

CHAPTER THIRTY-SIX (*Dai sanjūroku shō* 第三十六章)

ROOT CASE 【本則】

第三十六祖、弘道大師、參石頭問曰、

The Thirty-sixth Ancestor, Great Master Hongdao,¹ sought instruction from Shitou, asking:²

三乘十二分教、某甲粗知。嘗聞南方直指人心見性成佛、實未明了。伏望和尚慈悲指示。頭曰、恁麼也不得、不恁麼也不得。恁麼不恁麼總不得。子作麼生。師罔措。頭曰、子因緣不在此。且往爲大師處去。師稟命恭禮馬祖。仍伸前問。祖曰、我有時教伊揚眉瞬目、有時不教伊揚眉瞬目。有時揚眉瞬目者是、有時揚眉瞬目者不是。子作麼生。師於言下大悟。便禮拜。祖曰、你見甚麼道理便禮拜。師曰、某甲在石頭處、如蚊子上鐵牛。祖曰、汝既如是、善自護持。

“I am generally conversant with the three vehicles and twelve divisions of the teachings, but I have heard that in the south, they ‘directly point to a person’s mind, see the nature and attain buddhahood.’ I do not yet understand the truth of this, and I humbly beg you, Reverend, out of compassion, to instruct me.” Shitou said, “If you are ‘such,’ you will not get it; if you are not ‘such,’ you will not get it; and if you are both ‘such’ and not ‘such,’ you will not get it. What do you make of that?” The Master [Yaoshan] was dumbfounded. Shitou said, “Your karmic connection is not here. For the time being, go to Great Master Ma’s place.” The Master [Yaoshan] obeyed this command and paid respects to Mazu, telling him of the aforementioned question [posed by Shitou]. The Ancestor [Mazu] said: “There are times when I have him ‘raise the eyebrows and blink the eyes,’³ and there are times when I do

¹ Great Master Hongdao (C. Hongdao Dashi 弘道大師; J. Kōdō Daishi). This is the posthumous honorary title of Yaoshan Weiyuan 藥山惟儼 (743–828; J. Yakusan Igen).

² asking (C. *wenye* 問曰; J. *toite iwaku* 問て曰く). 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 Weiyuan of Mount Yao in Lizhou” (CBETA, X80, no. 1565, p. 109, a22-b7 // Z 2B:11, p. 82, a13-b4 // R138, p. 163, a13-b4).

³ There are times when I have him ‘raise the eyebrows and blink the eyes’ (C. *wo youshi jiao yi yang mei shun mu* 我有時教伊揚眉瞬目; J. *ware aru toki wa kare wo shite yōbi shunmoku seshime* 我れ有時は伊をして揚眉瞬目せしめ). The object of the verb to “have” or “make” (C. *jiao* 教; J. *kyō*) is the third person pronoun *yi* (J. *kare*), mean-

not have him ‘raise the eyebrows and blink the eyes.’ There are times when ‘raising the eyebrows and blinking the eyes’ is right, and there are times when ‘raising the eyebrows and blinking the eyes’ is not right. What do you make of that?” At these words, the Master [Yaoshan] greatly awakened and made prostrations. The Ancestor [Mazu] said, “What principle do you see that you make prostrations?” The Master [Yaoshan] said, “When I was at Shitou’s place, I was ‘like a mosquito on an iron ox.’” The Ancestor [Mazu] said, “If you are like this, then guard it well.

雖然汝師石頭。

Nevertheless, your master is Shitou.”

PIVOTAL CIRCUMSTANCES 【機緣】

師、諱は惟儼。

The Master’s [Yaoshan’s] personal name was Weiyān.¹

ing “he,” “she,” or “it,” but the referent is unclear. In some texts associated with the Caodong (J. Sōtō) tradition, it is said that the Buddha Śākyamuni “held up a flower and blinked his eyes” to instruct the assembly on Vulture Peak, whereupon Mahākāśyapa smiled slightly and was recognized by the Buddha as the First Ancestor of the Chan/Zen Lineage. Most versions of the story of holding up a flower, however, do not say that the Buddha “blinked his eyes.” The “him” that Mazu speaks of, therefore, could be the Buddha, treated as a character in a narrative who does different things (blinks or does not blink) depending on the whim of the storyteller. The “him” that Mazu speaks of, however, is more likely Mazu himself, or his own *buddha-mind*, referred to in the third person to indicate that it operates spontaneously, of its own accord.

