

## CHAPTER TWO (*Dai ni shō* 第二章)

### ROOT CASE<sup>1</sup> 【本則】

第二祖、阿難陀尊者、問迦葉尊者曰、師兄、世尊、傳金襴袈裟外、別傳箇什麼。迦葉召阿難。阿難應諾。迦葉曰、倒却門前刹竿著。阿難大悟。

The Second Ancestor, Venerable Ānanda, asked Venerable Kāśyapa, “Brother, apart from the World-Honored One’s transmission of the *kāśāya* of gold brocade, what is it that was transmitted separately?” Kāśyapa called, “Ānanda!” Ānanda answered, “Yes?” Kāśyapa said, “Topple the flagpole in front of the gate!” Ānanda greatly awakened.

### PIVOTAL CIRCUMSTANCES 【機縁】

夫れ阿難尊者は、王舎城の人なり。姓は刹帝利、父は斛飯王。實に世尊の從弟なり。梵語には阿難陀、此には慶喜といひ、又は歡喜といふ。如來成道の夜に生る。

Now, Venerable Ānanda<sup>2</sup> was a man of Rājagṛha. His clan was *kṣatriya*, and his father was King Droṇodana. In fact, he was the World-Honored One’s cousin. The Sanskrit “Ānanda” has the meaning here of “Jubilant” or “Joyful.” He was born on the night that the Tathāgata attained the way.

<sup>1</sup> **Root Case** (O. *benze* 本則; J. *honsoku*). The passage quoted here is a famous *kōan* that first appears in the discourse record of Huangbo Xiyun 黄蘗希運 (J. Ōbaku Kiun; ~850). → “topple the flagpole in front of the gate!”

<sup>2</sup> **Venerable Ānanda** (*Anan Sonja wa* 阿難尊者は). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Second Ancestor, Ānanda”:

《景德傳燈錄》第二祖阿難。王舎城人也。姓刹利帝。父斛飯王。實佛之從弟也。梵語阿難陀。此云慶喜。亦云歡喜。如來成道夜生。(T. 2076.51.206b7-9).

The remainder of the information about Ānanda given in this Pivotal Circumstances section appears to have been gleaned from a variety of biographical sources found in the Chinese Buddhist canon. → *Ānanda*.

<sup>3</sup> **here** (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

容顔端正にして、十六大國も隣とするなし。見る人ごとに歡喜す。故に名と爲す。多聞第一にして聰明博達なり。佛の侍者たること二十年、佛の説法として宣説せざるなく、佛の行儀として學し來らざることなし。世尊、迦葉に正法眼藏を傳付せしきざみ、同く阿難に付囑して曰く、副貳傳化すべしと。之に依て迦葉に隨ふこと亦二十年、あらゆる正法眼藏、悉く通達せずといふことなし。

His handsomeness was unmatched throughout the sixteen great kingdoms.<sup>1</sup> Those who saw him were joyful, so that became his name. Called “Foremost in Hearing,” he was wise and greatly accomplished. He served twenty years as the acolyte of the Buddha, and there was no *dharma* preaching of the Buddha that he did not proclaim, nor anything in the comportment of the Buddha that he did not adhere to. When the World-Honored One transmitted the *treasury of the true dharma eye* to Kāśyapa, he likewise entrusted it to Ānanda, telling him, “You should assist in its propagation.”<sup>2</sup> Complying with that, [Ānanda] followed Kāśyapa for another

<sup>1</sup> **unmatched throughout the sixteen great kingdoms** (*jūroku daikoku mo rin to suru nashi* 十六大國も隣とするなし). This expression derives from a cliché, found in many Chinese Buddhist texts, that someone is “without peer in the sixteen great kingdoms” (C. *shiliu daguo wu yi wei lin* 十六大國無以爲隣; J. *jūroku daikoku mu i i rin*). In the Kenkon’in manuscript, however, the last glyph is written *rin* 倫 (“ethical relationships”), not *rin* 隣 (to “neighbor,” or “stand next to”). These two glyphs sound identical but look completely different. A copyist could not mistake them, but a listener might. This suggests that the Kenkon’in manuscript represents a transcription of an actual lecture, not an authored monograph.

<sup>2</sup> **likewise entrusted it to Ānanda, telling him, “You should assist in its propagation”** (*onajiku Anan ni fushoku shite iwaku, fukuji denge subeshi to* 同く阿難に付囑して曰く、副貳傳化すべしと). This statement seems to contradict the assertion made later in this chapter that Ānanda did not *inherit the dharma* from Śākyamuni, and indeed was not qualified to inherit it because he had not yet attained awakening. However, the statement is really just a transcription into Japanese of a line taken from the biography of Śākyamuni in the *Jingde Era Record of the Transmission of the Flame*:

Moreover, he commanded Ānanda to assist in the propagation [of the *dharma*].  
景德傳燈錄 并勅阿難副貳傳化。(T 2076.51.205b28-29).

That line, in turn, was borrowed from the *Baolin Biographies* (compiled 801), which states that:

He had already commanded Ānanda to assist in its propagation.

