

CHAPTER THIRTY-FIVE (*Dai sanjūgo shō* 第三十五章)

ROOT CASE 【本則】

第三十五祖、無際大師、參青原。原問曰、

The Thirty-fifth Ancestor, Great Master Wuji,¹ sought instruction from Qingyuan. Qingyuan questioned him, saying:²

汝甚麼處來。師曰、曹溪來。原乃舉拂子曰、曹溪還有這箇麼。師曰、非但曹溪、西天亦無。原曰、子莫曾到西天否。師曰、若到即有也。原曰、未在更道。師曰、和尚也須道取一半。莫全靠舉人。原曰、不辭向汝道、恐已後無人承當。

“What place do you come from?” The Master [Shitou] said, “I come from Caoxi.” Qingyuan then raised his whisk and said, “Does Caoxi, too, have this?” The Master said, “It is not only Caoxi, but the Western Lands, as well, that lack it.” Qingyuan said, “If I am not mistaken, you have never gone to the Western Lands.” The Master [Shitou] said, “If I had gone, they would have it.” Qingyuan said, “You are not there yet; say something more!”³ The Master [Shitou] said, “You, Reverend, should also say half of it; do not wholly rely on the student.” Qingyuan said, “If I do not refuse to speak to you, I am afraid that afterwards there will be no acceding to it by any person.”⁴

1 Great Master Wuji (C. Wuji Dashi 無際大師; J. Musai Daishi). This is the posthumous honorary title of Shitou Xiqian 石頭希遷 (J. Sekitō Kisen; 700–790).

2 saying (C. yue 曰; J. iuaku). The block of Chinese text that follows these words is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Xingsi of Mount Qingyuan in Jizhou” (T 2076.51.240b14-18).

3 “You are not there yet; say something more!” (C. weizai geng dao 未在更道; J. mizai, sarani ie 未在、更に道え). The present dialogue between Shitou and Qingyuan is the *locus classicus* of this well-known expression. The expression also appears in Case #41 of the *Congrong Hermitage Record*, which is entitled “Luopu About to Die” (C. Luopu linzhong 洛浦臨終; J. Rakuho rinjū), and in the Root Case of Chapter 48 of the *Den-kōroku*. → “You are not there yet; say something more!”

4 I am afraid that afterwards there will be no acceding to it by any person (C. kong yihou wu ren chengdang 恐已後無人承當; J. osoraku wa igo, hito no jōtō suru koto nakaran 恐らくは已後、人の承當すること無からん). There are two meanings here. The first is: “Anything I might say would be unacceptable,” because language can never express the ultimate truth. The second is, “If I say anything, and you (my disciple) cling to my words in some deluded fashion, then you will be unable to accept my real meaning, and there will be no person to become my dharma heir.”

師曰、承當非無、無人道得。原以拂子打。師即大悟。

The Master [Shitou] said, “Acceptance of it is not lacking, but there is no person able to speak.” Qingyuan hit him with the whisk. The Master [Shitou] thereupon greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は希遷、

The Master’s [Shitou’s] personal name was Xiqian,¹

端州高安、陳氏の子なり。母初め懷妊して、葷茹を喜ばず。師、孩提に在りと雖も保母を煩さず。既に冠して然諾自許す。郷洞の獠民、鬼神を畏れて淫祀多し。牛を殺し酒を釀むこと、習て以て常と爲す。師、輒ち往て叢祠を毀ちて牛を奪て歸る。歳に數十に盈つ。郷老禁ずること能はず。

and he was a son of the Chen Clan of Gaoan in Duanzhou Prefecture. When his mother first became pregnant, she took no pleasure in pungent vegetables.² The Master [Shitou], even when an infant, did not trouble his nursemaid. When he came of age,³ although he generally complied [with social norms], he gave himself license. The hunters of his district were in awe of ghosts and spirits and engaged in much indecent worship: they killed oxen and made libations of wine on a regular basis. The Master [Shitou] abruptly went and destroyed the sacrificial shrine, took away

¹ Xiqian (希遷; J. Kisen). The block of text that follows 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 “Great Master Shitou Xiqian”:

《景德傳燈錄》大師端州高要人也。姓陳氏。母初懷妊不喜葷茹。師雖在孩提不煩保母。既冠然諾自許。郷洞獠民畏鬼神多淫祀。殺牛釀酒習以爲常。師輒往。毀叢祠奪牛而歸。歳盈數十。郷老不能禁。(T 2076.51.309b1-5).