¹ The Master’s personal name was Weiyān (*Shi, imina wa Igen* 師、諱は惟儼). The long quotation that follows these words, and is elided in the middle using the expression “and so on down to” (*naishi* 乃至), is a Japanese language 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 Weiyān of Mount Yao in Lizhou”:

《五燈會元》絳州韓氏子。年十七。依朝陽西山慧照禪師出家。納戒于衡嶽希探律師。博通經論。嚴持戒律。一日。自歎曰。大丈夫當離法自淨。誰能屑屑事細行於布巾邪。首造石頭之室。便問。三乘十二教某甲粗知。嘗聞南方直指人心。見性成佛。實未明了。伏望和尚慈悲指示。頭曰。怎麼也不得。不怎麼也不得。怎麼不怎麼總不得。子作麼生。師罔措。頭曰。子因緣不在此。且往馬大師處去。師稟命恭禮馬祖。仍伸前問。祖曰。我有時教伊揚眉瞬目。有時不教伊揚眉瞬目。有時揚眉瞬目者是。有時揚眉瞬目者不是。子作麼生。師於言下契悟。便禮拜。祖曰。你見甚麼道理便禮拜。師曰。某甲在石頭處。如蚊子上鐵牛。祖曰。汝既如是。善自護持。侍奉三年。一日。祖問。子近日見處作麼生。師曰。皮膚脫落盡。唯有一真實。祖曰。子之所得。可謂協於心體。布於四肢。既

絳州韓氏の子なり。年十七、潮陽の西山慧照禪師に依て出家し、衡嶽の希操律師に納戒す。博く經論に通じ戒律を嚴持す。一日、自ら歎じて曰く、大丈夫、當に法を離れて自淨なるべし。誰か能く屑屑として細行を布巾に事とせんや。首め石頭の室に造る。便ち問ふ、三乘十二分教は某甲粗ぼ知る。乃至、善く自ら護持せよと。侍奉すること三年、一日、祖問て曰く、子、近日見處作麼生。師曰く、皮膚脱落し盡して唯一眞實のみあり。祖曰く、子が所得、謂つべし、心、體に協ふて四肢に布けりと。既に然り。是の如く、將に三條の篋もて肚皮を束取して、隨處に住山し去れ。師曰く、某甲、又是何人なれば、敢て住山せよと言ふや。祖曰く、然らずんば、未だ常に行て住せざること有らず、未だ常に住して行かざること有らず。益さんと欲すれども益す所なく、爲さんと欲すれども爲す所なし。宜く舟航と作て、久く此に住すること無るべし。師、乃ち祖を辭して石頭に返る。一日、在坐の次で、石頭問て曰く、汝、這裏に在て什麼をか作す。師曰く、一切爲さず。頭曰く、怎麼ならば即ち閑坐せり。師曰く、若し閑坐せば即ち爲せり。頭曰く、汝道ふ、爲さずと。箇の甚麼をか爲さざる。師曰く、千聖も亦識らず。頭、偈を以て讃して曰く、「從來共住不知名。任運相將只麼行。自古上賢猶不識。造次凡流豈可明。」後に石頭、垂語して曰く、言語動用、沒交涉。師曰く、言語動用に非ざるも亦沒交涉。頭曰く、我這裏、針割不入。師曰く、我這裏、石上に華を栽るが如し。頭、之を然りとす。後に澧州の藥山に居す。海衆雲會す。

He was a son of the Han Clan of Jiangzhou Prefecture. In his seventeenth year, he went forth from household life under Chan Master Xishan Huizhao of Chaoyang and received the precepts from Vinaya Master Xicao of Hengyue. He broadly mastered the sūtras and śāstras and strictly observed the moral precepts. One day, he lamented to himself, saying, "A great person should detach from dharmas¹ and purify himself. Who would make an issue of

然如是。將三條篋束取肚皮。隨處住山去。師曰。某甲又是何人。敢言住山。祖曰。不然。未有常行而不住。未有常住而不行。欲益無所益。欲爲無所爲。宜作舟航。無久住此。師乃辭祖返石頭。一日在石上坐次。石頭問曰。汝在這裏作麼。曰。一物不爲。頭曰。怎麼即閑坐也。曰。若閑坐即爲也。頭曰。汝道不爲。不爲箇甚麼。曰。千聖亦不識。頭以偈讃曰。從來共住不知名。任運相將只麼行。自古上賢猶不識。造次凡流豈可明。後石頭垂語曰。言語動用沒交涉。師曰。非言語動用亦沒交涉。頭曰。我這裏針割不入。師曰。我這裏如石上栽華。頭然之。後居澧州藥山。海衆雲會。(CBETA, X80, no. 1565, p. 109, a19-b20 // Z 2B:11, p. 82, a10-b17 // R138, p. 163, a10-b17).

