CHAPTER FORTY-FOUR (Dai yonjūyon shō 第四十四章)

Root Case 【本則】

第四十四祖、投子和尚、參圓鑑。鑑、

The Forty-fourth Ancestor, Reverend Touzi, sought instruction from Yuanjian.

令看他問佛、不問有言、不問無言因縁。經三載、一日問曰、次記得話頭末、試舉看。師擬對、鑑掩其口。師了然開悟。


Pivotal Circumstances 【機縁】

師諱は義青。

The Master’s [Touzi’s] personal name was Yiqing.

青社李氏の子なり。七齢にして穎累、妙相寺に往て出家す。經を試て十五にして得度す。百法論を習ふ。未だ幾ならず歎じて曰く、三祇塗遠し、自ら困ずとも何の益ぞ。乃ち洛に入て華厳を聴く。義、珠を貫くが如し。嘗て諸林菩薩の偈を読み、卽心自性と云ふ

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He [Touzi] was a son of the Li Clan in Qingshe. In his seventh year, being exceptionally bright, he went to Miaoxiang Monastery to go forth from household life. He was tested on the sūtras, and at fifteen he was ordained. He learned the Treatise on the Hundred Dharmas, but before long he said with lament: “A path that lasts three asamkhyya kalpas is so remote! Even if I were to burden myself with it, what would be the benefit?” Thereupon, he entered Luoyang and listened to [lectures on] the Flower Garland Sūtra. His appreciation of its meaning developed like the stringing together of precious jewels. Once, when the verses of the various

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1 He was a son of the Li Clan in Qingshe (C. Qingshe Lishi zi 青社李氏子; J. Seisha Rishi no ko nari 青社李氏の子なり). The block of text that begins with this sentence is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the Collected Essentials of the Five Flame Records under the heading “Chan Master Touzi Yiqing of Shuzhou”:

Record of the Transmission of Illumination by the Great Ancestor, Zen Master Keizan. Copyright 2017 by Sōtōshū Shūmuchō.

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“Grove” bodhisattvas were being read, [the lecture] came to where the text says, “...are the own-nature of mind.” He reflected earnestly and said, “The dharma is separate from scriptures. How could it possibly be lectured on?”

He then gave up [attending lectures] and traveled about to visit Chan Lineage abbots. At the time, Chan Master Yuanjian resided at Huisheng Grotto. One night, he [Yuanjian] dreamt of harboring a blue-colored hawk, and he regarded that as an auspicious omen. When dawn arrived, the Master [Touzi] came. Yuanjian

1 various “Grove” bodhisattvas (C. zhulin pusa 諸林菩薩; J. shorin bosatsu). The word “forest” or “grove” (C. lin 林; J. rin) can refer, metaphorically, to a place where people gather, such as a major monastery (C. conglin 団林; J. sōrin), or to a particular grouping of people. However, in the present context the reference is to a number of individual bodhisattvas whose names include the word “Grove.” Chapter 20 of the Flower Garland Sūtra, which is entitled “Verses inside Yama’s Palace” (C. Y emo gongzhong jizan pin 夜摩宮中偈讚品; J. Y ama gūchū gesan bon), consists of a series of verses by bodhisattvas with names such as Merit Grove Bodhisattva (C. Gongdelin Pusa 功德林菩薩; J. Kudokurin Bosatsu), Wisdom Grove Bodhisattva (C. Huilin Pusa 慧林菩薩; J. Erin Bosatsu), Fearlessness Grove Bodhisattva (C. Wuweilin Pusa 無畏林菩薩; J. Muirin Bosatsu), Vigor Grove Bodhisattva (C. Jingjinlin Pusa 精進林菩薩; J. Shōjinrin Bosatsu), and so on (T 279.10.99c16 ff.). In these names, the word “grove” means “collection of “ or “fully equipped with.”

2 “...are the own-nature of mind” (C. ji xin zixing 即心自性; J. soku shin jishō). This brief quotation of the Flower Garland Sūtra (marked by non-serif Roman and more angular Chinese font) is taken from a longer passage that reads:

[One should] thoughtfully deliberate on all dharmas without cease; practice supreme deeds without seeking karmic recompense; and fully realize that the sphere of cognition is like an illusion, like a dream, and like a magical transformation. If bodhisattvas can engage in this kind of contemplation and practice, they will not give rise to dualistic interpretations in the midst of all dharmas, and the buddha-dharma in its entirety will quickly become evident to them. At the moment of first arousing the thought of bodhi they will immediately attain anuttarā-samyak-saṃbodhi; they will know that all dharmas are the own-nature of mind; and they will accomplish the wisdom body without relying on being awakened by another.

《華嚴經》思惟諸法，無有休息，行無上業，不求果報。了知境界如幻如夢、如影如響、亦如變化。若諸菩薩能與如是觀行相應，於諸法中不生二解，一切佛法漸得現前，初發心時即得阿耨多羅三藐三菩提，知一切法即心自性，成就慧身，不依他悟。(T 279.10.88c27-89a3).

3 blue-colored hawk (C. qinge ying 青色鷹; J. seishoku no taka 青色の鷹). The glyph for “blue” (C. qing 青; J. sho) appears as the second half of the name Yiqing 義青 (J. Gisei), and also as the first glyph in the name of Yiqing’s hometown of Qingshe (C. Qingshe 青社; J. Seisha). Therefore, the “blue-colored hawk” signifies Yiqing.
greeted him courteously and extended an invitation to him. He [Yuanjian] had him [Touzi] contemplate the saying: “A follower of an other path questioned the Buddha” ...and so on, down to...

