

龜
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文

Kikyōmon

The Standard of the Tortoise-Shell Mirror
by Zhanglu Zongze

Translation and introduction by Reihō Haasch

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Introduction to the text

The following text, entitled the *Gui Jing Wen* (龜鏡文, *Kikyōmon*), was written by the Chinese Song Dynasty Chan (禪, *Zen*) Master, Zhanglu Zongze (長蘆宗曠, Chōro Sōsaku, dates unknown). It was included as the first text in the eighth volume of his ten-volume work, *Chanyuan Qinggui* (禪苑清規, *Zen'en Shingi*), published in 1103, when he was serving as abbot of Zhanglu monastery.

This *Zen'en Shingi* (*Rules of Purity for the Zen Monastery*) offers a wealth of insight into monastic life and explains in great detail a large number of ritual procedures: such as entering a monastery, receiving the precepts, serving and partaking of meals and tea, using the toilet, performing funeral ceremonies and so on. Interestingly, it also includes procedures for the practice of *zazen*, an activity that had previously rarely been described explicitly. Indeed, Zhanglu Zongze's *Zuochanyi* (坐禪儀, *Zazengi*) was undoubtedly the model for the *Fukanzazengi* (普勸坐禪儀) of Zen Master Eihei Dōgen (永平道元, 1200-1253).¹

Although regulation texts (清規, *shingi*) particular to the Zen school certainly existed beforehand, perhaps as early as the Tang Dynasty Zen master, Baizhang Huaihai (百丈懷海, Hyakujō Ekai, 720-814), the *Zen'en Shingi* is the oldest surviving work of the genre. It is of particular interest as it was an authoritative text in China at the time of the first introductions of the Zen school to Japan. As such, its influence on monastic life and rituals there – and in turn, on the practice of Zen in the West – has been considerable.²

One of the most influential chapters of the work has been the *Kikyōmon*. Among the 38 references to the *Zen'en Shingi* in the work of Zen Master Eihei Dōgen, there are no less than ten direct quotes from this text.³ Likewise, the regulations which Zen Master Keizan Jōkin (瑩山紹瑾, 1268-1325) wrote for the monastery of Yōkōji state that the *Kikyōmon* was to be read aloud for the assembly on the first day of every month.⁴ Later in the Edō period, accompanying a revival in the study of the work of Dōgen and Keizan, Menzan Dōhaku published commentaries on the *Kikyōmon* in 1767 as did Katsudō Honkō in 1769.

The three characters of the title, *Kikyōmon*, literally signify “Tortoise-Mirror-Text.” Though it sounds a bit odd in translation, the compound is not unusual in Buddhist texts. “Tortoise-mirror” can simply refer to a round mirror⁵ or, by extension, to something consulted as a standard in

order to distinguish what is correct and good from what is not. In *Shōbōgenzō Zuimonki*, for example, Master Dōgen is quoted as describing the exemplary conduct of Zen Master Danxia Tianran (丹霞天然, Tanka Tennen) as a “tortoise-mirror.” In Shōhaku Okumura’s translation this becomes, “His record remains a mirror in Zen monasteries.”⁶

In explanation of this title, Menzan writes that a tortoise is a venerable thousand-year old spirit, whose wisdom is all-encompassing and who can respond to all questions. Similarly, a mirror, he says, can be used to verify the form of all things, as it reflects whatever is placed in front of it without discrimination. So this work, “for the sake of the great assembly of the monastery, like a tortoise, like a mirror, can be used as a standard to confirm the matter [of Buddhist practice]. If this work is followed and efforts are made to conform to the points it makes, its message is not the least bit different from the dharma bequeathed by the Tathagata. Thus it is called the *Tortoise-Mirror Text*” (Menzan, p605-6).

In an attempt to capture some of these meanings, we will call it here *The Standard of the Tortoise-Shell Mirror*.

On the content of the text

The *Kikyōmon* is concerned with how the activity of the Way is expressed in the activity of a Zen monastery. This is treated especially with respect to twenty-four typical responsibilities, such as the abbot and the head seat, the cook, the toilet attendants and those who serve the meals. It describes each of these positions in four ways. Firstly, what the given responsibility entails; secondly, what the other members of the community should do in order to offer support and show their appreciation; thirdly, what should be avoided in fulfilling this responsibility; and fourthly, what the assembly should take care *not* to do, so as not to be unappreciative or counter-productive.

To take the position of abbot, for example, this is expressed as follows:

(1) “To teach the sangha, there is the abbot [*chōrō*].”

(2) “Practicing [*zazen*] in the morning, requesting [*teaching*] in the evening, without wasting a moment, this is how we express gratitude to the abbot.”

(3) “However, if the monastery is not governed [*well*] and the dharma wheel is not turned, then the abbot is not benefiting the community.”

(4) “Furthermore, if the members of the sangha do not take the master seriously, are arrogant towards the dharma, are caught up in themselves, and only do as they please, then they are not showing appreciation for the abbot.”

Fundamental to this approach are the notions of interdependence (緣起, *engi*) and repaying gratitude (報恩, *hō'on*), fundamental social concepts in East-Asian Buddhist culture. Simply put, “interdependence” means that all phenomena only appear and continue to exist by virtue of the causes and conditions provided by other phenomena. By extension, in a human social system, an individual is the product of context: parents, community, the surrounding environment. In this way, all members of a community depend on all other members. Even the body-mind of an individual and certainly all goods and services which a person receives are likewise given by others. Such gifts are seen as a blessing (恩, *on*), for which gratitude is felt and in some way must be repaid (報, *hō*).⁷

Through such exchanges, connections are formed, acknowledged and strengthened: this is what binds the individual to a group, as well as children to parents, disciples to masters, even descendants to their deceased ancestors

(biological or spiritual). In this way, a community is seen as a network, built upon gratitude and giving. It might be interesting to contrast this with philosophies that see society as being built upon an implicit social “contract” between independent individuals, all primarily seeking personal benefit.

