

LEAD CHAPTER (*Shushō* 首章)

ROOT CASE¹ 【本則】

釋迦牟尼佛、見明星悟道曰、我與大地有情、同時成道。

Śākyamuni Buddha saw the morning star, awakened to the way, and said, “I, together with the great earth and sentient beings, simultaneously attain the way.”

PIVOTAL CIRCUMSTANCES 【機縁】

夫れ釋迦牟尼佛は、西天の日種姓なり。十九歳にして子夜に城を踰え、檀特山にして斷髪す。それよりこのかた、苦行六年、遂に金剛座上に坐して、蛛網を眉間に入れ、鵲巢を頂上に安じて、葦、坐をとほし、安住不動、六年端坐、三十歳臘月八日、明星の出しとき、忽ち悟道、最初獅子吼するに是言あり。

Śākyamuni Buddha belonged to the Sūrya-vamśa Clan in Western Lands. At nineteen years of age he leapt over the palace walls at midnight, then cut off his hair on Daṇḍaka Mountain. Hereafter he practiced austerities for six years. Then he sat on the vajra seat as spiderwebs formed between his eyebrows, a magpie's nest rested atop his head, and reeds sprouted up through his seat. Peacefully abiding, without moving, for six [more] years he sat erect. On the 8th day of the last month² of his thirtieth year, when the morning star emerged, he suddenly awakened to the way, and his very first lion's roar consisted of these words.³

abbot of Daijō Monastery. In this context, “request for edification” probably refers to a regularly scheduled series of sermons given by Keizan to his disciples in the setting of small convocations in the front meeting area of the abbot's quarters, but the expression was also used for less formal meetings between a Zen master and one or more of his disciples that took place in his personal room. → request for edification.

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but it is not a direct quotation of any single extant source. Rather, the phrases contained in it appear to have been pieced together by Keizan on the basis of several works that were circulating in his day. For source texts, → morning star; → “I, together with the great earth and sentient beings, simultaneously attain the way.”

² 8th day of the last month (C. *la yue bari* 臘月八日; J. *rō getsu yōka*). The last (12th) month of the year was named after the winter sacrifice (C. *la* 臘; J. *rō*), which in ancient times took place three days after the winter solstice.

³ consisted of these words (*kono gen ari* 是言あり). That is to say, the words quoted in Chinese in the Root Case.

爾しより以來、四十九年、一日も獨居することなく、暫時も衆の爲に、説法せざることなし。一衣一鉢欠くことなし。三百六十餘會、時時に説法す。終に正法眼藏を摩訶迦葉に付囑す。流傳して今に及ぶ。實に梵漢和の三國に流傳して、正法修行すること之を以て根本とす。

After that, for forty-nine years he [Śākyamuni] did not dwell alone for a single day, and there was not even a short time when he did not preach the dharma for the congregation. He was never without one robe and one bowl. At more than three hundred and sixty assemblies, from time to time, he preached the dharma. In the end, he entrusted the treasury of the true dharma eye to Mahākāśyapa, and it has been disseminated down to the present. Indeed, it has been transmitted in the three countries of India, China, and Japan, where it has been used to form the basis for cultivating the true dharma.

彼の一期の行狀、以て遺弟の表準たり。設ひ三十二相、八十種好を具足すると雖も、必ず老比丘の形にして、人人にかはることなし。故に在世よりこのかた、正像末の三時、彼の法儀を慕ふ者、佛の形儀をかたどり、佛の受用を受用して、行住坐臥、片時も自己を先とせざることなし。

His [Śākyamuni's] bearing during that lifetime became the standard for his bereaved disciples. Although he was fully equipped with the thirty-two marks and eighty pleasing features, he always took the appearance of an old bhikṣu, no different from other people. Thus, ever since his time in the world, throughout the three periods of the true, semblance, and enfeebled [dharma], those who admire his proper manner have adopted the Buddha's appearance and deportment, received and used what the Buddha received and used,¹ and whether walking, standing, sitting, or reclining, never

¹ adopted the Buddha's appearance and deportment, received and used what the Buddha received and used (*hotoke no gyōgi wo katadori, hotoke no juyū wo juyū shite* 佛の形儀をかたどり、佛の受用を受用して). These words are a transcription into Japanese (*yomikudashi* 読み下し) of a passage that appears in the opening chapter of *Rules of Purity for Chan Monasteries* under the heading "Receiving the Precepts":

It is no trifling matter to adopt the appearance and deportment of the Buddha, equip oneself with the Buddha's moral precepts, and obtain what the Buddha received and used.