《寶林傳》无勅阿難、副二傳化 (Tanaka, p. 31).

For details, → *entrust to Mahākāśyapa*. In the latter text, it is clear that when the Buddha asked both Kāśyapa and Ānanda to preserve and propagate the *treasury of the true dharma eye*, what he meant was the “*treasury of sūtras*” (C. *xiuduoluo zang* 修多羅藏; J. *shutara zō*; S. *sūtra-piṭaka*) that was compiled (C. *jieji* 結集; J. *ketsujū*) at the First Council, after his death. → *treasury of the true dharma eye*.

twenty years, and there was no part of the *treasury of the true dharma* eye that he did not penetrate.

### INVESTIGATION 【拈提】

夫れ祖師の道の他家に類せざること、之を以て證本と爲すべし。阿難すでに多聞第一、廣學博達なり。佛まのあたり聽許しますこと多し。然れども、尚ほ正法を傳持し、心地を開明することなし。

Now, this story should be taken as proof that the way of our ancestral teachers is unparalleled by that of other schools. Ānanda was already “Foremost in Hearing,” having *broad learning* and great accomplishment. The Buddha personally approved him in many ways. Nevertheless, he [Ānanda] had not yet received transmission of the *true dharma*, nor shed light on the *mind ground*.

迦葉、畢婆羅窟にして、如來の遺教を結集せんとせしとき、阿難、未證果なるに依て、彼の室に入ることを得ず、許さず。時に阿難、密に思惟して、速かに阿羅漢果を證す。而して入んとするに、迦葉の曰く、既に證果せば神通を現じて入るべしと。時に阿難、小身を現じて鑰の穴より入る。終に畢婆羅窟に入る。

In Vaibhāra Cave, when Kāśyapa went to compile the teachings that the Tathāgata had left behind, Ānanda had not yet *realized the fruit*,<sup>1</sup> and thus was unable to enter that chamber. He was not allowed in. At the time, Ānanda privately reflected and quickly realized the *fruit of arhatship*. Then, when he tried to enter, Kāśyapa said, “If you have already attained realization, you should demonstrate your *supernormal powers* and enter.” At that moment Ānanda manifested a tiny body and came in through the keyhole, finally entering Vaibhāra Cave.

諸弟子悉く曰く、阿難は佛の給仕として多聞にして廣學なり。一器の水を一器に傳ふるが如し。少しも遺漏なし。願くは阿難を請して再説せしめん。迦葉、阿難に語て曰く、衆悉く汝を望む。汝再び座に登り、請ふ宣説せよ。時に阿難、密に如來の付囑を護し、又迦葉の所請を受て、遂に立て衆の足を禮し、座に登りて、如是我聞一時佛住と宣説して、一代の聖教悉く宣説す。迦葉、諸弟子に語て曰く、如來の所説と異れりや、否やと。諸弟子曰く、如來の所説と一字も異なるなしと。

All the disciples said: “Ānanda, as the Buddha’s servant, has heard much and has *broad learning*. With him, it is like one vessel full of water being

<sup>1</sup> not yet realized the fruit (*mi shōka naru* 未證果なる). In this case, the “fruit” that Ānanda had yet to attain was the *fruit of arhatship*. It was not the awakening that he attained under Kāśyapa some twenty years later.

poured into another vessel,<sup>1</sup> without spilling even a little. We would like to ask Ānanda to repeat those sermons.” Kāśyapa said to Ānanda, “The entire congregation is looking to you. They request you to ascend the seat again and proclaim the teachings.” At that time Ānanda guarded that which had secretly been entrusted him by the Tathāgata and accepted Kāśyapa’s request. He immediately stood, bowed at the feet of the congregation, ascended the seat and, proclaiming, “Thus have I heard: at one time the Buddha dwelt at...,” he recited all the sagely teachings of the Buddha’s entire lifetime. Kāśyapa addressed the disciples, saying, “Are there, or are there not, any deviations from what the Tathāgata preached?” The disciples said, “There is not a single word that deviates from what the Tathāgata preached.”

諸弟子は皆是れ三明六通の大羅漢なり。聞漏らすことなし。異口同音に曰く、知らず、是れ如來再來しますか、是れ阿難の所説かと疑ふ。佛法の大海水、流て阿難の身に入ると讚歎す。如來の所説、今は流傳するは阿難の所説なり。

The disciples were great arhats who all possessed the three awarenesses and six supernormal powers. There was nothing missing from what they heard.<sup>2</sup> Their different voices all sounded alike as they cried, “We do not know. We wonder,<sup>3</sup> is this the return of the Tathāgata,<sup>4</sup> or is this spoken

<sup>1</sup> it is like one vessel full of water being poured into another vessel (*ikki no mizu wo ikki ni tsutauru ga gotoshi* 一器の水を一器に傳ふるが如し). That is to say, the way that Ānanda heard and remembered the Buddha’s sermons “is like one vessel full of water being poured into another vessel, without spilling even a little.”