Such notions of interdependence, repaying gratitude and the merit thereby generated underlie the text’s treatments of these twenty-four responsibilities, as it examines how each person serves the community, how they are in turn to be supported, and what should be avoided so as not to disturb these healthy interconnections.

Besides the text’s treatment of these twenty-four responsibilities, there is also a brief introductory passage on the necessity of the monastic community itself for the flourishing of the dharma. Further passages between the main sections express appreciation for how the work of the community provides the conditions necessary for practicing the way. An important final passage develops these themes and encourages the entire assembly to maintain an attitude of non-discrimination and respect towards all monastics and lay-people without exception.

At the time of writing this, Master Zhangu Zongze was abbot of an important monastery in China – his concern was certainly not academic. One can sense his wholehearted intention to cultivate the practice of the monastics in his charge. His joyful mind, nurturing mind, and magnanimous mind⁸ are clearly evident – and his compassionate message may still touch on our concerns now. Perhaps even contemporary readers in the West, without experience in Buddhist communities, might discover passages here on living and working with others that resonate as true today as they did so many years ago.

If we desire to be helpful in our communities, families, friendships and relationships, it might be useful to think along these same lines: What is my part to play here? How can I be helpful? How can I show my gratitude for all of this? If we can reflect on ourselves and change inconsiderate habits along these lines, perhaps others – family members, partners, co-workers, neighbors, the cashier at the local shop – will appreciate it.

Though a thousand years separate us from Master Zongze, perhaps we might, through our own study-in-practice, be able to polish the mirror of this old tortoise’s wisdom so that it can still serve as a standard for us today.


Notes on the translation

(1) Very often Chinese prose is composed of groups of two or more phrases of equal length, that is to say, containing the same number of characters, and often some internal or final “rhymes” (similar vowels or tones). This common rhetorical device, sometimes called *dui’ou* in Chinese (对偶) or *tsuiku* in Japanese (対句), we might call “paired phrases” in English. Although these are not quite as strictly regulated as classical Chinese poetry, it is still much more formal than what speakers of European languages understand as “prose.” One could say that it is more formal than most modern forms of English poetry and perhaps, in its rhythms and assonance, even comparable to couplets or blank verse.

However, these structures are often difficult to see at first glance in the original printed versions. In order to minimize use of paper, texts were generally published as a single block in long unpunctuated paragraphs. Even if a text is organized in sentences, the underlying paired-verse structures are not always easy to determine. Variations and “weak” imperfect pairings are also common. Perhaps for these reasons, such texts, when translated into European languages – and even Japanese – are virtually always translated as prose.

However, since hearing lectures by Hōkan Saitō Rōshi⁹ on Master Dōgen’s *Gakudō Yōjinshū*, in which he demonstrated the benefits of a reading informed by such underlying structures, I have attempted to preserve this in translations by breaking the text into separate lines. Although this has not been done mechanically in the text that follows, my hope is that it will be obvious to the reader what benefits this offers, both aesthetically and in ease of comprehension. As the original text has also been included in the appendix, broken down into these paired-phrases, even a reader with little knowledge of the original language might well be able to see how it corresponds with the translation.

(2) Chinese is well-known to be an extremely elliptical and sometimes deliberately ambiguous language. When translating into more explicit European languages, numerous implied subjects, articles, conjunctions and so on must be supplied. Although square brackets are often used to make such additions clear, in the following translation they have only been used for the

more significant additions. Please note as well that the section breaks () are also not in the original.

(3) Throughout this interpretive process, the translator is indebted to classical and modern Japanese readings, translations and commentaries (see bibliography) – particularly those of Menzan Dōhaku.

(4) Although the text was written in Chinese and many would prefer a consistent use of Chinese vocabulary, titles and proper names, the translator has chosen to favor English and Japanese. This is in the hope of rendering the work more accessible to a Western audience that is perhaps more familiar with such terms.

(5) Efforts have been made to translate in a gender-neutral fashion, for example using the noun (and neologism) “monastic” for an ordained monk or nun. For cases where doing so elegantly was beyond my abilities, I offer my apologies.

(6) Although the Taiwanese Buddhist nun and scholar, Yifa, has published an excellent translation of the first seven volumes of the *Chanyuan Qinggui* (see the bibliography), this is perhaps the first translation of the *Kikyōmon* into a European language.

(7) Finally, in the spirit of the text, it must be said: “To correct the translator, there are the editors. Respectfully accepting their criticism; this is how we express gratitude.” Chris Preist and John Brown’s corrections, suggestions and encouragement were invaluable. I am also grateful to the International Zen Association United Kingdom (www.iza.uk.org) for posting this on their site.

