

On Conferring the Face-to-Face Transmission

(*Menju*)

Translator’s Introduction: This discourse is divided into three parts, the first two having their own postscripts. This suggests that Dōgen added material later based on questions from his disciples that he felt needed further clarification, particularly concerning the ways in which doing one’s training, having a kenshō (that is, the experience of one’s Buddha Nature), being Transmitted, and being certified as a Dharma heir interrelate.

In addition, there is a seeming contradiction in this discourse which may perplex some readers. Early on, where Dōgen describes how the Face-to-Face Transmission had been passed on through the generations from Shakyamuni Buddha down to Dōgen himself, he seems to imply that the Transmission can only occur between a disciple and his or her Master while the Master is still alive. Later, he cites several cases where there is a claim of monks’ having been transmitted in some sense, but not physically face-to-face with the one who was his Master. However, as Dōgen makes clear towards the end of the discourse, the bottom line is that whatever someone may feel has been either a kenshō or a Face-to-Face Transmission, the experience must be confirmed by a living Master, either the monk’s own or another’s.

At the time when Shakyamuni Buddha was with His assembly atop the Divine Vulture Peak in India, and while amidst the millions gathered there, He plucked an udumbara flower and held it aloft, His eyes atwinkle. At that moment, the countenance of the Venerable Makakashō broke out into a smile. Shakyamuni Buddha said, “Since I too possess the Treasure House of the Eye of the True Teaching which is the Wondrous Heart of Nirvana, I have conferred It upon Makakashō.”

This is the very principle of Buddha after Buddha and Ancestor after Ancestor conferring the Face-to-Face Transmission of the Treasure House of the Eye of the True Teaching. Having been genuinely Transmitted by the Seven Buddhas,* It came down to the Venerable Makakashō. Through twenty-eight Transmissions from the Venerable Makakashō, it came down to the Venerable Bodhidharma. The Venerable Bodhidharma himself came to China and gave the Face-to-Face Transmission to the Venerable Eka, who is a Great Ancestor of our

* See *Glossary*.

authentic tradition and a Fully Enlightened Great Master. Through five more Transmissions, It came down to Great Master Daikan Enō of Mount Sōkei. Through seventeen more conferrings, It came down to my late Master, the Old Buddha Tendō Nyojō of Mount Tendō in Keigen Prefecture in Great Sung China. On the first day of the fifth lunar month in the first year of the Pao-ch'ing era in Great Sung China (June 8, 1225), I, Dōgen, offered incense in the Abbot's quarters and bowed in respect to my Master, the Old Buddha of Tendō, who is now deceased. This Old Buddha who was my former Master met me for the first time. At that time, he led me by the hand through the Teaching and gave me the Face-to-Face Transmission, saying:

I have revealed to you the Dharma Gate of the Face-to-Face Transmission which Buddha after Buddha and Ancestor after Ancestor has conferred. This is the holding aloft of the flower on the Divine Vulture Peak. It is Eka on Mount Sūzan realizing Bodhidharma's Marrow. It is Daiman Kōnin's Transmitting the robe. It is Tōzan's conferring the Face-to-Face Transmission. These are the Buddha's Ancestors conferring the Treasure House of the Eye of the True Teaching through a Face-to-Face Transmission. It exists only within our monastic family and is something that others have not yet encountered even in their dreams.

