

CHAPTER TWENTY-ONE (*Dai nijuissō* 第二十一章)

ROOT CASE 【本則】

第二十一祖、婆修盤頭尊者、因二十祖曰、

The Twenty-first Ancestor, Venerable Vasubandhu, on one occasion heard the Twentieth Ancestor [Jayata] say:¹

我不求道、亦不顛倒。我不禮佛、亦不輕慢。我不長坐、亦不懈怠。我不一食、亦不雜食。我不知足、亦不貪欲。心無所希、名之曰道。時師聞已發無漏智。

"I do not seek the way, but I do not have inverted views. I do not worship the Buddha, but I do not disparage him. I do not sit for long periods, but I am not indolent. I do not have just one meal, but I do not eat randomly. I do not know satisfaction, but I am not greedy. When the mind has nothing that it hopes for, this is called the way." When the Master heard this, he aroused uncontaminated wisdom.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master²

¹ say (C. *yue* 曰; J. *iwaku*). The block of Chinese text that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twentieth Ancestor, Jayata" (T 2076.51.213a25-28).

² The Master (*Sōtō* 師は). The block of text that follows these words is a Japanese transcription (*Gomikudashi* 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 "Twenty-first Ancestor, Vasubandhu":

《景德傳燈錄》羅閱城人也。姓毘舍佉。父光蓋。母嚴一。家富而無子。父母禱于佛塔而求嗣焉。一夕母夢吞明暗二珠。覺而有孕。經七日有一羅漢。名賢衆。至其家。光蓋設禮。賢衆端坐受之。嚴一出拜。賢衆避席云。迴禮法身大士。光蓋問測其由。遂取一寶珠跪獻賢衆試其真偽。賢衆即受之殊無遜謝。光蓋不能忍。問曰。我是丈夫致禮不顧。我妻何德尊者避之。賢衆曰。我受禮納珠貴福汝耳。汝婦懷聖子。生當爲世燈慧日故吾避之。非重女人也。賢衆又曰汝婦當生二子。一名婆修盤頭。則吾所尊者也。二名芻尼(此云野鶴子)昔如來在雪山修道。芻尼巢於頂上。佛既成道芻尼受報。爲那提國王。佛記云。汝至第二五百年生羅閱城毘舍佉家與聖同胞。今無爽矣。後一月果產子。尊者婆修盤頭年至十五禮光度羅漢出家。感毘婆訶菩薩與之授戒。(T 2076.51.213b16-c18).

羅閼城の人なり。姓は毘舍佉。父は光蓋、母は嚴一。家富て子なし。父母、佛塔に禱て嗣を求む。一夕、母明暗の二珠を吞むと夢む。覺て孕むことあり。七日を経て一りの羅漢あり、賢衆と名く。其家に至る。光蓋、禮を設く。賢衆、端坐して之を受く。嚴一、出でて拜す。賢衆、席を避て曰く、禮を法身の居士に還すと。光蓋、其由を測ることなし。遂に一の寶珠を取り、跪て賢衆に獻じ、其眞偽を試む。賢衆即ち之を受けて、殊に遜謝することなし。光蓋忍ぶこと能はず。問て曰く、我は是れ丈夫、禮を致すに顧みず。我妻何の徳ありてか、尊者之を避く。賢衆曰く、我れ禮を受け珠を納ることは、汝を福せんことを貴ぶのみ。汝が婦、聖子を懷せり。生れば當に世燈慧日となるべし。故に之を避るなり。女人を重ずるに非ず。賢衆又曰く、汝が婦は當に二子を生むべし。一を婆修盤頭と名く。則ち吾が尊む所の者なり。二を芻尼と名く（此に野鵲子と云ふ）。昔し如來、雪山に在て修道するとき、芻尼頂上に巢ふ。佛既に成道して、芻尼報を受け、那提國王となる。佛記して曰く、汝第二の五百年に至て、羅閼城毘舍佉が家に生れ、聖と同胞ならんと。今爽ふことなし。後一月にして果して二子を産す。尊者婆修盤頭は、年十五に至て、光度羅漢を禮して出家す。毘婆訶菩薩、これが爲に戒を授ることを感ず。