《禪苑清規》像佛形儀、具佛戒律、得佛受用、此非小事。(CBETA, X63, no. 1245, p. 523, a22 // Z 2:16, p. 439, a9 // R111, p. 877, a9).

The Japanese verb *katadoru* (かたどる [= 象る]), translated here as to "adopt," represents the Chinese glyph *xiang* 像, which means to "imitate" or "model after." → what the Buddha received and used.

ceased to give priority to their own selves for even the shortest period of time.¹

佛佛祖祖、單傳し來りて、正法斷絶せず。今の因縁分明に指説す。設ひ四十九年、三百六十餘會、指説すること異なりと雖も、種々因縁、譬喩言説、この道理に過ぎず。

What this episode clearly indicates is that the true dharma has come down to us through the individual transmission from buddha to buddha and ancestor to ancestor, without ever being cut off. Although what he preached differed over forty-nine years and more than three hundred and sixty assemblies, the various episodes and parables he told do not go beyond this principle.²

INVESTIGATION 【拈提】

謂ゆる我とは釋迦牟尼佛に非ず。釋迦牟尼佛も、この我より出生し來る。唯、釋迦牟尼佛出生するのみに非ず。大地有情も皆是れより出生す。大綱を擧るとき、衆目悉く擧るが如く、釋迦牟尼佛成道するとき、大地有情も成道す。唯、大地有情成道するのみに非ず、三世諸佛も皆成道す。恁麼なりと雖も、釋迦牟尼佛に於て、成道の思ひをなすことなし。大地有情の外に釋迦牟尼佛を見ること勿れ。設ひ山河大地、森羅萬像、森森たりと雖も、悉く是れ瞿曇の眼睛裏を免がれず。汝等諸人、また瞿曇の眼睛裏に立せり。唯立せるのみに非ず、今の諸人に換却しおはれり。又瞿曇の眼睛内園子となりて、人人の全身、箇箇壁立萬仞せり。故に互古互今、明明たる眼睛、歴歴たる諸人と思ふこと勿れ。諸人即ち是れ瞿曇の眼睛なり、瞿曇即ち是れ諸人の全身なり。若し恁麼ならば、何を呼でか、成道底の道理とせん。

The “I” spoken of here³ is not Śākyamuni Buddha. Śākyamuni Buddha, too, was born from this “I.” And it was not only Śākyamuni Buddha who was born: the great earth and sentient beings, too, were all born from this.

¹ never ceased to give priority to their own selves for even the shortest period of time (*katatoki mo jiko wo saki to sezaruru koto nashi* 片時も自己を先とせざることなし). In other words, they made it a priority to realize their true own-nature, which is the buddha-nature.

² do not go beyond this principle (*kono dōri ni sugizu* この道理に過ぎず). The expression “this principle” refers to the treasury of the true dharma eye that was entrusted to Mahākāśyapa and individually transmitted down through the Chan/Zen Lineage of ancestral teachers. The claim is that the variety of verbal sermons (*sūtras*) preached by the Buddha do not surpass, or contain any more wisdom, than that.

³ The “I” spoken of here (*iwayuru ga to wa* 謂ゆる我とは). This refers to the first word attributed to Śākyamuni in the Root Case, where he is quoted as saying, “I, together with the great earth and sentient beings, simultaneously attain the way.” Keizan here begins a word-for-word commentary on that saying.

“When one lifts up a great net, all of its pieces are lifted up together.” In like manner, when Śākyamuni Buddha attained the way, the great earth and sentient beings also attained the way. And it was not only the great earth and sentient beings who attained the way: the buddhas of the three times, too, all attained the way. Although this is so, Śākyamuni Buddha himself formed no thought of attaining the way.¹ Do not regard Śākyamuni Buddha as apart from the great earth and sentient beings. Even though mountains and rivers and the great earth — all the myriad, interconnected phenomena — are like a dense forest, none avoid being within Gautama’s eyes.² All of you people are also standing within Gautama’s eyes. And it is not only that you are standing [within Gautama’s eyes]: they have been replaced by all of you here.³ You have also become the lumps of flesh that are Gautama’s eyes,⁴ and each and every person’s entire body, one by one, is

¹ Śākyamuni Buddha himself formed no thought of attaining the way (*Shakamuni Butsu ni oite, jōdō no omoi wo nasu koto nashi* 釋迦牟尼佛に於て、成道の思ひをなすことなし). The corresponding line in the Kenkon’in manuscript reads: “Do not think that Śākyamuni Buddha thereupon attained the way” (*Shakamuni Butsu wo jōdō no omoi wo nasu koto nakare* 釋迦牟尼佛於成道の思ひを作すこと無れ). The negative imperative ending (*nakare* 無れ) found in the Kenkon’in manuscript is parallel to that of the following sentence, which begins, “Do not regard...” Nonetheless, in the 1857 woodblock edition compiled by Busshū Sen’ei 佛洲仙英 (1794–1864), the negative copula “is not” (*nashi* 無し) appears instead, and that usage is perpetuated in the Shūmuchiō edition of the *Denkōroku* translated here. In handwritten *katakana*, the forms 無し and 無し are easily confused, which may be what happened. In any case, the subject of the sentence shifts from the reader, who “must not think,” to Śākyamuni Buddha, who “formed no thought.”