This text may be shared and circulated in any form free of charge.¹⁰

Pure Standards for the Zen Monastery (Book 8) Kikyōmon: the Standard of the Tortoise-Shell Mirror

A pair of cassia trees offer shade,¹¹
and the flower that blossoms there is auspicious.¹²

Likewise, the monastic grove¹³ has been established,
for the sake of the sangha¹⁴ assembled there.¹⁵



Therefore,¹⁶ to teach the sangha, there is the abbot [*chōrō*].¹⁷

To instruct the sangha in observances, there is the head seat [*shuso*].¹⁸

To sustain the [practice of the] sangha, there is the director [*kan'in*].¹⁹

To harmonize the sangha, there is the rector [*inō*].²⁰

To make offerings [of food] to the sangha, there is the cook [*tenzō*].²¹

To work for the sangha, there is the superintendent [*shissui*].²²

To manage expenses and income for the sangha, there is the accountant [*kujū*].²³

To write documents, [and provide] brushes and ink for the sangha, there is the scribe [*shoshu*].²⁴

To take care of the sacred writings for the sangha, there is the librarian [*zōjū*].²⁵

To welcome and attend to donors on behalf of the sangha, there is the guest manager [*shika*].²⁶

To invite [the abbot to teach] on behalf of the sangha, there are the abbot's attendants [*jisha*].²⁷

To look after the robes and bowls of the sangha, there is the dormitory manager [*ryōshu*].²⁸

To provide medicine for the sangha, there is the infirmary manager [*dōshu*].²⁹

So that the sangha can bathe and wash, there are the bath manager [*yokushu*]³⁰ and the water attendants [*suijū*].³¹

To protect the sangha from the cold, there are the charcoal attendants [*tanjū*] and the stove attendant [*rojū*].³²

To gather alms for the sangha, there are the town priest [*gaibō*]³³ and the fundraiser [*keshu*].³⁴

To labor for the sangha, there are the garden attendant [*enjū*],³⁵ mill attendant [*majū*]³⁶ and village manager [*shōshu*].³⁷

To remove and wash away [bodily waste] for the sangha, there are the toilet attendants [*jinjū*].³⁸

To serve food and wait on the sangha [during meals], there are the servers [*jōnin*].



This is how the conditions for practicing the Way
are completely fulfilled,
and all of the various things

the monastics need are provided.

Without being troubled by myriad affairs,
wholeheartedly they can enact the Way.

Respected by the world,
yet beyond the things [of the world], relaxed and at ease,
pure and free of unnecessary activity,³⁹
the members of the sangha lead the best of lives.

Turning our minds toward the power of the many people
[who have made this possible],
how could we not feel gratitude and want to repay our gratitude?



Practicing [zazen] in the morning, requesting [teaching] in the evening,
without wasting a moment; this is how we express gratitude to the abbot.⁴⁰

Respectful and humble, actions unhurried and thorough; this is how we express gratitude to the head seat.

Respectful towards the law of the outside [world],⁴¹ protecting the rules and regulations on the inside [of the monastery]; this is how we express gratitude to the director.

Being united together with the others in the six harmonies,⁴² practicing together like water and milk; this is how we express gratitude to the rector.

Receiving food for the sake of realizing awakening; this is how we express gratitude to the cook.

Living peacefully in the monastics' rooms, protecting and maintaining [monastery] property; this is how we express gratitude to the superintendent.

Not wrongly appropriating even the smallest of the monastery's possessions; this is how we express gratitude to the accountant.

Not handling brushes [idly,⁴³ but practicing] as if our heads are aflame; this is how we express gratitude to the scribe.

Illuminating the mind with the ancient teachings before a bright window and a clean desk; this is how we express gratitude to the librarian.

Being unobtrusive⁴⁴ and not troubling [guests] in any way; this is how we express gratitude to the guest manager.

Just as the abbot is always present, [the monastics] always arrive early to hear the teaching; this is how we express gratitude to the abbot's attendants.

[Taking care of every] single cup and bowl [of monastery property, so that they can] support the assembly like [the ground supports] a mountain; this is how we express gratitude to the dormitory leader.

Peacefully enduring the difficulties of illness, following prescriptions of rice porridge and medicine; this is how we express gratitude to the infirmary manager.

Assuring that [our comportment in the baths] is pleasant, dignified, calm and quiet, and that water is used without waste; this is how we express gratitude to the bath manager and the water attendants.

[While warming oneself,] speaking little, with hands gathered together [respectfully], then taking a step back and making room for others; this is how we express gratitude to the charcoal attendants and the stove attendant.

Reflecting on the virtue of our own conduct, [assuring that it is] adequate to be worthy of offerings; this is how we express gratitude to the town priest and the fundraiser.

Understanding whether a task requires many or few and arriving in appropriate numbers [where help is needed]; this is how we express gratitude to the garden attendant, mill attendant and village manager.

[Thoroughly] rinsing with water and [carefully] handling sticks,⁴⁵ knowing how to be modest and discreet; this is how we express gratitude to the toilet attendants.

Being generous and accommodating, simple and kind; this is how we express gratitude to the servers.



These [functions] are how the activity of the Way
is renewed in the monastic grove.

Superior disciples will make use of it
throughout their entire lives.

Ordinary practitioners will find nourishment and grow
while in the sacred womb [of the monastery].

And [even] those who have not yet awakened to the source of the mind
will not be passing their time in vain.

This is the true treasure of the sangha,
which is a field of happiness for the world.

May it be like a ford to traverse the final age,⁴⁶
that we may in the end realize [wisdom and virtue],
the two rewards of ultimate awakening.



However, if the monastery is not governed [well], and the dharma wheel⁴⁷ is not turned, then the abbot is not benefiting the community.

If the head seat is not correct in the three actions,⁴⁸ and not respectful in the four compartments,⁴⁹ then the head seat is not leading the community.

If the director's attitude towards the assembly is not generous, and the assembly is not taken care of with a warm heart, then the director is not nurturing the assembly.

If the practitioners are not at ease, and those who cannot follow the others are not asked to leave, then the rector is not bringing joy⁵⁰ to the assembly.

If the six flavors⁵¹ are not refined, and [meals with] the three virtues⁵² are not provided, then the cook is not serving the assembly.