The Master [Touzi] understood and awakened, and then made prostrations. Yuanjian said, “Have you sublimely awakened to the profound function?” The Master [Touzi] said, “If that existed, I would have to spit it out.” At that time, Acolyte Zi, who was at Yuanjian’s side, said, “Flower Garland Yiqing, today it looks as if illness were making you sweat.” The Master [Touzi] turned and looked at him and said, “Shut your dog mouth! If you keep on barking, I am going to vomit.”

After this, another three years passed. Yuanjian, at one time, brought out the lineage essentials that were descended from Dongshan and displayed them. All of them marvelously tallied. [Yuanjian] entrusted [Touzi] with Taiyang’s mortuary portrait, leather shoes, and long robe and said: “Instead of me, you should carry on his lineage style. Do not languish here for long. You must guard and uphold it well.” Then he wrote the following verse and sent [Touzi] off with it:

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1 and so on, down to (naiishi 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

2 Flower Garland Yiqing (C. Qing Huayan 青華嚴; J. Sei Kegon). A nickname for Yiqing (later known as Touzi Yiqing), which alludes to his former attachment to the Flower Garland Sutra. It looks like an ordinary Chinese lay person’s name, in which the first glyph (Qing 青) is the family name and the next two glyphs (Huayan 华嚴) comprise the individual’s given name.

3 lineage essentials (C. zongzhi 宗旨; J. shush) In many cases in Chan/Zen texts, the expression “lineage essentials” refers to the gist of the teachings handed down in a particular lineage. The reference here could be to Taiyang’s teachings, either as remembered and expressed verbally by Yuanjian, or perhaps as found in some written record that Yuanjian brought out to show Touzi. In the present context, however, the “lineage essentials” seem to include the articles of clothing (leather shoes and long robe) that belonged to the Forty-third Ancestor, Taiyang Mingan, as well as Taiyang’s mortuary portrait, which were to be used as proof of dharma inheritance from him. → lineage essentials.

4 marvelously tallied (myōkai su 炳契す). There are several meanings suggested here. The first is that Taiyang’s leather shoes and long robe fit Touzi perfectly when he tried them on, as if they had been made for him. There is also a suggestion that Touzi’s head and face bore an uncanny resemblance to those shown in Taiyang’s portrait. Another possible meaning is that Touzi’s understanding tallied perfectly with the essence of Taiyang’s teachings, either as expressed verbally by Yuanjian or perhaps as found in some written record that Yuanjian brought out to show Touzi.
Mount Sumeru stands in vast space; 
the sun and moon, auxiliaries, move around it. 
The host of peaks gradually incline toward it, 
their white clouds shifting and transforming. 
The wind of Shaolin rises in the groves, and 
at Caöxi and Dong the screens are rolled up. 
A golden phoenix lodges in the dragon’s nest; 
how could cart wheels ever crush the moss of the imperial garden?

Investigation

As the Tathāgata’s wheel of the true dharma was secretly transmitted across east and west, the five houses flourished and made vociferous proclamations. Their mechanisms were diverse, and their house styles were somewhat different. There were phœnixes, and there were dragon elephants. They did not flock together, but none were inferior. Flower Garland Yiqing tallied with T’aiyang in his pivotal words. Truly he [Touzi] must be called a descendant of Dongshan’s house. Overseer Yuan4 inherited the lineage

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1 auxiliaries (C. fu, J. fu). The poetic suggestion here is that the sun and moon, moving around on either side of Mount Sumeru, are like “auxiliaries” or “ministerial advisors” to the throne.

2 wind of Shaolin rises in the groves (C. Shaolin feng qi cong 少林風起叢; J. Shōrin fū ki sō). The “wind of Shaolin” (C. Shaolin feng 少林風; J. Shōrin fū) is the teaching style (C. feng 風; J. fu) of Bodhidharma, who is said to have spent nine years meditating at Shaolin Monastery. The “groves” (C. cong 森; J. sō) of trees stirred by that wind are major monasteries (C. conglin 森林; J. sōrin) in China.

3 at Caöxi and Dong the screens are rolled up (C. Caöxi Dong lian juan 曹溪洞簾卷; J. Sōkei Tō ren kan). The front and rear doors of sangha halls of Buddhist monasteries in Song and Yuan dynasty China were outfitted with screens (bamboo in summer, heavy cloth in winter) that could be lowered to provide a measure of seclusion when the great assembly of monks was engaged in certain activities, such as sitting meditation and sleeping. The “rolling up” (C. juan 卷; J. kan, maku 卷く) of the screen thus signifies the start of a new day for the monastic community. Mount Caöxi and Mount Dong were the places where the Sixth Ancestor, Huineng, and the Thirty-eighth Ancestor, Dongshan, respectively, had their monasteries.

