

CHAPTER THIRTY-NINE (*Dai sanjūkyū shō* 第三十九章)

ROOT CASE 【本則】

第三十九祖、雲居弘覺大師、參洞山。

The Thirty-ninth Ancestor, Great Master Hongjue¹ of Yunju, sought instruction from Dongshan.²

山問曰、闍黎、名什麼。師曰、道膺。山曰、向上更道。師曰、向上道即不名道膺。山曰、與吾在雲巖時祇對無異也。

Dongshan asked, “Ācārya, what is your name?” The Master [Yunju] said, “Daoying.” Dongshan said, “Go beyond and say something more.”³ The Master [Yunju] said, “If I go beyond and say it, then I am not named Daoying.” Dongshan said, “If it were me when I was at Yunyan, I would not have responded any differently.”

PIVOTAL CIRCUMSTANCE 【機縁】

師は

The Master [Yunju]⁴

幽州玉田の人なり。姓は王氏、童丱にして范陽延壽寺に出家し、二十五にして大僧と成る。其師、聲聞の篇聚を習はしむ。其好に非ずして之を棄て遊方す。翠微に至り道を問ふ。會ま僧の豫章より

¹ Great Master Hongjue (C. Hongjue Dashi 弘覺大師; J. Kōgaku Daishi). This is the posthumous honorary title of Yunju Daoyin 雲居道膺 (J. Ungō Dōyō; -902).

² sought instruction from Dongshan (C. *can Dongshan* 參洞山; J. *Tōzan ni sanzū* 洞山に參ず). 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 Yunju Daoyin of Hongzhou” (T 2076.51.334c20-22).

³ “say something more” (C. *geng dao* 更道; J. *sarani ie* 更に道え). → “You are not there yet, say something more!”

⁴ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《五燈會元》幽州玉田王氏子。童丱出家於范陽延壽寺。二十五成大僧。其師令習聲聞。篇聚非其好。棄之。遊方至翠微問道。會有僧自豫章來。盛稱洞山法席。師遂造焉。山問。甚處來。師曰。翠微來。山曰。翠微有何言句示徒。師曰。翠微供養羅漢。某甲問。供養羅漢。羅漢還來否。微曰。你每日啗箇甚麼。山曰。實有此語否。師曰。有。山曰。不虛參見作家來。(CBETA, X80, no. 1565, p. 266, b13-19 // Z 2B:11, p. 239, d6-12 // R138, p. 478, b6-12).

来るあり、盛に洞山の法席を稱す。師遂に造る。山問ふ、甚の處より来る。師曰く、翠微より来る。山曰、翠微何の言句ありてか徒に示す。師曰く、翠微、羅漢を供養す。某甲問ふ、羅漢を供養するに羅漢還て来るや否や。微曰く、你毎日箇の甚麼をか嚏ふ。山曰く、實に此語ありや否や。師曰く、有り。山曰く、虚く作家に参見し來らず。

was a man of Yutian in Youzhou Prefecture. His family was the Wang Clan. As a young boy, he went forth from household life at Yanshou Monastery in Fanyang, and in his twenty-fifth year he became a *fully ordained monk*. His master had him learn the rules of morality for *śrāvakas*. That was not to his liking, so he abandoned this and wandered about. He went to Cuiwei and inquired about the way. Occasionally, monks would arrive from Yuzhang, and they abundantly praised the *dharma seat* at Mount Dong.¹ The Master [Yunju] finally went there. Dongshan asked, “What place have you come from?” The Master [Yunju] said, “I came from Cuiwei.” Dongshan said, “What sayings does Cuiwei have for instructing his followers?” The Master [Yunju] said: “Cuiwei makes offerings to the arhats.”² Someone asked him, “When you offer nourishment to the arhats, do they come or not?” Cuiwei said, “What do you eat every day?” Dongshan said, “Did he truly say those words, or not?” The Master [Yunju] said, “He did.” Dongshan said, “Your audience with that maestro was not in vain.”

¹ *dharma seat at Mount Dong* (Tōzan no hōseki 洞山の法席). This refers, by metonymy, to the holder of the *dharma seat* at the monastery on Mount Dong, the abbot, who was Dongshan Liangjie.

² “Cuiwei makes offerings to the arhats” (Suibi, rakan wo kuyō su 翠微、羅漢を供養す). What Yunju reports about Cuiwei’s teaching method here is based on a famous *kōan* that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Cuiwei Wuxue of Mount Zhongnan in Jingzhao”:

When the Master [Cuiwei] made offerings to the arhats, a monk inquired of him saying, “Danxia burned a wooden *buddha*; why do you, Reverend, make offerings to the arhats?” The Master said, “He burned it, but had no attachment to burning. In making offerings, likewise, I simply make offerings [with no expectations].” The monk further asked, “When you make offerings to the arhats, do the arhats come in response or not?” The Master said, “Don’t you, too, eat every day?” The monk was speechless. The Master said, “This is one who is wanting in intelligence.”