¹ detach from dharmas (*hō wo hanarete* 法を離れて). In this context, the word "dharmas" (C. *fā* 法; J. *hō*) can refer to either the "teachings" of the Buddha found in the sūtras and treatises or to the "rules" and "procedures" found in the Vinaya. Given the

the trivial matter of picking every single crumb off their *napkin*?” The first time he went to Shitou’s room, he said, “I am generally conversant with the *three vehicles* and *twelve divisions of the teachings*” ...and so on, down to...¹ “guard it well.”

He attended upon [Mazu] for three years. One day, the Ancestor [Mazu] asked, “These days, what is your viewpoint?” The Master [Yaoshan] said, “*skin and dermis sloughed off entirely, there only exists a single true reality.*” The Ancestor [Mazu] said, “What you have attained can be called the harmonizing of mind and body, and the stretching out of the four limbs. Since you are already like this, you should gird your belly with three strips of woven bamboo² and go serve as abbot of a monastery somewhere.” The Master [Yaoshan] said, “Who am I, that you say I should presume to serve as abbot of a monastery?” The Ancestor [Mazu] said: “If you do not do so, then you will still lack ‘constantly going without abiding,’³ and you will still lack ‘constantly abiding without

sentence that follows this one, the latter meaning is likely the one that is most immediately intended.

¹ **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.

² **gird your belly with three strips of woven bamboo** (C. *jiang santiao mie shuqu dupi* 將三條篾束取肚皮; J. *sanjō no betsu mote tohi wo sokushu shite* 三條の篾もて肚皮を束取して). “Woven bamboo” (C. *mie* 篾; J. *betsu*) is a strong, flexible material made by weaving together thin slats of split bamboo. It was used to bundle and carry things (e.g. firewood), but could also be wrapped around the waist for support, or to bind a robe to allow freer bodily motion (e.g. when working). There is a classical Chinese expression, “belly bound with three strips of woven bamboo” (C. *fu shu sanmie* 腹束三篾; J. *fuku soku sanbetsu*), which means to “tighten one’s belt” in the face of famine or poverty. Mazu’s admonition to Weiyan contains a play on words, for the latter has just said that he “sloughed off his skin” (i.e. freed himself from deluded conceptual thinking), and Mazu tells him to gird his “belly” (C. *dupi* 肚皮; J. *tohi*) — a word that has the glyph for “skin” (C. *pi* 皮; J. *hi*) in it — with woven bamboo. In other words, Weiyan may have “sloughed off the skin” of delusion, but he is advised, as it were, to “put on another skin”: that of service as an abbot.

³ **“constantly going without abiding”** (C. *changxing er buzhu* 常行而不住; J. *tsume ni yukite jū sezarū koto* 常に行て住せざること). This expression plays on the ambiguity of the verb *zhu* 住 (J. *jū*), which in Chinese Buddhist texts can mean to “reside” somewhere, “serve as abbot” at a monastery, or “dwell on” a thing in a deluded, emotionally attached manner. It also employs the ambiguous verb *xing* 行 (J. *kō, gyō, yuku*), which can mean to “walk,” “go,” “act,” or engage in Buddhist “practice.” Thus, “constantly moving without abiding” can refer to: (1) the lifestyle of a wandering Buddhist ascetic

going.¹ Even if you wanted to benefit others, there would be none who are benefited; and even if you wanted to do something, there would be nothing that is done. You should make yourself into a ferry boat. You should not abide here for long.” The Master [Yaoshan] thereupon left the Ancestor [Mazu] and returned to Shitou.

One day, when he was sitting,² Shitou asked, “What are you doing, abiding here?” The Master [Yaoshan] said, “I am not doing anything at all.” Shitou said, “If it is like that, then you are sitting idly.” The Master [Yaoshan] said, “If I were sitting idly, that would be doing something.” Shitou said, “You say you are ‘not doing anything,’ so what is it that is not being done?” The Master said, “Even a thousand sages do not know.” Shitou praised him with a verse, saying:

We have been abiding together³ up to now, but I do not know his name;
innately, we accord with one another and go on in this way.
From ancient times, even the high-up worthies have not known this;
how, then, could ordinary people possibly clarify it on the spur of the moment?

who lives on alms and does not take up residence in a monastery; (2) engaging in “constant Buddhist practice”; or (3) “everyday, normal activities,” without dwelling on or becoming attached to them in a deluded way.