When it comes to the principle underlying this conferring of the Face-to-Face Transmission, because Kashō Buddha personally gave the Face-to-Face Transmission to Shakyamuni Buddha when He was in that Buddha's assembly, and because Shakyamuni safeguarded It, It is the very face of an Ancestor of the Buddha. Had there been no Face-to-Face Transmission from the face of the Buddha, there would not have been all the various subsequent Buddhas. It is intimately connected with Shakyamuni Buddha's personal encounter with the Venerable Makakashō. Although Ananda was His cousin and Rahula was His son, neither attained the intimate connection with Him that Makakashō had. Even though there were various great bodhisattvas* in His assembly, none attained the intimate connection with Him that Makakashō had, nor could they sit in the Venerable Makakashō's seat. That the World-honored One and Makakashō arrived at sitting in the same seat and wearing the same kesa* is taken to be the behavior of Buddhas of one and the same generation. The Venerable Makakashō had personally received the Face-to-Face Transmission of the World-honored One. This was the conferring of His Face, the conferring of His Mind, the conferring of His Body, the conferring of His Eye. Makakashō made alms offerings in veneration and prostrations in homage to Shakyamuni Buddha. Who knows how many

thousands of myriad transformations He had been through, breaking His bones and shattering His body to bits in His efforts? His own Countenance is beyond face and eyes, for He had been given the Face and Eyes of a Tathagata for a countenance. Shakyamuni Buddha looked directly at the Venerable Makakashō, and the Venerable Makakashō looked directly at the Venerable Ananda, and the Venerable Ananda personally bowed in respect to the Buddha Countenance of the Venerable Makakashō, for this was his Face-to-Face Transmission. The Venerable Ananda resided in, and kept to, this Face-to-Face Transmission, and, having connected with Shōnawashu, gave him the Face-to-Face Transmission. The Venerable Shōnawashu, while directly attending on the Venerable Ananda out of respect, experienced the Face on his own, together with all Faces, as the conferring of the Face-to-Face Transmission and the accepting of the Face-to-Face Transmission.

In this way, Ancestral Masters, as successive heirs for generation after generation, have passed on the Face-to-Face Transmission. This was done in accord with a disciple being ‘seen’ by a Master and the Master ‘recognizing’ the disciple.¹ If even one Ancestor, or one Master, or one disciple had failed to confer the Face-to-Face Transmission, there would not be Buddha after Buddha or Ancestor after Ancestor. For instance, by letting the waters of many rivers gather and irrigate the roots, They have caused the branches of our tradition to grow long. And by Their keeping the Light going, Its brightness has been made constant. And by Their having done so in millions of billions of ways, the trunk and its branches are one and the same. And there have also been swift and nimble moments as mother hen and chick, the one without and the other within, cheep and peck the eggshell open. As a consequence, keeping true to Shakyamuni Buddha as though He were right before Them, They have let the days and nights throughout Their life pile up, and letting Themselves be illumined by the countenance of the Buddha, They have let the days and nights of Their whole life accumulate. We do not know for how many eons beyond measure this has gone on. Just quietly thinking about this should fill us with heartfelt gratitude.

By bowing down in respect to the Face of Shakyamuni Buddha and by transferring the Eye of Shakyamuni Buddha to our own eyes, we will have transferred our eyes to the Eye of Buddha. Ours will be the very Eye and Face of Buddha. Without even one generation’s break, that which has been conferred face-to-face right up to the present by the mutual Transmission of this Buddha Eye and

1. That is, the person occupying the position of Master sees that the one occupying the position of disciple appears as ‘a vessel for the Dharma’ and is therefore ‘such a person’, one suitable for Transmission.

