved son, his elder brother having died, his younger brother being deficient, and his father having died even earlier. But once he became attached to the gate of emptiness, he separated forever from his aged mother, vowing, "As long as I have not gained the way, I will never again return to my hometown or make prostrations to my parents."¹ Having vowed in this manner, he left his hometown. Eventually, after completing the matter of his studies, he served as abbot of Mount Dong.

母一子に離れて他の覆育なきに似たり。日日師を尋ねて卒に乞丐の中に交はりて經行往來す。我子洞山に住すと聞て、慕て此に往き見んとするに、洞山固く辭して方丈室を鎖して入れず。相見を許さざるが爲なり。遂に依て母恨みて終に室外にして愁死す。死して後に洞山自ら往て彼を丐し持る所の米粒三合あり。之を取て常住の朝粥に和して、一衆に供養せしめて以て雲程を弔ふ。久しからずして其母洞山の爲に夢に告て曰く、汝志を守ること堅くして、我を見ざるに依て愛執の妄情立處に斷へ。彼の善根力に依て我れ忉利天に生じたりと。

[Dongshan's] mother, separated from her one son,² seems to have had no other source of protection and nourishment. Day after day, she searched for him, eventually taking up with beggars and making rounds with them, to and fro. Learning that "my son is serving as abbot of Mount Dong," she went there longing to see him, but Dongshan firmly refused her, locking his room in the abbot's quarters and not letting her enter. That was because he did not allow a face-to-face encounter. As a result, his mother was resentful and, in the end, died in anguish outside his room. After she died, Dongshan himself went and found three cups of rice kernels that she had obtained by begging. He took it and added it to the morning gruel in the administrative wing, having it offered to the entire assembly in support of funerary prayers for her rebirth beyond the clouds. Not long after, his mother appeared to Dongshan in a dream, saying, "Because you firmly maintained your resolve and did not see me, I destroyed the basis of my deluded feelings of attachment and, on the strength of those good karmic roots, I have been born in the Heaven of the Thirty-three."

¹ will never... make prostrations to my parents (*oya wo hai seji* 親を拜せじ). The Novice Ordination Liturgy found in the Rules of Purity for Chan Monasteries contains the admonition: "After leaving home... do not make prostrations to your father or mother." Thus, Dongshan's vow was more the norm than the exception. → repay blessings.

² one son (*isshi* 一子). Usually, this term means "only son" or "only child." However, in the present context, it must mean "only competent son," since Dongshan is said to have had a younger brother who was "deficient" (*mazushi* 貧し).

INVESTIGATION 【拈提】

祖師何れも其徳勝劣なしと雖も、洞山は此門の曩祖として、殊に宗風を興せしことは是の如く、親を辭し深く志を守りし力なり。參學の當時、最初に南泉の會に參じ、

While there is no superior or inferior with regard to the virtue of any ancestral masters, Dongshan, as the ancestor of old of this gate, made our lineage style flourish in an exceptional way, for, as described above, his was the strength to profoundly maintain his resolve to leave his parents. When as a student trainee, he first sought instruction in Nanquan's assembly.

馬祖の諱辰に値ふ。齋を修する次で、泉、衆に問て曰く、來日馬祖の齋を設く、未審、馬祖還て來るや否や。衆皆無對。師出て對て曰く、伴あるを待て即ち來らん。泉曰く、此子後生なりと雖も甚だ雕琢するに堪たり。師曰く、和尚良を壓して賤と爲すこと莫れ。次に瀉山に參ず。問て曰く、頃聞く南陽の忠國師、無情說法の話ありと。某甲未だ其微を究めず。瀉曰く、闍黎記得すること莫しや。師曰く、記得す。瀉曰く、汝試に擧すること一偏せよ看ん。師遂に擧す。

it happened to coincide with Mazu's memorial service.¹ When

¹ it happened to coincide with Mazu's memorial service (*Baso no kishin ni au* 馬祖の諱辰に値ふ). The block of text that begins with these words and runs all the way down to the statement that, "At this, the Master [Dongshan] had an insight," including the quotation of the dialogue involving National Teacher Huizhong, is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou*:

《瑞州洞山良价禪師語錄》值馬祖諱辰修齋。南泉問衆云。來日設馬祖齋。未審。馬祖還來否。衆皆無對。師出對云。待有伴即來。南泉云。此子雖後生。甚堪雕琢。師云。和尚莫壓良爲賤。次參瀉山。問云。頃聞南陽忠國師有無情說法。某甲未究其微。瀉山云。闍黎莫記得麼。師云。記得。瀉山云。汝試舉一遍看。師遂舉。僧問。如何是古佛心。國師云。牆壁瓦礫是。僧云。牆壁瓦礫。豈不是無情。國師云。是。僧云。還解說法否。國師云。常說熾然說無間歇。僧云。某甲爲甚麼不聞。國師云。汝自不聞。不可妨他聞者也。僧云。未審甚麼人得聞。國師云。諸聖得聞。僧云。和尚還聞否。國師云。我不聞。僧云。和尚既不聞。爭知無情說法。國師云。賴我不聞。我若聞。即齊於諸聖。汝即不聞我說法也。僧云。怎麼則衆生無分去也。國師云。我爲衆生說。不爲諸聖說。僧云。衆生聞後如何。國師云。即非衆生。僧云。無情說法。據何典教。國師云。灼然言不該典。非君子之所談。汝豈不見。華嚴經云。刹說衆生說三世一切說。師舉了。瀉山云。我這裏亦有。祇是罕遇其人。師云。某甲未明。乞師指示。瀉山豎起拂子云。會麼。師云。不會。請和尚說。瀉山云。父母所生口。終不爲子說。師云。還有與師同時慕道者否。瀉山云。此去濃陵攸縣。石室相連。有雲巖道人。若能撥草瞻風。必爲子之所重。師云。未審此人如何。瀉山云。他會問老僧。學人欲奉師去時如何。老僧對他道直須絕滲漏始得。他道。