If the dormitories are not in good repair, and the [monastery's] possessions are not maintained, then the superintendent is not providing for the comfort of the assembly.

If there is an accumulation of possessions, and a decrease in the [virtue] of the sangha, then the accountant is not watching out for the assembly.

If correspondence is not written skillfully, and the characters are irregular, then the scribe is not enhancing the reputation of the assembly.

If the desks are cluttered, and bothersome chatter does not cease, then the librarian is not attending to the community.

If the poor are shunned and the wealthy pursued⁵³, and if secular [guests] are esteemed and monastic [guests] are disdained, then the guest manager is not helping the assembly.

If manners are not respected, and reverence and humility are lacking, then the abbot's attendants are not instructing the assembly.

If cleaning is neglected, and the watch is lax, then the dormitory manager is not truly residing with the assembly.

If treatments are hurried, and patients are troubled, then the infirmary manager is not caring for the assembly.

If hot and cold water are not adequately furnished, and the temperature [of the bath] is inappropriate, then the bath manager and the water attendants are not [helping to] cleanse the assembly.

If preparations [for lighting the stoves] are not done in advance, and the assembly is disturbed, then the stove attendant and charcoal attendants are not concerned with the assembly.

If special material [gifts] are not made public, and announcements [of donations] are not thoroughly communicated, then the town priest and the fundraiser are not providing for the assembly.

If the land is used wastefully, and the workers are not striving to the fullest, then the garden manager, the mill attendant and the village manager are not representing the assembly.

If [the toilets] quickly fall into disorder, and various necessities are not supplied, then the toilet attendants are not working for the assembly.

If they do not refrain from doing what they should not, or if they neglect to do what they should, then the servers are not following the assembly.



Furthermore, if the members of the sangha do not take the master seriously, are arrogant towards the dharma, are caught up in themselves, and only do as they please, then they are not showing appreciation for the abbot.

If their comportment⁵⁴ is incorrect, and they turn away from cooperating [with the assembly], then they are not showing appreciation for the head seat.

If they think little of the rules of society,⁵⁵ and are inconsiderate of the monastery, then they are not showing appreciation for the director.

If seniors and juniors are not in harmony, and fight and argue stubbornly, then they are not showing appreciation for the rector.

If they are greedy for certain foods, and critical or rude, then they are not showing appreciation for the cook.

If they use monastery property without thinking of those who will use it later, then they are not showing appreciation for the superintendent.

If they are always thinking of their own benefit, and do not consider the interests of the monastery, then they are not showing appreciation for the accountant.

If they use brushes and inkstones to indulge in writing secular texts, then they are not showing appreciation for the scribe.

If they take the written [dharma] treasures lightly, and read outside [non-Buddhist] texts, then they are not showing appreciation for the librarian.

If they seek company with [visiting] worldly people, and associate with [visiting] aristocrats, then they are not showing appreciation for the guest manager.

If they neglect to ask about the dharma, or arrive late to sit with the assembly of monastics [to listen to the abbot's teachings], then they are not showing appreciation for the abbot's attendants.

If they selfishly disturb others, or negligently encourage theft,⁵⁶ then they are not showing appreciation for the dormitory manager.

If they are frustrated and impatient, and do not follow the prescriptions given, then they are not showing appreciation for the infirmary manger.

If they make noise with their buckets and ladles, or use water wastefully, then they are not showing appreciation for the bath manager and water attendants.

If they greedily warm themselves, and disturb the others gathered [around the stove], then they are not showing appreciation for the stove attendant and the charcoal attendants.

If they are not mindful of their practice, and are careless when receiving offerings, then they are not showing appreciation for the town priest and the fundraiser.

If they eat excessively at the end of the day, and are not careful [about their behavior],⁵⁷ then they are not showing appreciation for the garden attendant, mills attendant and village manager.

If they spit and dribble on the tiles and walls, and leave the toilet a mess, then they are not showing appreciation for the toilet attendants.

If they have arrogant manners, and give orders unkindly, then they are not showing appreciation for the servers.



Please consider [these matters well],
for even if the wind rises up a thousand times,
there may still be places it does not reach.⁵⁸

Simply understand that it is a matter
of putting aside our weaknesses, developing our strengths,
and together engaging in the concern of home-leaving monastics.

I pray: may we, [like cubs] in the lion's den,
completely become lions;⁵⁹
and may we, as in a sandalwood grove,
all be trees of sandalwood.⁶⁰

May we, even after another five hundred years,
yet again see the [Buddha's] assembly on Vulture Peak.⁶¹

So understand: whether the dharma gate becomes stronger or whether it falls
depends on monastic disciples.

The sangha, as a field of reverence, is to be taken seriously.⁶²

To take the sangha seriously is to take the dharma seriously.
To take the sangha lightly is to take the dharma lightly.

If [monastics] strictly uphold their practice,
[the laity] will certainly be attentive in providing for them.⁶³

Likewise, [when you meet] a person who donates a meal,
or the collector of annual donations,
or the monastery administrator,⁶⁴
or a person of any position whatsoever,

always be respectful and treat them like friends
with whom you share the same robes.⁶⁵

Do not be foolishly arrogant.

Furthermore, if you are haughty and arrogant⁶⁶,
busy with your own concerns and not helping the others;
[remember] the impermanence of all things,
[and ask yourself] how you can remain so [foolish]?

Joining the assembly in the morning,
how can you face the others?

There is no gap between cause and effect.

[This law] is terribly difficult to ignore or escape.

Monastics are [all] Buddha's disciples;
among the arahats⁶⁷ no one is special.
In the world of devas and in the world of humans,
they are all equally respected and revered.