² pungent vegetables (C. *hunru* 葷茹; J. *kunryo*). Vegetables in the onion family that the Vinaya forbids Buddhist monks from consuming. The implication here is that Shitou was already observing Buddhist precepts when he was still in the womb.

³ came of age (*kan shite* 冠して). Literally, “wore the cap” (C. *guan* 冠; J. *kan*, *kanmuri*), the donning of which marked the traditional rite of passage from childhood to adulthood in medieval China.

the ox, and returned. This amounted to tens in a year,¹ but the village elders were unable to prohibit it.

十四歳にして初て曹溪に参す。

In his fourteenth year,² he first sought instruction from Caoxi.

得度して未だ具戒せず。

He was ordained but had yet to receive the full precepts.³

六祖、將に滅を示さんとす。師問て曰く、和尚百年の後、希遷、未審、當に何人にか依附すべき。祖曰く、尋思し去れ。祖の順世に及で、師毎に静處に於て端坐し、寂として生を忘るるが若し。時

¹ This amounted to tens in a year (*toshi ni sūjū ni mitsu* 歳に數十に盈つ). The meaning of this phrase has been variously interpreted in modern Japanese and English translations, but never in a satisfactory manner. The expression *toshi ni* 歳に usually means “in a year,” but if so, it is unclear exactly what “amounted to” (*mitsu* 盈つ) “[some number of] tens” (*sūjū* 数十) in a year. Was it the “indecent worship” that occurred that often? Was it Shitou’s dramatic destruction of a shrine and rescue of a bull that occurred that often? Or was that the number of bulls rescued each year? None of those scenarios seem likely. The problem here is rooted in the Japanese transcription of the original Chinese: *sui ying shushi* 歲盈數十. The best way to parse this is to take “years” (C. *sui*; J. *toshi*) as the subject of the verb “accumulate” (C. *ying* 盈; J. *ei*), with “some number of tens” (C. *shushi* 數十; J. *sūjū*) as the object of the verb (or as an adverbial complement if we consider the verb intransitive). That gives a literal translation of, “the years accumulated some number of tens,” or in plain English, “Decades passed.” If that is the correct way to parse the Chinese, then the Japanese transcription should read: *toshi wa sūjū ni mitsu* 歳は數十に盈つ (“the years piled up into decades”). The best way to understand the original Chinese is as follows:

The hunters of his district were in awe of ghosts and spirits and engaged in much indecent worship: they killed oxen and made libations of wine on a regular basis. The Master [Shitou], taking matters into his own hands, went and destroyed the sacrificial shrine, took away the ox, and returned. Decades had passed [prior to Shitou’s decisive action], but the village elders had been unable to prohibit it. Afterwards, he [Shitou] went directly to Caoxi.

《景德傳燈錄》鄉洞獠民畏鬼神多淫祀。殺牛醺酒習以為常。師輒往。毀叢祠奪牛而歸。歲盈數十。鄉老不能禁。後直造曹谿。(T 2076.51.309b3-5).

² In his fourteenth year (*jūshi sai ni shite* 十四歳にして). This detail about Shitou’s age does not appear in the original Chinese text that the *Denkōroku* glosses in Japanese.

³ He was ordained but had yet to receive the full precepts (*tokudo shite imada gukai sezu* 得度して未だ具戒せず). A similar line appears in the biography of “Great Master Shitou Xiqian” in the *Jingde Era Record of the Transmission of the Flame*:

The Great Master Sixth Ancestor ordained him as a disciple, but he did not yet receive the full precepts.

《景德傳燈錄》六祖大師度為弟子、未具戒。(T 2076.51.309b5-6).

に第一座南嶽懷讓和尚問て曰く、汝が師已に逝す、空く坐して奚か爲ん。師曰く、我れ遺誠を稟く、故に尋思するのみ。讓曰く、汝に師兄あり、行思和尚と曰ふ。今青原に住す。汝が因縁彼に在り。祖の言は甚だ直なり、汝自ら迷ふのみ。因て師即ち祖龕を禮辭して直に青原に到る。

When the Sixth Ancestor¹ looked like he was about to die, the Master [Shitou] asked, “I have great doubts about who I, Xiquan, should rely upon after your hundred years are over, Reverend.” The Ancestor [Huineng] said, “Go ponder it.”² When the Ancestor’s [Huineng’s] death came, the Master [Shitou] always sat erect in quiet places, as quiescently as if he had forgotten life. At that time the number-one seat, Reverend Nanyue Huairang, inquired of him, saying, “Your master has already died, so why are you engaged in this useless sitting?” The Master [Shitou] said, “I received a final admonition, so I am ‘pondering’ it; that is all.” Huairang said: “You have an elder brother disciple called Reverend Xingsi, who is now abbot of [Mount] Qingyuan [Monastery]. Your karmic connection is with him. The Ancestor’s [Huineng’s] words were very direct; you have just confused yourself.” With that, the Master bowed farewell to the Ancestor’s [Huineng’s] coffin and went directly to Qingyuan.