² within Gautama’s eyes (*Kudon no ganzeiri* 瞿曇の眼睛裏). Because Gautama’s “eyes” (*ganzei* 眼睛) represents the Buddha’s awakening, to be “within” (*ri* 裏) those eyes means to exist within the buddha-mind or buddha-nature, understood here as some kind of universal ground of being.

³ they have been replaced by all of you here (*ima no shonin ni kanyaku shi owareri* 今の諸人に換却しおはれり). That is to say, Gautama’s eyes have been “exchanged” (*kanyaku* 換却) for, or “replaced by,” the people in Keizan’s audience, so those people now must act as Gautama’s eyes.

⁴ become the lumps of flesh that are Gautama’s eyes (*Kudon no ganzei niku dansu to narite* 瞿曇の眼睛肉團子となりて). There is a play on words here, wherein the bodies of the people present and the eyeballs of the Buddha are both called “meatballs” or “lumps of flesh” (*niku dansu* 肉團子). The translation here takes “all of you people” (*nanjira shonin* 汝等諸人) as the ongoing subject of the verb to “become” (*naru* なる). The modern Japanese translations of Azuma (p. 101) and Iida (p. 15) assume that “Gautama’s eyes” (*Kudon no ganzei* 瞿曇の眼睛) are the subject of the verb to “become” (*naru* なる), as if those words were followed by the subject-marking particle “*wa*” (は). The English translations of Cook (p. 30) and Cleary (p. 2) do the same.

a cliff rising ten thousand fathoms. But do not think, on that account, that through past and through present those are exalted people¹ with perfectly clear eyes. You people are identical with Gautama's eyes, and Gautama is identical with the entire body of each of you. If so, then what will you call the principle that underlies attainment of the way?

且問す、大衆、瞿曇の諸人と與に成道するか、諸人の瞿曇と與に成道するか。若し諸人の瞿曇と與に成道すると言ひ、瞿曇の諸人と與に成道すると言はば、全くこれ瞿曇の成道にあらず。因て成道底の道理と爲すべからず。成道の道理、親切に會せんと思はば、瞿曇、諸人、一時に拂却して、早く我なることを知るべし。我の與なる、大地有情なり。與の我なる、是れ瞿曇老漢に非ず。子細に點檢し、子細に商量して、我を明らめ、與を知るべし。設ひ我を明らめたりといふとも、與を明らめずんば、亦た一隻眼を失す。

Well, monks of the great assembly, is it that Gautama attains the way together with you people, or is it that you people attain the way together with Gautama? If you say that you attain the way together with Gautama, or if you say that Gautama attains the way together with you, then that is not at all Gautama's attainment of the way. Accordingly, it cannot be regarded as the principle that underlies attainment of the way. If you wish to intimately understand the principle of attaining the way, then you must simultaneously brush away "Gautama" and "you people," and quickly understand what "I" represents. The "together with" of "I" is the great earth and sentient beings, but the "I" of "together with" is not that Old Guy Gautama. You must examine this in detail, consider it in detail, clarify "I," and understand "together with." Even if you clarify "I," if you do not clarify "together with," then you will still lose the one eye.²

然と雖も我と與と一般に非ず、兩般に非ず。正に汝等の皮肉骨髓、盡く與なり。屋裏の主の公、是れ我なり。皮肉骨髓を帶せず、四大五蘊を帶せず。畢竟して言はば、庵中不死の人を識らんと欲せば、豈今這の皮袋を離れんや。然れば大地有情の會をなすべからず。

¹ **exalted people** (*rekireki taru shonin* 歴歴たる諸人). The reference is apparently to the "buddhas of the three times," mentioned above. Elsewhere in the *Denkōroku* the adjective *rekireki* 歴歴 is translated as "perfectly obvious," but in the present context it probably has the meaning of "very important people," "notables," or "dignitaries" (o *rekireki* お歴々).