The two [daily] meals of gruel and rice,⁶⁸
are prepared carefully and generously.
The four sorts of offerings⁶⁹
must not be inadequately [furnished].

The World Honored One sacrificed twenty years [of his life],
for the sake of all of his descendants.⁷⁰
Even the smallest portion of the virtue
of the light [he emitted from his] white hair,⁷¹
can be received and put to use, inexhaustibly.

Simply know that poor offerings to the assembly
must not be lamented.

Monastics are neither ordinary nor holy,
[yet their practice] fills the ten directions.
[Though] it is said that they hail from the four quarters,⁷²
all now equally receive their share.

So how could we allow discrimination to arise mistakenly,
and disdain visiting monks?

They are welcome to stay for three nights in the overnight quarters,
and they should be served offerings with the utmost respect.
Before the monastic hall,⁷³ if they desire to have lunch,
they should be given offerings with a mind that remains the same.⁷⁴

Even lay guests must receive our hospitality.
Should [members of] the monastic family have to suffer
neither being welcomed nor sent off?
If your heart is not limited,
you will naturally have inexhaustible happiness.

The monastery is peaceful and harmonious,
elders and juniors share the same mind.

We all have strengths and weaknesses,
and we all help each other.

And should anything improper ever occur within the assembly,
it must not be heard of on the outside.

For even though [the monastery] would not suffer from [such gossip],
people would lose their respect in the end.

Although there is no way people of other faiths
or the demon Māra⁷⁵ could break it,
[problems within the monastery] are like parasites within the lion's body
consuming the lion's flesh.⁷⁶

If it is your wish
that the wind of the Way does not die down,
that the sun of the Buddha is always bright,

that the radiant light of the realm of the ancestors shines far and wide
and that the land also receives the protection⁷⁷ of this sacred activity,

then vow to make this text your round mirror and standard.⁷⁸



Appendix

Original Chinese text

禪苑清規第八卷 龜鏡文

夫 兩桂垂陰
一華現瑞

自爾叢林之設
要之本爲衆僧

是以	開示衆僧	故有長老	
	表儀衆僧	故有首座	
	荷負衆僧	故有監院	
	調和衆僧	故有維那	
	供養衆僧	故有典座	
	爲衆僧作務	故有直歲	
	爲衆僧出納	故有庫頭	
	爲衆僧主典翰墨	故有書狀	
	爲衆僧守護聖教	故有藏主	
	爲衆僧迎待檀越	故有知客	
	爲衆僧召請	故有侍者	
	爲衆僧看守衣鉢	故有寮主	
	爲衆僧供侍湯藥	故有堂主	
	爲衆僧洗濯	故有浴主	水頭
	爲衆僧禦寒	故有炭頭	爐頭
	爲衆僧乞丐	故有街坊	化主
	爲衆僧執勞	故有園頭	磨頭
	爲衆僧滌除	故有淨頭	莊主
	爲衆僧給侍	故有淨人	

所以 行道之緣 十分備足
資身之具 百色見成
萬事無憂 一心爲道
世間尊貴 物外優閑
清淨無爲 衆僧爲最

迴念多人之力
寧不知恩報恩

晨參暮請	不捨寸陰	所以報長老	也
尊卑有序	舉止安詳	所以報首座	也
外遵法令	內守規繩	所以報監院	也
六和共聚	水乳相參	所以報維那	也
爲成道故	方受此食	所以報典座	也
安處僧房	護惜什物	所以報直歲	也
常住之物	一毫無犯	所以報庫頭	也
手不把筆	如救頭燃	所以報書狀	也
明窓淨案	古教照心	所以報藏主	也
韜光晦迹	不事追陪	所以報知客	也
居必有常	請必先到	所以報侍者	也
一瓶一鉢	處衆如山	所以報寮主	也
寧心病苦	粥菜隨宜	所以報堂主	也
輕徐靜默	不昧水因	所以報浴主	也
緘言拱手	退己讓人	所以報炭頭	也
忖己德行	全缺應供	所以報街坊	也
計功多少	量彼來處	所以報園頭	也
酌水運籌	知慚識愧	所以報淨頭	也
寬而易從	簡而易事	所以報淨人	也

是以 叢林之下 道業惟新
上上之機 一生取辦
中流之士 長養聖胎

至如未悟心源
時中亦不虛弃

是真僧寶 爲世福田

近爲末世之津梁
畢證二嚴之極果

蓋以 旋風千匝
尚有不周

但知捨短從長
共辦出家之事

所冀 師子窟中 盡成師子
旃檀林下 純是旃檀

令斯後五百年
再覩靈山之會

然則 法門興廢繫在僧徒
僧是敬田所應奉重

僧重則法重
僧輕則法輕

內護既嚴
外護必謹

設使 粥飴主人 一期主化
叢林執土 偶爾當權

常宜敬待同袍
不得妄自尊大

若也 貢高我慢 私事公酬
萬事無常 豈能長保
一朝歸衆 何面相看
因果無差 恐難迴避

僧為佛子 應供無殊
天上人間 咸所恭敬

二時粥飴 理合精豐
四事供須 無令闕少

世尊二十年遺蔭 蓋覆兄孫
白毫光一分功德 受用不盡

但知奉衆 不可憂貧

僧無九聖 通會十方
既曰招提 悉皆有分

豈可 妄生分別
輕厭客僧

且過寮三朝權住 盡禮供承
僧堂前暫爾求齋 等心供養

俗客尚猶照管 僧家忍不逢迎

若無有限之心 自有無窮之福

僧門和合 上下同心
互有短長 遞相蓋覆

家中醜惡 莫使外聞
雖然於事無傷
畢竟減人瞻仰

如師子 身中蟲自食師子肉
非外道天魔所能壞 也

若欲 道風不墜 佛日常明

壯祖域之光輝
補皇朝之聖化

願以斯文爲龜鏡焉

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Endnotes

¹ Bielefeldt, p55ff.