原問て曰く、人あり嶺南に消息ありと道ふ。師曰く、人あり嶺南に消息ありと道はず。原曰く、若し恁麼ならば大藏小藏、何れよりして來る。師曰く、盡く這裏よりして去らん。原、之を然りとす。

¹ Sixth Ancestor (Rokuso 六祖). 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 Xingsi of Mount Qingyuan in Jizhou Prefecture”:

《景德傳燈錄》六祖將示滅。有沙彌希遷問曰。和尚百年後。希遷未審當依附何人。祖曰。尋思去。及祖順世。遷每於靜處端坐寂若忘生。第一坐問曰。汝師已逝空坐奚爲。遷曰。我稟遺誠故尋思爾。第一坐曰。汝有師兄行思和尚。今住吉州。汝因縁在彼。師言甚直汝自迷耳。遷聞語便禮辭祖龕。直詣靜居。(T 2076.51.240a28-b5).

² “Go ponder it” (C. *xunsi qu* 尋思去; J. *jinshi shi sare* 尋思し去れ). There is a double meaning here. The verb *xunsi* 尋思 (J. *jinshi*) means to “reflect upon,” or to “investigate,” “seek,” or “inquire,” so on the face of it Huineng is saying “go (C. *qu* 去; J. *sare* 去れ) figure it out.” The second possible meaning is “go” (C. *qu* 去; J. *sare* 去れ) “seek” (C. *xun* 尋; J. *jīn*, *tazuneru* 尋ねる) the teacher named Si 思 (J. Shi), i.e. Xingsi 行思 (J. Gyōshi), the dharma heir of Huineng who was to become Shitou Xiquan’s teacher.

Qingyuan inquired of him, saying,¹ “There are people who say there is news in Lingnan.”² The Master [Shitou] said, “There is a person who does not say there is news in Lingnan.” Qingyuan said, “If so, then where did the greater treasury and lesser treasury come from?” The Master [Shitou] said, “They all go out from here.”³ Qingyuan approved this.

INVESTIGATION 【拈提】

然しより問答し來ること尋常なり。有時、青原、拂子を舉げて曰く、曹溪に還て這箇ありや。師曰く、但だ曹溪のみに非ず、西天にも亦無しと。古今攀拂して其端由を示し、或は機關を開き、或は人をして岐路を截斷せしめ、或は人をして速に直指せしむ。青原又示す、即ち是れ試験なり。然るを師、未だ這箇の事を會得せず、尚ほ攀拂の處に眼を著て、乃ち曰く、但だ曹溪のみに非ず、西天にも亦無しと。

Thereafter, they routinely engaged in question and answer. Once, Qingyuan raised his whisk and said, “Does Caoxi, too, have this?” The Master [Shitou] said, “It is not only Caoxi, but the Western Lands, as well, that lack it.” [Teachers] past and present have raised a whisk to show the reason for something; or to deploy a teaching device; or to make [a disciple] cut off divergent paths; or to force him, right then, to directly point.⁴ When Qingyuan, too, made this demonstration, it was as a test. However, the Master [Shitou] did not yet understand this matter. He still fixed his eyes

¹ Qingyuan inquired of him, saying (*Gen toite iwaku* 原問て曰く). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Great Master Shitou Xiqian”:

《景德傳燈錄》一日思問師曰。有人道嶺南有消息。師曰。有人不云云。曰若恁麼大藏小藏從何而來。師曰。盡從遮裏去。終不少他事。思甚然之。(T 2076, 51.309b7-10).

² there is news in Lingnan (*Reinan ni shōsoku ari* 嶺南に消息あり). “Lingnan,” in this context, is a reference to the Sixth Ancestor, Huineng, whose Baolin Monastery on Mount Caoxi was located in that region. The “situation” or “news” (C. *xiaoxi* 消息; J. *shōsoku*) in Lingnan, presumably, is that Huineng has died.

³ from here (*shari yori* 這裏より). Shitou uses the expression “here” (C. *zheli* 這裏; J. *shari*) to refer to himself. He means to say that, “This buddha-mind (which is right here in me) is the source of the Hinayāna and Mahāyāna sūtra collections (C. *zang* 藏; J. *zō*).”