they were preparing the *maigre feast*, Nanquan asked the congregation, “Tomorrow we will hold the *maigre feast* for Mazu, but I wonder, will Mazu come back for it or not?” No response was forthcoming from anyone in the congregation. The Master [Dongshan] came forward and responded, saying, “He will wait for there to be a companion, and then he will come.” Nanquan said, “Although you belong to the young generation, you are a jewel eminently worthy of *cutting and polishing*.” The Master [Dongshan] said, “Reverend, do not smash the good and make it worthless.”¹

Next, he [Dongshan] sought instruction from Weishan. He [Dongshan] asked, “Recently I heard that National Teacher Huizhong of Nanyang had a talk on ‘insentient things preach the dharma,’ but I have not yet mastered its secret.” Weishan said, “Ācārya, do you remember it or not?” The Master [Dongshan] said, “I remember it.” Weishan said, “Try to see if you can raise it once.” The Master [Dongshan] then raised it:

僧問ふ、如何が是れ古佛心。國師曰く、牆壁瓦礫是。僧曰く、牆壁瓦礫、豈是れ無情にあらずや。國師曰く、是。僧曰く、還て説法を解すや否や。國師曰く、常説熾然、説無間歌。僧曰く、某甲甚麼としてか聞かざる。國師曰く、汝自ら聞かず。他の聞者を訪ぐべからず。僧曰く、未審、甚人か聞くを得ん。國師曰く、諸聖聞くことを得。僧曰く、和尚還て聞くや否や。國師曰く、我れ聞かず。僧曰く、和尚既に聞かずんば、争でか無情の説法を解するを知らん。國師曰く、頼に我れ聞かず。我れ若し聞かば即ち諸聖に齊し。汝即ち我が説法を聞かざらん。僧曰く、恁麼ならば則ち衆生無分にし去るや。國師曰く、我れ衆生の爲に説く、諸聖の爲に説かず。僧曰く、衆生聞て後如何。國師曰く、即ち衆生に非ず。僧曰く、無情の説法何の典教にか據る。國師曰く、灼然、言の典を該ねざるは君子の所談に非ず。汝豈見ずや、華嚴經に云く、刹説衆生説、三世一切説と。

還得不違師旨也無。老僧道。第一不得道老僧在這裏。師遂辭漏山。徑造雲巖。舉前因緣了。便問。無情説法。甚麼人得聞。雲巖云。無情得聞。師云。和尚聞否。雲巖云。我若聞。汝即不聞吾説法也。師云。某甲爲甚麼不聞。雲巖堅起拂子云。還聞麼。師云不聞。雲巖云。我説法。汝尚不聞。豈況無情説法乎。師云。無情説法。該何典教。雲巖云。豈不見。彌陀經云。水鳥樹林悉皆念佛念法。師於此有省。(T 1986B.47.519b23-520a1).

¹ smash the good and make it worthless (*ryō wo assHITE sen to nasu* 良を壓して賤と爲す). In cutting a rough jewel (or piece of jade) to improve it, there is always the danger of breaking and ruining it.

A monk asked, “How about the ‘old buddha mind’?” The National Teacher said, “It is ‘fences, walls, tiles, and pebbles.’” The monk said, “‘Fences, walls, tiles, and pebbles’ — aren’t these *insentient things*?” The National Teacher said, “Yes.” The monk said, “Are they, too, explaining the *dharma* preaching, or not?”¹ The National Teacher said, “They are blazing with constant preaching, and that preaching has no interruption or end.” The monk said, “How come I do not hear it?” The National Teacher said, “You yourself do not hear it, but that does not interfere with the hearing of others.” The monk said, “I wonder, what people are able to hear it?” The National Teacher said, “Sages are able to hear it.” The monk said, “Reverend, do you also hear it, or not?” The National Teacher said, “I do not hear it.” The monk said, “Reverend, if you have not already heard it, then how can you know the explaining of the *dharma* preaching of *insentient things*?”² The National Teacher said, “Fortunately, I do not hear it. If I heard it then I would be equal to the sages, and you would not be able to hear my preaching of the *dharma*.” The monk said, “If so, then it goes beyond the capacity of living beings.” The National Teacher said, “I preach for *living beings*; I do not preach for sages.” The monk said, “After *living beings* hear it, then what?” The National Teacher said, “Then they are not *living beings*.” The monk said, “In what authoritative scripture is ‘insentient

¹ “Are they, too, explaining the preaching of *dharma*, or not?” (*kaette seppō wo ge su ya ina ya* 還て説法を解すや否や). This odd locution (“explaining the preaching”) is the result of a mistake in the Japanese transcription of the Chinese original, which erroneously breaks the binomial verb to “explain” (C. *jieshuo* 解說; J. *kaisetsu*) into two separate verbs: to “explain” (C. *jie* 解; J. *kai*) and to “preach” (C. *shuo* 説; J. *setsu*). The Chinese original says: “Are they, too, explaining the *dharma*, or not?” (C. *hai jieshuo fa fou* 還解説法否). If transcribed correctly, the Japanese would be: *kaette hō wo kaisetsu su ya ina ya* 還て法を解説すや否や.