was a man of Rājagṛha. His clan was Viśākhā. His father was Luminous Canopy and his mother was Most Adorned. Their household was prosperous, but they had no children. His father and mother prayed at a *buddha-stūpa*, seeking an heir. One night, the mother dreamt that she swallowed two pearls, one bright and one dark. Upon awaking, she was pregnant. Seven days later, a lone arhat named Many Virtues arrived at their house. Luminous Canopy paid obeisance, which Many Virtues received while sitting erect. Most Adorned came out and made prostrations. Many Virtues left his seat and said, "I pay obeisance to the great being of the *dharma* body." Luminous Canopy could not fathom the reason for this. Thereupon, he took a precious jewel, knelt down, and offered it to Many Virtues, to test whether he was genuine or false. Many Virtues accepted it, with no particular humility or thanks. Luminous Canopy could not tolerate this. He said: "I am the man of the household, but you do not care when I pay obeisance. What virtue does my wife have that you, Venerable, leave your seat for her?" Many Virtues replied: "That I accepted your obeisance and accepted your jewel was only because I respect your attempt to make merit. Your wife has conceived a sagely child. When he is born, he is sure to become a lamp to the

world, a sun of wisdom. Thus, I left my seat for him. It is not that I treated a woman with more respect.” Many Virtues also said: “Your wife is sure to bear two children. The first will be named Vasubandhu, and he is the one venerated by me. The second will be named Sūni (this means “wild magpie”). Long ago, when the Tathāgata was cultivating the way in the Snowy Mountains, a *sūni* nested on top of his head. Once the Buddha had attained the way, the *sūni* received the karmic recompense of becoming king of the Country of Nadi. The Buddha made a prediction, saying, ‘When the second five-hundred-year period arrives, you will be born in a Viśākḥa household in Rājagṛha, sharing the womb with a sage.’ Now it seems that it [the prediction] was not in error. After one month, it will come to fruition with the birth of twins.” When the Venerable, Vasubandhu, reached his fifteenth year, he paid obeisance to Luminous Deliverance Arhat and went forth from household life. Vivāha Bodhisattva, on account of this, responded by giving the precepts to him.

二十祖闍夜多尊者、行化して

The Twentieth Ancestor, Venerable Jayata, carrying out conversions,¹

羅閱城に至り、頓教を敷揚す。彼に學衆あり、唯辨論を尚ふ。之が首たる者を婆修盤頭（此に徧行と云ふ）と名く。常に一食不臥、六時に禮佛し、清淨無欲にして衆の歸する所と爲る。尊者、將に之を度せんと欲す。先づ彼衆に問て曰く、此徧行頭陀、能く梵行を修す。佛道を得べけんや。衆曰く、我師精進なり。何が故ぞ不可なる。尊者曰く、汝が師は道と遠し。設ひ苦行して塵劫を経とも、皆虛妄の本なり。衆曰く、尊者何の德行を蘊で我師を譏る。尊者曰く、我は道を求めず、乃至、無漏智を發し、歡喜讚歎す。尊者、又彼衆に語て曰く、吾語を會すや否や。吾が然る所以は、其れ求

¹ carrying out conversions (*gyōke shite* 行化して). The block of text that follows these words 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 “Twentieth Ancestor, Jayata”:

《景德傳燈錄》至羅閱城敷揚頓教。彼有學衆唯尚辨論。爲之首者名婆修盤頭（此云徧行）常一食不臥六時禮佛。清淨無欲爲衆所歸。尊者將欲度之。先問彼衆曰。此徧行頭陀能修梵行可得佛道乎。衆曰。我師精進何故不可。尊者曰。汝師與道遠矣。設苦行歷於塵劫皆虛妄之本也。衆曰。尊者蘊何德行而譏我師。尊者曰。我不求道亦不顛倒。我不禮佛亦不輕慢。我不長坐亦不懈怠。我不一食亦不雜食。我不知足亦不貪欲。心無所希名之曰道。時徧行聞已發無漏智歡喜讚歎。尊者又語彼衆曰。會吾語否。吾所以然者。爲其求道心切。夫弦急即斷故吾不贊。令其住安樂地入諸佛智。（T 2076.51.213a18-b2）。