4 Overseer Yuan (C. Yuan Lugong 遠錄公; J. On Rokukō). Another name for
essentials from Yexian.¹ He [Yuanjian Fayuan] was truly in the line of descent from Linji. The child of a phoenix should not be kept in a dragon’s nest.²

故に

Thus,³

送りて圓通秀禪師に依らしむ。彼に至て參問する所なし、唯睡を嗜むのみ。執事、通に白しして曰く、堂中に僧あり日に睡るのみ。當に規法を行ふべし。通曰く、足れ誰ぞ。執事曰く、青上座なり。通曰く、未可なり。待て、與に按過せん。通、即ち杖を曳て堂にり、師の正に睡るを見る。乃ち牀を撃て呵して曰く、我這裏、閑飯の上座に與て喫し了て打眠せしむる無し。師曰く、和尚、某をして何をか為さしめんとす。通曰く、何ぞ參禅し去らざる。師曰く、美食飽人の喫に中らず。通曰く、爭奈せん、大に人あり、上座を肯はざることを。師曰く、肯ふことは待て、甚麼を作すにか堪へん。通曰く、上座曾て甚麼人か見へ来る。師曰く、浮山。通曰く、恁れ頑懶なることを怪み得たり。遂に手を握て相笑て方丈に歸る。是れより道聲籍甚たり。初め白雲に住す、次に投子に遷る。

[Yuanjian] sent him [Touzi] to rely on Chan Master Yuantong Xiu.⁴ [Touzi] arrived there but never asked for instruction; he only

1 Yexian 葉縣 (J. Sekken). Yexian Guisheng 葉縣歸省 (J. Sekken Gisei; d.u.), a Chan master in the Linji Lineage who was the teacher of Yuanjian Fayuan.

2 The child of a phoenix should not be kept in a dragon’s nest (ryūsō ni hōshi wo todomu bekarazu 龍巢に鳳子を止むべからず). In this metaphor, the “child of the phoenix” (hōshi 鳳子) is Touzi, while the “dragon” (ryū 龍) is Yuanjian.

3 Thus (yue ni 故に). The block of text that follows this expression is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the Collated Essentials of the Five Flame Records under the heading “Chan Master Touzi Yiqing of Shuzhou”:

4 Chan Master Yuantong Xiu (C. Yuantong Xiu Chanshi 圓通禪師; J. Enzū Shūzenji). → Yuantong Faxiu.
delighted in sleeping. A monastic officer informed Yuantong, saying: “There is a monk in the hall who just sleeps all day. He should follow the rules and procedures.” Yuantong said, “Who is it?” [The officer] said, “It is Senior Seat Yiqing.” Yuantong said, “This is not permitted. Wait while I investigate the transgression.” Dragging his staff, Yuantong entered the hall. Seeing the Master [Touzi] sound asleep, he struck the platform [with his staff] and rebuked him, saying, “I have no spare rice here to give to you, Senior Seat, who just sleeps when you are done eating.” The Master [Touzi] said, “Reverend, tell me what I should do.” Yuantong said, “Why don’t you inquire into Chan?” The Master [Touzi] said, “Gourmet food will not be eaten by a person who is full.” Yuantong said, “What do you make of the fact that many people do not approve of you, Senior Seat?” The Master [Touzi] said, “What good would come of waiting for their approval?” Yuantong said, “Senior Seat, who did you see before coming here?” The Master [Touzi] said, “Fushan.”1 Yuantong said, “He is to blame for your being so obstinately lazy!” He then took him [Touzi] by the hand, laughed together with him, and returned to the abbot’s quarters. As a result of this, [Touzi’s] reputation in the way spread greatly. Initially he served as abbot at Baiyun.2 Next, he moved to Touzi.3

The preceding is what is recorded in the Collated Essentials of the Five Flame Record.

Moreover, the Continued Records of Past Venerables4 says:5

1 Fushan 浮山 (J. Fuzan). Fushan Fayuan 浮山法遠 (J. Fuzan Hōon; 991–1067), a.k.a. Yuanjian Fayuan.  
2 Baiyun 白雲 (J. Hakuun). The reference is to Haihui Monastery on Mount Baiyun.  
3 Touzi 投子 (J. Tōsu). It was due to his service for many years as abbot of the Touzi Chan Monastery (C. Touzi Chansi 投子禅寺; J. Tōsu Zenji) on Mount Touzi that Yiqing got his name, Touzi Yiqing.  
4 Continued Records of Past Venerables (C. Xu guzunsu lu 續古尊宿錄; J. Zoku kosonshuku roku). A text known today as Continued Essential Sayings of Past Venerables.  
5 says (iawaku 曰く). The block of text that follows this expression is a Japanese transcription (yomikudashi 読み下し) of a largely identical Chinese passage that appears in the Continued Essential Sayings of Past Venerables, in the section on “Sayings of Reverend Touzi Yiqing,” under the heading “Yang Cishan’s Eulogy Inscribed on the Master’s [Touzi Yiqing’s] Portrait”:
The Master [Touzi] attained the dharma from Chan Master Yuanjian. Yuanjian previously sought instruction from Great Master Taiyang Mingan and matched tallies with his pivotal words. In the end, [Mingan] tried to transmit the lineage essentials by entrusting [Yuanjian] with his leather shoes and long robe. Yuanjian declined, saying, “This is something I already attained earlier.” Mingan sighed with lament and said, “There is no way I can transmit my one branch\(^1\) [of the lineage] to another person.” At one time, Yuanjian addressed him [Mingan] and said: “The lineage style of Dongshan’s Tradition is exhausted and is hard to raise up. You, Reverend, have reached a venerable old age. If there is no one to whom you can transmit it, then I will duly hold your robe of proof. For your sake, Reverend, I will see that it is entrusted and handed down from one person to another for a long time.” Mingan consented, saying, “I will write a verse and leave it with you as verification.” Thereupon, he wrote:

The grass on the peak of the sunlit vast mountain\(^2\) depends on you for its value to flourish.