¹ “constantly abiding without going” (C. *changzhu er bu xing* 常住而不行; J. *tsune ni jū shite ikazaru koto* 常に住して行かざること). This expression plays on the ambiguities of the two verbs, which are explained in the preceding note. To “constantly abide without moving” can refer to a monk taking up residence in a monastery, or to serving as abbot of a monastery without ever moving away or retiring. The expression *changzhu* 常住 (J. *jōjū*) also refers to the permanent property of a monastery (buildings, furnishings, ritual implements, etc.) that an abbot is not permitted to take with him when he steps down and moves away.

² One day, when he was sitting (*ichinichi zaiza no tsuide* 一日在坐の次で). The Chinese original says, “One day, when he was sitting on the rock” (C. *yiri zai shishang zuo ci* 一日在石上坐次). The “rock” is the one after which Shitou was named, because his hut was built on it. “Sitting” here refers to seated meditation. The subject of that verb is left unstated in both the original Chinese and the Japanese transcription, but it is clear from the context that it must be Weiyan who was practicing seated meditation near Shitou’s hut.

³ abiding together (C. *gongzhu* 共住; J. *gōjū*). The word “abiding” (C. *zhu* 住; J. *jū*) in the first line of this verse, and the word “go” (C. *xing* 行; J. *kō*) in the second line, are paired in a way that plays off Mazu’s admonition, related above: “You will still lack ‘constantly going without abiding,’ and you will still lack ‘constantly abiding without going.’”

Afterwards, Shitou gave instruction, saying, “Language and activity have no connection with it.” The Master [Yaoshan] said, “Even if language and activity are negated, they still have no connection with it.” Shitou said, “For me, here, [even] a needle prick cannot get in.” The Master [Yaoshan] said, “For me, here, it is like planting flowers on rock.”¹ Shitou approved this. Thereafter, [Yaoshan] resided on Mount Yao in Lizhou Prefecture, where the oceanic assembly gathered like clouds.

INVESTIGATION 【拈提】

適來の因縁を以て、青原南嶽兩家、各別なきこと分明に知りめし。實に
是れ曹溪の兩角、元是れ露地の白牛迴迴なる者なり。彼にまじ此に明ら
め、彼に通じ此に繼ぐ。絲毫も差はず。

From the aforementioned episode, we have clearly learned that there is no difference between the two houses of Qingyuan and Nanyue.² They truly are the two horns of Caoxi, who, fundamentally, is the white ox on open ground.³

¹ like planting flowers on rock (C. *ru shi shang zai hua* 如石上栽華; J. *sekijō ni hana wo uyuru ga gotoshi* 石上に華を栽るが如し). There is a pun here, for Shitou built his hut on “a rock” (C. *shitou* 石頭; J. *sekitō*), and he was named “The Rock” (C. *Shitou* 石頭; J. *Sekitō*) for that reason.

² two houses of Qingyuan and Nanyue (Seigen Nangaku ryōke 青原南嶽兩家). The reference is to Qingyuan Xingsi (J. Seigen Gyōshi; -740) and Nanyue Huairang (J. Nangaku Ejō; 677–744), who were fellow disciples under the Sixth Ancestor, Huineng. Each inherited the dharma from Huineng and founded what were to become the two main lineages or “houses” of Chan in the following generations: that of Nanyue’s disciple Mazu Daoyi (which gave rise to the Linji/Rinzai Lineage), and that of Qingyuan’s disciple Shitou Xiqian (which gave rise to the Caodong/Sōtō Lineage).

³ “white ox on open ground” (*roji no byakugyū* 露地の白牛). This is an allusion to the famous story of the burning house found in the “Parables” chapter of the *Lotus Sūtra*. A rich man (symbolizing the Buddha) promises to reward his children with carts drawn by goats, deer, or ox (symbolizing the *śrāvaka*, *pratyeka-buddha*, and *Mahāyāna* paths, respectively), whichever they fancy, if they will stop their heedless play and run out of the house, which is on fire. When the children come out of the house, they join the father and sit safely on “open ground in the middle of the road” (C. *dao zhong loudi* 道中露地; J. *dōchū roji*; T 262.9.12c14–15), so in Buddhist literature the expression “open ground” came to indicate freedom from the “fire” of mental afflictions. The father then breaks his promise to give them the little goat, deer, or ox carts that they came out for, and gives each instead a far grander vehicle, encrusted with jewels and “drawn by a white ox” (C. *jia yi bainiu* 駕以白牛; J. *ga i byakugyū*; T 262.9.12c22). That represents the “one vehicle” of the true Mahāyāna, which was inconceivable to the children (ordinary deluded beings) when they were still in the burning house, even

visible far and wide. *Seeking instruction* from that one,¹ he [Yaoshan] clarified this one;² comprehending that one, he succeeded to this one. They do not differ by even a thread or an iota.