道心の切なるが爲めなり。夫れ、絃、急なれば即ち斷つ。故に吾れ讃せずして、其をして安樂地に住し、諸佛智に入らしむと。

arrived in Rājagṛha and expounded on the *sudden teachings*. There was a congregation of students there who valued engaging in debate above all else, and whose leader was named Vasubandhu (which has the meaning here¹ of “Universal Practice”). He always had just one meal, never reclined, worshiped the Buddha six times a day, and remained pure and without desire, which is why the assembly took refuge in him. The Venerable [Jayata] wished to deliver him. First, he asked that assembly, “This ascetic, Universal Practice, cultivates the practice of purity well, but, can he attain the way of the buddhas?” The assembly replied, “Our master strives vigorously! How could he not be able to?” The Venerable [Jayata] said, “Your master is far from the way. Even if he engages in ascetic practice throughout kalpas as numerous as motes of dust, it would all be the source of vain delusions.” The assembly said, “Venerable, what virtuous practices do you have in store, that you slander our master?” The Venerable [Jayata] said, “I do not seek the way” ...and so on, down to...² he [Vasubandhu] aroused uncontaminated wisdom. He [Vasubandhu] joyfully praised [Jayata]. The Venerable [Jayata] again spoke to that assembly, saying: “Do you understand my words or not? The reason I spoke thus was because his way-seeking mind was extreme. If the strings of a musical instrument are too tight, they snap.”³ Therefore, I did

¹ here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures. The name “Universal Practice” (C. Bianxing 徧行; J. Hengyō) is given here as a translation (albeit a fanciful one) of “Vasubandhu,” which is more commonly rendered in Chinese with a number of different transliterations.

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 If the strings of a musical instrument are too tight, they snap (*gen, kyū nareba sunawachi tatsu* 絃、急なれば即ち斷つ). There is an allusion here to *sūtra* passages in which the Buddha cautions monks against engaging in ascetic practices that are too severe, using the metaphor of the strings of a lute, which will not play properly if they are too tight or too loose, and will not sound good if they are plucked too harshly. For example, in the *Middle Length Āgama Sūtra*, the monk Śroṇa-Koṭikoṭkarna is training rigorously in the forest and going entirely without sleep when the idea occurs to him that he should cease striving for awakening, return to his wealthy family and comfortable lay life, and simply practice charity as a way of making merit. The Buddha reads his mind and cautions him against “excessiveness when striving vigorously,” explaining that “if you pluck the strings of a lute harshly” it will not make beautiful music (T 26.1.612a6-b1). In the *Sūtra of*

not praise him, but I caused him to abide in a state of ease and joy, and to enter into the *buddhas' cognition*."

INVESTIGATION 【拈提】

此因縁、殊に是れ學道の尤も秘訣なり。故如何となれば、佛の成すべきあり、道の得べきありと思ふて、或は持齋梵行、長坐不臥、禮佛轉經して、一切の功德を重ねて此得道の爲にせんと。悉く是れ華なき空に華を雨らし、穴なき所に穴を生ず。設ひ塵劫微塵劫を経るとも、解脫の分なからん。正にとかく心に願ふ所なき、之を名て道と謂ふ。

This episode is really an outstanding secret lore for studying the way. And why is that? Because you think that there is a need to attain buddhahood, and a need to gain the way. And for the sake of this "gaining the way," you think you should try to maintain dietary restraints and the practice of purity, sit long without lying down, worship the Buddha and revolve sūtras, and thereby pile up every kind of merit. But all of this causes flowers to rain down in a sky that has no flowers,¹ and makes holes in places that have no holes.² Even if you practiced like that through "kalpas as numerous as motes of dust,"³ or kalpas as numerous as infinitesimal motes of dust, you still would have no share of liberation. Truly, when your mind has nothing that it hopes for, either here or there, this is called the "way."

然れば知足を欲するも、却て貪欲の本なり。必ず長坐を好むも、是れ身に滯ほる咎あり。一食ならんとする、是れ亦食を見るの分あり。又た禮佛轉

Forty-Two Sections, similarly, the Buddha tells a monk who wishes to return to lay life that studying the way is just like playing a lute: the strings should be neither too lax nor too tight, but rather in the middle between those two extremes (T 784.17.723c13-17).

¹ in a sky that has no flowers (*hana naki sora ni* 華なき空に). An allusion to the common Buddhist trope of sky flowers. To "cause flowers to rain down" (*hana wo amefurashi* 華を雨らし) means to give rise to deluded thinking.