² Yifa, p38-43 and Foulk, vol 2 p10.

³ Yifa p44-45.

⁴ Ichimura, p296-7.

⁵ In modern Chinese, interestingly, it also describes the somewhat tortoise-shell shaped side rear-view mirrors of an automobile.

⁶ Okumura, p125-6.

⁷ Foulk, v2 p80.

⁸ Three “minds” or attitudes which temple administrators, heads of monastic departments and the cook (*tenzō*) should maintain (喜心 *kishin*, 老心 *rōshin*, 大心 *daishin*), as described by Master Dōgen in his *Tenzō Kyōkun* (Leighton and Okumura, p47).

⁹ Abbot (2018-present) of Kōtaiji Monastery in Nagasaki. The translator is one of his disciples.

¹⁰ Comments, corrections and questions, however, are more than welcome (reiho.haasch@gmail.com).

¹¹ According to the *Jingde Era Record of the Transmission of the Flame* (景德伝灯録, *Keitoku Dentōroku*), this is a reference to the last line of a poetic proclamation uttered by Hannyataara when he transmitted the dharma to Bodhidharma: “a small pair of young cassia trees will long be resplendent” (*Taishō Shinshū Daizōkyō*, T2076 .51.0217a25). “Two trees” means a small grove, a place for the practice of the sangha (Menzan, p606).

¹² Reference to a line of a poem attributed to Bodhidharma, “a flower opens its five petals” (一華開五葉), a prophecy referring to the five schools of Zen which would later emerge in China. Together these two lines indicate that the Buddha-Dharma flowers and is passed on thanks to monastic practice (Menzan, p606).

¹³ Literally “a group of trees” (Sanskrit *pinḍavana*), a metaphor for a gathering of monastics.

¹⁴ “Sangha” literally means a monastic or a gathering of monastics. Buddha, dharma (the teachings) and sangha comprise the “three treasures” of Buddhism.

¹⁵ Menzan (p606) comments on this: “The meaning of this introductory passage is that the continuation of the true school of Bodhidharma depends on his distant descendants who live in the world of the monastery, and who are all treasures of the sangha, no matter what their position. In order for the bequeathed dharma of the Tathagata to be maintained until the coming of [the future Buddha] Maitreya in the world, these disciples of the Buddha together must make the virtue of the six harmonies their first priority [see footnote 41]. The powerful text that follows is to assure that this imperative of the dharma is long upheld and that not a single person fails to benefit others.”

¹⁶ Here begins a section that describes each of the responsibilities quite simply. Books three, four and five of the *Zen'en Shingi* (Yifa, p150-179) discuss some of these in considerable detail, as does the *Chiji Shingi* by Master Dōgen (Leighton and Okumura, p127-204).

Note that in Chinese, plurals are rarely indicated. Although in the following translation generally the singular has been chosen (i.e. “garden attendant”) at larger monasteries many of these responsibilities may have been performed by several monastics (“garden attendants”).

¹⁷ Literally, “elder,” the head of a monastery and a master for the sangha. Master Dōgen writes in the *Tenzō Kyōkun* of the three essential attitudes of an abbot: “Benefit others, which simultaneously gives abundant benefit to the self. Make the monastery thrive and renew its high standards. Aspire to stand shoulder to shoulder and respectfully follow in the heels [of our predecessors]” (Leighton and Okumura, p46).

¹⁸ For the period of an *ango* (three-month summer or winter retreat), the head seat is a monastic chosen from the assembly to serve as an example and leader. The head seat, “sets a good example for all the monks and directs and deals with any infractions of the monastic code” (Yifa, p157).

¹⁹ The director “manages various affairs of the monastery” (Yifa, p150), and by taking responsibility for these effectively frees the abbot to concentrate on practice and teaching.

²⁰ “All matters concerning the members of the Sangha are the responsibility of the rector” (Yifa, p151). The rector, for example, welcomes new monastics, supervises the people responsible for the monastic hall (僧堂, *sōdō*) and infirmary, assures the order of seniority is correct and respected and that all attend communal labor.

²¹ “The cook is in charge of all the assembly’s meals” (Yifa, p154).

²² “The superintendent is in charge of all manual labor” (Yifa, p155).

²³ The accountant “is in charge of such things as the monastery’s savings, grain, income, expenses, and annual budget” (Yifa, p162).

²⁴ “The scribe is in charge of writing all letters and prayers in the monastery” (Yifa, p158).

²⁵ The librarian “takes care of the golden scripture, sets up the desks for reading sutras, and prepares the tea, the sweetened drinks, the oil and the fire, the incense, and the candles” (Yifa, p159).

²⁶ The guest manager welcomes and attends to “government officials, lay patrons, venerable seniors, clerical officials, or people from any direction renowned for their virtue [who] come to the monastery” (Yifa, p162).

²⁷ In the *Zen'en Shingi* (Yifa, p173-4), the role of abbot’s attendant is divided into an “inside” attendant and an “outside” attendant. The first takes care, for example, of the abbot’s quarters, robes and bowls; and the second takes care of the abbot’s many dealings with others, both inside and outside the monastery.

²⁸ This is a rotating task, whereby the current monastic responsible is charged with activities like cleaning, guarding the monastics’ few personal possessions, providing tea and maintaining discipline in the communal dormitory and study hall (Yifa, p172).

²⁹ Literally, this is the “hall-manager,” effectively the director of the infirmary, responsible for nursing and caring for sick monastics (Yifa, p167).

