

CHAPTER THIRTY-SEVEN (*Dai sanjūnana shō* 第三十七章)

ROOT CASE 【本則】

第三十七祖、雲巖無住大師、初參侍百丈二十年、後參藥山。

The Thirty-seventh Ancestor, Great Master Wuzhu¹ of Yunyan, first trained as an acolyte under Baizhang for twenty years, after which he sought instruction from Yaoshan.

山問、百丈更說甚麼法。師曰、百丈有時上堂、大眾立定、以拄杖一時趁散。復召大眾、衆回首。丈曰、是甚麼。山曰、何不早修麼道、今日因子得見海兄。師於言下大悟。

Yaoshan asked,² “What dharma does Baizhang expound?” The Master [Yunyan] replied: “Baizhang, at one time, held a convocation in the dharma hall. The great assembly was standing still, but he used his staff to suddenly chase and scatter them. Then he called out to them, ‘O great assembly!’ The congregation turned their heads. Baizhang said, ‘What is this?’”³ Yaoshan said: “Why didn’t you speak in this way earlier? Today, because of you, I have been able to see my elder brother Huaihai.”⁴ At these words, the Master [Yunyan] had a great awakening.

¹ **Great Master Wuzhu** (C. Wuzhu Dashi 無住大師; J. Mujū Daishi). This is the posthumous honorary title of Yunyan Tansheng 雲巖曇晟 (J. Ugan Donjō, 782–841).

² **Yaoshan asked** (C. *Shan wen* 山問; J. *San tou*). The block of Chinese text that follows these words is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tansheng of Yunyan in Tanzhou” (CBETA, X80, no. 1565, p. 114, b21-24 // Z 2B:11, p. 87, b18-c3 // R138, p. 173, b18-p. 174, a3).

³ **“What is this?”** (C. *shi shenmo* 是甚麼; J. *kore nan zo*). In Case #37 of the *Congrong Hermitage Record*, the incident that ends with these words is identified as a *kōan* that has the name “Baizhang’s phrase upon leaving the hall,” and Keizan refers to it as such in the Investigation section of this chapter.

⁴ **elder brother Huaihai** (C. *Hai xiong* 海兄; J. *Kai hin*). The reference is to Baizhang Huaihai 百丈懷海 (J. Hyakujō Ekai; 720–814), whose teaching method Yunyan is explaining to Yaoshan.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Yunyan]¹

鍾陵建昌の王氏の子なり、少して石門に出家す。百丈海禪師に参ずること二十年、因縁契はず。後に藥山に謁す。山問ふ、甚麼の處より來る。師曰く、百丈より來る。山曰、百丈何の言句ありてか衆に示す。師曰く、尋常曰く、我に一句子あり百味具足すと。山曰く、鹹は則ち鹹味、淡は則ち淡味、鹹ならず淡ならず是れ常味、作麼生か是れ百味具足底の句。師無對。山曰く、目前の生死を奈何せん。師曰く、目前に生死なし。山曰く、百丈に在ること多少の時ぞ。師曰く、二十年。山曰く、二十年百丈に在て俗氣だも也た除かず。他日侍立する次で、山又問ふ、百丈更に甚麼の法をか説く。師曰く、有時道く、三句の外に省し去る、六句の外に會取せよと。山曰く、三千里外、且喜すらくは沒交渉。又問ふ、更に甚麼の法をか説く。師曰く、有時上堂、乃至、師言下に於て大悟す。

was a son of the Wang Clan of Jianchang, in Zhongling. While young, he went forth from household life on Mount Shimen. He

¹ The Master (*Shi wa* 師は). The long quotation that follows these words, and is elided in the middle using the expression “and go on down to” (*naishi* 乃至), 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 Tansheng of Yunyan in Tanzhou”.