² “How can you know the explaining of the *dharma* preaching of *insentient things*?” (*ikade ka mujō no seppō wo ge suru wo shiran* 争でか無情の説法を解するを知らん). Again (see previous note), the awkwardness of this sentence is due to a mistake in the Japanese transcription of the Chinese original, which erroneously breaks the binomial verb to “explain” (C. *jieshuo* 解說; J. *kaisetsu*) into two separate verbs: “explain” (C. *jie* 解; J. *kai*) and “preach” (C. *shuo* 説; J. *setsu*). The Chinese original says: “How can you know that *insentient things* explain the *dharma*?” (C. *zheng shi wuqing jieshuo fa* 争知無情解説法). If transcribed correctly, the Japanese would be: *ikade ka mujō no hō wo kaisetsu suru wo shiran* 争でか無情の法を解説するを知らん.

things preach the dharma’ attested?” The National Teacher said, “Obviously, words that are not found in scripture are not what should be embraced by the superior man. Have you not seen the [verse in the] *Flower Garland Sūtra* that says:¹ ‘Lands preach, living beings preach; in the three times, everything preaches’?”

師舉了て、瀉曰く、我這裏にも亦た有り。祇だ是れ其人に遇ふこと罕れなり。師曰く、某甲未だ明らめず、乞、師指示せよ。瀉拂子を竖起して曰く、會すや。師曰く、某甲不會、請、和尚説け。瀉曰く、父母所生の口、終に子が爲に説かず。師曰く、還て師と同時に慕道の者ありや否や、瀉曰く、此去て豊陵攸縣、石室相連る、雲巖道人と云ふあり、若し能く撥草瞻風せば、必ず子が重する所たらん。師曰く、未審、此人如何。瀉曰く、他曾て老僧に問ふ、學人師に奉せんと欲し去る時如何。老僧他に對して道く、直に須らく滲漏を絶して始て得べし。他道く還て師の旨に違はざること得んや無や。老僧道ふ、第一老僧這裏に在りと道ふこと得ざれ。師、遂に瀉山を辭して徑に雲巖に造る。前の因縁を舉了て便ち問ふ、無情説法、甚麼人か聞くことを得る。巖曰く、無情聞くことを得る。師曰く、和尚聞くや否や。巖曰く、我若し聞かば、汝即ち我が説法を聞かざらん。師曰く、某甲甚麼としてか聞かざる。巖、拂子を竖起して曰く、還て聞くや。師曰く、聞かず。巖曰く、我が説法すら汝尚ほ聞かず、豈況んや無情の説法をや。師曰く、無情の説法何の典教をか該ぬ。巖曰く、豈見ずや。彌陀經に曰く、水鳥樹林、悉皆念佛念法と。師此に於て省あり。

When the Master [Dongshan] had finished raising [the preceding case], Weishan said, “I, here as well, also have it.² Only, it is very rare to encounter that person.”³ The Master [Dongshan] said, “I have not yet clarified it. I beg you, Master, please instruct me.”

¹ *Flower Garland Sūtra* that says: (*Kegonkyō ni iwaku* 華嚴經に云く). There is, in fact, a long verse in the *Flower Garland Sūtra* that contains the lines:

Buddhas preach, bodhisattvas preach; lands preach, living beings preach; in the three times, everything preaches.

《華嚴經》佛説菩薩説、刹説衆生説、三世一切説。(T 278.9.611a24-25).

² “I, here as well, also have it” (*waga shari ni mo mata ari* 我這裏にも亦た有り). This statement is unclear as to what it is that Weishan “also has.” The antecedent could be “a talk on ‘insentient things preach the dharma,’” which Dongshan says that National Teacher Huizhong “had” (*ari* 有り). In other words, Weishan could be saying, “I have a talk on that subject, too.”

³ that person (*sono hito* 其人). Perhaps this means, “a person who can understand the talk on ‘insentient things preach the dharma.’”

Weishan held up his *whisk* and said, “Do you understand?” The Master [Dongshan] said, “I do not understand. Please, Reverend, explain.” Weishan said, “A mouth born of a father and mother, after all, cannot explain it to you.” The Master [Dongshan] said, “Is there, or is there not, anyone else who searched for the way at the same time as you, Master?” Weishan said: “If you go from here to the You District in Liling, in the linked stone grottos, there is a person of the way named Yunyan. If you are able to ‘ignore the grass and look up to the wind,’ then you will certainly be valued by him.” The Master [Dongshan] said, “I wonder, what sort of person is he?” Weishan said: “He once asked *this old monk* [me, Weishan], ‘When a student trainee wishes to serve his master, what then?’ *This old monk* [I, Weishan] responded to him, saying, ‘Straight away, you must cut off defilements, then for the first time you will get it.’ He [Yunyan] said, ‘Then will I be able to avoid disregarding your instructions, Master, or not?’ *This old monk* [I, Weishan] said, ‘In the first place, you must not say that *this old monk* is here.’”