Buddha Face is this very Face-to-Face Transmission. These successive heirs over some dozens of generations are instances of face after face being the Face of Buddha, for they have received the Face-to-Face Transmission from the original Buddha Face. Their bowing down in respect to this conferring of the Face as the genuine Transmission is their respectful bowing down to the Seven Buddhas, including Shakyamuni Buddha, and it is their bowing in respect and making venerative offerings to the twenty-eight Indian Ancestors of the Buddha from Makakashō on down. This is what the Face and Eye of an Ancestor of the Buddha is like. To encounter this Ancestor of the Buddha is to meet Shakyamuni Buddha along with the other Seven Buddhas. It is the very instant when an Ancestor of the Buddha personally confers the Face-to-Face Transmission upon himself: it is a Buddha of the Face-to-Face Transmission conferring the Face-to-Face Transmission upon a Buddha of the Face-to-Face Transmission. Using that which entwines like the vines of kudzu and wisteria, He confers the Face-to-Face Transmission as an entwining, without any disruption. Opening his Eye, he confers the Eye-to-Eye Transmission and receives the Eye-to-Eye Transmission. Revealing his Face, he confers the Face-to-Face Transmission and receives the Face-to-Face Transmission. The conferring of the Face-to-Face Transmission is both receiving and giving from the place of the Face. When it comes to explaining Mind, He confers the Mind-to-Mind Transmission by means of Mind. When it comes to manifesting Body, He confers the Body-to-Body Transmission by means of Body. In other places and in other nations, such a one as this is treated as the Original Ancestor. In China and eastwards, the conferring and receiving of the Face-to-Face Transmission exists only in our monastic family of the Buddha's authentic Transmission. Moreover, it is the mutual passing on of the Genuine Eye with which we see the Tathagata.

When I bow in respect to the Face of Shakyamuni Buddha, I, as one in the fifty-first generation, do not stand side-by-side with the Seven Buddhas and the Ancestors of our tradition, nor do I stand in a line with Them; rather, a conferring of the Face-to-Face Transmission takes place with all of us at the same moment. If someone does not encounter a Master even once in a lifetime, that person is not a disciple: if someone does not encounter a disciple, that person is not a Master. When they have finally met each other and recognized each other, and when the conferring of the Face-to-Face Transmission and the passing on of the Dharma to the successor have taken place, that is the manifesting of what is called the conferring of the Face-to-Face Transmission in our Ancestral tradition. This is why their faces have taken on the radiance associated with that of the Tathagata. Accordingly, no matter how many thousands or tens of thousands of years or how many hundreds or millions of eons may pass, this conferring of the Face-to-Face

Transmission is what is meant by Shakyamuni Buddha's conferring the Face-to-Face Transmission right here and now before our very eyes.

When this state of manifesting as an Ancestor of the Buddha in the here-and-now has been realized, it is a transformation of the World-honored One, of Makakashō, of the fifty-one generations, and of the seven founding Ancestors of our tradition, all of which is done for the sake of helping sentient beings. It is the Light manifesting before our very eyes, and it is Body manifesting before our very eyes, and it is Mind manifesting before our very eyes, and it is what comes from the ends of our toes to the tip of our nose. Even though not a single word has been grasped nor half a sentence understood, yet the Master has already seen the back of the disciple's head, for the disciple has already bowed his head in respect to the Master: this is a conferring of the Face-to-Face Transmission, which is the genuine Transmission. We should deeply respect a conferring of the Face-to-Face Transmission done in this manner. Merely leaving traces of one's mind on the mind field of another is hardly a greatly respected or valuable way to live. The changing of one's countenance or the turning of one's head whilst the Face-to-Face Transmission is being conferred may be a matter of the skin of one's Face being three inches thick or the skin of one's Face been ten feet thin. And this very skin of one's Face may well be the Great Round Mirror of the Buddhas. Because the Great Round Mirror is taken to be the skin of the Face, neither inside nor outside have any flaws, nor is the Face blurred over. And Great Round Mirrors have customarily conferred the Face-to-Face Transmission to Great Round Mirrors.

Those who have truly had Transmitted to them the Eye of the True Dharma with which they personally see a Shakyamuni Buddha appearing before them will have a more intimate connection with that Dharma than with Shakyamuni Buddha Himself. Sharp of eye, they will see innumerable Shakyamuni Buddhas appearing, lined up both in front of them and behind them. Accordingly, those who esteem Shakyamuni Buddha, who have lost their heart to Shakyamuni Buddha, should esteem and revere this genuine Face-to-Face Transmission and should bow down in deepest respect to that which is hard to come by, hard to encounter. It is their bowing down in reverence to the Tathagata: it is their having the Face-to-Face Transmission conferred on them by the Tathagata. Moreover, when those who are reverently exploring the True Transmission through their training are fortunate enough to encounter the Tathagata who is conveying the Face-to-Face Transmission, they will be loath to be apart from this Self and will protect and keep to It, whether the Tathagata is the Self that they think of as their own True Self or as the Self of another.