⁴ force him, right then, to directly point (*sumiyakani jikishi seshimu* 速に直指せしむ). That is, to force the disciple to demonstrate his own awakening in an immediate way. → “directly point to a person’s mind.”

on the place of the raised *whisk* and said, “It is not only Caoxi, but the Western Lands, as well, that lack it.”

恁麼舉拂の處、更に如何なる曹溪西天か立すべき。恁麼の所見、尚ほ是れ境の話會をなす。故に青原抑へて曰く、子曾て西天に到ることなしや否や。然れども尚ほ此話を會せず。速に己れを忘ずることなふして、又曰く、若し到らば即ち有らん。

With regard to the location of such a raised *whisk*, what need is there to further establish it as Caoxi or the Western Lands? Such a view still creates a verbal understanding of a sense object. Therefore Qingyuan pressed him, saying, “If I am not mistaken, you have never gone to the Western Lands.” However, [Shitou] still did not understand these words. Unable to immediately forget self, he further said, “If I had gone, they would have it.”

設ひ既に道著すと雖も、若し有ることを知らずんば卒に是れ其人に非ず。故に又示して曰く、未在、更に道へと。實に大慈大悲にし來り、挖泥帶水し來て、恁麼委悉に示す。

Even if one has made a statement, if one does not know it exists,¹ then ultimately one is not *that person*. Therefore, [Qingyuan] further said, “That is not enough; say something else.” Truly, he [Qingyuan] came with great kindness and great compassion, “dragged through mud and drenched in water,” to thoroughly express “such.”

此に自己安排の處なく、乃ち曰く、和尚も也た須らく一半を道取すべし。全く學人に靠ること莫れ。殊に相見し是の如く言說せば、共に一半を傳へて何ぞ全きを道取することあらん。設ひ乾坤既に崩壞して舉體ひとり顯はるるとも、是れ尚ほ半路に到る。此處、尚ほ他の手段を借るに非ず、自ら著到す。何に況や半路に重て一步を進め、窈かに密語を通ぜん時、敢て縁を借るに非ず、豈他人に知らしめんや。唯自ら却て本得することあらん。

Here there was no place to position his own self, so he said: “You, Reverend, should also say half of it; do not wholly rely on the student.” Especially in a face-to-face encounter, if they spoke in such a manner, each one conveying half, then how could the whole ever be spoken? Even if *yang* and *yin* collapsed and the whole thing were revealed by one person, this still would be going only halfway down the path. In this place, it is not a matter of availing oneself of another’s methods: one arrives at the goal by oneself. It is even less possible to make another person understand, for when urg-

¹ if one does not know it exists (*moshi aru koto wo shirazumba* 若し有ることを知らずんば). This phrase leaves it unclear what “it,” the subject of the verb “exists” (*aru* 有る), is. The referent (“it”) is most likely the *whisk*, which when held up represents awakening.

ing them to take yet another step when they are halfway down a path, or stealthily trying to communicate secret words to them, it is not a matter of availing oneself of karmic connections.

故に示曰く、汝に向て道ふことを辭せず、恐くは已後、人の承當する無らんと。設ひ痛きことを語り辛きことを示すとも、若し他、骨に徹する分なく舌を破る分なくんば、卒に通路なし。故に言に因て承當する分なからん。是の如くなる故に、知識は言妄りに施さず、行徒らに行せず、恁麼に護持し來る。

Therefore [Qingyuan] said, “If I do not refuse to speak to you, I am afraid that afterwards there will be no acceding to it by any person.” Even if one speaks of things that are painful and explains things that are bitter tasting, if the other person does not have a bone-penetrating share [of pain], or does not have a tongue-rupturing share [of bitterness], then in the end there is no pathway for communication. Thus, there cannot be any share of acceptance on the basis of words. Because things are like this, good friends do not rashly give out words, and they do not pointlessly engage in practices; they guard and uphold matters in this way.

然るを尚ほ物とともにたらざる所なりと會して、密密に通處あることを知らず、細細に見取することなふして、乃ち曰く、承當は無きにしも非ず、人の道得する無しと。恐らくは希遷是の如く言ふ。此田地に到て、人争でか道得なからん。若し此田地に到らん、何にか承當せん。尚ほ方外に求め來る、徒に内證を離却せり。故に早く恁麼の事あることを知らしめ、速に本來頭あることを知らしめん爲に拂子を以て一打す。草を打て蛇を驚す。故に師即ち大悟す。

However, while he [Shitou] understood that it is something that does not follow along with a thing, he did not know that there is a place where it is secretly communicated. Not seeing or comprehending exactly, he said, “Acceding to it is not lacking, but there is no person able to speak.” Perhaps [Shitou] Xiqian said something like this. But upon arriving at this standpoint, how could a person not be able to speak? If one is to arrive at this standpoint, one will accede to something. He was still seeking it on the outside and futilely separated himself from inner verification. Therefore, in order to quickly make him [Shitou] know that there is such a matter, and speedily make him know the existence of that which is fundamental, [Qingyuan] struck him once with his whisk, “hitting the grass to scare off snakes.” Thus, the Master greatly awakened.