《五燈會元》鍾陵建昌王氏子。少出家於石門。參百丈海禪師二十年。因縁不契。後造藥山。山問。甚麼處來。曰。百丈來。山曰。百丈有何言句示徒。師曰。尋常道。我有一句子。百味具足。山曰。鹹則鹹味。淡則淡味。不鹹不淡是常味。作麼生是百味具足底句。師無對。山曰。爭柰目前生死何。師曰。目前無生死。山曰。在百丈多少時。師曰。二十年。山曰。二十年在百丈。俗氣也不除。他日侍立次。山又問。百丈更說甚麼法。師曰。有時道。三句外省去。六句內會取。山曰。三千里外。且喜沒交涉。山又問。更說甚麼法。師曰。有時上堂。大眾立定。以拄杖一時趨散。復召大眾。衆回首。丈曰。是甚麼。山曰。何不早恁麼道。今日因子得見海兒。師於言下頓省。(CBETA, X80, no. 1565, p. 114, b12-24 // Z 2B:11, p. 87, b9-c3 // R138, p. 173, b9-p. 174, a3).

Note that the *Denkōroku* says “apart from the six phrases” (*rokku no hoka* 六句の外), whereas the corresponding line in the *Collated Essentials of the Five Flame Records* says “within the six phrases” (C. *liuju nei* 六句內). Other versions of the story in Chinese texts that Keizan is known to have read do say “apart from the six phrases” (C. *liuju wai* 六句外):

《投子義青禪師語錄》崑云。有時道三句外省去。六句外會取。(CBETA, X71, no. 1423, p. 744, b11-12 // Z 2:29, p. 232, c11-12 // R124, p. 464, a11-12).

《(重編)曹洞五位顯訣》巖云三句外省去。六句外會取。(CBETA, X63, no. 1236, p. 202, b5 // Z 2:16, p. 120, c1 // R111, p. 240, a1).

studied under Chan Master Hai¹ of Mount Baizhang for twenty years, but their *karma* did not tally.² Later, he called on Yaoshan. Yaoshan asked, “What place did you come from?” The Master [Yunyan] said, “I came from Baizhang.” Yaoshan asked, “What sayings does Baizhang have for instructing the congregation?” The Master [Yunyan] said, “He [Baizhang] always says, ‘I have a single phrase that is fully equipped with one hundred flavors.’” Yaoshan said: “Salted food has a salty flavor, and bland food has a bland flavor. If it is neither salty nor bland, then it is an ordinary flavor. What about this ‘phrase that is fully equipped with one hundred flavors’?” The Master [Yunyan] had no response. Yaoshan said, “How will you deal with the birth and death that is before your eyes?” The Master [Yunyan] said, “There is no birth or death before my eyes.” Yaoshan asked, “How long were you with Baizhang?” The Master said, “Twenty years.” Yaoshan said, “Twenty years with Baizhang, and still you have not rid yourself of vulgarity.”

On another day, when [Yunyan] was standing in attendance on him, Yaoshan again asked, “What *dharma* is expounded by Baizhang?” The Master [Yunyan] said, “At one time he [Baizhang] said, ‘Examine apart from the three phrases, and understand apart from the six phrases.’” Yaoshan said, “Three thousand miles apart: that is wonderful, but it is entirely unrelated.”³

Yaoshan again asked, “What *dharma* does [Baizhang] expound?” The Master [Yunyan] replied, “[Baizhang,] at one time, held a convocation in the *dharma hall*” ...and so on, down to...⁴ At these words, the Master [Yunyan] had a great awakening.

¹ Chan Master Hai (C. Hai Chanshi 海禪師; J. Kai Zenji). → Baizhang Huaihai.

² “their karma did not tally” (*innen kanawazu* 因縁契はず). In other words, Yunyan did not gain awakening under Baizhang because something in his (or both men’s) *karma* prevented him from understanding the Master.

