

CHAPTER THIRTY-ONE (*Dai sanjūissshō* 第三十一章)

ROOT CASE 【本則】

第三十一祖、大醫禪師、禮鑑智大師曰、

The Thirty-first Ancestor, Chan Master Dayi,¹ paid obeisance to Great Master Jianzhi [Sengcan], and said,²

願和尚慈悲、乞與解脫法門。祖曰、誰縛汝。師曰、無人縛。祖曰、何更求解脫乎。師於言下大悟。

“I pray for your compassion, Reverend, and beg for the dharma gate of liberation.” The Ancestor [Sengcan] said, “Who binds you?” The Master [Daoxin] said, “No one binds me.” The Ancestor [Sengcan] said, “Why then seek liberation?” At these words, the Master [Daoxin] greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は道信。

The Master’s personal name was Daoxin.³

姓は司馬氏。世世河内に居す。後に蕪州の廣濟縣に徙る。師生れて超異なり。幼より空宗の諸の解脫門を慕ふ、宛も宿習の如し。

His family was the Sima Clan. Generation after generation, they had resided in Henan. Subsequently, they moved to Guangji District in Qizhou Prefecture. From birth, the Master was exceptional. From his youth, he had yearned for the various gates of liberation in the emptiness schools, just as if he had conditioning from a previous life.

¹ Chan Master Dayi (C. Dayi Chanshi 大醫禪師; J. Daii Zenji). This is the posthumous honorary title of Daoxin 道信 (J. Dōshin; 580–651), the Fourth Ancestor of the Chan/Zen Lineage in China.

² said (C. yue; J. etsu, iwaku 曰く). The block of Chinese text that follows these words is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan” (T 2076.51.221c19-21).

³ Daoxin (Dōshin 道信). The block of text that follows this name is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》姓司馬氏世居河内。後徙於蕪州之廣濟縣。師生而超異。幼慕空宗諸解脫門。宛如宿習。(T 2076.51.222b2-4).

年始て十四にして三祖大師に参じて曰く、願くは和尚、慈悲、乃至、師言下に於て大悟す。

At the beginning of his fourteenth year,¹ he consulted with the Great Master Third Ancestor, saying, “I pray for your compassion, Reverend” ...and so on, down to...² At these words, the Master [Daoxin] greatly awakened.

服勞すること九載、後に吉州に於て受戒侍奉して尤も謹めり。祖、屢試みるに玄微を以てす。其縁熟することを知て、乃ち衣法を附す。

[Daoxin] did manual labor for nine years.³ Later he received the precepts in Jizhou Prefecture, attended upon [Sengcan], and was especially deferential. The Ancestor [Sengcan] frequently tested him in subtle ways. Knowing his karma had ripened, he [Sengcan] thereupon entrusted him [Daoxin] with the robe and dharma.

¹ At the beginning of his fourteenth year (*toshi hajimete jūshi ni shite* 年始て十四にして). The block of text that begins with this line 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 “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》年始十四。來禮師曰。願和尚慈悲乞與解脫法門。師曰。誰縛汝。曰無人縛。師曰。何更求解脫乎。信於言下大悟。(T 2076.51.221c18-21).

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 did manual labor for nine years (*fukurō suru koto kyūsai* 服勞すること九載). The block of text that begins with this line 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 “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》服勞九載。後於吉州受戒侍奉尤謹。師屢試以玄微。知其縁熟乃付衣法。(T 2076.51.22c21-22).

Just before this passage, the *Jingde Era Record of the Transmission of the Flame* says that Daoxin was a fourteen-year-old *śrāmaṇera* at the time when he first met Sengcan. If so, then he had already received the novice precepts, and the precepts he received in Jizhou would have been the full precepts. However, the idea that he performed “manual labor” (C. *fulao* 服勞; J. *fukurō*) in a monastery before receiving the precepts (the text does not say “full precepts”) suggests that he may have been a postulant: a lay candidate for ordination who lives and works in a monastery.