此因縁を以て、始終の學知、眞箇の徹證、子細に驗點し將來て、見ること細やかに至ること親しかるべし。既に唯曹溪のみに非ず、西天にも亦無と

いふ。乾坤破裂して全身獨露する事を得ると雖も、尚ほ己を知る禍あり。之に依て恁麼に、言、大なることを得たり。然れども終に舉拂の處に全身獨露することを知り、撃打の處に又有ことを知る。

Using this episode, from now on you should *meticulously* examine and *thoroughly* verify the truth of what you learned, from beginning to end, until you become intimately familiar with looking at every detail. He [Shitou] previously said, “It is not only Caoxi, but the Western Lands, as well, that lack it.” Destroying yang and yin, he was able to get that the “*entire body is solitary and exposed*,” but he still had the curse of perceiving a self. It was on that account that his words admitted to the sort of grandiosity that they had. Nevertheless, in the end he knew that the [saying] “*entire body is solitary and exposed*” was in the act of raising the whisk, and he knew that it also existed in the act of hitting.

近來參禪の漢、徒らに聲色中に馳走し、見聞の中に求尋して、設ひ佛語祖語を暗誦し、聊か解路葛藤をなし、西天に亦無く、曹溪にも亦無しと云とも、尚ほ得ることなし。若し是の如くならん。設ひ髪を剃り衣を染て、自形を佛に似せたりとも、三界の獄縛、卒に出ることなし。争でか六道往來やむことを得ん。是の如きの類、惜哉、衲衣徒に木頭に掛ることを。佛の言く、既に是れ佛子に非ず、名くる所なし。木頭と異なることなしと云ふ。此意なり。(梵網經、遺教經の取意) 一生空く信施を費やし、果して鐵丸を吞む憂をなさん時に、後悔定て多からん。

Fellows who *inquire into Zen* these days run about pointlessly in the midst of sound and form, and do their seeking in the midst of seeing and hearing. Even when they recite from memory the sayings of the Buddha and the sayings of the ancestors, they merely create tangled vines on the path of interpretation. Even when it is said that “Western Lands also lack it, and in Caoxi, too, it is also lacking” they still do not get it. If you are like this, then even if you shave your hair and dye your robe so that your own appearance resembles that of the Buddha, in the end you will not escape the imprisoning bonds of the three realms. How could you achieve an end to your going and coming in the six destinies? People of this type, alas, vainly hang the patched robe on a blockhead. This is what the Buddha meant when he said: “Definitely, these are not children of the Buddha; they have not been given a name;¹ they are

¹ they have not been given a name (C. *wusuo ming ye* 無所名也; J. *nazukuru tokoro nashi* 名くる所なし). The *Treatise on the Sūtra of the Deathbed Injunction*, a commentary on the *Sūtra of the Deathbed Injunction* proper, contains the following passage:

The sūtra says: “All of you bhikṣus, if you have wisdom you will be without desire and attachment, always engaging in careful self-examination and not allowing it to be lost. You will be able to gain liberation in my dharma. Anyone who is not

no different from blockheads.”¹ (The meaning is drawn from the *Sūtra of Brahmā’s Net* and the *Sūtra of the Deathbed Injunction*). If you spend your entire life uselessly consuming the alms of the faithful, you will definitely have many regrets later, when you suffer [in hell] swallowing [red-hot] iron balls.

然れば委悉に参徹して、石頭最初に到りし獨露全身の處にも到り得ば、既に曹溪西天も無ことを得ん。何處にか往來せん。恁麼の見地、卒に衲衣妄りに掛けず。況や撃打の處に有ることを知て、速にこれを忘れ亦己れを知る。死中に能活し、暗裏に正眼明かなり。即ち是れ衲衣下密密の事なり。既に恁麼に知見せし故に、

Accordingly, if you thoroughly investigate all the minute particulars and are able to reach the place of the “solitary and exposed entire body”² that was first reached by Shitou, then you will understand that “neither Caoxi nor the Western Lands ever had it.”³ In what place could you either go or come? At such a stage of insight, after all, you will not wear the patched robe falsely. Furthermore, you will know that “it exists in the act of hitting,”⁴ and you will soon “forget the self”⁵ and yet know the self. You will

like that is not a person of the way, nor is he a white robed [lay follower]: he has not been given a name.