故に最初に問ふ、十二分教は粗ぼ知れり、直指人心見性成佛の旨、如何と。正に此田地をいふに、恁麼也不得、不恁麼也不得、恁麼不恁麼總不得。此に到て自も安排の處なし。他も疑ふ所に非ず、故に是の如く指説す。然れども此田地、正に不可得の處を執し來る。故に言下に未だ趣を知らず。良や佇思す。時に馬師をして代て説かしめんとして、指して江西に至らしむ。

Thus, at first [Yaoshan] asked, “I am generally conversant with the twelve divisions of the teachings, but what is the meaning of ‘directly point to a person’s mind, see the nature and attain buddhahood?’” To truly explain this standpoint, [Shitou] said, “If you are ‘such,’ you will not get it; if you are not ‘such,’ you will not get it; and if you are both ‘such,’ and not ‘such,’ you will not get it.” Arriving here, there is no place to position oneself, nor is the situation one of doubting the other. Thus, [Shitou] gave this sort of indication. However, [Yaoshan] seized on the notion that this standpoint truly “cannot be gotten,” so he had yet to understand the gist of the remark. He thought long and hard about it. At that time, [Shitou] instructed [Yaoshan] to go to Jiangxi and have Master Mazu explain it instead.

江西、果して此心を會せしかば、乃ち代て曰く、彼をして揚眉瞬目せしめ、揚眉瞬目せしめず。或は是、或は不是なり。時に隨て區區なることを示す。

Jiangxi [i.e. Mazu], because he was determined to make him [Yaoshan] understand this mind, stood in for Shitou and said: “I make him raise the eyebrows and blink the eyes, or I do not make him raise the eyebrows and blink the eyes. It is either correct, or it is not correct.” This shows that there are variations that accord with the circumstances.

時に此處を覺悟し、實に揚眉瞬目より見聞覺知、動用去來に至るまで、悉く有る事を知りぬ。便ち禮拜す。祖曰く、你、甚麼の道理を見て、便ち禮拜するや。師曰く、某甲、石頭の處に在て、蚊子の鐵牛に上るが如しと。背を挿むことなし。見知盡き、情解失す。自ら不知と雖も、既に是れ實人なり。

those who were enticed by the promise of an ox-cart. The *Denkōroku* here compares the Sixth Ancestor, Huineng (referred to as “Caoxi”), to the great white ox, and says that his two main disciples, Qingyuan Xingsi and Nanyue Huairang, were like the two horns on the ox.

¹ **that one** (*kare* 彼). The Chan house of Nanyue and his *dharma heir* Mazu, under whose tutelage Yaoshan clarified what Shitou had said to him.

² **this one** (*kore* 此). The Chan house of Qingyuan and his *dharma heir* Shitou, who accepted Yaoshan as a successor.

At that time, [Yaoshan] awakened to this place, and he truly understood that it exists in everything, from “raising the eyebrows and blinking the eyes” on down to “seeing, hearing, perceiving, and knowing,” moving and functioning, going and coming. Thereupon, he made prostrations. The Ancestor [Mazu] said, “What principle do you see that you make prostrations?” The Master [Yaoshan] said, “When I was at Shitou’s place, I was ‘like a mosquito on an iron ox.’” There was no inserting of the proboscis.¹ Seeing and knowing were exhausted, and subjective understanding failed. Although he himself did not know it, already he was the real person.