<sup>2</sup> nothing missing from what they heard (*kikimorasu koto nashi* 聞漏らすことなし). This could mean that the arhats, due to their possession of the “supernormal power of the divine ear” (one of the six supernormal powers), never missed hearing anything that was spoken. In the present context, however, the point seems to be that Ānanda was able to recite the Buddha’s words without omitting any that the arhats had themselves heard directly from the Buddha.

<sup>3</sup> wonder (*utaḡau* 疑ふ). Literally, to “doubt.” According to the *Words and Phrases of the Lotus*, attributed to Zhiyi 智顛 (J. Chigi; 538–597), the assembly of arhats had three kinds of doubts while listening to Ānanda recite the Buddha’s sermons:

When Ānanda ascended the high seat and called out “I heard...” it gave the assembly doubts. Ānanda’s body and the Buddha’s body looked similar, except that Ānanda was three fingers shorter. The assembly wondered: “Has Śākya the Honored One returned to this world? Or, has a buddha from another world come here? Or, has Ānanda attained buddhahood?” When he said, “I heard,” those three doubts arose. 《妙法蓮華經文句》阿難登高座稱我聞違衆疑。阿難身與佛相似、短佛三指。衆疑釋尊重出。或他方佛來。或阿難成佛。若唱我聞三疑即違。(T 1718.34.4a6-8).

<sup>4</sup> return of the Tathāgata (*Nyorai sairai* 如來再來). Literally, the “second coming” (*sairai* 再來) of the “Thus Come” (*nyorai* 如來). There is a play on words here.

by Ānanda?” They praised him, saying, “All the waters of the vast ocean of the *buddha-dharma* have flowed into the person of Ānanda.”<sup>1</sup> As for what was taught by the Tathāgata, what is in circulation at present is what was spoken by Ānanda.<sup>2</sup>

實に知る、此道は多聞に依らず、證果に依らざることを。之を以て證據と爲すべし。然も尚ほ迦葉に隨ふこと二十年、今の因縁の處にして始めて大悟す。既に如來の成道の夜に生れし人なり。華嚴等は聞かざる所なり。然れども佛の覺三昧を得て、聞かざる所を宣説す。然れども祖師道に於て不入なることは、我等が不入と全く以て一同なり。

From this we know for sure that our way<sup>3</sup> does not rely on *hearing much*, nor does it rely on *realizing the fruit* [of arhatship]. We should take this [Root Case] as proof of that. Although he [Ānanda] followed Kāśyapa for twenty years, it was only at the point when this episode took place that he first had a *great awakening*. As someone born on the night when the Tathāgata had just *attained the way*, he was not in a position to hear the

<sup>1</sup> “All the waters of the vast ocean of the *buddha-dharma* have flowed into the person of Ānanda” (*buppō no daikaisui, nagarete Anan no mi ni iru* 佛法の大海水、流て阿難の身に入る). A similar line appears twice in the *Words and Phrases of the Lotus*, attributed to Zhiyi 智顛 (J. Chigi; 538–597):

All the waters of the vast ocean of the *buddha-dharma* have flowed into the mind of Ānanda.

《法華文句》佛法大海水流入阿難心。(T 1718.34.4b17-18, & 18b28-29).

Zhiyi was quoting from the *Treatise on the Great Perfection of Wisdom*, where the same line appears in a verse praising Ānanda (T 1509.25.84a19). Note that the original Chinese speaks of the “mind of Ānanda” (C. *Anan xin* 阿難心; J. *Anan shin*), whereas the *Denkōroku* says “person of Ānanda” (*Anan no mi* 阿難の身). The change of glyphs can be explained, perhaps, by the fact that in the Sino-Japanese reading (*on yomi* 音読み) they are homonyms: because “mind” (*shin* 心) and “body” or “person” (*shin* 身) are pronounced the same, it is possible that someone listening to Keizan give this sermon used the wrong glyph when transcribing it. However, in ordinary conversation the native Japanese reading (*kun yomi* 訓読み) of the glyph 身, which is *mi*, would more likely be used, so the theory of a listening error is weakened somewhat.

<sup>2</sup> As for what was taught by the Tathāgata, what is in circulation at present is what was spoken by Ānanda (*Nyorai no shosetsu, ima ni ruden suru wa Anan no shosetsu nari* 如來の所説、今に流傳するは阿難の所説なり). In other words, all the teachings attributed to the Buddha at present are, in fact, ones that were proclaimed by Ānanda after the Buddha’s death.

<sup>3</sup> our way (*kono michi* 此道). Literally “this” (*kono* 此) “way” (*michi* 道). A reference to the way of the *buddhas and ancestors*, i.e. the way of the Chan/Zen Lineage.

likes of the *Flower Garland Sūtra*.<sup>1</sup> Nevertheless, by attaining the *samādhi* of the Buddha's awakening,<sup>2</sup> he proclaimed that which he had not heard. In any case, his non-entry into the way of the ancestral teachers is absolutely the same as our own non-entry.