《景德傳燈錄》師因供養羅漢。有僧問曰。丹霞燒木佛。和尚爲什麼供養羅漢。師曰。燒也不燒著。供養亦一任供養。又問。供養羅漢羅漢還來也無。師曰。汝毎日還喫麼。僧無語。師曰。少有靈利底。(T 2076.51.313c18-21).

山問ふ、闍黎、名は什麼ぞ。乃至、祇對と異なることなし。

Dongshan asked,¹ “Ācārya, what is your name?” ... and so on, down to...² “I would not have responded any differently.”

師洞水を見て悟道し、即ち悟旨を洞山に白す。山曰く、吾道、汝に依て流傳無窮ならん。爾のみならず、

The Master [Yunju] saw the “waters of Dong”³ and awakened to the way, whereupon he reported the gist of his understanding to Dongshan. Dongshan said, “Because of you, my way will be disseminated without end.” Not only that, but

有時、師に謂て曰く、吾れ聞く、思大和尚、倭國に生れて王と作る、是なりや否や。師曰く、若し是れ思大ならば佛とも亦た作らず、況や國王をや。山之を然りとす。一日山問ふ、甚麼の處か去來す。師曰く、蹋山し來る。山曰く、那箇の山か住するに堪たる。師曰く、那箇の山か住するに堪へざらん。山曰く、甚麼らば則ち國內總に闍黎に占却せらる。師曰く、然らず。山曰く、甚麼ならば則ち子箇の入路を得たりや。師曰、路なし。山曰く、若し路なくんば爭でか老僧と相見することを得んや。師曰く、若し路あらば即ち和

¹ Dongshan asked (*San tou* 山問ふ). Although the Japanese transcription (*yomikudashi* 読み下し) up to here accords with the Chinese of the *Collated Essentials of the Five Flame Records*, from this point it follows the Chinese of the Root Case, which is the same as that which appears in the *Jingde Era Record of the Transmission of the Flame*. The exchange in which Dongshan asks Yunju’s name does occur in the *Collated Essentials of the Five Flame Records*, but it is worded somewhat differently.

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

³ “waters of Dong” (C. *Dong shui* 洞水; J. *Tō sui*). This alludes to a *kōan* involving a student monk named Longya and Dongshan, which appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou*:

Longya asked, “What is the intention of the ancestral teacher’s coming from the west?” The Master [Dongshan] said, “When the waters of Dong [Mountain] flow backwards, I will speak to you.” Longya, for the first time, awakened to his meaning.

《瑞州洞山良价禪師語錄》龍牙問。如何是祖師西來意。師云。待洞水逆流。即向汝道。龍牙始悟厥旨。(T 1986b.47.522c19-20).

At this juncture in the *Denkōroku*, the statement that Yunju “saw the waters of Dong” does not necessarily mean that he literally saw any water flowing down from Mount Dong. It could mean that he, like Longya, was awakened by Dongshan’s words: “when the waters of Dong flow backwards, I will speak to you.” However, the name Dongshui does refer to a river or stream that flowed somewhere in the vicinity of Mount Dong.

尚と隔生し去らん。山曰く、此子、以後千人萬人も把不住ならん。師洞山に隨て水を渡る次で、山問て曰く、水深きか浅きか。師曰く、濕はず。山曰く、麤人。師曰く、請ふ、師道へ。山曰く、乾かず。

at one time he [Dongshan] said to the Master [Yunju],¹ “I have heard that the Great Reverend Huisi was born in the Country of Japan and became a king. Is that true or not?” The Master [Yunju] said, “If it is Great Huisi, then he would not even become a *buddha*, much less a *king*.” Dongshan agreed.

One day, Dongshan asked, “To what place have you been going and coming?” The Master [Yunju] said, “Tromping around in the mountains.” Dongshan said, “At which mountain are you fit to serve as abbot?”² The Master [Yunju] said, “At which mountain would I not be fit to serve as abbot?” Dongshan said, “If so, then the entire country has been occupied by you, Acarya.” The Master [Yunju] said, “Not so.” Dongshan said, “Well then, have you gotten an entry to the path?” The Master [Yunju] said, “There is no path.” Dongshan said, “If there is no path, then how were you able to have a face-to-face encounter with me, this old monk?” The Master said, “If there were a path, then I would have been born somewhere separated from you, Reverend.” Dongshan said, “Hereafter, not even a thousand people or ten thousand people will be able to get a handle on you.”