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1. *one branch* (C. *yizhi* 一枝; J. *isshi*). That is to say, the branch of the Chan Lineage stemming from Dongshan, which Mingan had inherited from Liangshan.

2. *sunlit vast mountain* (C. *yangguang shan* 陽廣山; J. *yōkō san*). Other translators have understood this as a particular place named Mount Yangguang (C. *Yangguangshan* 陽廣山; J. *Yōkōzan*), but as Keizan states below, it is actually just a poetic reference to Mount Taiyang (C. *Taiyangshan* 太陽山 or 大陽山; J. *Taiyōsan*), a name that means “sun mountain.”
In the place where the marvelous sprouts are profuse and lush, deep and hidden, there are strong spiritual roots.

When finished [Mingan] said, “The one who attains my dharma should hide from the congregation for ten years and only then reveal himself.”

後に遠と師と相逢ふ。洞下の宗旨、大陽の真像衣信、偈を以て付嘱して曰く、吾に代て大陽の宗風を嗣げと。後果して十年方に出世し、大陽に嗣ぐ。

Later, Yuanjian and the Master [Touzi] met one another. [Yuanjian] entrusted the lineage essentials of descent from Dongshan, Taiyang’s portrait, the robe of proof, and [Taiyang Mingan’s] verse [to Touzi], saying, “Instead of me, you should carry on Taiyang’s lineage style.” Later, as expected, after ten years had passed, [Touzi] appeared in the world as Taiyang’s successor.

上に陽廣山と曰ふは大陽山なり。異苗繁茂處とは今 の青禪師なり。價燉と曰ふは圓鑑を謂ふなり。

In the above [verse], the “sunlit vast mountain” is Mount Taiyang. The “place where the marvelous sprouts are profuse and lush” refers to Chan Master Yiqing, the subject of the present chapter. The line “[depends on you for] its value to flourish” is speaking of Yuanjian.

True to the earlier prediction [by Mingan], he [Touzi] finally appeared in the world.\(^1\)

1 appeared in the world (shusse shi 出世し). In this context, the expression “appear in the world” means to make one’s debut as the abbot of a Chan monastery, a position that was only open to dharma heirs in the Chan Lineage. As noted above, Touzi’s first abbacy was at the monastery on Mount Baiyun. He was only qualified to take it when he was publicly recognized as Taiyang’s successor.
When holding up incense, he said: “As for this single piece of incense, does the great assembly know where it comes from? It is not something produced in heaven or on earth. It is not something formed by yin and yang. Being ‘anterior to King Majestic Voice,’ it does not fall into any rank. After Dipamkara Buddha, it was transmitted by the seven buddhas and arrived directly at Caoxi, and its branches divided across China. At the beginning of the Zhiping Era, this mountain monk was with Chan Master Fushan Yuanjian. He personally took me by the hand and bestowed on me the lineage verse [of Taiyang Mingan], verifying me as he was deputized [by Taiyang Mingan] to do. He kindly instructed me, saying, 'Instead of me, you should carry on Taiyang’s lineage style.' Although this mountain monk never met Chan Master Taiyang, I came to know the man through Fushan’s protection of the lineage, and due to that became his [Taiyang Mingan’s] successor.

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1 When holding up incense, he said (nenkō shite iwaku 抓香して曰く). The block of text that begins with these words is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the Continued Essential Sayings of Past Venerables, in the section on “Sayings of Reverend Touzi Yiqing,” under the heading of “The Master’s Entry into the Cloister,” which means his formal installation as abbot. The text indicates that Touzi first held up incense in conjunction with prayers for the emperor (C. zhusheng 祝聖; J. shukushin); next he held up incense as an offering to his own teacher and spoke the words that are quoted in the Denkōroku:

《續古尊宿語要》師入院。拈香祝聖罷。次拈香雲。此一瓣香。大衆還知來處麼。非天地所産。非陰陽所成。威音已前。不落諸位。燃燈之後。七佛傳來。直至曹溪。分流大廈。山僧向治平初。在浮山圓鑒和尚。親手傳得。寄付其宗頌。委證明慈旨云。代吾續大陽宗風。山僧雖不識大陽和尚憑浮山宗法識人。以爲嗣續。如此。更不敢違浮山和尚。法命付囑之恩。恭為郢州大陽明安大師和尚。何故。父母諸佛非親。以法為親。(CBETA, X68, no. 1318, p. 378, a23-b8 // Z 2:23, R 449, d8-17 // R118, p. 898, b8-17).

In the rite of formally installing an abbot, known as the “ceremony of opening the hall” (C. kaitang shi 開堂式; J. kaidō shiki), the new abbot would hold up a large and expensive piece of incense as a symbolic offering (first to the emperor, then to his own teacher) while speaking some formal “dharma words” (C. fayu 法語; J. hōgo).


3 this mountain monk (C. shanseng 山僧; J. Sanzo). This is a self-deprecating term used by Touzi to refer to himself. The meaning here is “I.”

4 Fushan’s protection of the lineage (Fuzan no shūhō 浮山の宗法). The translation of this phrase is tentative. The expression zongfa 宗法 (J. shūhō), according to ZGDJ (494b), means “procedures” (C. fa 法; J. hō) that protect monasteries or people associated with the Chan/Zen “lineage” (C. zong 宗; J. shū). BGDJ (779b) notes that zongfa 宗法 translates the Sanskrit pakṣa-dharma, a technical term in formal Buddhist logic.
in this way. Furthermore, I did not dare refuse the blessing of Reverend Fushan’s entrustment of [Taiyang Mingan’s] dharma life to me. I reverently [hold up this incense] for Great Reverend Mingan of Mount Taiyang in Yingzhou Prefecture. Why? Because neither my father and mother nor all the buddhas are my parents. I regard the dharma as my parent.”