抑も阿難は乃往過去の昔、空王の所にして、今の釋迦佛と同時に阿耨多羅三藐三菩提心を發しき。阿難は多聞を好む。故に未だ正覺を成せず。釋迦佛は精進を修しき。之に依て等正覺を成じたまふ。實に知る、多聞は道の障礙たること、是れ其證據なり。故に華嚴經に曰く、譬へば貧窮の人の他の寶を算へて自ら半錢の分なきが如し。多聞も亦復た是の如しと。親切に此道に訣著せんと思はば、多聞を好むこと勿れ。直に勇猛精進すべし。

Well now,<sup>3</sup> in the far distant past, while in the presence of King of Emptiness, both Ānanda and our current Buddha, Śākyamuni, simultaneously aroused the thought of *anuttarā-samyak-sambodhi*. But Ānanda enjoyed hearing much, so he had yet to attain perfect awakening. Śākyamuni Buddha cultivated vigor and, on account of that, attained complete and perfect awakening. From this we know for sure that hearing much is an obstruc-

<sup>1</sup> not in a position to hear the likes of the *Flower Garland Sūtra* (*Kegon nado wa kizazaru tokoro nari* 華嚴等は聞かざる所なり). According to Buddhist doctrinal taxonomies (C. *panjiao* 判教; J. *hankyō*) current in medieval China and Japan, the *Flower Garland Sūtra* was the first sermon preached by the Buddha, but it proved too difficult for his audience so he switched to teaching the Hīnayāna sūtras. The point here is that Ānanda would have been too young to hear the *Flower Garland Sūtra* when it was originally preached.

<sup>2</sup> by attaining the *samādhi* of the Buddha's awakening (*hotoke no kakuzanmai wo ete* 佛の覺三昧を得て). This explanation is also found in the *Words and Phrases of the Lotus*, attributed to Zhiyi 智顛 (J. Chigi; 538–597). → Ānanda.

<sup>3</sup> Well now (*somosomo* 抑も). This conjunction introduces an account, one that starts here and continues down to the sentence that begins “From this we know for sure that,” that is a paraphrase in Japanese transcription (*yomikudashi* 読み下し) of a passage from the *Lotus Sūtra* that reads:

[The World-Honored One said,] “Good sons! I and Ānanda and others, in the presence of the Buddha ‘King of Emptiness,’ simultaneously aroused the thought of *anuttarā-samyak-sambodhi*, but Ānanda delighted in hearing much, while I always strove vigorously. For this reason, I have already attained *anuttarā-samyak-sambodhi*, while Ānanda has protected and memorized my *dharma*.” 《妙法蓮華經》諸善男子! 我與阿難等於空王佛所, 同時發阿耨多羅三藐三菩提心。阿難常樂多聞。我常勤精進。是故我已得成阿耨多羅三藐三菩提。而阿難護持我法。(T 262.9.30a2-6).

Note that Keizan inserts a statement into his paraphrase of the *Lotus Sūtra* that is not there at all: to wit, that “Ānanda...had yet to attain perfect awakening.” For a full translation of the *Lotus Sūtra* passage, in which the full context of the Buddha's remarks about Ānanda (which Keizan entirely ignores) is clear, → Ānanda.

tion to the way: this<sup>1</sup> is proof of that. It is for this reason that the *Flower Garland Sūtra* says: “Take, for example, a destitute person who counts another’s treasure, while himself having not half a cent; hearing much is also like that.”<sup>2</sup> If you wish to adhere closely to this way, do not delight in hearing much; you should straight away practice courageous vigor.

然るに敢保すらくは、傳衣の外、更に事あるべしと。因て或時問て曰く、師兄、世尊金襴の袈裟を傳る外に、別に箇の甚麼をか傳ふと。迦葉、時到ることを知て、阿難と召す。阿難應諾す。迦葉聲に應じて曰く、門前の刹竿を倒却著せよと。阿難、聲に應じて大悟す。佛衣自然に阿難の頂上に来入す。其金襴の袈裟といふは、正しく七佛傳持の袈裟なり。

However, [Ānanda] formed the conviction that “apart from transmission of the robe, there must be something else.” Therefore, at a certain time he asked,<sup>3</sup> “Brother, apart from the World-Honored One’s transmission of the *kāṣāya* of gold brocade, what is it that was transmitted separately?” Kāśyapa, knowing that the time had arrived, called “Ānanda!” Ānanda answered, “Yes?” In response to Ānanda’s voice, Kāśyapa said, “Topple the flagpole in front of the gate!” Ānanda responded to those words and had a great awakening. The Buddha’s robe spontaneously arrived atop Ānanda’s head.<sup>4</sup> That *kāṣāya* of gold brocade, surely, was the *kāṣāya* that had been received in transmission by the seven buddhas.

<sup>1</sup> this (*kore* 是れ). The reference is the passage from the *Lotus Sūtra* that is paraphrased in Japanese in the previous three sentences of the *Denkōroku*.

<sup>2</sup> “hearing much is also like that” (*tamon mo mata kaku no gotoshi* 多聞も亦復た是の如し). This quotation is a Japanese transcription (*yomikudashi* 読み下し), omitting only the words “day and night,” of four phrases of a verse that appears in the *Flower Garland Sūtra*, translated by Buddhahadra (ca. 359–429):

Take, for example, a destitute person,  
day and night counting another’s treasure,  
while himself having not half a cent.  
Hearing much is also like that.