¹ I said to the Master (C. *wei Shi yue* 謂師曰; J. *Shi ni iite iwaku* 師に謂て曰く). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《景德傳燈錄》洞山有時謂師曰。吾聞思大和尚生倭國作王虛實。曰若是思大佛亦不作。況乎國王。洞山然之。一日洞山問。什麼處去來。師曰。蹋山來。洞山曰。阿那箇山堪住。曰阿那箇山不堪住。洞山曰。恁麼即國內總被閹梨占却也。曰不然。洞山曰。恁麼即子得箇入路。曰無路。洞山曰。若無路爭得與老僧相見。曰若有路即與和尚隔生去也。洞山曰。此子已後千人萬人把不住。師隨洞山渡水。洞山問水深淺。曰不濕。洞山曰。麤人。曰請師道。洞山曰。不乾。(T 2076.51.334c25-335a6).

² “At which mountain are you fit to serve as abbot?” (C. *anage shan kan zhu* 阿那箇山堪住; J. *nako no yama ka jū suru ni taetaru* 那箇の山か住するに堪たる). In this context, “mountain” (C. *shan* 山; J. *san*) means “monastery.” Other translators render this as: “Which mountain is fit/suitable to live on?” (Cook, 201; Cleary, 151). The grammar of both the original Chinese and the Japanese transcription supports that reading, but the following sentences make it clear that the topic is Yunju’s qualification to serve as abbot at even the most prestigious monastery in the country, not the livability of any particular mountain.

When the Master was accompanying Dongshan in crossing some water, Dongshan asked, “Is the water deep or is it shallow?” The Master [Yunju] said, “Not wet.” Dongshan said, “You coarse fellow!” The Master [Yunju] said, “Please, Master, you say something.” Dongshan said, “Not dry.”

師に謂て曰く、

[Dongshan] said to the Master [Yunju]:¹

南泉僧に問ふ、甚麼の經をか講ず。曰く、彌勒下生經。泉曰、彌勒幾時か下生す。曰、見在には天宮、當來は下生。泉曰、天上に彌勒なく地下に彌勒なし。師洞山に問ふ、天上に彌勒なく地下に彌勒なくんば、未審、誰が與めに名を安ず。山問はれて直に禪牀震動することを得て、乃ち曰く、膺闍黎、吾れ雲巖に在て曾て老人に問ふ、直に火爐震動することを得たり。今日、子に問せられて直に通身汗流るることを得たり、

“Nanquan asked a monk: ‘On what sūtra do you lecture?’ [The monk] said, ‘The Sūtra on the Descent of Maitreya.’ Nanquan said, ‘When is Maitreya’s descent?’ [The monk] said, ‘At present he is in a celestial palace; in the future he will descend.’ Nanquan said, ‘In the heavens above there is no Maitreya, and on this earth below there is no Maitreya.’ The Master [Yunju] asked Dongshan: “If ‘in the heavens above there is no Maitreya, and on this earth below there is no Maitreya,’ then I wonder: to whom is the name affixed?” When Dongshan was asked that question, he immediately experienced a shaking of his meditation seat and said: “Ācārya Daoying, when I was at Yunyan [Monastery], I once questioned the old man,² and we immediately experienced a shaking of the brazier. Today, having been asked one question by you, I immediately experienced sweat flowing over my entire body.”

¹ said to the Master (*Shi ni iite iwaku* 師に謂て曰く). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《五燈會元》南泉問僧。講甚麼經。曰。彌勒下生經。泉曰。彌勒幾時下生。曰。見在天宮。當來下生。泉曰。天上無彌勒。地下無彌勒。師問洞山。天上無彌勒。地下無彌勒。未審誰與安名。山被問直得禪牀震動。乃曰。膺闍黎。吾在雲巖曾問老人。直得火爐震動。今日被子一問。直得通身汗流。(CBETA, X80, no. 1565, p. 266, c7-12 // Z 2B:11, p. 240, a6-11 // R138, p. 479, a6-11).

² the old man (*C. laoren* 老人; *J. rōjin*). The reference is to Yunyan Tansheng 雲巖晟 (*J. Ungan Donjō*; 782–841), the abbot of Yunyan Monastery, who was Dongshan’s teacher.

師資問答異事なし。一會齊肩の者なし。

Between master and disciple, question and answer, there is no difference. In the entire assembly, there was no one who could match up to [Yunju].