³ that is wonderful, but it is entirely unrelated (C. *qiexi mo jiaoshe* 且喜沒交涉; J. *shaki suraku wa mokkōshō* 且喜すらくは沒交涉). This is a set phrase in Chinese Chan texts that means “nice try, but you have missed the mark.” The tone is mocking, sarcastic.

⁴ 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.

INVESTIGATION 【拈提】

夫れ參禪學道、本より心を明らめ、旨を悟るを以て、其指要とす。故に雲巖和尚も百丈に在て參じ來ること二十年。然れども因縁契はず。後に藥山に參ず。然れば必ずしも久習修學も善みすべからず。只心を明らむるを以て本とす。又因縁契當すること初心に依らず、後心に依らず。宿縁然らしめて是の如し。百丈は是れ其人ならざるに非ず。自ら因縁契はざるのみなり。

Now, *inquiring into Zen and studying the way* is, from the start, to clarify mind, awaken to its import, and thereby get its essential point. Thus, Reverend Yunyan, too, resided with Baizhang and sought instruction for twenty years. However, “their karma did not tally.” In the end, he [Yunyan] sought instruction from Yaoshan. Therefore, it is not necessarily the case that long practice and training is good. The fundamental thing is simply whether mind is clarified. Moreover, the tallying of karma does not depend on having a beginner’s mind, nor does it depend on having a veteran’s mind. It is karma from previous lives that makes things the way they are. It is not that Baizhang was not that person. It was simply that their karma did not tally.

夫れ善知識として徒に衆を集め、人をはとくむに非ず。只人をして直に根源に透り、速かに本分に承當せしめんとす。故に古人必ず何れの處よりか來ると云ふ。夫れ徧參は知識を試みんとし、來處を辨へんとす。又來りて、何事の爲にかせんと問ふ。興志の淺深を明らめ、其縁の遠近を知らんとす。

This is not a matter of acting as a good friend, vainly gathering a congregation, and nurturing people. Simply make people penetrate the root source directly, and try to make them quickly accede to their original disposition. Thus the ancients always said, “What place did you come from?” Traveling about seeking instruction is for checking out good friends, so [teachers] want to know the places that [students] have come from. Moreover, when [students] arrive, [teachers] ask, “What matter motivates you?” They tried to clarify the shallowness or depth of those [students’] aspirations, and to learn how remote or close their karmic connections were.

故に今も何れの處よりか來ると問ふ。彼に參じ、此に參じて、徒に山水に經歷せざることを露はさん爲に、乃ち曰く、百丈より來れりと。藥山百丈同く出世して、青原南嶽角立せり。因に百丈何の言句ありて衆に示すと問ふ。此に於て、雲巖若し其人ならば、自ら聞き得る底の事を擧説すべきに、只聞く底の事を説て曰く、尋常道く、我に一句子あり、百味具足すと。那一句子具足せずといふことなく、圓滿せずといふことなし。然りと雖も、人の那一著を聞得すや否や。子細に知見せん爲に、鹹は則ち鹹味、淡は則ち淡

味、不鹹不淡、是れ常味。作麼生か是れ百味具足底の句と問ふ。果して聞得底の事に非ず。父母所生の耳を以て、徒に蝦蟆の口説を聞くに依て、茫然として答處を知るることなし。

Thus, in the case that we are presently considering, too, [Yaoshan] asked, “What place did you come from?” To show that he had not traveled mountains and rivers, aimlessly seeking instruction from this one and that, [Yunyan] said, “I came from Baizhang.” Yaoshan and Baizhang had appeared in the world in the same way, and they were standouts in the Qingyuan and Nanyue lineages, respectively. Therefore, [Yaoshan] asked, “What sayings does Baizhang have for instructing the congregation? Here, if Yunyan had been that person, he would have raised a matter that he himself had been able to hear and get, but instead he spoke of something that he merely heard, saying, “He [Baizhang] always says, ‘I have a single phrase that is fully equipped with one hundred flavors.’” It is not that a single phrase is insufficient, nor that it is not complete and full. Nevertheless, [what counts is,] are people able to hear and get¹ that one move or not? So that [Yunyan] might know and see this in detail, [Yaoshan] asked: “Salted food has a salty flavor, and bland food has a bland flavor. If it is neither salty nor bland, then it is an ordinary flavor. What about this ‘phrase that is fully equipped with one hundred flavors’?” After all, this was not a matter that [Yunyan] was able to hear and get. Because he used the ears born of his father and mother to vainly listen to the utterings of frogs, he was at a loss and did not know how to answer.