《華嚴經》譬如貧窮人、日夜數他寶、自無半錢分、多聞亦如是。  
(T 278.9.429a3-4).

<sup>3</sup> he asked (*toite iwaku* 問て曰く). The quotation that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of the Chinese found in the Root Case.

<sup>4</sup> atop Ānanda’s head (*Anan no chōjō* 阿難の頂上). In medieval Chinese Buddhist and Japanese Zen monasteries, it was customary for monks to place their folded *kāṣāya* “atop their heads” (C. *dingshang* 頂上; J. *chōjō*) prior to donning it, holding the hands in *gasshō*, and chanting the *Verse for Donning the Kāṣāya* (C. *Dajiasha jie* 搭袈裟偈; J. *Takkesa ge*).

(彼の袈裟に三つの説あり。一つは如來胎内より持すと。一つは淨居天より奉ると。一つは獵師これを奉ると。又外に數品の佛袈裟あり。達磨大師より曹溪所傳の袈裟は、青黑色にて屈朥布なり。唐土に到て青き裏を打てり。今六祖塔頭に藏めて國の重寶と爲す。是れ智論に謂ゆる如來麤布の僧伽黎を著くと、是なり。彼の金襴は金氈なり。經に曰く、佛の姨母、手づから自ら金氈の袈裟を紡績して、持して佛に上ると、是なり。是れ多品中の一二のみ。其靈驗の如きは、數多の因縁、經書に有り。昔婆舍斯多尊者、惡王の難に遭て、火中に五色の光明を放つ。火滅して後、佛袈裟安然たり。佛衣なることを信ず。)

(There are three explanations concerning that *kāṣāya*. One is that the Tathāgata had it from when he was in the womb. Another is that it was presented to him by a Pure Abode deva.<sup>1</sup> Another is that a hunter presented it to him. There are also several other *kāṣāyas* that were the Buddha's. The *kāṣāya* transmitted from Great Master Bodhidharma to Caoxi consisted of bluish-black fine cotton cloth. After it arrived in China, a blue lining was attached. Now it is stored in the *stūpa* site of the Sixth Ancestor<sup>3</sup> and regarded as a valued treasure of the country. This is the one spoken of in the *Wisdom Treatise*, where it says that the Tathāgata wore a *saṃghāṭi* of coarse cloth.<sup>4</sup> The gold brocade of that one was gold wool. It is the one

<sup>1</sup> Pure Abode deva (C. *Jingju tian* 淨居天; J. *Jōko ten*). According to the biography of Śākyamuni found in the *Tiansheng Era Record of the Spread of the Flame*, compiled in 1036, this was a deva from the Pure Abode Heaven who urged the future Buddha to leave the palace of his father, the king, and go forth from household life. That urging was needed because the king wished to prevent him from becoming a wandering ascetic, as had been predicted by the seer Asita. → Pure Abode deva.

<sup>2</sup> hunter (C. *lieshi* 獵師; J. *ryōshi*). According to the *Sūtra on Past and Present Causes and Effects* and other texts, the hunter was actually a deva from the Pure Abode Heaven. → Pure Abode deva.

<sup>3</sup> Now it is stored in the *stūpa* site of the Sixth Ancestor (*ima Rokuso tatchū ni osamete* 今六祖塔頭に藏めて). According to the biography of the Sixth Ancestor, Huineng, that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.236c-237a), the robe that was handed down from Bodhidharma to Huineng was worshiped at the imperial palace from the years 760 to 765. It was then returned to the Baolin Monastery on Mount Caoxi, where Huineng had been abbot, and where his *stūpa* site chapel was located. The robe was placed in that chapel and the local military commander ordered to protect it as a treasure of the realm. → transmission of the robe.

<sup>4</sup> This is the one spoken of in the *Wisdom Treatise*, where it says that the Tathāgata wore a *saṃghāṭi* of coarse cloth (*kore Chiron ni iwayuru Nyorai sofū no sōgyari wo tsuku to, kore nari* 是れ智論に謂ゆる如來麤布の僧伽黎を著くと、是なり). The *Wisdom Treatise* (*Chiron* 智論) is the *Treatise on the Great Perfection of Wisdom*. The grammar of this sentence indicates that “this” (*kore* 是れ), i.e. the fine cotton *kāṣāya* transmitted from Bodhidharma to Caoxi (Huineng), “is” (*kore nari* 是れなり) the *saṃghāṭi* of



mentioned in the *Sūtra*,<sup>1</sup> where it says the Buddha's aunt wove<sup>2</sup> a gold wool *kāṣāya* with her own hands and carried it and presented it to the Buddha. These are just one or two among many others. Ones that have miracles associated with them appear in numerous episodes in *sūtra* literature. Long ago when Venerable Vasiṣṭa encountered persecution by an evil king, from inside the fire [the *kāṣāya*] emitted five-colored radiance. After the fire went out, the Buddha's *kāṣāya* was unharmed, which proves that it was the Buddha's robe.)