師後に庵を三峰に結て旬を經て堂に赴かず。山問ふ、子近日何ぞ齋せざる。師曰く、毎日自ら天神の供を送るあり。山曰く、我將に謂へり、汝は是れ箇の人と、猶ほ這箇の見解を作すことなり。汝晩間に來れ。師晩に至る。山、膺庵主と召す。師應諾す。山曰く、不思善不思惡、是れ甚麼ぞ。師、庵に回て寂然として宴坐す。天神此れより竟に尋ぬれども見へず。是の如きこと三日乃ち絶す。山師に問ふ、甚麼をか作す。師曰く、醬を合せ去る。山曰く、多少の鹽をか用ゐる。師曰く、旋入。山曰く、何の滋味をか作す。師曰、得たり。山問ふ、大闡提の人、五逆の罪を作る、孝養何かある。師曰く、始て孝養を成すと。爾より洞山許して室中の領袖と爲す。師始め三峰に止りて其化未だ廣まらず、後に法を雲居に開き四衆臻萃す。

Later, the Master¹ [Yunju] built a grass hut hermitage at Three Peaks and did not go to the hall² for weeks at a time.³ Dongshan

¹ Later, the Master (*Shi nochi ni* 師後に). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《五燈會元》師後結庵于三峰。經旬不赴堂。山問。子近日何不赴齋。師曰。每日自有天神送食。山曰。我將謂汝是箇人。猶作這箇見解在。汝晚間來。師晚至。山召。膺庵主。師應諾。山曰。不思善。不思惡。是甚麼。師回庵。寂然宴坐。天神自此竟尋不見。如是三日乃絕。山問師。作甚麼。師曰。合醬。山曰。用多少鹽。師曰。旋入。山曰。作何滋味。師曰。得。山問。大闡提人作五逆罪。孝養何在。師曰。始成孝養。自爾洞山許爲室中領袖。初止三峯。其化未廣。後開法雲居。四衆臻萃。(CBETA, X80, no. 1565, p. 266, c12-21 // Z 2B:11, p. 240, a11-b2 // R138, p. 479, a11-b2).

² did not go to the hall (*dō ni omomukazu* 堂に赴かず). It is not certain what “hall” (C. *tang* 堂; J. *dō*) is meant here, but it must be the place where the great assembly of monks in the monastery took their meals. That is because the verb here, to “go” (C. *fu* 赴; J. *fu*, *omomuku* 赴く) is used in the expression “go to meals” (C. *fu zhoufan* 赴粥飯; J. *fu shukuhān*); in the Chinese original, Dongshan asks Yunju why he “does not go to the midday meal” (C. *bu fu zhai* 不赴齋). The “hall” in question is probably the *sangha hall*, where monks sat in meditation, were served their meals, and slept at night. It is possible, however, that the monastery had a separate dining hall (C. *zhaitang* 齋堂; J. *saidō*).
³ weeks at a time (*jun wo hete* 旬を經て). Literally, “passing through ten-day periods.” In the Chinese lunar calendar, each month (C. *yue* 月; J. *getsu*, *tsuki*) had thirty days and was made up of three “ten-day periods” (C. *xun* 旬; J. *jun*): the “upper period” (C. *shangxun* 上旬; J. *jōjun*), consisting of the 1st day through the 10th day; the “middle period” (C. *zhongxun* 中旬; J. *chūjun*), consisting of the 11th day through the 20th day;

asked, “Why are you not attending meals these days?” The Master said, “Every day, there are celestials who send offerings of their own accord.” Dongshan said, “I would have said that you are an *upstanding person*, but you still form this kind of view! Come this evening.” That evening the Master [Yunju] went. Dongshan called out, “Hermitage Master Daoying!” The Master [Yunju] answered, “Yes?” Dongshan said, “Do not think of good and do not think of evil: what is this?” The Master [Yunju] returned to his *hermitage* and calmly engaged in *quiet sitting*. The celestials searched for him from this time onward, but in the end, they could not see him. After three days like that, they stopped.

Dongshan asked the Master [Yunju], “What are you making?” The Master said, “I am mixing in sauce.” Dongshan said, “How much salt are you using?” The Master [Yunju] said, “I am stirring it in.” Dongshan said, “What rich flavor are you creating?” The Master [Yunju] said, “Got it.” Dongshan asked, “What *filial nourishment* can a person provide if he is a great *icchantika* who has committed the sins of the *five heinous crimes*?” The Master [Yunju] said, “For the first time, I have accomplished *filial nourishment*.”²

After that, Dongshan approved him as the leader in the abbot's room.³ The Master [Yunju] at first remained at Three Peaks, but his converting of people was not yet widespread. Subsequently, he began teaching the *dharma* at Mount Yunju, and the *fourfold assembly* gathered.

and the “lower period” (C. *xiaxun* 下旬; J. *gejun*), consisting of the 21st through the 30th day of each month.

¹ Dongshan asked the Master (*San Shi ni tou* 山師に問ふ). In the question and answer exchange that follows, the discussion seems to be about cooking, but is clearly about something else, for Yunju does not respond directly to any of Dongshan's queries.