³⁰ The bath manager is responsible for cleaning and filling the bath and maintaining the many observances associated with the baths (Yifa, p163-4).

³¹ The water attendants are responsible for supplying and distributing water in the monastery (*Zengaku Daijiten*, p630).

³² These are the monastics in charge of charcoal, together with the stove attendant, a leader they choose and who is then officially appointed by the rector. Together they light, fuel, clean, monitor and (in spring) extinguish the stove (Yifa, p170-171).

³³ A monastic charged with raising and gathering donations, such as rice, wheat, vegetables and soy sauce (Yifa, p164).

- ³⁴ The fundraiser (literally “preacher”) leaves the monastery to meet with donors and prospective donors, to raise and to collect various sorts of donations and to hand these over to the appropriate offices of the monastery; a delicate task which is described in much detail in the *Zen'en Shingi* (Yifa, p175-9).
- ³⁵ Responsible for all the work associated with the planting, harvesting and maintenance of the fields that belong to the monastery (Yifa, p166).
- ³⁶ This is the person charged with all of the work connected with the monastery’s mill, used to grind wheat into flour (Yifa, p165-6).
- ³⁷ The leader of a “farming village” on the property of the monastery, with land farmed by lay tenants (Yifa, p166).
- ³⁸ A toilet attendant is responsible for all of the cleaning, maintenance and rituals associated with the latrines. In book four of the *Zen'en Shingi*, it is also written that an attendant “carries out that which many people consider the most burdensome and disagreeable occupation. One can say that by performing this task, the [toilet] attendant is practicing merit. His bad karma cannot remain unextinguished or unredeemed; his merit cannot but gain in stature. How can his fellow monks enter the latrines with arms folded idly without feeling ashamed?” (Yifa, p169).
- ³⁹ In the original this is “*mu-i*” (無為), a common expression which literally means “without-doing” but is rich in further connotations such as “unconditioned,” “unfabricated,” “spontaneous,” “natural” etc. (see <http://www.buddhism-dict.net>).
- ⁴⁰ A literal translation of the final phrase of the sentences in this section would perhaps be, “by means of this [we] repay/requite/give thanks for [the blessings bestowed by] the abbot.”
- ⁴¹ In many places in the *Zen'en Shingi*, a certain obligation and even gratitude is expressed towards the emperor, the government and other secular authorities. Although this might seem unusual to modern readers with an image of Zen as anti-authoritarian, it is a sign of the close relationship that actually existed between Chinese Buddhist institutions and the state upon which they depended for support.
- ⁴² Menzan (p611-2) explains this as follows: “There are six harmonies. The first is called [having] the same precepts; [it means being] as one in [observing] the bodhisattva precepts. The second is called [having] the same view; [it means having] the true and proper understanding, correctly transmitted by the buddhas and ancestors. The third is called [doing] the same practice; [it means being] as one in practicing the kingly *samadhi* [of zazen]. The fourth is called [having] the same body; [it means] residing together. The fifth is called [having] the same mouth; [it means being] as one in reading and reciting [the sutras]. The sixth is called [having] the same mind, [it means] not separating oneself from the other.”
- ⁴³ This seems to be an admonition not to waste time with calligraphy as an aesthetic pursuit, but rather to dedicate oneself to the practice of zazen.
- ⁴⁴ Literally, this is “hiding your own light, obscuring your traces.”
- ⁴⁵ Wooden spatula-like sticks used like toilet paper to wipe excrement, famous from the dialogue in which a monk asks Yumen (Unmon, 雲門), “What is Buddha?” and he replies, “a dried shit-stick.” See case 21 of the Gateless Barrier (Jp. *Mumonkan*, 無門関) (*Taishō Shinshū Daizōkyō* T2005_48.0295c05).
- ⁴⁶ Reference to the well-known teaching of the three ages: the ages of true dharma, semblance dharma and final dharma. Accordingly, as the centuries pass, the quality of teaching, practice and realization is said to gradually decay. This is sometimes described as being followed by a renewed age of true dharma, when the next Buddha appears. It was widely believed at the time this text was written, that the world had recently fallen into the age of final dharma.

- ⁴⁷ The dharma wheel, together with material offerings, is one of the two wheels. It is said that as long as the dharma wheel turns (i.e. the dharma is practiced, realized and taught), the sangha will have the offerings necessary to continue doing so (*Zengaku Daijiten*, p1130).
- ⁴⁸ The actions of body, mind and words.
- ⁴⁹ The compartments of walking, standing, sitting and lying down.
- ⁵⁰ One of the original names for the position of rector (*inō*) is literally, “joy of the assembly” (悦衆, *esshū*).
- ⁵¹ Sweet, sour, salty, pungent, bitter, and bland.
- ⁵² Soft, clean and in accord with the dharma.
- ⁵³ The characters used literally mean “hated” and “loved,” but are also those used for the more technical Sanskrit terms *dvesa* (hatred/aversion) and *rāga* (desire/attraction), two of the three poisons in Buddhism.
- ⁵⁴ Literally, this is “sitting and lying down,” an abbreviation for the four compartments which also include standing and walking.
- ⁵⁵ Literally, this is “the laws of the king.”
- ⁵⁶ This means, for example, by leaving personal possessions of value carelessly lying about, inciting in others the desire to steal.
- ⁵⁷ In the full monastic precepts, meals after mid-day were not allowed. However, as the mill and the gardens were often located at a certain distance from the main monastery compound, and as lay people were often present, it seems there were often difficulties with discipline.
- ⁵⁸ Menzan’s interpretation of this passage is that this text must be read not only repeatedly, but carefully, for even if it is read a thousand times, there may be those who will not understand and follow its message (Menzan, p618).
- ⁵⁹ The lion is a metaphor for the Buddha, his disciples are his cubs: not yet fully developed, but not different in nature.
- ⁶⁰ In the grove of perfumed sandalwood trees, it is said that no other trees grow. Often used as an image for the unity and harmony of the monastic assembly.
- ⁶¹ This is a wish that even after the final age of Buddhism, people might still be able to practice as if it were the age of the true dharma, and that they might hear the Buddha’s teaching as if they were listening to him speak in person on Vulture Peak (Sanskrit *Grdhrakūta-parvata*). This is a location where he often taught, so called because the silhouette of the mountain resembles a vulture.
- ⁶² This means that as the sangha itself practices or produces reverence (as “a field of reverence”), correspondingly it should be taken seriously (literally “to take *heavily*,” in contrast to “lightly”). Menzan glosses field of reverence as “field of happiness” (福田, *fukuden*).
- ⁶³ Literally, this sentence deals with “inner-protections” (meaning how monastics are protected by the teaching of the buddhas and ancestors), and “outer-protections” (meaning how monastics are protected by offerings from the laity).
- ⁶⁴ The person who heads the six officers (知事, *chiji*) within a monastery (director, assistant director, treasurer, rector, cook and work leader).