慈氏に傳授する、夫れ是なり。

It is the one that will be transmitted to Maitreya.<sup>3</sup>

正法眼藏、兩人に付囑せず、唯迦葉一人、如來の付囑を得る。又阿難、二十年給仕して正法を傳持す。然れば此宗、教外別傳なることを知りぬべ

coarse cloth mentioned in the *Wisdom Treatise*, which is also said to have been made by the Buddha's aunt, out of wool. It is impossible for a robe to be both soft cotton and coarse wool, so the text is evidently corrupt here.

<sup>1</sup> mentioned in the *Sūtra* (*Kyō ni iwaku* 經に曰く). The scripture referred to is probably the *Sūtra of the Wise and the Foolish* (T 202.4), fascicle 12 (波婆離品 第50).

<sup>2</sup> wove (*bōtoku* 紡績). This word appears in the Shūmuchiō edition of the *Denkōroku* (p. 28), but the second glyph 績 is an obscure one that we have been unable to find in any other source. Neither the most comprehensive dictionaries of CJK glyphs nor any of the specialized glossaries of rare and variant glyphs list anything similar. The 1857 woodblock edition of the *Denkōroku*, compiled by Busshū Sen'ei 佛洲仙英 (1794–1864) gives the pronunciation of this word as “*bōshū*” and glosses its meaning as to “weave” (*tsumugu* ツムグ). After careful consideration of the available evidence, we have concluded that the term with the obscure glyph actually corresponds to *bōshoku* 紡績.

<sup>3</sup> It is the one that will be transmitted to Maitreya (*Jishi ni denju suru, sore kore nari* 慈氏に傳授する、夫れ是なり). This sentence is evidently out of place: the referent would be clearer if the sentence came before the parenthetical note. That is because the robe referred to must be the “*kāṣāya of gold brocade*” that “spontaneously arrived atop Ānanda's head.” That robe is said to have been “directly transmitted by the seven buddhas,” but the buddhas never actually meet each other, so intermediaries are needed to pass the garment on. The parenthetical note gives three alternative explanations concerning how Śākyamuni received it from the previous buddha. One of those involves his miraculous possession of it while still in his mother's womb; the other two posit the intercession of a *deva* from the Pure Abode Heaven. The robe that came from the seven buddhas is destined to go to the future buddha, Maitreya, with the help of Mahākāśyapa, who will take it into Cocksfoot Mount to await Maitreya's appearance in the world. Thus, although the robe magically materialized on Ānanda's head, it could not have been the one that was purportedly transmitted to Ānanda, handed down to later ancestral teachers in the Chan/Zen Lineage such as Venerable Vasiṣṭa, or brought to China by Bodhidharma.

し。然るに近來おろそかにして一同とす。若し一同ならば、阿難は即ち三  
明六通の羅漢、如來の付囑を受けて第二祖阿難と曰はん。今經教を會せん  
こと、阿難に勝る人あらんや。若し阿難に超過する人あらば、許すべし、  
教意一なりと。若し壹に一なりと謂はば、何ぞ煩はしく二十年給仕し、今、  
倒却刹竿著の處にして明らめん。知るべし、經意教意もとより祖師の道と  
すべからず。

The treasury of the true dharma eye was not entrusted to two people. Only Kāśyapa, one person, received the Tathāgata's entrustment. Also, Ānanda served [Kāśyapa] for twenty years before receiving transmission of the true dharma. Accordingly, we know that this axiom is separately transmitted apart from the teachings. However, in recent years they have been foolishly regarded as one and the same.<sup>1</sup> If they were one and the same, then Ānanda, as an arhat with the three awarenesses and six supernormal powers, would have received the Tathāgata's entrustment and become known as the "Second Ancestor, Ānanda." How could there have been anyone who surpassed Ānanda in understanding the sūtra teachings? If there had been someone who surpassed Ānanda, then we would have to admit that it [the true dharma] is the same as the meaning of the teachings. If we say they were simply identical, then why did he [Ānanda] give his service for twenty years and then gain understanding in the context of "topple the flagpole"? We know from this that the meaning of the sūtras, which is the meaning of the teachings, is certainly not to be taken as the way of the ancestral teachers.

佛の佛ならざるに非ず。給仕して、設ひ侍者たりと雖も、佛心に通處なく  
んば、争でか其心印を傳へん。多聞廣學に依らざること知るべし。設ひ心  
さとく耳とぎに依て、諸の書籍聖教を以て、一字も遺落する所なく聞持すと  
雖も、心若し通ぜずんば徒に隣の寶を算ふるが如し。恨むらくは、經教に  
其心なきには非ず。然れども阿難未通に依てなり。何に況や東土日本、依  
文解義、經の心を得ざるをや。

It is not that the Buddha was not a buddha. When serving him, even if one does so as an acolyte, if one has not penetrated the buddha-mind, how could one possibly receive transmission of his mind-seal? You should know that it does not depend on hearing much or broad learning. Even if, by means of an astute intellect and keen hearing, he [Ānanda] memorized all texts and sagely teachings without omitting a single word, as long as mind was not penetrated, it was just as if he were vainly counting his neigh-

<sup>1</sup> However, in recent years they have been foolishly regarded as one and the same (*shikaru ni kinrai orosoka ni shite ichidō to su* 然るに近來おろそかにして一同とす). That is to say, the axiom of Zen, which is the true dharma (i.e. the mind-dharma), has been foolishly regarded as the same as the dharma transmitted in the written teachings.

bor's treasure. The regrettable thing is not that the *sūtra* teachings lack that *mind*, but that Ānanda had not yet penetrated it. In the Eastern Land and in Japan,<sup>1</sup> how much more are those who rely on the written word to understand the meaning unable to grasp the *mind* of the *sūtras*?