The Master [Dongshan] thereupon took his leave of Weishan and went directly to Yunyan. After raising the aforementioned episode, he asked, “‘*Insentient things preach the dharma*,’ but what person can hear it?” Yunyan said, “*Insentient things* can hear it.” The Master [Dongshan] said, “Reverend, do you hear it or not?” Yunyan said, “If I could hear it, then you would not be able to hear me preach the dharma.” The Master [Dongshan] said, “Why can’t I hear it?” Yunyan held up his *whisk* and said, “Do you hear this?” The Master [Dongshan] said, “I do not hear it.” Yunyan said, “If you cannot even hear my preaching of the dharma, how much less so the dharma preaching of insentient things?” The Master [Dongshan] asked, “In what authoritative scripture is ‘*insentient things preach the dharma*’ found?” Yunyan said, “Have you not seen the [passage in the] *Amitābha Sūtra* that says: ‘Water fowl and groves of trees, all of them, recollect buddhas and recollect dharma?’”¹ At this, the Master [Dongshan] had an insight.

¹ “Water fowl and groves of trees, all of them, recollect buddhas and recollect dharma” (C. *shuiniao shulin, xijie nianfo nianfa* 水鳥樹林、悉皆念佛念法; J. *suichō jurin, shikkai nenbutsu nenpō*). This exact phrase is not found in any extant recensions of the *Amitābha Sūtra*. However, the idea that “water fowl and groves of trees constantly preach the dharma” (C. *shuiniao shulin chang shuofa* 水鳥樹林常說法; J. *suichō jurin jō seppō*) is found in a number of commentaries on that sūtra.

此因縁、國師の會に興り來て、終に雲巖の處に著實す。

This episode began in the assembly of the National Teacher and finally reached its conclusion at Yunyan's place.

乃ち偈を述て曰く、也大奇也大奇、乃至、眼處に聞く時方に知ることを得ん。師、雲巖に問ふ、某甲餘習未だ盡きざることあり。巖曰く、汝曾て甚麼をか作し來る。師曰く、聖諦も亦た爲さず。巖曰く、還て歡喜すや未しや。師曰く、歡喜は則ち無しもあらず、糞掃堆頭に一顆の明珠を拾ひ得たるが如し。師、雲巖に問ふ、相見せんと擬欲する時如何。曰く、通事舎人に問取せよ。師曰く、見に問次す。曰く、汝に向て甚麼とか道はん。

Thereupon, he [Dongshan] composed a verse,¹ saying:

How uncanny! How uncanny!... and so on, down to...² only when the sense field of vision hears voices will you come to know it.

The Master [Dongshan] asked Yunyan, “Do I still have residual afflictions that have not been exhausted?” Yunyan said, “What have you done up to now?”³ The Master [Dongshan] said, “I have yet to practice even the noble truths.” Yunyan said, “Still, are you joyful or not?” The Master said, “It is not that I am not joyful, but it is as if I have plucked a single bright jewel from a heap of filth.” The Master [Dongshan] asked Yunyan, “What about when I wish

¹ Thereupon, he composed a verse (*sunawachi ge wo nobete* 乃ち偈を述て). 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 *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou*:

《瑞州洞山良价禪師語錄》乃述偈云。也大奇也大奇。無情說法不思議。若將其聽終難曾。眼處聞聲方得知。師問雲巖。某甲有餘習未盡。雲巖云。汝曾作甚麼來。師云。聖諦亦不爲。雲巖云。還歡喜也未。師云。歡喜則不無。如糞掃堆頭。拾得一顆明珠。師問雲巖擬欲相見時如何。雲巖云。問取通事舎人。師云。見問次。雲巖云。向汝道甚麼。(T 1986B.47.520a1-8).

² and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the verse that appears in the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ “What have you done up to now?” (*nanji katsute nani wo ka nashi kitaru* 汝曾て甚麼をか作し來る). Exactly this question, and the identical response — “I have yet to practice even the noble truths” (*shōtai mo mata nasazu* 聖諦も亦た爲さず) — are attributed to the Sixth Ancestor, Huineng, and his disciple Qingyuan in the Root Case of Chapter 34 of the *Denkōroku*.

to have a face-to-face encounter?”¹ [Yunyan] said, “Ask the secretarial receptionist.”² The Master [Dongshan] said, “I am asking right now.” [Yunyan] said, “What is he saying to you?”

師、雲巖を辭し去る時、問て曰く、

When the Master [Dongshan] was about to take leave of Yunyan, he questioned him, saying,³

百年後、忽ち人あり還て師の眞を貌せしや否と問はば如何が祇對せん。巖良久して曰く、祇だこれは是れ。師沈吟す。巖曰く、价闍黎、箇事を承當することは大に須らく審細にすべし。師猶ほ疑に渉る。後に水を過て影を覩るに因て前旨を大悟す。偈あり曰く、切忌從他覓。迢迢與我疎。我今獨自往、處處得逢渠。渠今正是我、我今不是渠。應須恁麼會、方得契如如。

“A hundred years from now, if there is suddenly a person who asks whether or not I would portray your likeness, Master, how should I reply?” Yunyan, after a long pause, said, “It is just this.”⁴

¹ “What about when I wish to have a face-to-face encounter?” (*shōken sento giyoku suru toki ikan* 相見せんと擬欲する時如何). The original Chinese here reads: *niyu xiangjian shi ruhe* 擬欲相見時如何. It is not clear in either the Chinese or Japanese transcription exactly who Dongshan might want to have a face-to-face encounter with, since he is in the midst of such an encounter with Yunyan when he speaks those words. Perhaps he means, “What should I do if I want to meet with you [Yunyan] again later?”

