CHAPTER TWO (Dai ni shō 第二章)

Root Case1 【本則】

第二祖、阿難陀尊者、問迦葉尊者曰、師兄、世尊、傳金襕袈裟外、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 kāsāya 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 Ānanda2 was a man of Rājagṛha. His clan was kṣatriya, and his father was King Dronodana. In fact, he was the World-Honored One's cousin. The Sanskrit “Ānanda” has the meaning here3 of “Jubilant” or “Joyful.” He was born on the night that the Tathāgata attained the way.

1 Root Case (C. 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!”

2 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。姓剎利帝。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.

3 here (koko ni 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.
His handsomeness was unmatched throughout the sixteen great kingdoms. 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.”

1 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; 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.

2 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、副貳伝化すべしと). 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].《景德傳燈録》並勧阿難副貳傳化。(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》元勧阿難、副貳傳化 (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、之を以て証本と為すべし。阿難す
でに多聞第一、廣学博達なり。佛まのあたり聽許しましますこと多し。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 teach-
ers is unparalleled by that of other schools. Ānanda was already “Foremost
in Hearing,” having broad learning and great accomplishment. The Bud-
dda 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.

In Vaibhāra Cave, when Kāśyapa went to compile the teachings that the
Tathāgata had left behind, Ānanda had not yet realized the fruit,\(^1\) 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.

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
\(^1\) 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, 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.”

諸弟子は皆足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、是れ如来再來しまますか、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讃歎す。如来の所説、今に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. Their different voices all sounded alike as they cried, “We do not know. We wonder, is this the return of the Tathāgata, or is this spoken

1 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.

2 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.

3 wonder (utagau 疑ふ). Literally, to “doubt.” According to the Words and Phrases of the Lotus, attributed to Zhiyi 智顗 (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.

《妙法蓮華経文句》阿難登高座称我聞遣眾疑。阿難身與佛相似、短佛三指。眾疑釋尊重出。或他方佛來。或阿難成佛。若唱聞三疑卽遣。(T 1718.34.4a6-8).

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

From this we know for sure that our way³ 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 [Ananda] 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

¹“All the waters of the vast ocean of the buddha-dharma have flowed into the person of Ananda” (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 智顗 (J. Chigi; 538–597):

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

《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 Ananda (T 1509.25.8a19). Note that the original Chinese speaks of the “mind of Ananda” (C. Anan xin 阿難心; J. Anan shin), whereas the Denkōroku says “person of Ananda” (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.

² As for what was taught by the Tathāgata, what is in circulation at present is what was spoken by Ananda (Nyorai no shōsetsu, ima ni ruden suru wa Anan no shōsetsu nari 如来の所説、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 Ananda after the Buddha’s death.

³ 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*. Nevertheless, by attaining the samādhi of the Buddha’s awakening, 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.

Well now, in the far distant past, while in the presence of King of Emptiness, both Ānanda and our current Buddha, Sākyamuni, simultaneously aroused the thought of *anuttarā-samyak-sambodhi*. But Ānanda enjoyed hearing much, so he had yet to attain perfect awakening. Sākyamuni 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-

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1 not in a position to hear the likes of the *Flower Garland Sūtra* (*Kegon nado wa kikazaru tokoro nari* 華厳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 Hinayāna sūtras. The point here is that Ānanda would have been too young to hear the *Flower Garland Sūtra* when it was originally preached.

2 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 (J. Chigi; 538–597). → Ānanda.

3 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，而我常勤精進，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\(^1\) 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.”\(^2\) If you wish to adhere closely to this way, do not delight in hearing much; you should straight away practice courageous vigor.

However, [Ānanda] formed the conviction that “apart from transmission of the robe, there must be something else.” Therefore, at a certain time he asked,\(^3\) “Brother, apart from the World-Honored One’s transmission of the *kāśyā* of gold brocade, what is it that was transmitted separately?” Kāśyapa, knowing that the time had arrived, called, “Ānanda!” Ṵānanda 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.\(^4\) That *kāśyā* of gold brocade, surely, was the *kāśyā* that had been received in transmission by the seven buddhas.