爾しより大陽の宗風を開演し、即ち芙蓉楷禪師を得て嗣續す。

Thereafter, he expounded Taiyang’s lineage style and then had Chan Master Furong Kai succeed to it.

夫れ浮山圓鑑禪師は、臨濟和尚より七代、謂ゆる葉縣歸省和尚の嫡嗣なり。昔日、三蒿交和尚に投じて出家し、幼にして沙彌と為る。僧の入室して趙州庭柏の因縁を請問し、嵩、其僧を詰るを見て傍より明らむ。諸師に参じて皆相契ふ。汾陽葉縣に謁して皆印可を蒙る。卒に葉縣の嫡嗣たり。

Now, Chan Master Fushan Yuanjian was in the seventh generation following Reverend Linji, which is to say, he was the legitimate heir of Reverend Yexian Guisheng. Before that, he went forth from household life under Reverend Sansong Jiao and, as a child, became a śrāmaṇera. A monk, when entering the room [of Sansong], asked about the episode of “Zhaozhou’s cypress in the garden.” When [Yuanjian], who was nearby, saw Sansong rebuke the monk, the matter became clear to him [Yuanjian]. He sought instruction from various masters and matched tallies with all of them. When he visited Fenyang and Yexian, he received the seal of approval from both. Ultimately, he became the legitimate heir of Yexian.

然して又大陽に参す。大陽、亦機縁相契ふ。故に宗旨を傳へんとせしに、法遠辭して曰く、先きに得處ありと。因て自ら傳取せずと雖も、大陽、卒に人なき故に寄附して断絶せず。後に其機を得て密に付す。

However, he [Yuanjian] also sought instruction from Taiyang. Again, in pivotal circumstances they matched tallies. As a result [Taiyang] tried to transmit the lineage essentials, but [Yuanjian] Fayuan declined, saying, “This is something I attained earlier.” Due to this, although he did not accept the transmission for himself, because Taiyang finally had no heir, he

that refers to the “predication” (C. zōng 宗; J. shū) of some attribute or cause (C. fǎ 法; J. hō). Neither definition fits the present context very well, so the meaning of the term zōngfǎ 宗法 (J. shūhō) here remains unclear.

1 Chan Master Furong Kai (C. Furong Kai Chanshi 芙蓉楷禪師; J. Fuyō Kai Zenji).
→ Furong Daokai.
[Yuanjian] took it on consignment and did not allow it to be cut off. Later, when he found a person of suitable abilities, he personally bestowed it.

Having reached this point [in the story], you should know that fundamentally there is no separation between Qingyuan and Nanyue. Truly, because he lamented that Taiyang's one lineage was about to fall to the earth, Yuanjian transmitted the lineage essentials in Taiyang's stead. Nevertheless, followers of our house say, “followers of Nanyue are inferior; Qingyuan's lineage style is superior.” Likewise, the followers of Linji say, “Dongshan's lineage essentials were abandoned; a follower of Linji harbored them.” It seems that both are ignorant of lineage essentials. Whether a person belongs to one's own house or another's house, if he is a real person, then all alike should have no doubt about him. If you ask why, it is because both Qingyuan and Nanyue were followers of Caoxi, just like the two horns on the head of an ox. Thus, Yaoshan attained clarity with Mazu but inherited the dharma from Shitou. Danxia, too, attained clarity with Mazu but inherited from Shitou. Really, the bones and flesh of brother disciples are

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1 a person of suitable abilities (sono ki 其機). That person, of course, was Touzi.
2 fundamentally there is no separation between Qingyuan and Nanyue (Seigen Nan-gaku, moto yori hedate nashi 青原南嶽、本より隔てなし). The reference is to the two main lines of dharma transmission stemming from the Sixth Ancestor, Huineng: that of Qingyuan Xingsi 青原行思 (J. Seigen Gyōshi; -740), from whom the Caodong/Sōtō Lineage claimed descent, and that of Nanyue Huairang 南嶽懷讓 (J. Nangaku Ejō; 677–744), from whom the Linji/Rinzai Lineage claimed descent.
3 our house (jike 自家). In this context, “our house” means the Caodong/Sōtō Lineage.
4 both (izure mo 何もれも). That is, both partisans of the Caodong/Sōtō Lineage and partisans of the Linji/Rinzai Lineage.
5 bones and flesh (kotsu niku 骨肉). This alludes to Bodhidharma's famous ranking of his four disciples. "skin, flesh, bones, and marrow." The point is that no such ranking is possible between the two leading disciples of the Sixth Ancestor, Huineng: Qingyuan and Nanyue.
alike and have no superiority or inferiority [relative to one another]. However, [some] praise only their own ancestral teachers as legitimate heirs and regard all others as collateral offshoots. You should know that the followers of Linji, too, are worthy of veneration, and that the followers of our house also excel. If there were some place that Linji did not reach, or if there were something inferior [about the Linji Lineage], then Yuanjian would definitely have inherited from Taiyang on that account. And, if there were anything inferior about Taiyang, or if he were mistaken in some way, then why would Yuanjian have entrusted [Taiyang’s dharma] to Touzi?