² makes holes in places that have no holes (*ana naki tokoro ni ana wo shōzu* 穴なき所に穴を生ず). That is, to create imperfections in something that is perfect to begin with. A similar expression is found in the *Tiansheng Era Record of the Spread of the Flame*:

Old Śākyā's forty-nine years of preaching the dharma delivered countless people, but it was largely like poking a finger in the eye and generating flowers, gouging out flesh and making a wound, or oppressing the virtuous for the sake of the despicable.

釋迦老子四十九年說法。度人無數。大似捏目生華。剝肉成瘡。壓良爲賤。(CBETA, X78, no. 1553, p. 552, a1-2 // Z2B:8, p. 429, b15-16 // R135, p. 857, b15-16).

³ "kalpas as numerous as motes of dust" (C. *chenjie* 塵劫; J. *jingō*). This is a quotation of words spoken by Venerable Jayata in the preceding Pivotal Circumstances section.

經せんとする、是れ則ち眼に華を生ず。故に一の行業、殊に是れ虚妄の本、全く自己本分の事に非ず。長坐もし道なるべくんば、生る時皆十月坐し來る。是れ則ち道なるべし。何ぞ再び求めん、持齋もし道なるべくんば、此に病することあらんとき、食時定まらず。此時是れ道人ならざるべきか、尤も大に笑ふべし。

Therefore, wanting to “know satisfaction”¹ is the root of desire. Surely, even if you enjoy sitting for long periods, this entails the error of being obstructed by your body. If you try to have just one meal, this too entails the discrimination of having views about food. Likewise, when you go to worship the Buddha or revolve sūtras, this amounts to generating flowers in your eyes.² Therefore, every single one of these activities is the root of empty delusion; they are not at all the matter of the original disposition of one’s own self. If sitting for long periods is to be taken as the way, then at the time of birth everyone has been sitting for ten months, so that must be the way: why seek it a second time? If maintaining dietary restraints is to be taken as the way, then at times when one is ill and has no fixed times for meals, must one no longer be a person of the way? How utterly laughable!

佛弟子、様様の清規を立て、佛祖の操行を示すことは是の如し。然るを執して偏ならば、却て煩惱なるべし。然も生死去來を厭ひ、更に道を求むべくんば、汝無始より今に、此に死し、彼に生ずること斷ずべからず。何れの處にか道を得る時節とせん。然も是の如く諸事に拘はりて、乃ち道を求めんと思ふ。悉く是れ錯まりて會するなるべし。

Disciples of the Buddha did, in this way,³ establish various rules of purity and make known the proper conduct of buddhas and ancestors. Nevertheless, if your clinging to them is one-sided, then they are sure to become, on the contrary, mental afflictions. Furthermore, if you seek the way because you have wearied of birth and death, going and coming, then you will not be able to cut off the “dying here” and “being born there” that has gone on from the beginningless past down to the present. In which place⁴ do you

¹ “know satisfaction” (C. zhizu 知足; J. chisoku). This is a quotation of words spoken by Venerable Jayata in the Root Case.

² generating flowers in your eyes (manako ni hana wo shōzu 眼に華を生ず). To “poke a finger in the eye and generate flowers” (C. niemu shenghua 捏目生華; J. nimoku shōka) is a metaphor for seeing things that are not actually there. The Sino-Japanese expression “generating flowers” (C. shenghua 生華; J. shōka) can be rendered in English as “seeing stars.”

³ in this way (kaku no gotoshi 是の如し). That is to say, disciples of the Buddha did establish the rules and practices that are named above: those pertaining to diet, celibacy, meditation, worship, sūtra reading, and so on.

⁴ In which place (izure no tokoro ni ka 何れの處にか). That is to say, in which place of

suppose it will be the proper time to *gain the way*? However, you think that by adhering rigidly to various practices of this sort, that in itself is seeking the way. This is an entirely mistaken understanding.

更に何の佛の成ずべきかを見ん。何の衆生の迷ふべきかを見ん。故に一人として迷ふ人なく、一法として悟るべき法なし。是故に迷を轉じて悟となし、凡を轉じて聖となすといふも、悉皆未悟の人の言なり。更に何の凡の轉ずべきかあらん。何の迷の悟るべきかあらん。

Furthermore, what *buddhahood* do you see that could be attained? What *living beings* do you see that could be *deluded*? Thus, there is not a single person who is a *deluded* person, and not a *single dharma* that one could awaken to. For this reason, sayings to the effect that *delusion* is turned around and made into *awakening*, or that the *ordinary* is turned around and made into the *sagely*, are entirely the words of unawakened people. Furthermore, what *ordinary* is there that could be turned around? What *delusion* is there that could be awakened from?