《遺教經論》經曰。汝等比丘。若有智慧則無貪著。常自省察不令有失。是則於我法中能得解脫。若不爾者既非道人、又非白衣。無所名也。(T 1529.26.289a15-17).

In this context, to be “given a name” seems to mean being recognized as a genuine follower of the Buddha who is either a monastic or a layperson.

1 **they are no different from blockheads** (C. *mutou wu yi* 木頭無異; J. *mokutō to kotonaru koto nashi* 木頭と異なることなし). This expression appears in the *Sūtra of Brahmā’s Net*, in the context of the Buddha castigating “people with false views” and “evil people” who are “beasts” and “without mind, like wood and stone” because they refuse to accept the bodhisattva precepts (T 1484.24.1009a6-12).

2 **“solitary and exposed entire body”** (*dokuro zenshin* 獨露全身). This expression repeats, albeit in reverse order, the saying that occurs twice above: the “entire body is solitary and exposed.”

3 **“neither Caoxi nor the Western Lands ever had it”** (*sude ni Sokei Saiten mo nai koto* 既に曹溪西天も無こと). This is not a direct quotation, but rather a paraphrase of Shitou’s words from the Root Case.

4 **“it exists in the act of hitting”** (*gekita no tokoro ni aru* 撃打の處に有る). This is a partial repetition of a sentence that appears above: “Nevertheless, in the end he knew that the ‘entire body is solitary and exposed’ was in the act of raising the whisk, and he knew that it also existed in the act of hitting.”

5 **“forget the self”** (*onore wo wasure* 己れを忘れ). This phrase is reminiscent of a passage in the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “An Obvious

be “able to live within death,” and the true eye will be clear within the darkness. This is precisely the “secret matter for those in patched robes.” Because he already knew and saw things in such a way,

師、唐の天寶の初に、薦りに衡山の南寺に之く。寺の東に石牀の台の如くなるあり。乃ち庵を其上に結ぶ。時に石頭和尚と號す。有時、肇論を看て萬物を會して己れと爲す者は、其れ唯聖人かと云に至て、師、乃ち机を拊て曰く、聖人に己れ無く己れならざる所なし。法身無象、誰か自他を云はん。圓鑑靈照にして、其間、萬像體玄自ら現ず。境智非一、孰れか去來を云はん。至れる哉。斯語やと。遂に卷を掩ふて寢ることを覺へず。夢に自身と六祖と同一龜に乘じ、深池の内に遊泳す。覺て之を詳にす。靈龜は智なり、池は性海なり。吾と祖師と同一靈智に乘じて性海に遊べるなりと。遂に參同契を著はす。

the Master [Shitou],¹ at the beginning of the Tianbao Era of the Tang Dynasty, repeatedly went to Nan Monastery on Mount Heng. To the east of the monastery was a stone platform that

Case” (Genjō kōan 現成公案):

To “study the way of the buddha” is to study one’s own self. To “study one’s own self” is to forget one’s own self. To “forget one’s own self” is to be brought to realization by the ten thousand dharmas.

《正法眼藏、現成公案》佛道をならふといふは、自己をならふなり。自己をならふといふは、自己をわするなり。自己をわするといふは、萬法に證せらるるなり。(DZ 1.3).

¹ The Master (Shi 師). 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 *Collated Essentials of the Five Flame Records* under the heading “Chan Master Shitou Xiqian of Nanyue”:

《五燈會元》師於唐天寶初。荐之衡山南寺。寺之東有石。狀如台。乃結庵其上。時號石頭和尚。師因看肇論至會萬物爲己者。其唯聖人乎。師乃拊几曰。聖人無己。靡所不已。法身無象。誰云自他。圓鑑靈照於其間。萬象體玄而自現。境智非一。孰云去來。至哉斯語也。遂掩卷。不覺寢夢。自身與六祖同乘一龜。游泳深池之內。覺而詳之。靈龜者。智也。池者。性海也。吾與祖師同乘靈智遊性海矣。遂著參同契。(CBETA, X80, no. 1565, p. 108, b24-c8 // Z 2B:11, p. 81, c3-11 // R138, p. 162, a3-11).