In speaking of the Genuine Transmission in our monastic family, those who bow in respect to the eight stupas* are delivered from hindrances resulting from their wrongdoings and come to realize the fruition of the Way.² These stupas mark the route that Shakyamuni Buddha took in His life. They were erected at such places as where He was born, where He first turned the Wheel of the Dharma, where He realized the Way, and where He entered nirvana. Another reliquary remains at Kanyakubja and one was kept in Ambapāli Grove. Yet another became the Great Earth while the eighth became the vast Great Sky. And by our doing reverential bows to whatever has been treated as a stupa—based on some sound, smell, taste, touch, substance, palpable form, or the like—the fruition of the Way manifests before our very eyes. Reverentially bowing at these eight stupas is a diligent practice throughout India, and householders as well as monks, crowds of those of lofty position as well as crowds of ordinary people, vie to make reverential bows and venerative alms offerings. This is a veritable scroll of Scripture: it is just the way it is in Buddhist Scriptures. And what is more, by Shakyamuni Buddha's using thirty-seven methods as His training and practice,³ and thereby bringing the Way to Its fruition in every moment of His life, the ever-present traces of His practice and discipline can be seen scattered about here and there along the pathways of old. And because He made these traces plain enough to see, we can realize the Way.

Keep in mind that the frosts and flowers have returned ever so many times to these multi-storied eight stupas. The winds and rain, time and again, have encroached upon them, yet they have put their mark in space and they have put their mark in form.⁴ The spiritual benefits which they lavish upon people of the present day have not diminished. And when we now attempt to make the roots, strengths, realizations, and paths of these thirty-seven methods into our training and practice, even though defiling passions exist along with the hindrances created by our delusions, nevertheless, as we train and experience an awakening, the power of these methods will still be like new today.

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2. The eight stupas are the places where Shakyamuni's ashes, which were divided into eight parts, are said to have been enshrined.
 3. Dōgen discussed these methods in detail in Discourse 70: On the Thirty-seven Methods of Training for Realizing Enlightenment (*Sanjushichihon Bodai Bumpo*).
 4. That is, despite erosion from wind and rain over time, enough remains of them that they can still be seen towering into the sky, and their form as stupas is still recognizable.

The spiritually beneficial activity of Shakyamuni Buddha was no different. What is more, the present conferring of the Face-to-Face Transmission today should not be compared with those stupas and methods. The thirty-seven ancillary methods for realizing enlightenment have as their source the Buddha Face, the Buddha Mind, the Buddha Body, the Buddha Speech, the Buddha Brightness, the Buddha Tongue, and so on. The mass of meritorious virtues of those eight stupas also have as their foundation the Buddha Face, and so forth. Now, when we, as fellow explorers of Buddhahood, conduct ourselves day-by-day in accord with the Absolute Path to liberation, we should, in the calmness and tranquility of our days and nights, make the effort to consider these matters deeply, and should take pleasure in, and cherish, the opportunity to do so.⁵

The ‘Country’ we call ours surpasses all others for our Way alone is unsurpassed. In other places, there are many who are not like us. I speak of our Country and our Way as being unsurpassed and solely held in veneration because, even though the multitudes who had assembled on the Divine Vulture Peak went forth and instructed others throughout the ten directions, only Bodhidharma, the authentic successor at Shōrin-ji Temple, was truly the religious head in China, and the descendants of Daikan Enō of Mount Sōkei have passed on the Face-to-Face Transmission right up to the present day. Today is a good time for the Buddha Dharma to once again ‘be taken into the mud and into the water’.⁶ If you have not realized a genuine fruition by this time, at what time will you realize a genuine fruition? If you have not cut off your delusions by this time, at what time will you cut them off? Should you not have become Buddha by this time, at what time will you become Buddha? Should you not be sitting as a Buddha at this time, at what time will you practice being a Buddha? Do your utmost to examine this in detail.