是れ藥山行脚より以來、修道すること幾年ぞと問ふに、答て云く、二十年と。實に是れ古人、道の爲に修鍊せし、十二時中徒らなる時節なしと雖も、今の如きは二十年、徒に差過するに似たり。之に依て藥山曰く、目前の生死を奈何せんと、實に是れ初心晩學一大事とすべき所なり。無常迅速、生死事大なり。謬ひ發心行脚して、方袍圓頂の形を具すと雖も、若し生死の事を明めず、解脱の道に達せずんば、衲衣下密密の事あることを知らず。故に三界の攀籠、出ることなく、生死の窠臼免かれ難し。實に是れ衲衣徒らに掛たるが如し、應器徒らに持せるに似たり。故に古人、人をして閑工夫の時節なからしむ。

Yaoshan asked, “Since you first went on pilgrimage, how many years have you been cultivating the way?” [Yunyan] responded, “Twenty years.” Actually, although the ancients, when training for the sake of the way, did not

¹ able to hear and get (*montoku su* 聞得す). Above, it is said that if Yunyan had any genuine understanding, he would have raised a matter that “he himself had been able to hear and get” (*mizukara kiki uru* 自ら聞き得る), not one that he had merely “heard” (*kiku* 聞く).

waste a moment throughout the twelve periods of the day, the twenty years of the present case [of Yunyan] do look as if they were passed over in vain. Responding to this, Yaoshan said, “How will you deal with the birth and death that is before your eyes?” Truly, this is what beginners and latecomers should regard as the single great matter. “Impermanence is swift,” and the “matter of birth and death is great.” Even if you arouse the thought of bodhi, set off on pilgrimage, and fully adopt the appearance of one with a rectangular robe and round-shaven head, if you have not clarified the matter of birth and death and have not succeeded in the way of liberation, then you know nothing of the “secret matter for those in patched robes.” Thus, you do not get out of the cage of grasping in the three realms and find it difficult to escape from the old nest of birth and death. Really, it is as if you uselessly wear a patched robe and uselessly hold an alms bowl. Therefore, the ancients did not allow people even a momentary rest from their striving.

手脚穩かならしめんとて恁麼に問ふに、口に任せて乃ち曰く、目前に生死なしと。唯是れ自己安樂の處を參得し、子細に行脚の本志に達せば、恁麼の見處あるべからず。山曰く、百丈に在ること多少の時ぞ。行脚より以來、修道すること幾年ぞと問ふ。乃ち曰く二十年。實に是れ古人、道の爲に修練せし十二時中、徒らなる時節なしと雖も、今此の如きは二十年、徒らに蹉過せるに似たり。故に示して曰く、二十年百丈に在て、俗氣だも也た除かずと。

Although [Yaoshan] tried to moderate his own hands and feet¹ when he questioned [Yunyan] in this way, Yunyan gave his mouth free rein and said, “There is no birth or death before my eyes.” Yet, if [Yunyan] had only sought and found the place of ease and joy in his own self, and had meticulously fulfilled the original purpose of his pilgrimage, then he could not have had such a viewpoint. Yaoshan asked, “How long were you with Baizhang?” He asked, [in other words,] “How many years have you been cultivating the way since you first went on pilgrimage?” Then [Yunyan] said, “twenty years.” Actually,² although the ancients, when training for

¹ *tried to moderate his own hands and feet* (*shukyaku odayaka narashimen toshite* 手脚穩かならしめんとて). The expression “hands and feet” refers to the sometimes harsh teaching methods of Chan/Zen masters.