² “For the first time, I have accomplished *filial nourishment*” (*hajimete kōyō wo nasu* 始て孝養を成す). Conventionally speaking, “*filial nourishment*” is food and drink given to one's own biological parents, either when they are elderly or after they have died, in which case it takes the form of mortuary offerings to the ancestral spirits. In the Chan/Zen tradition, however, a disciple (a spiritual “child”) is said to *repay the blessings* bestowed by the master (the spiritual “parent”) chiefly by gaining *awakening* and carrying on the lineage, although *offerings of nourishment* (food and drink) are also routinely made to the ancestral teachers in Chan/Zen monasteries. Thus, Yunyan is telling Dongshan here that he has finally met his true filial duty by gaining *awakening*.

³ *leader in the abbot's room* (*shitchū no ryōshū* 室中の領袖). That is to say, leader of the abbot's inner circle of close disciples, who are known as “room-entering disciples” (C. *rushi dizi* 入室弟子; J. *nisshitsu deshi*).

INVESTIGATION 【拈提】

師初め翠微に見へてより、洞山の會に參じて曹山と兄弟たり。適來の問答、師資の決疑、悉く以て至れり。既に洞山の懸記あり、吾道、汝に依て流傳無窮ならんと。其言虚しからず、展轉囑累して今日に及べり。實に洞水流傳し來る。其道今に乾爆爆たり、清白家に傳へ來る。其源今に乾かず、冷湫湫たり。

The Master [Yunju] first saw Cuiwei, after which he sought instruction in Dongshan's assembly, where he was a brother disciple of Caoshan. The aforementioned questions and answers completely resolved all doubts between master and disciple. He [Yunju] already had Dongshan's prophecy: "Because of you, my way will be disseminated without end." These were not empty words, for the successive entrustment [of his dharma] has continued down to the present day. Truly, the waters of Dong have flowed down to us. His way, at present, is "dried up and cracking,"¹ but it is transmitted

¹ His way, at present, is "dried up and cracking" (*sono dō ima ni ken bakubaku tari* 其道今に乾爆爆たり). The expression "dried up and cracking" (C. *gan baobao* 乾爆爆; J. *ken bakubaku*), because it is contrasted in the following sentence with "cold and damp" (C. *leng jiaojiao* 冷湫湫; J. *rei shōshō*), alludes to the following saying in the *Extensive Record of Chan Master Hongzhi*:

In a place that is cold and damp, what is needed, on the contrary, is mildness; at a time when things are dried up and cracking, what is necessary, after all, is some moistening. If you can be like this, then [as needed] you can be square or you can be round; you can be crooked or you can be straight.

《宏智禪師廣錄》冷湫湫處却要溫和。乾爆爆時還須津潤。若能如是。便乃能方能圓。能曲能直。(T 2001.48.12c3-5).

In this passage, the word "cold" (C. *leng* 冷; J. *rei*) also has the metaphorical meaning of "lonely"; the word "damp" (C. *jiaojiao* 湫湫; J. *shōshō*) also has the metaphorical meaning of "sorrowful"; and the word "mildness" (C. *wenhe* 溫和; J. *onwa*), which basically refers to air temperature, also has the metaphorical meaning of "human warmth" or "kindness." Thus, the first line could also be translated: "in a place that is lonely and sorrowful, what is needed, on the contrary, is human warmth." The expression translated here as "cracking" (C. *baobao* 爆爆; J. *bakubaku*) can be onomatopoeia for the sound of something crackling or popping from heat when cooking, or a fragile item shattering when dropped. In the present context, however, the expression "dried up and cracking" probably refers to something like a mud flat that cracks when it is devoid of moisture. Because the subject of the sentence in the *Denkōroku* is Dongshan's "way" (*dō* 道), or possibly his "speech" (*dō* 道), some modern interpreters have trouble accepting the idea that Keizan could be calling that "exhausted" or "dried up" (*ken* 乾). Thus, they take the glyph *ken* 乾 in its obscure sense of "male," "strong," or "yang" (like the sun). However, *ken* 乾 here must mean "dried up," because it is juxtaposed in the following parallel phrase with its opposite, "not dried up" (*kawakazu* 乾かず). There are a few references in Chan literature (e.g. 《指月錄》CBETA, X83, no. 1578, p. 679,

in the house of purity.¹ His source spring, at present, is not dried up; it is “cold and damp.”