² **secretarial receptionist** (C. *tongshi sheren* 通事舍人; J. *tsūji shajin*). In Tang and Song dynasty China, this was the formal title of officials in the imperial court who handled incoming memorials (written petitions and advice) to the throne and were responsible for vetting and introducing people who came for audiences with the emperor. In the present context, the usage is obviously metaphorical, but it is not clear who or what holds the position of “emperor” in this trope. Perhaps it is Yunyan himself, or perhaps it is the innate buddha-mind.

³ **he questioned him, saying** (*toite iwaku* 問て曰く). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Rutzhou*:

《瑞州洞山良价禪師語錄》百年後、忽有人問還邇得師眞否。如何祇對。雲巖良久云。祇這是。師沈吟。雲巖云。价闍黎。承當箇事。大須審細。師猶涉疑。後因過水睹影。大悟前旨。有偈云。切忌從他覓。迢迢與我疎。我今獨自往。處處得逢渠。渠今正是我。我今不是渠。應須恁麼會。方得契如如。(T 1986B.47.520a17-23).

⁴ “It is just this” (C. *zhi zhe shi* 祇這是; J. *tada kore kore* 祇だこれは是れ). This appears to be an abbreviation of the reply that Yunyan gives to Dongshan in the *Ancestors Hall Collection* (the *locus classicus* of this dialogue), which is: “It is just this fellow” (C. *zhi zhege han shi* 只這箇漢是). William F. Powell writes: “According to medieval Chinese

The Master [Dongshan] hesitated. Yunyan said, “Ācārya Liangjie, the acceding to *this* matter is something that you must do with the utmost care.” The Master [Dongshan] still harbored doubts. Later, when he went across some water and saw his own reflection, he greatly awakened to the gist of that earlier instruction. In a verse, he said:

Do not seek by following others,
lest you become far, far alienated from your self.
I now proceed all alone,
yet in place after place I am able to meet him.¹
He, now, is truly me,
but I, now, am not him.
There must be such an understanding:
only then will you be able to tally with *thusness*.

洞山、一生參學の事了て、疑滯速に離る。因縁正に是なり。

Dongshan concluded the matter of his whole life's study and immediately eliminated his *obstructing doubts*. The episode, truly, is about this.

抑も此無情説法の因縁、

Now, with regard to this episode of “*insentient things preach the dharma*,”

南陽の張漬行者と云あり。國師に問て曰く、伏して承はる、和尚無情説法と道ふ、某甲来だ其事を體せず。乞、和尚垂示したまへ。師曰く、汝若し無情の説法を問はば、他の無情を解して方に我が説法を聞くを得ん。汝但無情の説法を聞取し去れ。漬曰く、只如今有情方便の中に約す。如何が是れ無情の因縁。師曰く、如今一切動用の中、但凡聖兩流、都て少分の起滅なし。便ち是れ幽識にして有無に屬せず。熾然として見覺す。只其情識と繫執と無きことを聞く。所以に六祖曰く、六根對境の分別は識に非ずと。

there was a person named Postulant Zhangfen of Nanyang.² He

legal custom this is the phrase by which a criminal formally confessed his guilt in court. Comparison with other occurrences of the phrase in Chan works suggests that it expresses a thoroughgoing assumption of responsibility for one's being” (Powell, p. 72, n. 31).

¹ *him* (C. *qu* 渠; J. *kyo*, *kare*). This pronoun can also mean “leader” or “boss.” In this context, the word is highly ambiguous. It clearly refers to Dongshan's own reflection, which he saw in the water, but because that moment of seeing occasioned his awakening, it can also refer to his innate *buddha-mind* or *buddha-nature*.

² *there was a person named Postulant Zhangfen of Nanyang* (*Nan'yō no Chōfun Anja to iu ari* 南陽の張漬行者と云あり). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage

inquired of the National Teacher [Huizhong], saying, “I humbly confess that although you, Reverend, speak of ‘insentient things preaching the dharma,’ I have yet to experience that matter. I beg you, Reverend, please instruct me.” The Master [Huizhong] said, “If you ask about ‘insentient things preaching the dharma,’ only when you understand the insentience of others will you be able to hear my preaching of the dharma. You should just go listen to the dharma preaching of insentient things.” Zhangfen said, “If we can just limit the discussion to what falls within skillful means for present-day sentient beings, what is the point of the episode concerning insentient things?” The Master [Huizhong] said: “Within all moving and functioning in this present moment, which is just the two mental streams of ordinary and sagely, the entirety has not the slightest arising or ceasing.¹ That is to say, it is the hidden consciousness that is not subsumed under [the categories of] either existence or non-existence. Blazing, it sees and perceives. It just listens to the fact that it has no deluded consciousness or binding attachment.² That is why the Sixth Ancestor said, ‘The discrimination that occurs when the six sense faculties confront sense objects is not consciousness.’³”

that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading of “National Teacher Huizhong of Guangzhai Monastery in Xijing”:

《景德傳燈錄》南陽張演行者問。伏承和尚說無情說法。某甲未體其事。乞和尚垂示。師曰。汝若問無情說法。解他無情方得聞我說法。汝但聞取無情說法去。演曰。只約如今有情方便之中。如何是無情因緣。師曰。如今一切動用之中。但凡聖兩流都無少分起滅。便是出識不屬有無。熾然見覺。只聞無其情識繫執。所以六祖云。六根對境分別非識。(T 2076.51.244b26-c4).