師、

The Master¹

祖風を續ぎ攝心寐ぬることなく、脇の席に至らざる者、僅に六十年。隋の大業十三載、徒衆を領して吉州に抵る。郡盜、城を圍て七旬解かざるに値て、萬衆惶怖す。師、之を愍て教へて摩訶般若を念ぜしむ。時に賊衆、雉堞間を望めば神兵あるが如し。乃ち相謂て曰く、城内必ず異人あらん、攻むべからずと。稍稍に引去る。唐の武徳甲申の歳、師却て蘄に返る。春、破頭山に住す。學侶雲の如く臻る。

carried on the ancestral style and concentrated his mind without sleeping or allowing his ribs to reach a mattress for nearly sixty years. In the 13th year of the Daye Era of the Sui Dynasty,² leading a congregation of followers, he arrived in Qizhou Prefecture. He encountered a group of bandits who had surrounded the city for seventy days without a break. The populace was terrified. The Master took pity on them and taught them, having them recite “mahā-prajñā.”³ When the horde of thieves gazed at the outer battlements of the city walls, it was as if there were divine soldiers on them. Thereupon they said to each other, “There certainly must be an extraordinary person in the city. We should not attack.” They gradually withdrew. During the Senior Wood Year of the Monkey in the Wude Era of the Tang Dynasty,⁴ the Master returned to Qizhou Prefecture. That spring he served as abbot on Mount Potou. Student monks gathered like clouds.

¹ The Master (Shi 師). The block of text that follows this word 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 “Thirty-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》嗣祖風。攝心無寐脇不至席者。僅六十年。隋大業十三載。領徒眾抵吉州。值群盜圍城七旬不解。萬眾惶怖。師愍之教令念摩訶般若。時賊眾望雉堞間。若有神兵。乃相謂曰。城内必有異人。不可攻矣。稍稍引去。唐武徳甲申歳。師却返蘄春住破頭山。學侶雲臻。(T 2076.51.222b4-10).

² 13th year of the Daye Era of the Sui Dynasty (C. *Sui Daye shisan zai* 隋大業十三載; J. *Zui no Daigyō jūsan sai* 隋の大業十三載). The year corresponds roughly to 617.

³ having them recite “mahā-prajñā” (*maka hannya wo nen-zeshimu* 摩訶般若を念ぜしむ). This is probably a reference to the *Heart Sūtra*, the title (and recitation) of which begins with the words “great perfection of wisdom” (C. *mohe bore* 摩訶般若; J. *maka hannya*; S. *mahā-prajñā*).

⁴ Senior Wood Year of the Monkey in the Wude Era of the Tang Dynasty (C. *Tang Wude jiashen sui* 唐武徳甲申歳; J. *Tō no Butoku kōshin no sai* 唐の武徳甲申の歳). The year corresponds roughly to 624.

一日、黄梅路上にして親く弘忍を接し、牛頭頂上に横に一枝を出す。時に

One day, on the road to Huangmei, he personally accepted Hongren as a disciple, and on the peak of Mount Niutou, he sent out a branch horizontally.¹

貞觀癸卯の年なり。太宗皇帝、師の道味を嚮て風彩を瞻んと欲す。詔して京に赴かしむ、師、上表して遜謝すること前後三返、終に疾を以て辭す。第四度に使に命じて曰く、如し果して起たずんば即ち首を取り來れ。使、山に至て旨を諭す。師、頸を引て刃に就かんとす。神色儼然たり。使、これを異として廻て狀を以て聞す。帝、彌よ歎慕を加ふ。就て珍繒を賜ひ、以て其の志を遂げしむ。高宗の永徽辛亥歲閏九月四日に迄て、忽ち門人に垂誡して曰く、一切諸法、悉皆解脫す。汝等、各自護念して未來を流化せよと。言訖て安坐して逝す。壽七十有二。本山に塔す。明年四月八日、塔戸故なくして自ら開く、儀相生るが如し。爾後、門人敢て復た閉ぢず。後に號を大醫禪師と賜ふ。

It was the Junior Water Year of the Rabbit in the Zhenguan Era.² Emperor Taizong was inclined toward the Master's [Daoxin's] flavor of the way and wished to see him. He ordered [Daoxin] to proceed to the capital. Three times, altogether, the Master [Daoxin] expressed his humble refusal, and in the end explained that it was on account of illness. The fourth time, the messenger was commanded, "If, in the end, he will not show himself, then take his head and bring it to me." The messenger went to the