祖、後に問て曰く、子、近日見處作麼生。此に一點の塵なく、纖毫の疵なきことを識得して、乃ち曰く、皮膚脱落し盡して唯一眞實のみありと實に參學、此田地に到り得ること大に難し。之に依て委悉にほめて曰く、子が所得、謂つべし、心、體に協ひ四肢に布くと。處として到らざる所なく、物として通ぜざる所なし。

Later, the Ancestor [Mazu] asked [Yaoshan], “These days, what is your viewpoint?” Conscious that here there is not a single mote of dust, nor the slimmest hair of error, [Yaoshan] said, “skin and dermis sloughed off entirely, there only exists a single true reality.” Truly, for a student trainee, to be able to arrive at this standpoint is something that is extremely difficult. Accordingly, [Mazu] praised [Yaoshan] fully, saying, “What you have attained can be called the harmonizing of the mental and physical, and the stretching out of the four limbs.” As for location, there was no place he did not reach; as for things, there were none he did not penetrate.

卒に一切不爲の道得に到るまで、千變萬化の受用區區なりと雖も、石上に華を栽るに似て蹤跡なきことを知る。實に最初に直指人心を疑ひ求むるに、揚眉瞬目する者を示さるるに大悟し、爲衆說法せしに、

Finally, when [Yaoshan] reached the point of being able to say “I am not doing anything at all,” he knew that, although his receiving and using of the thousand changes and ten thousand transformations was diverse, it was similar to planting flowers on top of a rock in that there were no traces. Truly, in his initial questioning and seeking the meaning of “directly point to a person’s mind,” he was greatly awakened when the one who “raises the

¹ There was no inserting of the proboscis (*kuchibashi wo sashihassamu koto nashi* 嘴を挿むことなし). This is Keizan’s explanation of the saying, “like a mosquito on an iron ox”: the insect, obviously, would not be able to insert its proboscis into, or draw any nourishing blood from, an iron statue of an ox. Likewise, Yaoshan could not get any inkling of Shitou’s meaning.

eyebrows and blinks the eyes” was shown to him. And, when preaching the dharma for the congregation,¹ [he said]:

我今、你が爲に這箇の語を説て無語底を顯はす。他那箇、本來耳目等の貌なし。

“I am now speaking these words for your sake, revealing the one who is wordless. Who is that? Fundamentally, he lacks features such as ears, eyes, and so on.”

實に初中善、其實處ある故に、後善、實處を示して他の爲にす。然れば、諸の參學の人、藥山の如く參ずべし。祖師、何れも其徳、勝劣なしと雖も、特に藥山は其機を接すること高く、己れを守ること簡約なるに依て、藥山不満二十衆と云ふ。衆多からざることは、其簡約なるに依て是の如し。人の飢寒に堪へざるに依て然るなり。

Truly, because his was a genuine stance of being “good in the beginning and in the middle,”² for the sake of others he displayed the genuine stance of being “good in the end.”³ Therefore, student trainees should seek instruction the way Yaoshan did.⁴ Although each of the ancestral teachers had virtues,

¹ when preaching the dharma for the congregation (*ji shu seppō seshi ni* 爲衆說法せしに). The quotation that follows 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 “Reverend Yaoshan Weiyan of Lizhou, at a convocation in the dharma hall, said”:

《景德傳燈錄》我今爲汝說這箇語顯無語底。他那箇本來無耳目等貌。(T 2076.51.440b23-25).

The same passage also appears in the biography of “Chan Master Weiyan of Mount Yao in Lizhou” in the *Collated Essentials of the Five Flame Records* (CBETA, X80, no. 1565, p. 110, a16-17 // Z 2B:11, p. 83, a7-8 // R138, p. 165, a7-8). It is also quoted, in Japanese transcription, in Chapter 49 of the *Denkōroku*.

² “good in the beginning and in the middle” (*sho chū zen* 初中善). This is part of a well-known refrain that appears in many Buddhist sūtras with reference to Śākyamuni’s preaching of the dharma. → “good in the beginning, good in the middle, and good in the end.”

³ “good in the end” (*go zen* 後善). This is part of a well-known refrain that appears in many Buddhist sūtras with reference to Śākyamuni’s preaching of the dharma. → “good in the beginning, good in the middle, and good in the end.”