¹ the entirety has not the slightest arising or ceasing (*subete shōbun no kimetsu nashi* 都て少分の起滅なし). The English translation here follows the Japanese transcription, which is misleading. The Chinese original says: “the chief [or, ‘the seat of government’] has not the slightest arising or ceasing” (*du wu shaofen qimie* 都無少分起滅). The Japanese transcription glosses the glyph *du* 都 as “everything” (*subete* 都て), but it should probably be read as “capital” (*miyako* 都), because the remainder of the passage makes it clear that it is a metaphor for the storehouse-consciousness.

² It just listens to the fact that it has no deluded consciousness or binding attachment (*tada sono jōshiki to keishū to naki koto wo kiku* 只其情識と繫執と無きことを聞く). The translation here makes little sense because it follows the Japanese transcription, which is in error. The Chinese original, which does make sense, says: “It just listens, without any deluded consciousness or binding attachments” (*zhi wen wu qi qingshi jizhi* 只聞無其情識繫執).

³ “The discrimination that occurs when the six sense faculties confront sense objects is not consciousness” (C. *liugen dui jing fenbie fei shi* 六根對境分別非識; J. *rokkon*

是れ即ち南陽の無情説法を談ぜし様子なり。即ち曰く、一切動用の中、但凡聖兩流、都て少分の起滅なし。便ち是れ幽識有無に屬せず、熾然として見覺す。然るを尋常に人思はく、無情と云は、牆壁瓦礫燈籠露柱ならんと。今國師の道取の如きは然らず。凡聖の所見未だ分たず。迷悟の情執未だ發せず。況や情量分別の計度に非ず。生死去來の動相に非ず。幽識あり。實に此の幽識熾然として見覺す。情識の繫執に非ず。

This is the manner in which Nanyang [Huizhong] discussed “insentient things preach the dharma.” In short, he [Nanyang] said:¹ “Within all moving and functioning in this present moment, which is just the two mental streams of ordinary and sagely, the entirety has not the slightest arising or ceasing. That is to say, it is the *hidden consciousness* that is not subsumed under [the categories of] either existence or non-existence. Blazing, it sees and perceives.” However, people ordinarily think that when someone says “insentient,” the reference is to “fences, walls, tiles, and pebbles,” or “offering lamps and bare pillars.” That is not the case with the saying of the National Teacher that we are presently considering. [What he means by “insentient” is a state in which] the views held by ordinary people and sages are not yet distinguished, and the feeling of attachment to [the ideas of] delusion and awakening has not yet arisen. Needless to say, it is not a matter of calculation based on sentiment and discriminating thought. It is not to be found in the signs of movement of going and coming in birth and death. There is [what the National Teacher called] a “*hidden consciousness*.” Truly, this *hidden consciousness* is “blazing as it sees and perceives.” It is not the “*binding attachment*” of “*deluded consciousness*.”

故に洞山も應に須らく恁麼に會して方に如如に契ふことを得んと云へり。到る處獨り自から有くと知らば、一切如如に契はざるるときなし。故に古人曰く、曾て如の外の智の如の爲に證せらるるなり、智の外の如の智の爲に修せらるるなし。如如不動にして了了常知なり。故に謂ふ、圓明の了知心念に依らず。熾然の見覺即ち繫執に非ず。瀉山曰く、父母所生の口、終に子

tai kyō no funbetsu wa shiki ni arazu 六根對境の分別は識に非ず). This quote is not found in standard biographies of the Sixth Ancestor, Huineng, but it does occur in the “Mind Inscription of Chan Master Farong, Founding Ancestor of Mount Niutou” (C. *Niutoushan chuzu Farong Chanshi xinming* 牛頭山初祖法融禪師心銘; J. *Gozusan shoso Hōyū Zenji shinmei*), attributed to Niutou Farong 牛頭法融 (J. *Gozu Hōyū*; 580–651), which is included in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.457c18). The “consciousness” (C. *shi* 識; J. *shiki*) referred to here may be the storehouse-consciousness, the eighth in the Yogācāra system of eight consciousnesses. → mind only.

¹ In short, he said (*sunawachi iwaku* 即ち曰く). The quotation that follows this lead-in is a verbatim repetition of part of the longer quotation that appears above.

が爲に説かず。又曰く、衆生聞くことを得ば、衆生に非ずと。是の如く諸師の提訓を受て、眞箇の無情を會せし故に、一門の叢祖として後に宗風を興す。

Thus, Dongshan, too, said: “There must be such an understanding; only then will you be able to tally with *thusness*.”¹ If you know that to get anywhere, you go alone and by your own volition, then there will never be a time when you do not tally with *thusness*. Thus, the ancients said, “Formerly it was a wisdom, apart from *thusness*, that was verified by *thusness*; nor is there any *thusness*, apart from wisdom, that is cultivated by wisdom.”² Seeing that “*thusness is unmoving*,” this is “perfectly complete constant knowing.”³ Thus the saying: “Fully clear complete knowing does not rely

1 “There must be such an understanding; only then will you be able to tally with *thusness*” (*masa ni subekaraku inmo ni e shite masa ni nyonyo ni kanau koto wo en* 應に須らく怎麼に會して方に如如に契ふことを得ん). This is a Japanese transcription (*yomikudashi* 読み下し) of the last two lines of Dongshan’s verse, which is given in Chinese above: 應須怎麼會、方得契如如。