² *Actually* (*jitsu ni* 實に). The sentence that begins with this word is identical to one that appears earlier in this section, the only difference being that the expression “passed over” is written *saka* 差過 when it appears above and *shaka* 蹉過 when it appears here. Because the context in which the sentence occurs is also redundant, the repetition is indicative of some kind of inadvertent corruption of the text of the Shūmuchiō edition of the *Denkōroku*.

the sake of the way, did not waste a moment throughout the twelve periods of the day, the twenty years of the present case [of Yunyan] do look as if they were passed over in vain. Therefore, [Yaoshan] instructed him, saying, “Twenty years.” Yaoshan said, “Twenty years with Baizhang, and still you have not rid yourself of vulgarity.”

設ひ無生死なりと會し、自他なしと見來るとも、恁麼の見處、自己本來の頭を識得せず。正に手を斷崖に撒する分なし。速かに身を空劫に回さずんば、尚ほ是れ俗氣未だ除かず。識情未だ破せず、牢獄未だ破せず。豈悲まざるべけんや。

Even if [Yunyan] had understood that “there is no birth or death,”¹ or come to see that there is neither self nor other, such a viewpoint does not “gain consciousness of the original boss of one’s own self.”² Indeed, he lacked the disposition to “let go his hands from the sheer cliff.”³ If you do not quickly

1 “there is no birth or death” (*mu shōji* 無生死). These are Yunyan’s own words, quoted above in the Japanese transcription of the Chinese original: “There is no birth or death before my eyes” (C. *muqian wu shengsi* 目前無生死; J. *mokuzen ni shōji nashi* 目前に生死なし).

2 “gain consciousness of the original boss of one’s own self” (*jiko honrai no kōbe wo shi-kitoku* 自己本來の頭を識得). This is a quotation, in Japanese transcription, of a saying found in the *Extensive Record of Chan Master Hongzhi*:

Just be conscious of the self’s original boss.

《宏智禪師廣錄》但知識自本來頭。(T 2001.48.17c11).

In another passage of the same text, Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157) says:

If you gain consciousness of the original boss, all *minds* are this *mind*, and all *dharma*s are this *dharma*.

《宏智禪師廣錄》若識得本來頭。一切心皆是箇心。一切法皆是箇法。(T 2001.48.58c6⁷).

3 “let go his hands from the sheer cliff” (*te wo dangai ni san suru* 手を斷崖に撒する). A quotation, in Japanese transcription, of words that appear in the following passage from the *Extensive Record of Chan Master Hongzhi*:

Just do not yield to excellence or surrender to sageliness. Just like [Mazu’s saying] “wear clothes and eat food,” from moment to moment have no other considerations, and from thought to thought do not harbor defilements. Release your body to the *kalpa* of emptiness; let go your hands from the sheer cliff. When you penetrate the sense faculties and their objects and reach the ultimate, it shines alone in solitary illumination: a permeating, wondrous existence.

《宏智禪師廣錄》但莫推賢讓聖。如著衣喫飯。念念無異思惟。心心不容染汚。脫身空劫。撒手斷崖。透根塵窮頂底。孤明獨照。廓徹妙存。(T 2001.48.78, a24-26).

A similar expression that occurs frequently in Chan/Zen literature is “let go the hands when hanging from a precipice.” Both mean to stop clinging to deluded thoughts and

“return your body to the *kalpa* of emptiness,”¹ then this is still “not yet rid of vulgarity.” You still have not seen through *deluded consciousness*, and you still have not destroyed² the cage that imprisons you. How could that not be pitied?