⁴ student trainees should seek instruction the way Yaoshan did (*sangaku no hito, Yakusan no gotoku sanzū beshi* 參學の人、藥山の如く參ずべし). The translation here follows the Japanese as it now stands. However, it seems clear from the context that it is Yaoshan’s qualities as a teacher, not his qualities as a student, that are under discussion. Perhaps what the original Japanese means to say is: *Yakusan no gotoku [shi ni] sanzū beshi* 藥山の如く[師に]參ずべし. If so, then the translation would be: “student trainees should seek instruction from the likes of Yaoshan.”

and there is no superior or inferior among them, Yaoshan had particularly high standards in his dealings with students, and he was brusque in his guarding of *self*.¹ Because of that, it has been said, “Yaoshan’s congregation never amounted to twenty [monks].”² That his congregation was not large was due to his terseness. It was like that because people are unable to bear starvation and cold.³

然れども雲巖、道吾、船子、高沙彌、甘行者、李翱公に到るまで、有道の緇素多し。然れば學者としては尤も委悉に參得せんを先として、世縁の厚薄を顧りみず。之に依て雲巖、道吾、船子等三人、志を同じ、四十年脇席に着けず。有道の會に非ざれば恁麼の衲子なし。然れば諸禪德、彼雲巖、道吾と兄弟たらんことを願ひ、馬祖、石頭に參到せんことを思ふべし。

However, there were many monks and lay followers who possessed the way, including Yunyan, Daowu, Chuanzi, Śrāmaṇera Gao, Postulant Gan,

¹ **brusque in his guarding of self** (*onore wo mamoru koto kan'yaku naru* 己れを守ることを簡約なる). The meaning of this expression is unclear. Influenced by the reference to “starvation and cold” (*kikan* 飢寒) that appears shortly after in the text, other translators have rendered *kan'yaku* 簡約 as “austerity” (Cleary, p. 139) and “simplicity of life” (Cook, p. 186). However, the meaning of the term *kan'yaku* 簡約 is “taciturn,” “dismissive,” or “rude” with regard to other people. The point may be that Yaoshan “guarded” (*mamoru* 守る) his awareness of self (the innate buddha-mind) by refusing to let his mind get tangled up in verbosity and social nicety. Or perhaps it just means that he guarded his privacy.

² **“Yaoshan’s assembly never amounted to twenty”** (*Yakusan fuman nijishu* 藥山不滿二十衆). This is a quotation of the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “The Thirty-seven Factors of Bodhi”:

That Old Zhaozhou’s assembly never amounted to even twenty [monks] is a manifestation of right livelihood. That Yaoshan’s assembly never amounted to even twenty [monks] is the vital bloodline of right livelihood.

《正法眼藏、三十七品菩提分法》老趙州の不滿二十衆、これ正命の現成なり。藥山の不滿十衆、これ正命の命脈なり。(DZZ 2.148).

The expression “an assembly that does not amount to twenty [monks]” (C. *buman ershi zhong* 不滿二十衆; J. *fuman nijū shu*) appears in Chinese translations of Indian Vinaya texts, which explain that a quorum of twenty monks is the minimum for carrying out a purification (C. *chuzui* 出罪; J. *shutsuzai*) of the sangha through confession and repentance; see, for example, *Bhikṣu Prātimokṣa of the Ten Chapter Vinaya* (T 1436.23.472b9-12). In the context of Dōgen’s remark, the expression does not seem to imply anything more than a “small community of monks.” Dōgen’s choice of words does, however, reflect his very detailed knowledge of the Vinaya.

³ **unable to bear starvation and cold** (*kikan ni taezaru* 飢寒に堪へざる). This expression is probably used metaphorically here to mean “starved” of verbal teachings by Yaoshan, and feeling “left out in the cold” emotionally because he remained aloof from his students.

and even the Honorable Li Ao. That being so, as students, they gave precedence to their desire for thoroughgoing inquiry and did not look back on the depth or superficiality of their *connections with the world*. On this account there were three people — the equals Yunyan, Daowu, and Chuanzi — who shared the same determination: “for forty years they never touched their ribs to a mattress.”¹ If it is not an assembly that possesses the way, there are no such *patch-robed ones* in it. Therefore, *Zen worthies*, you should aspire to be *brother disciples* with Yunyan and Daowu, and should long to *inquire until you arrive at understanding* with Mazu and Shitou.

見ずや、揚眉瞬目せしむる者、是なり不是なりと。彼田地疑ふに非ず。人既に具足し來る。那處を知らんとするに、既に耳目の貌なし。故に見聞に辨すべきに非ず。一切都て不爲なり。然も從來共に住し來て、卒に名を知らざる者ありと雖も、任運としてもて來る。然のみならず、汝をして生ぜしめ、汝をして死せしめ、汝をして去來動用せしめ、汝をして見聞覺知せしむ。是れ正に這箇なり。

Do you not see? He [Mazu] said, “Making [him] raise the eyebrows and blink the eyes is right, and it is not right.” There is no doubting that standpoint.² Every single person already comes *fully equipped*. If you wish to know that place, it already “lacks the features of ears and eyes.”³ Therefore,

¹ “for forty years they never touched their ribs to a mattress” (*shijūnen waki seki ni tsukezu* 四十年脇席に着けず). A Chinese precedent for this statement concerning Yunyan, Daowu, and Chuanzi is found in Case #89 of the *Blue Cliff Record*:

Yunyan and Daowu studied together under Yaoshan, and for forty years their ribs never touched a mattress. Yaoshan produced the entire lineage of Caodong. There were three men whose *dharma* words flourished: Yunyan’s disciple Dongshan; Daowu’s disciple Shishuang; and Chuanzi’s disciple Jiashan.