¹ on the peak of Mount Niutou, he sent out a branch horizontally (Gozu chōjō ni yoko ni isshi wo dasu 牛頭頂上に横に一枝を出す). The reference here is to Niutou Farong 牛頭法融 (594–659), a dharma heir of Daoxin who founded the so-called Oxhead Lineage (C. Niutouzong 牛頭宗; J. Gozushū). That is referred to as a "horizontal off-shoot" (C. hengchu 横出; J. ōshutsu) in traditional Chan/Zen lore because the main line of descent is said to lead from the Daoxin to Hongren and Huineng, the Fifth and Sixth Ancestors in China, respectively.

² Junior Water Year of the Rabbit in the Zhenguan Era (C. Zhenguan guimao sui 貞觀癸卯歲; J. Jōgan kibō no toshi). The year corresponds roughly to 629. The block of text that begins with this line 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 "Thirty-first Ancestor, Great Master Daoxin":

《景德傳燈錄》貞觀癸卯歲。太宗嚮師道味欲瞻風彩。詔赴京師。上表遜謝前後三返。竟以疾辭。第四度命使曰。如果不起即取首來。使至山諭旨。師乃引頸就刃神色儼然。使異之迴以狀聞。帝彌加歎慕。就賜珍繒以遂其志。迨高宗永徽辛亥歲閏九月四日。忽垂誡門人曰。一切諸法悉皆解脫。汝等各自護念流化未來。言訖安坐而逝。壽七十有二。塔于本山。明年四月八日塔戸無故自開。儀相如生。爾後門人不敢復閉。代宗諡大醫禪師。(T 2076.51.222b23-c4).

mountain¹ and explained this intention. The Master extended his neck to receive the blade. His demeanor was respectful. The messenger, thinking this strange, returned and submitted a report. The emperor sighed and admired him all the more. As a result, he bestowed precious silk, and by that means accomplished what he desired. On the 4th day of the intercalary 9th month of the Junior Metal Year of the Boar in the Yonghui Era² of Emperor Gaozong, [Daoxin] suddenly admonished his followers, saying, “All dharmas, without exception, are liberated. All of you, each on your own, please keep this in mind and disseminate it in the future.” Finishing these words, he sat peacefully and died. His lifespan was seventy-two. His stūpa was built at his monastery. The following year, on the 8th day of the 4th month, the door of the stūpa opened of itself without anything causing it, and his dignified form was as if he were still alive. After that, his followers did not dare shut it again. Later, the title Chan Master Dayi was bestowed on him [by the emperor].

INVESTIGATION 【拈提】

正に諸師の行狀、何れも勝劣なしと雖も、幼より空宗を慕ふ、宛かも宿習の如し。一期、王臣に近かず、辨道修練して一志不退なり。最初解脱の法門を宣説し、剩つさへ死期に解脱の法門を開き、遂に生死の縛することなきことを知らしむ。實に夫れ千歳の一遇、超絶の異人なり。

Although there truly is no superior or inferior regarding the bearing of the various [Chan/Zen] masters, “from his youth, he had yearned for the various gates of liberation in the emptiness schools, just as if he had conditioning from a previous life.” At that time, he [Daoxin] did not draw near to the imperial court, and he aspired without wavering to pursue the way in practice. From the start he expounded the dharma gate of liberation and, even at the moment of death, opened the dharma gate of liberation to make people realize that, when one passes through it, one is not bound by birth and death. Really, he was the kind of unique, transcending person who is encountered but once in a thousand years.

¹ mountain (C. *shan* 山; J. *san, yama*). That is, Mount Potou, the monastery where Daoxin was abbot.

² 4th day of the intercalary 9th month of the Junior Metal Year of the Boar in the Yonghui Era (C. *Yonghui xinhai sui run jiuyue siri* 永徽辛亥歲閏九月四日; J. *Eiki shingai no toshi uru ku gatsu yokka*). The date corresponds to October 23, 651.