故に子細に打著せしめん爲に、問ふこと再三す。然れども、猶ほ覺知する分なし。設ひ六句の外に承當すとも、尚ほ無孔の鐵鏈軌則をなさず。設ひ千差の岐路を截斷する分ありとも、尚ほ自己の本明に暗し。三千里外、且喜すらくは沒交渉、來て相見する、是れ恰か用なきに似たりと重ねて指説す。

Thus, in order to make [Yunyan] *hit upon matters in detail*, [Yaoshan] questioned him a second and third time. However, [Yunyan] still lacked the capacity for *perceiving and knowing*. Even if he [Yunyan] acceded to [Baizhang’s saying] “apart from the six phrases,” that was still an “iron hammerhead without a hole for a shaft,” which did not amount to a set of guidelines. Even if this had served to cut off divergent paths of countless discrepancies, he would still have been unclear about the original luminosity of his own self. As for [Yaoshan’s] saying, “Three thousand miles apart; that is wonderful, but that is entirely unrelated,” it again indicated that their face-to-face encounter seemed as if it had been of no use.

此に到て、百丈下堂の句を舉似すと雖も、尚ほ是れ他の舌頭に渉る、自の證處に達せず、然れども恁麼に舉著して、早く一段の宗風、異路底の事なく舉説し來る。故に曰く、何ぞ早く恁麼に道はざる。今日、子に因て海兄を見るを得たりと。

At this point, although [Yunyan] raised [the *kōan*] “Baizhang’s phrase upon leaving the hall,” he was still involving other people’s tongues, and “fall” into the freedom of realizing the emptiness of *dharma*s, which is a frightening prospect but liberating when accomplished.

¹ “return your body to the *kalpa* of emptiness” (*mi wo kūgō ni mawasu* 身を空劫に回す). While not an exact match, this saying is very similar to one found in the *Extensive Record of Chan Master Hongzhi*: “release your body to the *kalpa* of emptiness” (C. *guoshen kongjie* 脫身空劫; J. *dasshin kūgō*). That the sayings are related is evidenced by the fact that they both appear in conjunction with the phrase “let go your hands from the sheer cliff.” See previous note for the original Chinese passage.

² seen through... destroyed (*ha sezu... ha sezu* 破せず... 破せず). In the original Japanese, the same verb — *ha su* 破す (to “break,” “destroy,” “expose,” “lay bare,” “see through”) — is used twice. The English translation differs here to match the objects of the verb, which are “deluded consciousness” and the “cage that imprisons.” However, it is suggested by the use of the same verb that the two are to be regarded as one and the same thing. That is to say, what (metaphorically) imprisons people is their own *deluded consciousness*.

had not himself broken through to a place of *verification*. Nevertheless, he raised a comment [on the *kōan*] in this way and quickly came to present our *singular lineage style*, which was not at all a *deviant path*. That is why [Yaoshan] said: “Why didn’t you speak in such a way earlier? Today, because of you, I have been able to see my elder brother Huaihai.”

是れ大衆立定、拄杖を以て一時に趁散せし意、實に獨脱無依にして來れり。重ねて調打に煩らふべきに非ず。然れども唯是の如く舉せば、設ひ塵劫を経るとも、卒に所得の分なきに似たり。因て渠をして驚かさしめん爲に、乃ち高聲に大衆と召す。南邊打著すれば北邊動し來る。故に覺へず、首を回して悟處、終に思量に涉らず、點頭し來ることは是の如し。之に依て曰く、是れ甚麼ぞと。恨むらくは、百丈の會下一箇も會せざりけるか。此處に道取なしと雖も、藥山遙に曰く、子に因て海兄を見ることを得たんと。實に古人、恁麼の田地に一句道著する時、乃ち曰く、相見了也と。文千里同風に似たり、又一絲も隔てなきに似たり。故に始め百丈に參し、藥山に登ることを得て、終に師資隔てなく、彼此參得す。