既に一問を出す時、其大機を運ぶ。因て禪牀震動するのみならず、通身汗流る。是れ古今稀れなる所なり。然れども尚ほ三峰庵に住して天の食を送りしに、山曰く、我れ將に謂へり、汝は是れ箇の人と。尚ほ這箇の見解を作すことありとて、晩間呼來して膺庵主と召す。即ち應諾す。是の如く應諾する者、是れ天食を受くべからざる者なり。喚で決擇するに、不思善不思惡、是れ甚麼ぞと。

When he [Yunju] had uttered just one question,² it conveyed his great abilities. Not only was it the occasion of the “shaking of [Dongshan’s] medita-

c3-4 // Z 2B:16, p. 284, b7-8 // R143, p. 567, b7-8) to a “Chan that is dried up and cracking” (C. *gan baobao de Chan* 乾爆爆地禪; J. *ken bakubaku no Zen* 乾爆爆の禪), which could be taken as a positive description of a particular teaching style. In the passage by Hongzhi, however, “dried up and cracking” is evidently a negative state that needs to be remedied by “adding moisture” or “soaking” (C. *jinrun* 津潤; J. *shinnyun*).

¹ transmitted in the house of purity (*shōbyaku ka ni tsuta* 清白家に傳へ). The translation given here is a literal one, but the meaning is far from clear. Some scholars assume that the “house” (C. *jia* 家; J. *ka*) in question is the lineage of Dongshan. Cook (p. 202), for example, translates: “passed on in the school that has preserved the purity [of Dongshan’s teaching].” However, the expression “transmitted in the house of purity” (C. *qingbai jia chuan* 清白家傳; J. *shōbyaku ka den*) seems to be borrowed from a verse in praise of the Third Ancestor, Sengcan, that appears in the *Extensive Record of Chan Master Hongzhi*:

The way has no picking and choosing;
the axiom is neither hurried nor slow.
Death and birth are external attachments,
transmitted in the house of purity.
When you seek it, the nature of sin is empty;
wide open and bare, largely the same.
The inconceivable extinguishes subject and object;
abilities revolve and eliminate provisional merit.
Empty and bright, it shines of itself;
it is neither mind nor consciousness.
[We see] in the moon [reflected] on the sea a numinous rhinoceros horn,
freely penetrating the soul of night.

《宏智禪師廣錄》道無揀擇、宗非促延。死生外著、清白家傳。覓罪性空、廓然大同。妙盡亡能境、機回却借功。虛明自照、靡心識。海月靈犀、夜魄通。(T 2001.48.10 b24-27).

The first two lines of this verse contain quotes from the famous *Inscription on Faith in Mind* that is attributed to Sengcan. Given that context, it seems that what Hongzhi meant by “house of purity” (C. *qingbai jia* 清白家; J. *shōbyaku ka*) is the ultimate way (C. *dao* 道; J. *dō*) that is “empty and bright” and “shines of itself.”

² one question (*ichimon* 一問). This refers to the question that Yunju asked Dongshan:

tion seat,” but also of “sweat flowing over [Dongshan’s] entire body.” Past or present, this is something rare. Nevertheless, with regard to celestials sending him [Yunju] food when he was living in Three Peaks Hermitage, Dongshan said: “I would have said that you are an *upstanding person*, but you still form this kind of view!” Summoning him in the evening, Dongshan called out, “Hermitage Master Daoying!” Immediately, [Yunju] answered, “Yes?” One who answers like that is one who should not receive celestial food. Having called out, to bring matters to a head, [Dongshan] said, “Do not think of good and do not think of evil: what is this?”

這箇の田地、子細に透到し、恁麼に見得するとき、諸天卒に華を捧ぐるに路なく、魔外竊かに伺ひ求むるに見へず。恁麼の時節、佛祖も尚ほ是れ怨家、佛眼も竟に覷不見なり。恁麼に承當するとき、合醬しもてゆき旋入し來る。得得として他に依らず。故に大闡提の人、父を殺し母を殺し、佛を殺し祖を殺す、五逆重ねて作る。此時孝養、意に存する所なし。恁麼の見處を親切に試みんとするに此の如し。父子の恩何くんか。在る。曰く、始て父子の恩を成す。曹山の道取と是れ一般なり。

When you comprehend this standpoint in detail and are able to see in this way, then “gods, finally, have no means for offering up flowers; when Māra and outsiders desire to spy in secret, you cannot be seen.”¹ At such a time, even the *buddhas* and ancestors are as if enemies; even the *buddha-eye*, surprisingly, “looks but cannot see”² you. When he [Yunju] acceded in such a way, he went on “mixing in sauce”³ and “stirring in [salt].”⁴ In [say-

“If ‘in the heavens above there is no Maitreya, and on this earth below there is no Maitreya,’ then I wonder: to whom is the name affixed?”

1 “gods, finally, have no means for offering up flowers; when Māra and outsiders desire to spy in secret, you cannot be seen” (*shoten tsui ni hana wo sasaguru ni michi naku, Mage hōsoka ni ukagai motomuru ni miezu* 諸天卒に華を捧ぐるに路なく、魔外竊かに伺ひ求むるに見へず). This is a Japanese rendering (part transcription, part translation) of a saying found in the *Discourse Record of Chan Master Yuanwu Foguo*. → “gods have no means for offering up flowers; Māra and outsiders secretly look but cannot see.”