2 “Formerly it was a wisdom, apart from *thusness*, that was verified by *thusness*; nor is there there any *thusness*, apart from wisdom, that is cultivated by wisdom” (*katsute nyo no hoka no chi no nyo no tame ni shō seraruru nari, chi no hoka no nyo no tame ni shū seraruru nashi* 曾て如の外の智の如の爲に證せらるるなり、智の外の如の智の爲に修せらるるなし). The English translation of these two clauses makes little sense, but it accurately renders the Japanese of the Shūmuchiō edition of the *Denkōroku*, which faithfully follows the 1885 edition by Ōuchi Seiran 大内青巒 (1845–1918). Ōuchi’s edition has the word *nari* なり (“is”), which is translated here as “was” because it follows the word *katsute* 曾て (“formerly”). However, all other manuscripts and printed editions of the *Denkōroku* have the word *naku* なく (“there is none”), which when modified by *katsute* 曾て is best translated as “there has never been.” Thus, all other editions read: “There has never been any wisdom, apart from *thusness*, that can be verified by *thusness*; nor is there any *thusness*, apart from wisdom, that is cultivated by wisdom” (*katsute nyo no hoka no chi no nyo no tame ni shō seraruru naku, chi no hoka no nyo no tame ni shū seraruru nashi* 曾て如の外の智の如の爲に證せらるるなく、智の外の如の智の爲に修せらるるなし). The latter phrasing makes good sense in Japanese and in English translation, and it accurately renders the original Chinese on which the Japanese is based: *ceng wu ru wai zhi neng zheng yu ru* 曾無如外智能證於如. That saying is found in the *Extensive Record of Chan Master Hongzhi* and other, earlier Chinese Buddhist texts. → “There has never been any wisdom, apart from *thusness*, that can be verified by *thusness*; nor is there any *suchness*, apart from wisdom, that is verified by wisdom.”

3 Seeing that “*thusness is unmoving*,” this is “perfectly complete constant knowing” (*nyonyo fudō ni shite ryōryō jōchi nari* 如如不動にして了了常知なり). The two quotations given here are frequently found, independently of one another, in a wide range of Chinese Buddhist texts. → “perfectly complete constant knowing.” → “*thusness is unmoving*.” However, the two expressions are also used together in the *Discourse Record*

on thought.” Blazing with seeing and perceiving, it is without binding attachments. Weishan said,¹ “A mouth born of a father and mother, after all, cannot explain it to you.” It was also said,² “If living beings are able to hear, then they are not living beings.” Because he [Dongshan] received instructions in this way from various masters and understood true insentience,³ he greatly propagated our lineage style as the ancestor of old of our one gate.

然れば諸仁者、子細に熟看して、此幽識熾然に覺し來る、之を無情と謂ふ。聲色の馳走なく、情識の繫縛なき故に因て無情と謂ふ。實に是れ子細に彼道理を説取せるなるべし。

Accordingly, gentlemen, by intently contemplating this in detail, you will come to see and perceive the blazing of this hidden consciousness. It is called the insentient. Because it does not chase after sound and form and is not bound by deluded consciousness, it is called the insentient. Truly, that principle must be expounded meticulously.

故に無情と説くを聞て、妄りに墻壁の解を作すこと勿れ。唯汝等、情念惑執せず、見聞妄りに分布せざるとき、彼幽識明明として暗からず、了了として明らかなり。此處取らんとすれども得ることなし。色相を帯びざる故に、是れ有に非ず。捨てんとすれども離ることなし、遠劫より伴ひ來る

of Chan Master Yuanwu Foguo, which may have inspired Keizan to link them here:

On your forehead, “thusness is unmoving”; beneath the eyes of your feet, “perfectly complete constant knowing.”

《圓悟佛果禪師語錄》頂門上如如不動。脚眼下了了常知。(T 1997.47. 732c19-20).

The expression “eye on the forehead” (C. *dingmen yan* 頂門眼; J. *chōmon gen*) refers to the “third eye” or “wisdom eye” that is depicted on Maheśvara’s forehead. The expression “look beneath your feet” (C. *kan jiaoxia* 看脚下; J. *kan kyakka*) is commonly used in Chan/Zen texts to mean “examine your own standpoint” — i.e. your own mind. Yuanwu plays with these ideas by coining the phrase “eyes of your feet” (C. *jiaoyan* 脚眼; J. *kyakugen*).

¹ Weishan said (*Isan iwaku* 鴈山曰く). The quotation that follows also appears, verbatim, in the dialogue between Dongshan and Weishan that is quoted earlier in this chapter.

² It was also said (*mata iwaku* 又曰く). The quote that follows is a paraphrase of the exchange between an unnamed monk and National Teacher Huizhong that is quoted earlier in this chapter: “The monk said, ‘After living beings hear it, then what?’ The National Teacher said, ‘Then they are not living beings.’”

³ true insentience (*shinko no mujō* 眞箇の無情). According to the argument developed in this chapter, “true insentience” is not the insentience of “fences, walls, tiles, and pebbles,” but rather the insentience of the “hidden consciousness.” The latter seems to be something like the storehouse-consciousness, or perhaps the buddha-mind. → hidden consciousness.

故に、是れ無に非ず。尚ほ識知念度の情に非ず。何に況や四大五蘊を帯びんや。

Thus, when you hear an explanation of “insentient things,” do not mistakenly interpret it as “fences and walls.” It is just that, when you have no deluded attachment to sentiments and do not mistakenly spread yourself out in seeing and hearing, that hidden consciousness is perfectly clear, not obscure; it is perfectly complete and clear. Although you may try to grasp this place, there is no getting it. Because it does not involve any sign of form, it is not an existing thing. Although you may try to discard it, there is no separating from it. Because it has been your companion from long kalpas past, it is not non-existent. Nor is it the faculty of conscious knowing or calculation. How then could it possibly involve the four primary elements or five aggregates?