When Shakyamuni Buddha graciously conferred the Face-to-Face Transmission upon the Venerable Makakashō, He said, “Since I possess the Treasure House of the Eye of the True Teaching and the Wondrous Heart of Nirvana, I have conferred them upon Makakashō.” While in the assembly on Mount Sūzan, the Venerable Bodhidharma pointed directly to the Second Ancestor and said, “You have realized what my Marrow is.”

5. ‘The Absolute Path’ is a translation of a Buddhist technical term for the spiritual path of training that not only takes us to the point of realizing our True Nature but also takes us through the remainder of our life.

6. ‘To be taken into the mud and into the water’ is a common Zen Buddhist metaphor for going to whatever lengths are necessary to help sentient beings realize the Truth.

Be very clear about it: when someone Transmits face-to-face the Treasure House of the Eye of the True Teaching by saying, “You have realized what my Marrow is,” this is plainly an instance of conferring the Face-to-Face Transmission. At that very moment when you let go of your everyday notions of what ‘bones and marrow’ means, there will be the Face-to-Face Transmission of the Buddhas and Ancestors. The Face-to-Face Transmission of the great Full Enlightenment and the Mind seal* will involve a particular moment in a definite place. Even though it may not be the Transmission of everything, do not probe into your training with the assumption that something is still lacking.

In summary, the Great Way of the Buddhas and Ancestors is simply one face conferring and one face accepting, the accepting of the Face and the conferring of the Face, and further, there will be nothing in excess and nothing lacking. We should take the opportunity to delight in, and have confidence in, the countenance of someone who has encountered this Face-to-Face Transmission, proffering our services to that person.

On the first day of the fifth lunar month of the Pao-ch’ing era in Great Sung China (June 8, 1225), I, Dōgen, for the first time bowed in deepest respect to my late Master Tendō, the Old Buddha, who conferred on me the Face-to-Face Transmission. I was then permitted to enter his private chambers. I had barely dropped off body and mind before returning to Japan and, since then, I have maintained and relied upon this Face-to-Face Transmission.

Given to the assembly in the training hall of Kippō-ji Temple in Yoshida Prefecture, Echizen Province, on the twentieth day of the tenth lunar month in the first year of the Kangen era (December 3, 1243).



Among those people who have never encountered or heard about, or explored through their training with a Master the principle that the Face-to-Face Transmission of the Way of the Buddha is like this, there was one called Meditation Master Jōko of Sempuku-ji Temple, who was alive during the Chinese Ching-yü era (1034-1037) in the reign of the great Sung emperor Jen-chung.⁷ Upon entering the Lecture Hall, he said the following:

7. Sempuku Jōko (dates unknown) resided near the stupa of Meditation Master Ummon Bun’en (864-949). Though already a Meditation Master, Jōko, upon reading the recorded sayings of Ummon, felt he had finally fully awakened and consequently claimed that he was Ummon’s Dharma heir.

The Great Master Ummon Bun'en is actually present here right now. Do all of you also see him? If you are able to see him, then you are a fellow trainee, one who is the equal of this mountain monk. Do you see him? Do you see him! You need to pierce directly to the bottom of this matter, then, straight off, you will realize what is true and right, and will no longer be able to delude yourselves.

Let us consider for the moment the case of Ōbaku of olden days. Upon hearing his Master, the monk Hyakujō, relate the story of his own Master, Great Master Baso, giving forth with a sudden shout to startle and awaken his disciples, Ōbaku appeared to have entered a state of deep reflection, so Hyakujō asked him, "From now on, don't you wish to be an heir of the Great Master?" Ōbaku replied, "Although I know of the Great Master, to put it simply, I did not meet the Great Master. I dare say I would gladly forfeit having descendants of my own, if only I could have heard the Great Master name me as his heir."