Furthermore, gentlemen, without arguing over the five houses and seven lineages, you should just clarify mind. That is the true dharma of the buddhas. How can you possibly dispute on the basis of a personal self? You should not distinguish between winners and losers.

The Master of the Old Stūpa was separated from Yunmen’s time by roughly one hundred years, yet he is called his [Yunmen’s] heir.

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1 it says (nawaku 曰く). The following quotation is a Japanese transcription (yonikudashi 読下し) of a Chinese passage that appears in Shimen’s Record of Monastic Groves:

古塔主は雲門の世を去ること無慮百年にして而して其嗣と称す。青華厳、未だ始より大陽を識らず。特に浮山遠公の語を以ての故に之を嗣で疑はず。二老皆傳言を以て之を行て自若たり。其に於て甚だ重く、法に於て甚だ軽し。古の人の法に於て重き者は、永嘉黄檗、是あり。永嘉は維摩経を閲するに因て佛心宗を悟る。而も徃て六祖に見へて曰く、吾れ宗旨を定めんと欲すと。黄檗は馬祖の意を悟て而して百丈に嗣ぐ。

The Master of the Old Stūpa was separated from Yunmen’s time by roughly one hundred years, yet he is called his [Yunmen’s] heir.

2 Master of the Old Stūpa (C. Gutazhu 古塔主; J. Kotassu). The nickname of Jianfu Chenggu 薦福承古 (J. Senbuku Shōko; -1045), a Chan master who tended the stūpa site of Yunju Daoying 雲居道膺 (Ungo Dōyō; -902). Yunju, whose posthumous name is Great Master Hongjue, appears in the Denkōroku as the Thirty-ninth Ancestor. Jianfu Chenggu is treated later in the present chapter.
Flower Garland Yiqing had never known Taiyang, but he became his [Taiyang’s] heir only through the words of Overseer Yuan of Mount Fu,¹ and did not doubt them. Those two elders² both acted on hearsay and were at ease with it. They put great value on their selves and took the dharma very lightly. People of old who valued the dharma were Yongjia and Huangbo. Yongjia awakened to the axiom of the buddha-mind as a result of reading the Vimalakīrti Sūtra, but he still went to see the Sixth Ancestor, saying, “I wish for confirmation of the lineage essentials.”³ Huangbo awakened to Mazu’s meaning, but nonetheless became heir to Baizhang.⁴

In considering this explanation, it seems that there were some things that Huihong Juefan still did not know. Why is that? Because, who can possibly doubt that Taiyang’s buddha-dharma was consigned to Yuanjian? He [Taiyang] even left behind proof that a person would be found [to be his heir]. Subsequently, his prediction was fulfilled, with no discrepancies. Only if you can doubt that he [Taiyang] ever met Yuanjian can you also doubt Taiyang’s transmission. That which is indicated in the confidential instruc-

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¹ Overseer Yuan of Mount Fu (C. Fushan Yuan Gong 浮山遠公; J. Fuzan En Kō). An official title held by Yuanjian Fayuan 圓鑑法遠 (J. Enkan Hōon) of Mount Fu.
² two elders (C. erlao 二老; J. nirō). The reference is to Jianfu Chenggu (a.k.a. Master of the Old Stūpa) and Touzi Yiqing (a.k.a. Flower Garland Yiqing), two Chan masters whose dharma transmissions, in Huihong Juefan’s opinion, were suspect.
³ “I wish for confirmation of the lineage essentials” (C. wu yu ding zongzhi ye 吾欲定宗旨也; J. ware shūshi wo sadamen to bossu 吾れ宗旨を定めんと欲す). For details of this encounter between Yongjia and the Sixth Ancestor, Huineng, → Yongjia Xuanjue.
⁴ but nonetheless became heir to Baizhang (C. er si Baizhang 而嗣百丈; J. shikashite Hyakujo ni tsugu 而して百丈に嗣ぐ). Huangbo, having never met Mazu, refused to be recognized as his heir. Instead, he became the heir of Baizhang, with whom he did have a face-to-face encounter. → Huangbo Xiyun.
tions of an ancestral teacher must not be compared to worldly feelings expressed in irresponsible chatter. Even worldly people often take the words of a truthful person as proof. How much more so in the case of Yujian, a man who knew the dharma, had a face-to-face conferral with Taiyang, and matched tallies with his pivotal words? Juefan ridicules Touzi for not doubting Yujian’s words. But Yujian was already the legitimate heir of Yexian, and as such, a direct descendant of Linji. The ancients did not doubt that. How can the buddhas and ancestors possibly have false names? He [Yujian] came to be revered because he received the seal of approval in the succession of ancestors. On what basis could Touzi possibly have doubted Yujian? Even now, it is as if Taiyang were present.

1 confidential instructions (kunketsu 訓訣). This term is not attested in Chinese Buddhist texts, but in Japan it is associated with lore that was orally transmitted (kuketsu 口訣) by an abbot to his leading disciples when entering the room, and with the “cut off sheets of paper” (kirikami 切紙) on which such lore came to be written down. In the present context, the reference is evidently to the verse that Taiyang vouchsafed to Yujian to serve as “proof” of the dharma succession that Yujian was to orchestrate when he found a suitable heir for Taiyang.