故に宏智曰く、情量分別を離て智あり、四大五蘊に非ずして身ありと。即ち恁麼の幽識なり。常説熾然と云は、謂ゆる時として顯はれずと云ことなき、之を説と謂ふ。彼をして揚眉瞬目せしめ、彼をして行住坐臥せしむ、造次顛沛、死此生彼、飢え來れば喫飯し、困じ來れば打眠す。皆な悉く説なり。言語事業、動止威儀、重ねて是れ説なり。有言無言の説のみに非ず。都て堂堂として來り、明明として覆藏せざる者あり。蝦蟇鳴き蚯蚓鳴くに到るまで、一切顯はれ來る故に、常説熾然、詭無間歇なり。子細に見得せば、必ず後日洞山高祖の如く、他の爲に模範となることを得ん。

Thus, Hongzhi said:¹ “There is a wisdom that exists apart from sentiment and discriminating thought; there is a body that is not the four primary elements or the five aggregates.” That is precisely this kind of hidden con-

¹ Hongzhi said (Wanshi iwaku 宏智曰く). The quotation that follows is not a direct Japanese transcription (yomikudashi 読み下し) of any extant Chinese original, although it presents itself as such. It could be a loose paraphrase, perhaps from memory, of the end of the following passage that appears in the *Extensive Record of Chan Master Hongzhi*:

Birth after birth, death after death: the traces of revolving in rebirth are never exhausted. Serene and perfectly alert, the functioning of illumination is not obscured. Clouds rest on the mountains, yet are your father; here, meritorious deeds result in meritorious deeds. The moon resides in the water, yet is your home; right here, dwell where there is no dwelling. Apart from seeing, hearing, perceiving, and knowing, there exists a wisdom that is not the discriminating mind. Apart from earth, water, fire, and wind, there exists a body that does not have the mark of being compounded.

《宏智禪師廣錄》生生死死。輪迴之跡無窮。寂寂惺惺。眞照之機不昧。雲倚山而是父。箇中功就於功。月在水而爲家。直下住無所住。離見聞覺知有智。非分別心。離地水火風有身。非和合相。(T 2001.48.9b25-c1).

sciousness. As for the [National Teacher's] saying "they are blazing with constant preaching," it means that there is never a time when it does not appear, and that it is called "preaching."¹ It causes one to "raise the eyebrows and blink the eyes"; it causes one to walk, stand, sit, or recline. "In emergencies and when falling down"; "dying here, being born there"; "when you get hungry, eat, and when you get tired, sleep" — all this is entirely "preaching." Speech and action, behavior and deportment, to repeat, are "preaching." It is not simply a matter of preaching that has words or has no words, but rather that everything stands out magnificently, clear and obvious, with nothing concealed. From the "croaking of frogs" to the "cries of earthworms,"² everything is revealed. That is why it is [as the National Teacher said] "blazing with constant preaching, and that preaching has no interruption or end." If you are able to see this in detail, then at the end of the day you certainly will be able to serve as a model for others, just like our Eminent Ancestor Dongshan.

且く如何が此道理を説取せん。

Now, how can I expound on this principle?

¹ it is called "preaching" (*kore wo setsu to iu* 之を説と謂ふ). That is to say, hidden consciousness is always present, and its presence is referred to metaphorically as "preaching."

² From the "croaking of frogs" to the "cries of earthworms" (*gama naki kyūin naku ni itaru made* 蝦蟆鳴き蚯蚓鳴くに到るまで). This phrase alludes to a saying found in the Discourse Record of Reverend Rujing:

[Rujing], at a convocation in the dharma hall, said: "After many days of heavy rain, the sky is clear and the weather is fine. Frogs croak and earthworms cry. The old buddha has never been in the past: he is displaying his vajra eyeballs. Bah! Tangled vines! Tangled vines!"

《如浄和尚語録》上堂。霖霖大雨。豁遠大晴。蝦蟆啼蚯蚓鳴。古佛不曾過去。發輝金剛眼睛。咄。葛藤葛藤。(T 1997.47.787b3-5).

It is not clear what Rujing meant by the "crying" (C. *ming* 鳴; J. *naku*) of "earthworms" (C. *qiuyin* 蚯蚓; J. *kyūin*). That verb stands for any sounds emitted by animals (in the case of frogs, "croaking"), but earthworms have no mouths and make no sounds that humans can hear. Earthworms do come to the surface when the ground is saturated after heavy rains, becoming visible in contrast to their usual hiddenness, but their "cries" must be metaphorical or imaginary, much like the "preaching with no words" (*mugon no setsu* 無言の説) that is mentioned in the previous sentence of the *Denkōroku*. However, the crying of earthworms is a trope in Chinese poetry that serves as a "season word" (C. *jìyǔ* 季語; J. *kigo*) that indicates autumn, so it seems that people in East Asia must have believed some sound they heard from the ground at that time of year was made by earthworms.

VERSE ON THE OLD CASE 【頌古】

微微幽識非情執。平日令伊說熾然。

The ever-so-subtle *hidden consciousness* has no *feeling of attachment*;
every day, it makes that preaching blaze.