The first part of the passage, which explains how he got his name, is also found in the biography of “Great Master Shitou Xiqian” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》師於唐天寶初。薦之衡山南寺。寺之東有石狀如台。乃結庵其上。時號石頭和尚。(T 2076.51.309b10-12).

resembled a dais, and he constructed a thatched hut on top of it. At that time, he came to be called Reverend Shitou.¹

At one time, when he was reading the *Treatise of Sengzhao*, he came to the line that says: “As for those who combine the myriad things and regard them as self, are they exclusively sages?”² The Master [Shitou] slapped his desk and said: “Sages have no self, and yet there is nothing that is not their self. The dharma body has no appearance. Who can speak of self and other? The round mirror shines numinously, and within it the essential mystery of the myriad phenomena appears on its own. Sense objects and cognition are not identical, but who can speak of their going and coming? How far-reaching, those words!” Finally [Shitou] rolled up the scroll and, without being aware of it, fell asleep. In a dream, he himself and the Sixth Ancestor both rode on a single turtle as it swam about in the middle of a deep pool. When he woke, he explained it precisely: “The numinous turtle is wisdom, and the pool is the ocean of the nature. I and the Ancestral Teacher [Huineng] both rode numinous wisdom, wandering about the ocean of the nature.” Consequently, he wrote the *Harmony of Difference and Equality*.

天下昌に傳ふ。實に靈智、既に六祖と齊しく青原と別なし。因て是の如し。

It was transmitted widely throughout the world. Truly, in numinous wisdom he already equaled the Sixth Ancestor and was no different than Qingyuan. Accordingly, things were like this.

然のみならず、有時

But that is not all. At one time,³

¹ Reverend Shitou (C. Shitou Heshang 石頭和尚; J. Sekitō Oshō). The word *shitou* 石頭 (J. *sekitō*) means “a rock,” so his nickname was “Reverend Rock.”

² “As for those who combine the myriad things and regard them as self, are they exclusively sages?” (C. *hui wanwu yi cheng ji zhe, qi wei shengren hu* 會萬物以成己者、其唯聖人乎; J. *banmotsu wo e shite onore to nasu mono wa, sore tada seijin ka* 萬物を會して己れと爲す者は、其れ唯聖人か). The Chinese original of this saying is found in a text entitled *Commentary on the Treatise of Sengzhao* (CBETA, X54, no. 870, p. 220, c10 // Z 2:1, p. 179, c18 // R96, p. 358, a18), and in another entitled *Abbreviated Commentary on the Treatise of Sengzhao* (CBETA, X54, no. 873, p. 366, a20-21 // Z 2:1, p. 325, a6-7 // R96, p. 649, a6-7).

³ At one time (*aru toki* 有時). 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 “Chan Master Shitou Xiqian of Nanyue”:

上堂して曰く、吾が法門は先佛の傳受、禪定精進を論ぜず、佛の知見に達す。即身即佛、心佛衆生、菩提煩惱、名異體一なり。汝等當に知るべし、自己の心靈、體、斷常を離れ、性、垢淨に非ず。湛然圓滿にして凡聖齊同なり。應用無方、心意識を離る。三界六道唯心自ら現ず。水月鏡像、豈生滅あらんや。汝能く之を知らば備はらざる所なしと。

at a convocation in the dharma hall, he said: “My dharma gate is a transmission received from prior buddhas; it reaches buddha-knowledge without making an issue of dhyāna concentration or striving vigorously. It is a matter of

Body is buddha.¹

Mind, buddha, and living beings,²

bodhi and mental afflictions:

these are different in name but one in essence.

All of you should know the mind-numen of your own self. In its essence, it is separate from annihilation and permanence. In its nature, it is neither defiled nor pure. It is deeply calm, complete and

《景德傳燈錄》上堂曰。吾之法門先佛傳授。不論禪定精進。達佛之知見即心即佛。心佛衆生菩提煩惱名異體一。汝等當知。自己心靈體。離斷常性非垢淨。湛然圓滿凡聖齊同。應用無方離心意識。三界六道唯心自現。水月鏡像豈有生滅。汝能知之無所不備。(T.2076.51.309b12-18).

However, four phrases of four glyphs each (即心即佛、心佛衆生、菩提煩惱、名異體一) are not transcribed into Japanese in the *Denkōroku* but quoted in Chinese, giving the impression that they are a separate verse. In the original Chinese, the pattern of four-glyph phrases actually continues down to the end of the passage, so if it is to be read as a separate verse, the verse does not end where the *Denkōroku* suggests it does.