² **lose the one eye** (*isseki gen wo shissu* 一隻眼を失す). There is a double meaning here. The expression *isseki*, in ordinary Japanese, means "one of a pair," i.e. one of a person's two eyes. However, in Chan/Zen texts, the "one eye" (C. *yizhi yan* 一隻眼; J. *isseki gen*) refers to the *dharma eye*: the awakened eye of a buddha.

While this is so, “I” and “together with” are not one thing, nor are they two different things. Truly, the *skin, flesh, bones, and marrow* of you all are entirely “together with.”¹ The lord master within the house: that is the “I.” It does not involve *skin, flesh, bones, and marrow*, nor does it involve the *four primary elements* or the *five aggregates*.² To sum the matter up in words, “if you wish to recognize the undying person within the hermitage, how could you possibly do so apart from this present bag of skin?”³ This being so, you should not form an understanding of “the great earth and sentient beings.”

設ひ春夏秋冬に、轉變し來りて、山河大地、時と與に異なりと雖も、知るべし、是れ瞿曇老漢の、揚眉瞬目なる故に、萬像之中獨露身なるなり。撥萬像也、不撥萬像也。法眼曰く、甚麼の撥不撥とか説かん。又地藏曰く、甚麼を喚でか萬像と作さん。然あれば、横參豎參し七通八達して、應に瞿曇の悟處を明らめ、自己の成道を會すべし。

Although spring, summer, autumn, and winter each come in turn, and the mountains and rivers and great earth change together with time, we know from Old Guy Gautama’s raising the eyebrows and blinking the eyes that “amidst the myriad phenomena there is a solitary exposed body.” [There is a Zen saying] “would that expunge the myriad phenomena, or not expunge the myriad phenomena?” Fayen said, “What expunging or not expunging

¹ the *skin, flesh, bones, and marrow* of you all are entirely “together with” (*nanjira no hi niku kotsu zui, kotogotoku yo nari* 汝等の皮肉骨髓、盡く與なり). There is a double meaning here. The expression “*skin, flesh, bones, and marrow*” refers to the different levels of understanding evinced by four disciples of Bodhidharma when he tested them and selected Huike as his principal *dharma heir*. Thus, Keizan is affirming that all people, regardless of whether their understanding is shallow or deep, gain awakening “together with” Gautama. At the same time, Keizan is continuing the trope in which he argues that the “entire body” (*zenshin* 全身) of everyone in his audience, including their physical *skin, flesh, bones, and marrow*, is identical with Gautama.

² nor does it involve the *four primary elements* or the *five aggregates* (*shidai goun wo omosezu* 四大五蘊を帶せず). The *four primary elements* and the *five aggregates* are both Buddhist doctrinal formulas that analyze the human organism into its constituent elements.

³ “If you wish to recognize the undying person within the hermitage, how could you possibly do so apart from this present bag of skin?” (*anchū fushi no hito wo shiran to hosseba, ani ima kono hitai wo hanaren’ya* 庵中不死の人を識らんと欲せば、豈今この皮袋を離れんや). This quote is a transcription into Japanese (*yomikudashi* 読み下し) of the last line of a classical Chinese verse, “Venerable Shitou’s Song of the Thatched Hut Hermitage.” → “If you wish to recognize the undying person within the hermitage, how could you possibly do so apart from this present bag of skin?”

could one possibly talk about?”¹ And Dizang said, “What could you possibly be calling ‘myriad phenomena’?”² Thus, you should investigate horizontally and investigate vertically³ until, with seven penetrations and eight masteries, you clarify Gautama’s place of awakening and understand attainment of the way by your own self.

恁麼の公案、子細に見得し、一に胸襟より流出して、前佛及び今時の人の語句をからず、次の請益の日を以て下語説道理すべし。

Having been able to see such a *kōan*⁴ in detail, on the next day that we hold a request for edification, one by one you must explain the principle with appended words produced from within your own breasts, not words borrowed from previous buddhas or present people.

¹ Fayān said, “What expunging or not expunging could one possibly talk about?” (*Hōgen iwaku, nan no hatsu fuhatsu to ka tokan?* 法眼曰く、甚麼の撥不撥とか説かへん). This is a transcription into Japanese (*yomikudashi* 読み下し) of a line attributed to Fayān in a debate with Senior Seat Zifang, as reported by Hongzhi (a.k.a. Tiantong Jue) in his commentary to Case #64 of the *Congrong Hermitage Record*: 眼曰... 説甚麼撥不撥 (T 2004.48.267b27). Keizan cites the line because it helps explain what Fayān meant when he rejected both the “yes” and “no” answer to the question, “would that expunge the myriad phenomena, or not expunge the myriad phenomena?”