更に知るべし、佛道ゆるかせならざることを。一代聖教に通ずる阿難、如來の弟子として宣説せんに、誰か従はざらん。然れども迦葉に給仕し従ひて、大悟の後再び宣説せしことを知るべし。恰も火の火に合するが如く、明かに實道に參ぜんと思はば、己見舊情、憍慢我慢を捨て、初心を廻し佛智を會すべし。

You should know, furthermore, that it will not do to make light of the way of the *buddhas*. Ānanda had mastered the sagely teachings of the [Buddha's] entire lifetime. When, as the Tathāgata's disciple, he went to proclaim them, who would not listen to him? Nevertheless, we know that he served and followed Kāśyapa, and after his great awakening he again proclaimed them. Just like fire combining with fire, if you want to clearly investigate the true way, then discarding your view of self, old feelings, pride, and arrogance, you must turn back to your beginner's mind and unite with *buddha*-awareness.

謂ゆる今の因縁、日頃は金襴の袈裟を傳へて、佛弟子たるの外、更に別なしと思へり。然れども迦葉に従ひて、親しく給仕して後、更に通ずることあることを。迦葉、時既に相適ふことを知て、阿難と召す。恰かも谷神の喚ぶに従ひ響を作すが如し。阿難乃ち應ず。石火の石を離れて出るが如し。夫れ阿難と召すも、阿難を喚ぶに非ず。響き應じ答ふるに非ず。

In the aforementioned episode, [Ānanda] had long thought that the *kāśāya* of gold brocade was transmitted, that [Kāśyapa] was a disciple of the Buddha, and that there was nothing else to it. Nevertheless, after following and intimately serving [Kāśyapa], he also thought that there was something more to penetrate. When Kāśyapa knew the time was right, he called, "Ānanda!" Just like the rising of an echo following a call to the valley spirit, Ānanda responded immediately. It was like a spark leaping from

<sup>1</sup> in the Eastern Land and in Japan (C. Dongtu Riben 東土日本; J. Tōdo Nihon). It is also possible that these four glyphs refer to "Japan, this Eastern Land." → *Eastern Land*.

<sup>2</sup> Just like the rising of an echo following a call to the valley spirit (*atakamo kokujin no yobu ni shitagai hibiki wo nasu ga gotoshi* 恰かも谷神の喚ぶに従ひ響を作すが如し). In the Daoist classic *The Way and its Power*, also known as the *Laozi*, it is said that:

The valley spirit that never dies is called the mysterious feminine. The gate of the mysterious feminine is called the root of heaven and earth. It is gossamer, if it exists at all; using it is effortless.

《老子》谷神不死、是謂玄牝。玄牝之門、是謂天地根。綿綿若存、用之不

flintstone. Although he called “Ānanda!” he was not calling to Ānanda, nor was the reply that of a responding echo.

倒却門前刹竿著といふは、西天の法に、佛弟子および外道等論議せんとするとき、両方に幡を建て、若し一方負るとき、乃ち此幡を折り倒す。負るとき鼓鐘を鳴らさずして、負くるを表す。謂ゆる今の因縁も、迦葉と阿難と相並んで、幡を建てるが如し。此に到て阿難すでに出身すれば、迦葉、幡を巻くべし。一出一没なり。

“Topple the flagpole in front of the gate!” refers to a procedure in Western Lands<sup>1</sup> whereby, whenever disciples of the Buddha as well as followers of other paths debated, both sides erected flags, and whichever side lost thereupon tore down their flag. When they lost, that signaled the loss, without sounding a drum or bell. In the aforementioned episode, too, it is as if Kāśyapa and Ānanda squared off and erected flags. At that point, if Ānanda had already come into his own,<sup>2</sup> Kāśyapa would have had to fold up his flag. This is “one emerges, one submerges.”<sup>3</sup>

勤。(Laozi 老子, Chapter 6).

Here “valley spirit” (C. *gushen* 谷神; J. *kokujin*) is a metaphor for the way itself, the functioning of which is spontaneous, effortless, and without intention” (C. *wuwei* 無為; J. *mui*). Keizan invokes this image to make the point that the exchange between Kāśyapa and Ānanda was spontaneous and uncontrived. At the same time, the “spirit” (*kami* 神) of a “gorge” or “valley” (*tani* 谷) is, in the Japanese popular imagination, the invisible being who answers when someone shouts or “calls out” (*yobu* 喚ぶ), and is thus a poetic way of referring to an echo (*hibiki* 響).