⁶⁵ Menzan's says, "[The expression] 'of the same robe' (同袍, *dōhō*) means, that if I do not have a robe, [my friend] lends one to me, if [my friend] does not have a robe, I lend one to [my friend]. Corresponding exactly (親切, *shinsetsu*) is another word for *dōhō*. It is an expression from *The Classic of Poetry* and expresses the friendship of siblings" (Menzan, p619).

⁶⁶ Menzan (p620) says here that being "haughty means not accepting the teachings of your parents and monastic teachers."

⁶⁷ Literally "worthy of offerings" (応供, *ōgu*), a common epithet for "*arahat*", sometimes understood as a disciple of buddha who has perfected the practice and become freed from the cycle of rebirth.

⁶⁸ Since the Buddha's time, monastics ate at most two meals a day, in the morning and slightly before noon. The first often gruel, the second, rice.

⁶⁹ These are food/drink, clothing, bedding and medicine.

⁷⁰ It is said that the Buddha would have lived for a hundred years, yet voluntarily passed away twenty years early as an offering to his descendants. Menzan (p620) interprets this phrase differently, but in the end preserves virtually the same meaning. Instead of "twenty years" (二十年), he reads "two thousand years" (二千年). This then becomes "The World Honored One has left us [these past] two-thousand years [of Buddhist practice and awakening], [as a] legacy to protect and benefit his descendants."

⁷¹ The tuft of white hair growing between the eyebrows is one of the thirty-two characteristics of a buddha. In many Mahayana sutras, before the Buddha begins teaching it emits a light that illuminates the universe. It is also said, in the *Buddha Treasury Sutra*, that the virtue of even an infinitesimal part of this hair can permit all people in the world to leave home and practice according to the teachings – and even then its virtue is not exhausted (Menzan, p621). Therefore, it can be seen as a metaphor for the power and immensity of the teaching itself.

⁷² Literally: "They have been called *caturdisah*." This is Sanskrit for the "four quarters," all of the different directions that a monastic might come from. The passage means that no matter what a monastic's origins might be, everyone deserves the same treatment. This is similar to how Dōgen puts it in his *Regulations for the Study Hall*: "We should not disparage those from humble families or laugh at beginning students...the humblest person may have the highest wisdom, and the highest-ranking person may be lacking in intention and wisdom. Simply recall the Buddha's words, 'When the four rivers enter the ocean they do not keep their original names; when those from the four castes leave home [to become monks], they are all alike called the Shakya clan.'" (Leighton and Okamura, p112).

⁷³ This might be a reference to the outer hall (外堂, *gaidō*) of the monastic hall (僧堂, *sōdō*). In this outer hall, guests or new arrivals sit for zazen and meals before they formally enter the inner hall of the resident monastics.

⁷⁴ Literally this is "same mind" (等心, *tōshin*), in the sense of "non-discriminating mind." It is the mind that sees guests as the same as residents, seniors as the same as juniors, what is liked as is the same as what is disliked, even the self as the same as the other.

⁷⁵ Deva-Māra, a demon who is said to seek to obstruct Buddhist practice.

⁷⁶ Menzan says here (p622): "This simile is about promoting harmony within the community. The lion is the king of the animals and no other animal can kill it. But if parasites eat its flesh from the inside, even a lion will die from it. [In the same way] the buddha-dharma is the highest, therefore from the outside, even the deva, Māra, would not be able to break and destroy it. However, if disciples of the Buddha have actions of body, mind and words that are against the dharma and so damage [the buddha-dharma] from the inside, it will indeed fall."

⁷⁷ Literally, “the imperial government,” see above, footnote 40. The de-nationalized and non-anthropocentric connotations of “land” here are both non-literal and intentional.

⁷⁸ Menzan (p622) concludes his commentaries: “Turning this text backwards and forwards [reading it again and again], there is nothing to compare to it in all of China. A person who embraces the practice of the standard should memorize it, and cultivate the dragon-tortoise. So be it.”

Katsudō Honkō (p842) also comments on these last lines: “The words of this text, the above 1590 characters, what [wonderful] expression! It directly contradicts the saying that in going beyond the Buddha not a single word is used. The two cassia trees, a single flower has arrived here. Throughout this text [and its sutra-like] introduction, main section and final [promise of benefit], it has been nothing more than the constant samadhi of children at play.”