² Dizang said, “What could you possibly be calling ‘myriad phenomena’?” (*Jizō iwaku, nani wo yonde ka banshō to nasu* 地藏曰く、甚麼を喚でか萬像と作さん). This is a transcription into Japanese (*yomikudashi* 読み下し) of a line attributed to Dizang Guichen 地藏桂琛 (J. Jizō-Keichin; 867–928) in a debate with Shaoxiu 紹修 (J. Shōshu; d.u.), as reported by Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157) (a.k.a. Tiantong Jue) in his commentary to Case #36 of the *Qingyi Record*:

《請益錄》藏曰、法喚甚麼作萬象 (CBETA, X67, no. 1307, p. 478, c4 // Z 2:22, p. 423, c10 // R 17, p. 846, a10).

Exactly the same words are also attributed to Fayān Wenyi 法眼文益 (J. Hōgen Mon’eki; 885–958) in a debate with Senior Seat Zifang, found in Case #64 of the *Congrong Hermitage Record*:

《從容錄》眼曰、喚甚麼作萬象 (T 2004.48.267b25–26).

Fayān and Shaoxiu were fellow disciples studying under Dizang Guichen (a.k.a. Luohan Guichen), and both eventually received *dharma transmission* from him.

³ investigate horizontally and investigate vertically (C. *hengcan shucan* 横參豎參; J. *ōsan jusan*). That is, “investigate” (C. *can* 參; J. *san*) the matter “horizontally and vertically” (C. *hengshu* 横豎; J. *ōju*), i.e. “this way and that,” or “from every possible angle.” → vertical and horizontal.

⁴ such a *kōan* (*inmo no kōan* 恁麼の公案). The reference here is probably to the Root Case cited at the outset of this chapter, rather than any of the other *kōans* cited or alluded to in the Investigation section, but the grammar does not demand that interpretation.

山僧、亦た此一則下に卑語を着けんことを思ふ。諸人聞かんと要すや。

This mountain monk¹ also thinks he will try to attach some humble words to this single case. People, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

一枝秀出老梅樹。荊棘與時築著來。

A single twig sprouts from the old plum tree;²
Thorns and brambles,³ as time goes by, encroach⁴ on it.

¹ **this mountain monk** (C. *shanseng* 山僧; J. *sanzō*). This is a self-deprecating term used by Chan/Zen masters to refer to themselves.

² **plum tree** (C. *meishu* 梅樹; J. *baiju*). In the literature of Chan/Zen, plum blossoms are a symbol of awakening, and the five petals of the plum flower represent the five houses of the Chan/Zen lineage that flourished after the Sixth Ancestor, Huineng. In the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Seeing Buddha" (*Kenbutsu* 見佛), to see buddha is likened to "seeing a single branch of plum" (*ken isshi bai* 見一枝梅).

³ **thorns and brambles** (C. *jingji* 荊棘; J. *keikyoku*). In the Daoist classic *The Way and its Power*, thorns and brambles are said to grow in the place where there has been a war, and are thus an ill omen (DDB, s.v. 荊棘). In the literature of Chan/Zen, entangled vines are a metaphor for convoluted, deluded conceptualizing and the verbiage associated with it.

⁴ **encroach** (C. *zhuzhu* 築著; J. *chikujaku*). This is a tentative translation. In colloquial Song dynasty Chinese, the verb *zhuzhu* 築著 (J. *chikujaku*) meant to "strike" or "hit," as with a fist or a staff. In the literature of Chan, masters are sometimes said to literally "hit" their disciples (typically on the nose, but also on the head, legs, etc.) to startle them out of their deluded attachments, but more often masters are merely quoted as saying, "I hit you," as a kind of rebuke that invokes corporal punishment in a figurative way but remains strictly verbal. → *strike resounding blows*. In the present context, however, the gradual growth of thorns and brambles on the old plum tree can scarcely be translated as "strike" or "hit." Other meanings of the verb *zhu* 築 (J. *chiku*) include: (1) to "poke," "prod," or "stab" with a sharp object; or (2) to "stimulate" or "irritate" by such poking. The second character in the compound, 著, when pronounced *zhuo* or *zhao* 著 (J. *chaku*, *jaku*), is interchangeable with 着, which means to "attach," "stick to," or "append." Thus, Keizan seems to be comparing his own "attachment" (*tsuku koto* 着くこと) of "words" (go 語) to the kōan with prickly vines that grow clinging to a plum tree. The "plum tree" (C. *meishu* 梅樹; J. *baiju*) in this trope represents the Buddha's awakening, while the "thorns and brambles" (C. *jingji* 荊棘; J. *keikyoku*) that grow on it may stand for Keizan's own "irritating" comment.