<sup>1</sup> a procedure in Western Lands (Saiten no hō 西天の法). The claim made here about the use of flagpoles in Indian Buddhism is not supported by any historical evidence known to modern scholarship. It is not necessarily wrong, but from our standpoint today it is no better than a guess about the proper context for interpreting the meaning of the kōan in which the phrase “topple the flagpole” appears. The historical use of flagpoles at Tang and Song Chinese Buddhist monasteries is more germane to understanding the kōan, but that is not known, either. → “topple the flagpole in front of the gate!”

<sup>2</sup> if Ānanda had already come into his own (*Anan sude ni shusshin sureba* 阿難すでに出身すれば). In other words, if Ānanda had already gained awakening, received dharma transmission, and assumed his position as Second Ancestor in the Chan/Zen Lineage. → come into one’s own.

<sup>3</sup> This is “one emerges, one submerges” (*isshtutsu ichibotsu nari* 一出一没なり). There is a double meaning here. In the first place, Keizan is saying that if Ānanda had already gained awakening, received dharma transmission, and assumed his position as Second Ancestor in the Chan/Zen Lineage, then his “emergence” (*shutsu* 出) would call for the retirement or “sinking” (*botsu* 没) of the First Ancestor, Kāśyapa. However, the quote itself comes from the literature of Chan, where it has nothing to do with succession in the lineage. It is, rather, an indicator of dualistic, deluded thinking; for

然れども今の因縁然るに非ず。迦葉も是れ刹竿、阿難も是れ刹竿。若し刹竿ならば此理顯はるべからず。刹竿一度倒るとき、刹竿乃ち顯はるべし。迦葉、倒却門前刹竿著と指説するに、阿難、師資の道通ずるに依て言下に大悟す。大悟の後、迦葉も乃ち倒却し、山河皆崩壊す。之に依て佛衣自然に阿難の頂上に来入す。

But that is not how this episode goes. Kāśyapa is a flagpole, and Ānanda is also a flagpole. But if we suppose that they are flagpoles, then the principle of this [episode] is unlikely to be evident. When the flagpole is once toppled, the flagpole should indeed be evident. When Kāśyapa indicated, “*Topple the flagpole in front of the gate!*” Ānanda, by penetrating the way of master and disciple, had a great awakening as soon as the words were finished. After his great awakening, Kāśyapa too was toppled, and the mountains and rivers all crumbled. As a result of this, the Buddha’s robe spontaneously arrived atop Ānanda’s head.

然れども此因縁を以て、赤肉團上、壁立千仞にとどまること勿れ。淨潔にとどまること勿れ。進で以て谷神の有ることを知るべし。諸佛番番出世し、祖師代代指説す。唯是れ此事なり。心を以て心を傳ふ、終に人の知る所に非ず。設ひ顯はれたる赤肉團、迦葉阿難も、是れ那人の一面両面に出世するなりと雖も、迦葉阿難を以て那人とすること勿れ、今汝等諸人、箇箇壁立萬仞せる、彼の那人の千變萬化なり。若し那人を識得せば、諸人一時に埋却せん。若し然らば倒却刹竿を我外に求むべからず。

However, do not use this episode to stop with “*upon this lump of red meat, a cliff rising one thousand fathoms.*” Do not stop at cleanliness. You must, by advancing, know the existence of the valley spirit. What the buddhas appear in the world for, time after time, and what the ancestral teachers indicate, generation after generation, is only *this thing*.<sup>1</sup> “*Using mind to transmit mind*, after all, is not something known to people.”<sup>2</sup> Even if we suppose that lumps of red meat have come forth, Kāśyapa and Ānanda included, that are appearances in the world of one face or two faces of that person, we must not take Kāśyapa or Ānanda as that person. All of you people now, each a “*cliff rising one thousand fathoms,*” are but the thousand variations and million transformations of that person. If you gained

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an example of that usage, → “*One emerges, one submerges.*” Thus, Keizan seems to be criticizing the ideas of a “winner” and “loser” in the debate, or succession in the lineage, on the grounds that awakening transcends such distinctions.

<sup>1</sup> **this thing** (*kono koto* 此事). The reference here is to “knowing the existence of the valley spirit,” i.e. seeing the nature and attaining buddhahood.

<sup>2</sup> **is not something known to people** (*hito no shiru tokoro ni arazu* 人の知る所に非ず). → transmit mind by means of mind.

knowledge of *that person*, then you would “bury people at the same time.”  
If that were the case, you would certainly not be looking outside yourselves for “toppling the flagpole.”<sup>1</sup>

今日大乘の子孫、また著語せんと思ふ。諸人、聞かんと要すや。

Today this descendant of Daijō again wishes to attach words. People, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

藤枯樹倒山崩去。溪水瀑漲石火流。

Vines wither, trees topple, mountains crumble away.

Valley streams cascade, flowing like sparks from flintstone.

<sup>1</sup> “toppling the flagpole” (C. *daoque chagan* 倒却刹竿; J. *tōkyaku sekkan*). A reference to the saying that occurs in the Root Case of this chapter. → “topple the flagpole in front of the gate!”