¹ **Body is buddha** (soku shin soku butsu 即身即佛). In the original Chinese, which is the same in the *Yingde Era Record of the Transmission of the Flame* (see preceding note), the *Collated Essentials of the Five Flame Record* (CBETA, X80, no. 1565, p. 108, c19-23 // Z 2B:11, p. 81, d4-8 // R138, p. 162, b4-8), and numerous other Chan/Zen texts, this phrase reads “mind is buddha” (C. *ji xin ji fo* 即心即佛; J. *soku shin soku butsu*). The exchange of the glyph *shin* 身 (“body”) for the homonym *shin* 心 (“mind”) in the *Denkōroku* is evidently an error. If Keizan were speaking for himself, he might make such a change on purpose, but the context here is a direct quotation of an eminent ancestral teacher whose precise words are attested in numerous other authoritative sources, so an intentional change is unlikely. The expression “this body is buddha” (C. *ji shen ji fo* 即身即佛) does not appear anywhere in the Chinese Buddhist canon.

² **Mind, buddha, and living beings** (C. *xin fo zhongsheng* 心佛衆生; J. *shin butsu shu-jō*). This line, taken in conjunction with the last line of the verse, is reminiscent of an oft-quoted saying from the *Flower Garland Sūtra*:

Mind, buddha, and living beings: there is no distinction among these three.

《華嚴經》心佛及衆生、是三無差別。(T278.9.465c29).

full. Ordinary and sagely are equal within it. Its responsive functioning is without predisposition, and it is separate from mind, mentation, and consciousness. The three realms and six destinies are mind only and appear of themselves.¹ The moon in the water; reflections in a mirror: how could those have any arising or ceasing? If you understand this well, then there is nothing that you are not equipped with.”

殊に是れ乾坤を崩壊せし獨立の所見に非ずんば、恁麼なるべからず。撃打に承當し、分明に見得せしに依て三十五祖に列ぬ。

In particular, if he [Shitou] had not had the independent view that brings about the collapse of yang and yin, he could not have been “such.” He acceded to matters upon being hit, and because he was able to see clearly, he joined the succession as the Thirty-fifth Ancestor.

汝等諸人の靈性、豈他を隔ることあらんや。心地何ぞ通ぜざることあらんや。唯志を發すと發せざると、明師に逢ふと逢はざるとに依て、昇沈形異に苦樂の品同じからず。

How could the numinous nature of all you people possibly be separated from that which is “other”? How could the mind-ground not permeate everything? It is merely due to factors such as whether one arouses or does not arouse aspiration,² or whether one encounters or does not encounter a wise teacher, that there are types of being that are not the same with regard to suffering and happiness, with different appearances of rising or sinking.³

適來の因縁、如何んが見得する。大衆、聞かんと要や。

How should we gain sight of the aforementioned episode? Great assembly, do you wish to hear

¹ are mind only and appear of themselves (*yuishin onozukara genzu* 唯心自ら現ず). The English translation here accurately represents the Japanese as given in the *Den-kōroku*. However, the Japanese itself is not a good translation of the original Chinese, *wei zì xīn xiàn* 唯自心現, which means “appears only from mind” (in Japanese, *tada shin yori genzu* 唯心より現ず).

² arouse aspiration (*kokorozashi wo hassu* 志を發す). → arouse the thought of bodhi.

³ rising or sinking (*shōchin* 昇沈). The precise meaning of this expression is uncertain, but Chinese Buddhist texts contrast “rising to the mountain of nirvāṇa” (C. *sheng niepan shan* 升涅槃山; J. *shō nehan san*) with “sinking in the sea of birth and death” (C. *chen shengsi hai* 沈生死海; J. *chin shōji kai*) (T 2131.54.1177b23-26), and also distinguish “rising to the buddha-fruit” (C. *sheng fōguo* 升佛果; J. *shō bukka*) from “sinking in the midst of birth and death” (C. *chen shengsi zhong* 沈生死中; J. *chin shōji chū*) (T 411.13.735a17).

VERSE ON THE OLD CASE 【頌古】

一提提起百千端。毫髮未曾分外攀。

Raising it once in his hand, he presented a hundred or a thousand tips;¹
never has a hair been grasped that is outside its purview.

¹ Raising it once in his hand, he presented a hundred or a thousand tips (*ittei teiki hyaku sen tan* 一提提起百千端). This refers to Qingyuan raising his whisk, a ritual implement made of hundreds of horsehairs bound together by a single wooden handle. The “tips” (*tan* 端) are the tips of all the hairs, but the same word (*tan* 端) is also used metaphorically to refer to a “premise” or “point,” or to a “symptom” or “clue.” The verb *teiki* 提起, translated here as “presented,” is used in Chan/Zen texts to refer to a master’s explanation of a *kōan*, also called a “commentary” (C. *tichang* 提唱; J. *teishō*).