2 “looks but cannot see” (*C. qu bujian* 覷不見; *J. cho fukun*). A quote from the *Discourse Record of Chan Master Yuanwu Foguo*. → “gods have no means for offering up flowers; Māra and outsiders secretly look but cannot see.”

3 “mixing in sauce” (*C. hejiang* 合醬; *J. gōshō*). This is a direct quote of the original Chinese question and answer between Dongshan and Yunju that is quoted above in Japanese transcription: *shō wo awase* 醬を合せ.

4 “stirring in” (*C. xuanru* 旋入; *J. sennyū*). These words come from the question and answer between Dongshan and Yunju that is quoted above.

ing] “Got it, got it,”¹ he did not rely on others. Thus, [it was as if Yunju were] a great *ichchantika* who committed all five heinous crimes, including killing his father, killing his mother, killing a buddha, and killing an ancestor. At that time, there was no place in his thoughts for *filial nourishment*. [Dongshan questioned Yunju] in this manner² in order to determine, out of kindness, if [Yunju] had such a viewpoint. [The point of Dongshan’s question was to ask], how can there be blessings between father and son?³ [Yunju’s] answer, in effect, was that for the first time he had brought to fruition the blessings between father and son.⁴ This was the same as Caoshan’s saying.⁵

1 “got it, got it” (*toku toku* 得得). The translation here takes “got it” (*toku* 得) as a quotation of the last of Yunyan’s three responses to Dongshan, the first two being “mixing in sauce” and “stirring in [salt].” However, the Chinese expression *dede* 得得 (J. *toku toku*) usually serves as an adverbial phrase meaning to “go to the trouble of” doing something, or that the action of the verb was undertaken for some special purpose. Thus, the repetition of Yunyan’s reply, “got it,” confirms that he is speaking about something other than cooking, which is obvious anyway from his refusal to answer Dongshan’s questions directly.

2 in this manner (*kaku no gotoshi* 此の如し). The reference here is to the manner in which Dongshan questioned Yunju, which was to ask: “What *filial nourishment* can a person provide if he is a great *ichchantika* who has committed the sins of the five heinous crimes?”

3 blessings between father and son (*fushi no on* 父子の恩). The meaning of this expression is unclear. Usually “blessings” (C. *en* 恩; J. *on*) are benefits bestowed by parents on children (or by teachers on students, etc.), which the latter must somehow “repay” (C. *bao* 報; J. *hō*), e.g. by living up to the expectations of parents and teachers, by caring for them in their old age, and by passing on what has been learned from them to later generations so that their efforts in training one will continue to bear fruit in the future. What Dongshan seems to ask Yunju with his question about *filial nourishment* is how Chan/Zen disciples, who must of necessity attain awakening through their own efforts (because it is awakening to one’s own mind), can nevertheless appreciate and repay the blessings bestowed by their masters.

4 brought to fruition the blessings between father and son (*fushi no on wo nasu* 父子の恩を成す). This is Keizan’s gloss of what Yunju actually said, as quoted above: “For the first time, I have brought to fruition *filial nourishment*.” It is clear from the context that “bringing to fruition the blessings between father and son” means repaying blessings.

5 This was the same as Caoshan’s saying (*Sōzan no dōshu to kore ippan nari* 曹山の道取と是れ一般なり). The reference is to a famous saying by another of Dongshan’s disciples, Caoshan Benji 曹山本寂 (J. Sōzan Honjaku; 840–890). It appears in the *Outline of the Linked Flames of Our Lineage* as follows:

A monk asked, “When the son returns to his father, why does the father not turn to look [at him] at all?” The Master [Caoshan Benji] said, “The principle

故に室中の領袖として入室瀉瓶を蒙ぶる因縁、殊更に山問て曰く、闍黎、名は何ぞと。師資相見の人を見ること、舊情を以てせず。因て名は何ぞと問ふ。知るべし、洞山、師の名を知らざらんや。然れども是の如く問ふ。是れ來由なきに非ず。師答るに道膺と。

Thus, in the episode that tells how [Yunju], as the leader in the abbot's room, entered the room and poured out the jug, the specifics are that Dongshan asked, "Ācārya, what is your name?" When looking at a person in the face-to-face encounter between master and disciple, there is no bringing in of old feelings. It was on that account that [Dongshan] asked, "What is your name?" You should know that it is impossible that Dongshan did not know the Master's [Yunju's] name. Nevertheless, he [Dongshan] asked in that way, and it was not for no reason. The Master [Yunju] answered, saying, "Daoying."