2 Juefan ridicules Touzi for not doubting Yujian’s words (Kakuban wa Tōsu, Enkan no kotoba wo utagawazaru to soshiru 覚範は投子、圓鑑の言を疑はざると誹る). In Shimen’s Record of Monastic Groves, Huihong Juefan does seem to level that criticism. However, in other writings, Huihong actually recognizes Yiqing as the “true son” (C. zhenzi 眞子; J. shinshi 眞寺) of Taiyang. Schlütter (pp. 79–80) cites the following passage in Huihong’s work entitled Shimen’s Literary Chan:

Bodhidharma’s way, through six transmissions, reached Caosi. From Caosi it branched into the two lineages of [Mazu in] Jiangxi and Shirou. All the practitioners under heaven flocked to them. From these two lineages there emerged five houses. Now only the Linji and Yunmen [lineages] flourish. Chan Master Dongshan Wuben raised his spear and became prominent, but with the passing years his line became dormant and distant. I regretted that [his lineage] had not been transmitted. During the Yuanfeng Era [C.E. 1078–1085] Great Abbot Daokai became prominent in the capital city Luoyang. When asked who his teacher was that he had inherited from, he said he was the legitimate heir of Flower Garland Yiqing of Mount Touzi. The Honorable Qing is the true son of Taiyang. He is a great-great grandchild of Dongshan in the seventh generation.

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The vital bloodline of the buddhas and ancestors penetrates with no beginning or end. Far transcending the three times, we see with our own eyes that masters and disciples do not deviate [from one another]. All are “knocked into a single piece.” It is like “spreading vines of the bottle gourd entangle the bottle gourd.” Consequently, it should be said that there are no separate things.

Thus, from Taiyang to Yuanjian and on down to Touzi, there is one person: Taiyang. And, by extension, Śākyamuni is the one person, and his continuation extends down to the present day. The matter “within the halls of the buddhas and ancestors” is like this. How could he [Touzi] possibly have doubted Yuanjian? If he should have doubted Yuanjian, then why would Mahākāśyapa not have doubted Śākyamuni? Why would the Second Ancestor\(^1\) not have doubted Bodhidharma? Ancestral teachers cannot deceive. They value the absence of the personal in the buddha-dharma. Thus, they inherit and perpetuate it.

Taiyang also relied on Yuanjian. Touzi, too, revered Yuanjian, and without doubting the latter’s command, took on the burden of the dharma. Together, these three masters did not allow the lineage essentials of the ancestors of old to be forgotten. They entrusted Dongshan’s house style to a long succession of later generations. Truly, this is what is special about our house, which is a secret treasury of the buddha-dharma. Even now, when one can find no suitable vessel who is immediately present, one should leave it [the transmission of one’s dharma] in the care of an accomplished person.

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1. **Second Ancestor** (C. Erzu 二祖; J. Niso). The Second Ancestor in China, Huike, who was Bodhidharma’s main disciple.
2. **our house** (gaka 我家, waga yu 我が家). In the present context, this expression refers to the Sōtō Lineage.
ず、古今、豊隔つべけんや。馬祖の言を明らななら馬祖に嗣がず。汚れ
雲門の言を明ら、須らく雲門に嗣ぐべしとい云て、絶に雲門に嗣ぐと称
す。諸論、悉く雲門の嗣に載す。足れ論者の錯なり、笑ひぬべし。香嚴撃
竹に明ら、何ぞ翠竹に嗣がざる。靈雲桃花に明ら、何ぞ桃華に嗣がざ
る。憐むべし、承古は佛祖屋裏嗣承あることを知らず。若し覺範も義青和
尚を疑はば、屋裏の相承を知らざるが如し。故に汝、己に於て軽く、法に
於て到らずと謂ふべし。然れば林間録の記、用ゐるべからず。

Huihong Juefan, without fully understanding the details, made a number
of mistakes when he drew a parallel between Flower Garland Yiqing and
the Master of the Old Stūpa. Now, Jianfu Chenggu is called the "Master
of the Old Stūpa." He took up residence at the stūpa site of Chan Mas-
ter Yunju Hongjue. He appeared one hundred years after Yunmen. Based
only on his interpretation of Yunmen’s words, he [Chenggu] said: “Huang-
bo’s viewpoint was not complete.1 How could past and present possibly
be separated? Even though he [Huangbo] clarified Mazu’s words, he did
not become heir to Mazu. I have clarified Yunmen’s words, so I should in-
herit [the dharma] from Yunmen.” So saying, in the end he [Chenggu]
proclaimed himself Yunmen’s heir. The various records all list him as Yun-
men’s heir. This is a mistake on the part of the chroniclers. It is ridiculous!
Xiangyan attained clarity upon hitting bamboo.2 Why is he not the heir
to green bamboo? Lingyun attained clarity with peach blossoms.3 Why is he
not the heir to peach blossoms? How pitiful! Chenggu did not know that
face-to-face inheritance is within the house of the buddhas and ancestors.
If Juefan, too, doubts Reverend Yiqing, then it as if he does not know of
the face-to-face inheritance that takes place within the house. Therefore,
we should say to him [Juefan], “You slight self and do not reach the dhar-
ma.” Accordingly, we should not make use of accounts that appear in the
Record of Monastic Groves.4

1 "Huangbo’s viewpoint was not complete" (Ôbaku no kenjo madoka narazu 黄檗の
見處圓ならず). In this quasi-quotation, which is not found in Chinese sources, Jianfu
Chenggu is made to criticize Huangbo for refusing to become a dharma heir of Mazu
on the grounds he (Huangbo) had never actually met Mazu. Chenggu himself, this
quotation indicates, felt no such compunction about establishing himself as a dharma
heir of Yunmen, who had died a hundred years earlier.