空門の修練、本より解脱の法門と號す。生佛、尚ほ汝を縛することなし。更に何の生死の相關るべきかあらん。然れば身心を以て論量すべきに非ず、迷悟を以て辨別すべきに非ず。心と説き境と説き、煩惱菩提と説くとも、悉く是れ自の異名なり。故に山河隔なく、依正別異なし。之に依て、寒の時は闍黎を寒殺し、熱の時は闍黎を熱殺するなり。

The training undertaken in the gate of emptiness has from the beginning been labeled the “dharma gate of liberation.” You are not bound by either ordinary beingness or buddhahood, so beyond that, what connection could you possibly have with birth and death? This being the case, it is not anything that can be debated or calculated in terms of body and mind, and it is not anything that can be distinguished in terms of delusion and awakening. Even if you speak of mind and speak of sense objects, or speak of mental afflictions and bodhi, all of these are just other names for oneself. Therefore, there is no separation between mountains and rivers, and no differentiation between circumstantial and primary recompense. Due to this, “when it is cold, the cold kills the ācārya; when it is hot, the heat kills the ācārya.”

更に此關を一超する時、又這箇の道理に非ず。謂ゆる無縛無解、無彼無此。故に箇箇名を立せず、物物形を分たず。故に功勳を及盡す。豈偏正に拘らんや。堂に當て遂に正坐の分なし。縦横兩頭の機に住まること勿れ。若し恁麼に見得すれば、尚ほ解脱の名を用ゐず、豈繫縛の事を厭はんや。

Still, when one jumps over this barrier¹ in a single leap, it is not this principle. As is said,² “no bonds, no liberation”; “no there, no here.” Thus, there is no establishing of names for item after item, and no distinguishing of shapes for thing after thing. Thus, one “reaches the very end of meritorious work.”³ How could one possibly be concerned with “inclined or upright”?

¹ this barrier (C. *ciguan* 此關; J. *shikan*, *kono seki*). The “barrier” in question is the *kōan* just quoted, which ends with the line, “When it is cold, the cold kills the ācārya; when it is hot, the heat kills the ācārya.”

² As is said (*iwayuru* 謂ゆる). The first saying appears frequently in the perfection of wisdom genre of sūtras. → “no bonds, no liberation.” The second saying appears in a number of Chan/Zen texts. → “no there, no here.”

³ “reaches the very end of meritorious work” (C. *gongxun jijin* 功勳及盡; J. *kōkun wo gyūjin* 功勳を及盡). Modern Sōtō scholars assume that the expression *gongxun* 功勳 (J. *kōkun*) in this context is an abbreviation of “five positions of meritorious work” (C. *gongxun wuwei* 功勳五位; J. *kōkun goi*), a formula attributed to Dongshan Liangjie (807–869). However, the saying “reaches the very end of meritorious work” is also attested in Chan/Zen literature independently of that formula.

“In the hall,” ultimately, there is nobody assigned to “sit properly.”¹ Do not abide in dualities such as *vertical* and *horizontal*. If you are able to see things in this way, you will not even use the name “liberation”; how could you possibly weary of the matter of “bondage”?

然も汝實に光明あり、是を見三界と謂ふ。汝が舌、餘味あり、是を調六味と名く。故に處處放光し、時時調饈す。味來り味去るとも、滋味なき所に深き滋味あり。見來り見去るとも、色塵なき所に眞色あり。故に王臣に近くべきなく、身心の坐臥すべきなし。

This being so, you truly have a radiance, which is called “seeing the three realms.”² Your tongue has an extra taste, which is named “adjusting the six flavors.” Thus, in place after place you radiate light, and in moment after moment you adjust the seasonings. Although flavors come and flavors go, in the place where there is no flavor there is an unfathomable taste. Though seeing comes and seeing goes, in the place where there are no form-objects there is *true form*. Thus, there is no need to draw near to the imperial court, and no need to sit or recline in body or mind.