設ひ千變萬回、問來問去すとも、尚ほ是の如くなるべし。曾て來由すべからず。恁麼の見得不肯に非ずと雖も、更に他の透關逸格の機を具すや否や、と言はん爲に問ふ、向上更に道へと。師既に六根不具、七識不全、唯破癰の如く、又芻狗に似たり。因て向上に道はば、即ち道膺と名けず。

Even supposing that [Dongshan] asked a thousand or ten thousand times, asked coming and asked going, it [Yunju's reply] would still be like this. There was never any need for him [Yunju] to give a reason [for his reply]. It was not that he [Dongshan] did not affirm that he [Yunju] had gained sight in this way. Nevertheless, in order to induce him [Yunju] to say whether or not he had the ability to pass through the barrier and transcend convention, he [Dongshan] said, "Go beyond and say it." The Master [Yunju] was already "lacking in the six sense faculties and deficient in the seventh consciousness,"¹ just as if he had been ravaged by leprosy, or

accords like this." [The monk] said, "Where is the affection of father and son?" The Master said, "In the first completion of the affection of father and son." [The monk] said, "What is the affection of father and son?" The Master said, "There is no opening, even when chopped by an axe."

《聯燈會要》僧問。子歸就父。為甚麼。父全不顧。師云。理合如是。云父子之恩何在。師云。始成父子之恩。云如何是父子之恩。師云。刀斧斫不開。(CBETA, X79, no. 1557, p. 191, a11-13 // Z 2B:9, p. 398, a18-b2 // R136, p. 795, a18-b2).

The same dialogue also appears in Dōgen's *Treasury of the True Dharma Eye in Chinese Characters* (DZZ 5.234, case 211).

¹ "lacking in the six sense faculties and deficient in the seventh consciousness" (C. *liugen buju, qishi buquan* 六根不具、七識不全; J. *rokkon fugu, shichishiki fuzen*). This amounts to high praise for Yunju, because it indicates that he is detached from the sense faculties and implies that he has attained an immediate, intuitive insight into the

were a straw dog. Due to that [he said], “If I go beyond and say it, then I am not named Daoying.”

這箇の田地に到ること大に難し。夫れ參學未だ此に到らざれば、作家の種草に非ず。尚ほ解路葛藤に亂さることあらん。此田地を保任し來ること細やかなるに依て、末後一大闡提人の問答あり。違背の處なし。

It is very difficult to reach *this standpoint*. If a student has not yet reached here, then he is not the seedling of a maestro. He is likely to still be disturbed by the tangled vines of the path of interpretation. For the sake of having him [Yunju] come to embody every detail of this standpoint, at the end there was the question and answer about a great *icchantika*. There was nothing that was a violation.¹

諸仁者識破せば、即ち本色了事の衲僧ならん。今日又如何なる言ありてか、此因縁を識破し得たりとせん。又聞かんと思ふや。良久して曰く、

Gentlemen, if you see through this, then you will be genuine patch-robed monks who have completed the matter. Today, again, what words are there that can enable us to see through this episode? Do you wish to hear them?

良久して曰く、

After a long pause, he [Keizan] spoke [the following verse]:

storehouse-consciousness that underlies the seven consciousnesses in the Yogācāra system. → *mind only*. To realize that all seven consciousnesses are merely transformations of the storehouse-consciousness is tantamount to awakening. For the textual source and philosophical underpinnings of this saying, which is attributed to Kumu Facheng 枯木法成 (J. Koboku Hōjō; 1071–1128), → “lacking in the six sense faculties and deficient in the seventh consciousness.”

¹ There was nothing that was a violation (*ihai no tokoro nashi* 違背の處なし). In other words, Dongshan’s insinuation that Yunju was acting like an *icchantika* in some respect was merely a figure of speech, not a literal accusation of any wrongdoing.

² After a long pause, he spoke (*ryōkyū shite iwaku* 良久して曰く). This is an odd interpolation of a voice, not Keizan’s own, that is speaking about him. The voice, presumably that of an acolyte who was recording Keizan’s sermon, was last heard in Chapter 13 of the *Denkōroku*, where it makes the same comment (“after a long pause, he spoke”) before the Verse on the Root Case. Prior to that, at the very beginning of the *Denkōroku*, the same voice says that “the Master [Keizan] responded for the first time to a request for edification.”

VERSE ON THE OLD CASE 【頌古】

名狀從來不帶來。說何向上及向下。

Names and appearances, hitherto, have not been brought in.
What “going beyond” or “reaching down”¹ is there to speak of?

¹ “going beyond” or “reaching down” (C. *xiangshang ji xiangxia* 向上及向下; J. *kōjō oyobi kōge*). The expressions “go beyond” and “reach down” are often used to indicate the two phases of the bodhisattva path: ascending toward liberation, and descending into the world for the sake of saving living beings. The first appears earlier in this chapter when Dongshan challenges Yunju to “go beyond and say it [his own name].”