2 Xiangyan attained clarity upon hitting bamboo (Kyōgen gekichiku ni akiramu 香嚴
撃竹に明らかむ). → “Xiangyan hits bamboo.”

3 Lingyun attained clarity with peach blossoms (Reiun tōka ni akiramu 靈雲桃花に明
らむ). → “Lingyun’s peach blossoms.”

4 we should not make use of accounts that appear in the Record of Monastic Groves
(Rinkanroku no ki, mochiiru bekarazu 林間録の記、用ゐるべからず). In his Record of
the Hōkyō Era, Dōgen says that his teacher Rujing urged him to read Juefan’s Record of
In the aforementioned episode,¹ “A follower of an other path questioned the Buddha, saying, ‘I do not ask about having words, and I do not ask about not having words.’” Because his is a way that does not fall into everyday speech or silence, “the World-Honored One paused for a while.”² It is neither concealed nor revealed, and it is neither self nor other. It has no inside or outside, and it has no upright or inclined. When it was revealed to him that it [the way] is just like empty space, or like ocean water, the follower of an other path suddenly understood, made prostrations, and said,³ “World-Honored One, with great kindness and great compassion, you have dispersed my clouds of delusion and enabled me to gain entry.” Having said that, he left.

Truly, he had attained a state like that when every wisp of cloud clears away and leaves an empty sky, or when the wind and waves die down and the vast ocean becomes calm. However, Ānanda, not knowing that, questioned the

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¹ *tekirai no innen* (適來の因縁). The reference is to the story told in the Root Case of this chapter.

² “the World-Honored One paused for a while” (C. *Shizun liangjiu* 世尊良久; J. *Seson ryōkyū*). This phrase is quoted from the kōan “a follower of an other path questioned the Buddha.”

³ *iwaku* (曰く). The quotation that follows comes from the kōan “a follower of an other path questioned the Buddha.”
Buddha, saying, 1 “What was verified by the follower of an other path, such that he said he had gained entry?” The Buddha said, 2 “It is like a well-bred horse of the world, which moves when it sees the shadow of the whip.” Truly, this teaching device of our ancestral teacher 3 caused [the follower of an other path] to personally knock open the treasure house. In doing so, without resorting to a single indicator or uttering a single word, [the Buddha] led him to comprehension and carried him to clear insight. It was as if, upon seeing the shadow of a whip, he went down the right path.

然れば非思量の處に留まらず。尚ほ眼を着けて見よ。無言説の處に滞らず、更に心を明らめよ。此良久の處、人多く錯りて會す。或るは念不生にして全體現ず。離名字相にして獨露し来る。雲盡き山露はるるが如く、突兀として物に侍らず、正當恁麼なりと。

However, do not remain in the place of “non-thinking.” Keep focusing your eyes and see! Do not become stuck in the place of no verbal expression, but further clarify your mind. Many people misunderstand what was going on when “[the World-Honored One] paused for a while.” 4 They make comments such as: 5 “When not a single moment of thought arises, the entire substance is manifest.” Or, “Separate from the mark of names, that which is solitary and exposed comes forth.” Or, “It is like ‘when clouds dissipate, the mountains appear,’ thrusting high without leaning on anything.” Or, “Exactly such.”

従前知解を發して外に向け駕来せしに比すれば、少しき休歇せるに似たれども、皮肉未だ亡せず、識陰尚ほ去らず。此處に相應せんと思ば、正に氣息を絶し命絶を断じ去て見よ。何物か露はるるとかせん。豈非思量なりとせんや。既に何ともすべきからず。如何ぞ黙黙然となりとせん。唯一息断じ兩眼閉るのみに非ず、百骸潰散して皮肉跡を留めざる所に向て見よ。明暗に屬せず男女に非ざる一物あり。

1 saying ( iwaku 曰く ). The quotation that follows comes from the kōan “a follower of an other path questioned the Buddha.”
2 said ( iwaku 曰く ). The quotation that follows comes from the kōan “a follower of an other path questioned the Buddha.”
3 ancestral teacher ( C. zushi 祖師; J. soshi ). In the present context, this term seems to refer to the World-Honored One, the Buddha Śākyamuni, cast as the founder of the Chan/Zen Lineage.
4 “paused for a while” ( C. liangjiu 良久; J. ryōkyū ). This is a quotation of the kōan “a follower of an other path questioned the Buddha.”
5 They make comments such as ( aruwa... to 或るは... と ). What follows are five separate stock phrases, all well attested in Chan literature, that are typically used as attached words to comment on kōans.
Compared to more primitive expressions of intellectual interpretation, the pursuit of which is oriented to external things, these comments seem to put things to rest a little, but they have yet to annihilate “skin and flesh,”¹ and they have yet to move beyond the aggregate of consciousnesses. If you want to be in accord with this place, directly stop the breath of life, cut off the life-root, and go on to see! What kind of thing would you say appears? How could you possibly take it to be “non-thinking”? Certainly, you should not regard it as anything. How could you take it to be utter silence? It is not simply a matter of cutting off a moment of breathing and closing both your eyes. Facing the place where your “hundred bones are broken up and scattered”² and no traces of “skin and flesh” remain, see! There is a “single thing,”³ which belongs to neither bright nor dark and is neither male nor female.

How can I communicate this principle?

VERSE ON THE OLD CASE

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