The meaning of [the part of the Root Case that reads] “the great assembly was standing still, but he used his staff to suddenly chase and scatter them” comes down to [Baizhang] signifying that, in reality, it is a matter of being “independently liberated, relying on nothing.” There was no need for him [Baizhang] to bother with any further testing of them. Nevertheless, if he had simply raised the matter in that way, even if kalpas as numerous as motes of dust were to go by, in the end it would be as if they had no capacity to get it. Therefore, in order to startle them, he called out in a loud voice, “O great assembly!” [As the saying goes,] “If you hit the southern edge, it moves the northern edge.” Thus, without realizing what they were doing, they turned their heads. The place of awakening, in the end, is like coming to nod in assent; it does not involve *thinking*. On that account [Baizhang] said, “What is this?” Regrettably, Baizhang’s community of disciples did not understand even a bit! In that place, nothing was said, but from far off Yaoshan said, “Because of you, I have been able to see my elder brother.” Indeed from such a standpoint, when an ancient made a statement in a single phrase, it was said that the “face-to-face encounter is complete.” This is also similar to [the saying] “a thousand miles, the same wind,” and similar to¹ “not a single hair of separation.” Thus [Yunyan] first sought instruction from Baizhang, and then was able to climb Mount Yao, such that in the

¹ similar to (*nitari* 似たり). The three aphorisms quoted here are “similar” in that they are all metaphors for the close relationship that exists between Chan/Zen masters and disciples when the latter understand the former and they have a “meeting of minds.”

end there was no separation between *master and disciple*, and each was able to learn from the other.

此田地に承當せば、唯自己曠劫已來の事を疑はざるのみに非ず、三世諸佛、六代祖師、有鼻孔底の衲僧、一觀に觀破し、一割に割破して、早く藥山百丈に相見し、直に雲巖、道吾に眸を合することを得ん。

If you accede to *this standpoint*, then not only will you have no doubts about the matter of your own *self* from vast kalpas past, but also, with a single glance you will see through the *buddhas of the three times*, the six generations of *ancestral teachers*, and *patch-robed monks* who have noses;¹ and with a *single jabbing remark* you will puncture them. Quickly, you will have a *face-to-face encounter* with Yaoshan and Baizhang, and straight off, your eyes will meet with those of Yunyan and Daowu.

且らく如何が這箇の道理を通じ得てん。大衆聞かんと要む。

Now, how can I communicate *this principle*? Great assembly, do you wish to hear?

VERSE ON THE OLD CASE 【頌古】

孤舟不棹月明進。回頭古岸蘋未搖。

A solitary boat, without rowing, advances in the moonlight;
there is a turning of heads,² but the duckweed³ along the old shore⁴ is not moved.⁵

¹ **patch-robed monks who have noses** (*u bikutei no nōsō* 有鼻孔底の衲僧). To “have a nose,” in this context, means to understand what is essential. → *nose of the patch-robed monk*.

² **turning of heads** (*kaitō* 回頭). A reference to the heads that turned when Baizhang called out, “O great assembly!”

³ **duckweed** (*C. pin* 蘋; *J. ukikusa*). A water grass that floats unrooted. In Chinese literature, a metaphor for: (1) casual acquaintances; (2) having no fixed abode; and (3) a wandering monk such as Zhongfeng Mingben 中峰明本 (*J. Chūhō Myōhon*; 1263–1323), a famous Chan master who sometimes lived on a small boat.

⁴ **shore** (*C. an* 岸; *J. gan*). In Buddhist literature, *nirvāṇa* is referred to as the *other shore* (*C. bian* 彼岸; *J. higan*), whereas *saṃsāra* is “this shore” (*C. cian* 此岸; *J. shigan*).

⁵ **not moved** (*C. weiyao* 未搖; *J. miyō*). That is to say, the weeds are not stirred up because the boat is not being rowed. When Baizhang called out, the monks of the *great assembly* turned their heads, but the attempt to startle them into *awakening* did not work: they remained unaffected along the “old shore” of *saṃsāra*.