故に夾山和尚曰く、

Therefore, Reverend Jiashan said:¹

明明無悟法、悟法却迷人。長舒兩脚睡、無偽亦無眞。

Clearly, there is no *dharma* of awakening;²

rebirth? The implication is that the only place to *gain the way* is right here and now, not some imagined future.

¹ said (*iwaku* 曰く). The verse that follows is quoted repeatedly in Chinese Chan literature. The biography of “Chan Master Jiashan Shanhui” in the *Jingde Era Record of the Transmission of the Flame* presents the verse in the following context:

A monk asked [Jiashan]: “Up to now, the intention of the [Chan] ancestors and the intention of the [sūtra] teachings have been established. Reverend, will you say why this is so, or not?” The Master [Jiashan] said, “After three years of not eating any food, at present no starving people are evident.” The monk said, “I grant that there are no starving people, but why am I not awakened?” The Master said, “It is only due to *awakening* and *delusion* that I spurn *ācāryas* [i.e. experts on the teachings].” The Master spoke a verse, which went:

Clearly, there is no *dharma* of awakening;
the *dharma* of awakening, on the contrary, deludes people.
Stretch out both legs and sleep;
there is no counterfeit and no real.

《景德傳燈錄》僧問。從上立祖意教意。和尚此間爲什麼言無。師曰。三年不食飯目前無饑人。曰既無饑人。某甲爲什麼不悟。師曰。只爲悟迷却開裂。師說頌曰。明明無悟法、悟法却迷人、長舒兩脚睡、無偽亦無眞。(T 2076.51.324a20-25).

² no *dharma* of awakening (C. *wu wufa* 無悟法; J. *mu gobō*). In other words, there is no such thing as “awakening.” The present verse is the *locus classicus* of the *kōan* known as

the *dharma* of awakening, on the contrary, *deludes* people.
Stretch out both legs and sleep;
there is no counterfeit and no real.

と實に是れ道の體、是の如し。然も是の如くなりと雖も、初機後學、子細に參じ、是の如く平穩の地に到るべし。故如何となれば、自己若し實地に會する所なければ、或は人の言に依て惑はさる。故に眼を擧て見んと思へば、佛魔の爲めに侵さる。今日、設ひ是の如きの所説を聞て、得べき所なしと解すと雖も、更に或は知識ありて法の得べきありとも説き、若し佛魔來りて更に修すべき法ありと言はば、果して心覺動じ却て顛倒せん。今諸佛の正訓を受け、子細に參徹して須らく自己安樂の地に至るべし。

Actually, the essence of the way is like this. However, although this is how things are, *latecomer students with beginners' abilities* must investigate meticulously and reach the stage of peace and tranquility that is like this. If you ask what the reason is, it is because your own self, if your understanding is not at this true level, may be confused by the words of other people. Therefore, if you think you will raise your eyes to see, you will be invaded by *buddha-demons*. Today, even if you have heard what is explained in this way and understood that there is nothing to attain, still there may be a good friend who explains that there is a need to gain some *dharma*, or perhaps a *buddha-demon* will come and say that there is some *dharma* that should be further cultivated. If that happens, the result will be that your mind and perceptions waver and, on the contrary, you will end up with inverted views. Now you should accept the true instructions of the *buddhas*, thoroughly investigate in detail, and by your own self arrive at the level of ease and joy.

一度安樂の處に至る如き人は、恰も食に飽る人の如し。王膳なりと云とも、乃ち希望すべからず。故に謂ふ、美食飽人の喫に當らずと。古人の云く、一度煩ひて、やがて安しと。子細に見來るに、自己本分の心、佛を見ず、衆生を見ず、豈迷と厭ひ、悟と求むべけんや。其人をして直に見せしめんとて、祖師西來より以來、有智無智を言はず、舊學新學を言はず、一片の端坐せしめて自己に安住せしむ。即ち是れ大安樂の法門なり。

The sort of person who once arrives at this place of ease and joy is just like a person who has eaten his fill. Even if someone says there are kingly delicacies, he is unlikely to desire them. Thus, it is said that “gourmet food will not be eaten by a person who is full.” An ancient said, “Once troubled, now serene.” When you come to see things in detail, the mind that is the original disposition of one's own self does not see *buddha* and does not see