1 “In the hall,” ultimately, there is nobody assigned to “sit properly” (*dō ni atatte tsuini shōza no bun nashi* 堂に當て遂に正坐の分なし). This alludes to the *kōan* in which a monk asks Huayan Xiuqing what the sacred monk (the image of Mañjuśrī Bodhisattva enshrined in the *sangha hall*, who is portrayed as a monk sitting in meditation) will do when all the other monks must leave the hall to perform communal labor. Of course, a statue cannot get up and leave, so the sacred monk’s “role” (C. *fen* 分; J. *bun*) is to “sit properly” (C. *zhengzuo* 正坐; J. *shōza*) in the hall. However, the question is framed as a choice between “sitting properly” and joining the rest of the monks in labor, and Xiuqing’s answer, in effect, is that the sacred monk does not engage in any such discriminating thought. In the present context, therefore, to “sit properly” means to *discriminate*. Note that the glyph *zheng* 正 (J. *shō*), translated here as “properly,” also appears in the previous sentence as part of the compound “inclined or upright” (C. *pianzheng* 偏正; J. *henshō*). Even “upright” is to be avoided, because it involves dualistic thinking. → “neither sits properly in the hall, nor crosses over to either of the extreme functions.”

2 “seeing the three realms” (C. *jian sanjie* 見三界; J. *ken sangai*). An expression borrowed from the *Lotus Sūtra*:

The Tathāgata perceives the true aspect of the *three realms* exactly as it is. There is no ebb and flow of birth and death, and there is no existing in this world and later entering extinction. It is neither real nor vacuous, neither similar nor different. Nor is it what [beings in] the *three realms* perceive the *three realms* to be. All such matters the Tathāgata sees clearly, without any error.

《妙法蓮華經》如來如實知見三界之相、無有生死、若退若出、亦無在世及滅度者、非實非虛、非如非異、不如三界見於三界、如斯之事、如來明見、無有錯謬。(T 262.9.42c13-16).

3 no need to sit or recline in body or mind (*shinjin no za ga subeki nashi* 身心の坐臥すべきなし). “Sitting” (C. *zuo* 坐; J. *za*) and “reclining” (C. *wo* 臥; J. *ga*) are two

若し能く這箇の田地に到り得ば、四祖大師、即ち是れ汝諸人、汝諸人、正に四祖大師ならん。是れ悉皆解脱門なるに非ずや、是れ流化未來なるに非ずや。無縫塔の戸窓、忽然として開け来る。平生の相貌、雍容として顯はれ將ち来る。

If you are able to arrive at *this standpoint*, the Great Master Fourth Ancestor will be all of you, and all of you will truly be the Great Master Fourth Ancestor. Is this not the gate of “all, without exception, are liberated”?¹ Is this not to “disseminate it in the future”? The door and windows of his *seamless stūpa*² suddenly spring open; his ordinary features, looking serene, appear before us.

且らく今日、又卑頌あり。適來の因縁を指注せんと思ふ。大衆、聞かんと要すや。

Now then, today I again have a *humble verse*. I would like to comment on the aforementioned episode. Great assembly, do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

心空淨智無邪正。箇裏不知縛脱何。縱別五蘊及四大。見聞聲色終非他。

Mind is empty; pure cognition has no false or true; herein, one does not know what bondage or liberation is. Even if we distinguish the five aggregates and four primary elements, seeing and hearing, sound and form are ultimately not of anything “other.”

of the four departments. In this context, they probably stand for all four (walking, standing, sitting, and reclining), which together represent all possible deportments and attitudes. Thus, this sentence means: “no need to assume any particular physical or mental posture.”

1 “all, without exception, are liberated” (C. *xijie jietuo* 悉皆解脱; J. *shikkai gedatsu*). This and the following quotation (“disseminate it in the future”) together comprise a slightly abridged repetition of Daoxin’s final words, quoted in the preceding Pivotal Circumstances section.

2 *door and windows of his seamless stūpa* (*muhō tō no kosō* 無縫塔の戸窓). A *seamless stūpa* is a monument made from a single, solid piece of stone, carved in an oval shape. Thus, it has no door or windows, and it cannot contain a corpse (although bones and ashes resulting from cremation can be deposited underneath it). When Keizan says that the “door and windows” of Daoxin’s *seamless stūpa* spring open, therefore, he can only be speaking metaphorically. That which is “revealed,” likewise, is something that cannot be “seen” in any literal sense. Note that in the account given above in the Pivotal Circumstances section, the text does not say that the *stūpa* is “seamless,” so we may presume that (as far as the story is concerned) it was a building that did in fact have a door that opened to reveal Daoxin’s seated corpse, which had not decayed. The miraculous preservation of a corpse, taken as a sign of sagehood, is a standard trope in Chinese Buddhist hagiographies.