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1. This (kore 是れ). The referent is the passage from the *Lotus Sūtra* that is paraphrased in Japanese in the previous three sentences of the *Denkōroku*.
2. “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 Buddhabhadra (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.*

3. 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.

4. 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 *kāśyā* “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 Kāśyā* (C. Dajia sha jie 搭袈裟偈; J. Takkesa ge).
(There are three explanations concerning that kāśāya. 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. Another is that a hunter presented it to him. There are also several other kāśāyas that were the Buddha’s. The kāśāya 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 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 samghāṭi of coarse cloth. The gold brocade of that one was gold wool. It is the one

1 Pure Abode deva (C. Jingju tian 淨居天; J. Jōko ten). According to the biography of Śākyamuni found in the Tiānshèng 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. 

2 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. 

3 Now it is stored in the stūpa site of the Sixth Ancestor (ima Rokuso tatchū ni osamete 今六祖塔頭に蔵めて). According to the biography of the Sixth Ancestor, Huineng, that appears in the Jingde Era Record of the Transmission of the Flame (T2076.51.236c-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.

4 This is the one spoken of in the Wisdom Treatise, where it says that the Tathāgata wore a samghāṭi of coarse cloth (kore Chiron ni iwayuru Nyorai sofu no sōgyari wo tsuku to, kore nari 是れ智論に謂ゆる如来薬師の僧伽黎を著くと，足なり). 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 kāśāya transmitted from Bodhidharma to Caoxi (Huineng), “is” (kore nari 是れなり) the samghāṭi of
mentioned in the Sūtra, where it says the Buddha’s aunt wove a gold wool kāśāya 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 kāśāya] emitted five-colored radiance. After the fire went out, the Buddha’s kāśāya was unharmed, which proves that it was the Buddha’s robe.)

慈氏に傳授する、夫れはなり。

It is the one that will be transmitted to Maitreya.

正法眼藏、两人に付囑せず、唯迦葉一人、如來の付囑を得る。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.

1 mentioned in the Sūtra (Kyō ni iwaku 綫に日く). The scripture referred to is probably the Sūtra of the Wise and the Foolish (T 202.4) fascicle 12 (波娑離品 第50).

2 wove (bōtoku 織). This word appears in the Shūmuchō edition of the Denkōroku (p. 28), but the second glyph 織 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” (tsumu タム). After careful consideration of the available evidence, we have concluded that the term with the obscure glyph actually corresponds to bōshoku 織絹.

3 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 “kāśāya 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.
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.1 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.

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-

1 However, in recent years they have been foolishly regarded as one and the same (shikaru ni kinrai orosoka ni shite ichidō to su 然るに近来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,¹ how much more are those who rely on the written word to understand the meaning unable to grasp the mind of the sūtras?

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.

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

¹In 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.

²Just like the rising of an echo following a call to the valley spirit (atakamo kokujin no yobu ni shitaagai hibiki wo nasu ga gotoshi 恰かも谷神の喚ぶに従ひ響を出すが如し). 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.

“Topple the flagpole in front of the gate!” refers to a procedure in Western Lands\(^1\) 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,\(^2\) Kāśyapa would have had to fold up his flag. This is “one emerges, one submerges.”\(^3\)

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\(^1\) 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!”

\(^2\) 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.

\(^3\) This is “one emerges, one submerges” (isshutsu 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。迦葉も足れ刹竿、阿難も足れ刹竿。若し刹竿ならば此理顕はるべからず。刹竿一度倒るるとき、刹竿乃ち顕はるべし。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.

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: “Using mind to transmit mind” after all, is not something known to people. 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

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.

1 this thing (このこと). The reference here is to “knowing the existence of the valley spirit,” i.e. seeing the nature and attaining buddhahood.

2 is not something known to people (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.”

今日大乗の子孫、また著語せんと思ふ。諸人、聞かんと要すや。
Today this descendant of Dāijō 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。渓水瀑漲石火流。
Vines wither, trees topple, mountains crumble away.
Valley streams cascade, flowing like sparks from flintstone.

1 “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!”