“clearly, there is no *dharma* of awakening.”

living beings; how, then, could it possibly despise *delusion* or seek *awakening*? In order to enable *that person* to see directly, ever since the *ancestral teacher came from the west*, regardless of whether one is intelligent or stupid, an old student or a new student, we have been made to do a *single bit of sitting erect*, and made to abide peacefully in *ourselves*. This is the *dharma gate of great ease and joy*.¹

故に諸仁者、曠劫より以來、今日に至るまで、錯まらざるを錯りと思へり。徒らに他人門上の霜をのみ管して、自己屋裡の寶を忘るること勿れ。故に今、親友まさに汝等相逢り。遙に成道を他日に期すること勿れ。只須く袈衣を翻へし、方に自己方寸の中に向て、子細に檢點將來して、他に向て求むべからず。若し是の如くならば、百千の法門も、無邊の佛事も、悉く是より流出し、蓋天蓋地しもて行ん。

Thus, *gentlemen*, from vast kalpas past down until the present day, you have thought that that which is not mistaken is a mistake. Do not, while pointlessly heeding only the frost atop another person's gate, forget the *jewel*² in the interior of the house of your own self. Thus, at present, an intimate friend is about to meet all of you. Do not anticipate attaining the way on some other day, distant from now. Merely flip over your patched robe, properly face the middle of the *square inch of your own self* and meticulously examine it, without putting this off to the future or facing anywhere else when seeking. If you proceed in this way, hundreds and thousands of *dharma gates* and limitless *buddha-activities* will all flow forth and proceed to cover heaven and cover earth.

切に忌む、道を求むることを。只自己を保任すべきのみなり。曠劫より以來、將來り、將去り、片時も離るることなしと云とも、都て自己あることを知らずんば、恰か手に持ちながら東西に求るが如し。是れ幾ばくの錯とかせん。是れ只自己を忘れたるのみ。今日委悉に見來るに、諸佛の妙道も祖師の單傳も、唯此一事に在り。敢て疑ふべからず。

Earnestly avoid seeking the way. You need only take responsibility for your own self. Although it may be said that, from vast kalpas past, you have carried it coming, carried it going, and never been separated from it for even for a moment, if you do not know that your own self possesses everything, it is just like searching to the east and to the west for something that you are holding in your hand. For how long have you been making that mis-

¹ *dharma gate of great ease and joy* (*dai anraku no hōmon* 大安樂の法門). This expression refers to the practice of seated meditation, mentioned here as “sitting erect.” → *dharma gate of ease and joy*.

² *jewel* (*takara* 寶). This sentence and the two that follow play off the famous parable in the *Lotus Sūtra* about the “jewel in the drunken man's robe.”

take? This is simply a matter of your forgetting your own self; that is all. Today, if you come to see it fully, then the wondrous way of all buddhas, as well as the individual transmission of the ancestral teachers, all consist simply of this one matter. You should not presume to doubt this.

諸人、恁麼の地に至らんととき、敢て天下の老和尚の舌頭を疑はざるべし。上に謂ふ、聞已て無漏智を發す。無漏智を發せんと思はば、只須らく自己を保任すべし。若し自己を保任せんと思はば、生より老に至る、唯是れ這箇なりと知るべし。總て一塵の捨つべきなく、一法の取るべきなし。更に別に無漏智を發せんと思ふこと勿れ。

People, when you arrive at such a level, you will not presume to doubt the tongues of the world's old reverends.¹ In the above [Root Case], it is said, "When [Vasubandhu] heard this, he aroused uncontaminated wisdom." If you wish to arouse uncontaminated wisdom, then all you need to do is take responsibility for your own self. If you wish to take responsibility for your own self, then you must know that, from birth until reaching old age, it is only "this." In general, there is not a single mote of dust that need be discarded, and not a single dharma that need be obtained. Furthermore, do not try to arouse any "uncontaminated wisdom" other than this.

今日、例に依て卑語あり。適來の因縁を演んと思ふ。聞かんと要や。

Today, as is customary, I have some humble words, and I would like to expound on the aforementioned episode. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

風過大虛雲出岫。道情世事都無管。

Wind passes through vast space; clouds appear in mountain ravines.
Noble sentiments and worldly affairs: I pay no heed to either.

¹ world's old reverends (*tenka no rō oshō* 天下の老和尚). The abbots of Chan/Zen monasteries.