《碧巖錄》雲巖與道吾同參藥山。四十年脇不著席。藥山出曹洞一宗。有三人法道盛行。雲巖下洞山。道吾下石霜船子下夾山。(T 2003.48.213c28-214a2).

Earlier in the *Denkōroku*, the Tenth Ancestor, Pārśva, is also said to have vowed “never to touch my ribs to a mattress” (*waki wo seki ni tsukezu* 脇を席に著けず).

² *that standpoint* (*kano denchi* 彼田地). Who or what the word “that” (*kano* 彼) refers to is unclear. Because Mazu is being quoted (albeit in a paraphrase of the direct quote given above), the meaning could be “Mazu’s standpoint.” However, what Mazu is quoted as saying earlier is, “I make him raise the eyebrows and blink the eyes” (*kare wo shite yōbi shunmoku seshime* 彼をして揚眉瞬目せしめ), etc., so “him” (*kare* 彼) could be someone (or something) other than Mazu, which has “that” (*kano* 彼) standpoint. Perhaps “he” or “that” (*kare*, *kano* 彼) is a name for the innate *buddha-mind*, which is both a person’s own *mind* and something “other” (*hi* 彼) than the individual person.

³ “lacks the features of ears and eyes” (*jimoku no katachi nashi* 耳目の貌なし). This is a paraphrase of Shitou’s words, quoted above: “I now manifest for you the one who is wordless. Who is that? Fundamentally, he lacks features such as ears, eyes, and so on.”

it cannot possibly be discerned by seeing or hearing. It is [a matter of] “not doing anything at all.”¹ Moreover,² although “we have been abiding together up to now,” and in the final analysis there is someone whose “name I do not know,” [Shitou] brings him here as that which is “innate.” What is more, that which causes you to be born; causes you to die; causes you to go and come, move and function; and causes you to see, hear, perceive, and know — that is truly “this.”

分外に正法を求むべからず、豈他時に見性を期するあらんや。設ひ三乘十二分教も恁麼の道理を示す。大凡一切衆生も恁麼受用不斷、豈證據を他に求むべけんや。知るべし、汝正に揚眉瞬目なからんや。只彼見聞覺知する者を見得せば、天下老和尚の舌頭を疑がはじ。

The true dharma should not be sought outside your purview. How could you possibly have an expectation of seeing the nature at some other time? Even the three vehicles and twelve divisions of the teachings proclaim such a principle. As a rule, all living beings also receive and use it in this way, without interruption. How could you possibly seek verification of it elsewhere? You should know this. Truly, how could you possibly lack “raising the eyebrows and blinking the eyes”? If you just gain sight of that one who sees, hears, perceives, and knows, then you will probably not doubt the tongues of the old reverends throughout the land.

且らく如何か此道理を注脚し去ん。

Now, how can I comment on this principle?

VERSE ON THE OLD CASE 【頌古】

平常活潑潑那漢、喚作揚眉瞬目人。

That fellow who is, every day, brisk and lively:

name him the person who “raises the eyebrows and blinks the eyes.”

¹ “not doing anything at all” (*issai subete fui nari* 一切都て不爲なり). This is Yaoshan’s reply to Shitou, already quoted twice above with slightly different phrasing: (1) *issai nasazu* 一切爲さず; (2) *issai fui* 一切不爲. The Chinese original is: *yi wu bu wei* 一物不爲.

² Moreover (*shikamo* 然も). The sentence that begins with this expression incorporates, as three separate quotations in Japanese transcription, the first nine glyphs of Shitou’s verse (given above): “We have been abiding together up to now, but I do not know his name; innately...” (C. *conglai gongzhu bushi ming, renyun* 從來共住不知名、任運; J. *jūrai tomo ni jūshite, na wo shirazu, ninnun* 從來共に住して、名を知らず、任運).