O members of this great assembly here, not five years had gone by since Great Master Baso had passed on, yet Ōbaku said of himself that he had never met the Great Master. You should by all means realize that Ōbaku's viewpoint had not fully matured; in short, he still possessed only one eye.

This mountain monk is not like that. I have not only been able to know about Great Master Ummon, I have been able to see Great Master Ummon, and safe to say, I have heard Great Master Ummon name me as an heir of his. Yet given that it is already a hundred or more years since Ummon entered nirvana, how can I possibly make the assertion that the two of us had an intimate encounter? Safe to say, those who are sophisticated in the ways of the world and those who can see beyond surface appearances will attest to my having the radiance of direct experience, whereas those who are cynical or small-minded will give rise in their minds to doubts and criticisms. Those who have been able to see do not talk about it, and those who have not yet seen, should they not look right now? Since you have been standing here for some time without asking any questions, I now wish that you may take good care of yourselves.⁸

8. This statement is a typical way in which a Zen Master might bring a meeting of the assembly to an end.

Now Jōko, even if you had known all about Great Master Ummon and had seen Great Master Ummon, has Great Master Ummon seen you? If Great Master Ummon has not met you, it would not be possible for you to hear Great Master Ummon name you as an heir of his. Because Great Master Ummon has not yet certified you, even you yourself dare not assert, “Great Master Ummon has met me.” It is obvious that you and Great Master Ummon have never met each other. Among the Seven Buddhas, along with all the other Buddhas of the past, present, and future, is there any Ancestor of the Buddhas who has been heir to the Dharma without Master and disciple having met each other?

Jōko, do not assert that Ōbaku’s viewpoint had not fully matured. How can you possibly gauge Ōbaku’s daily behavior or fathom Ōbaku’s words and phrases? Ōbaku was an Old Buddha. His exploration of inheriting the Dharma was thorough. You have not even seen, or heard, or dreamt of, much less studied through your training what the principle of being heir to the Dharma is. Ōbaku inherited the Dharma from his Master, and he held to and relied upon our Ancestor Baso. Ōbaku had an audience with his Master and saw his Master. You, Jōko, have not seen the Master, nor have you known the Ancestor, nor did you know your Self, much less have you met your Self. There is no Master who met you, nor have you ever experienced the Eye of a Master being opened. The truth of the matter is that you are the one whose viewpoint has not matured: it is your inheritance of the Dharma that is not complete.

Didn’t you know in what sense Great Master Ummon really is a Dharma descendant of Ōbaku?⁹ How could you possibly sound the depths of what Hyakujō and Ōbaku were talking about? You still haven’t fathomed what Great Master Ummon was talking about. Those who have explored through their training with a Master what Hyakujō and Ōbaku were talking about will pick up on it; those who have reached the place where everything has dropped off, which is what is being directly pointed to here, will be able to fathom it. You, Jōko, have not explored the Matter* with a Master, nor have you reached the place where everything has dropped off, so you cannot understand it or gauge its depths.

You have said, “Not five years had gone by since Great Master Baso had passed on, yet Ōbaku said of himself that he had never met the Great Master.” Truly, that is not worth a laugh. Someone who is capable of being an heir to the

9. Dōgen’s question is rhetorical, not literal. Ummon was a Dharma heir of Seppō and Tokusan, whereas Ōbaku’s lineage goes back to Nangaku. Ōbaku died in 850 and Ummon was born in 864, so there was no physical interaction between them. Dōgen will explain what he means in the ensuing sentences.

Dharma can inherit the Dharma even after countless eons. Were there someone who was incapable of inheriting the Dharma, that person could not inherit the Dharma even in half a day or half a minute. Jōko, you are someone in the dark, befuddled and ignorant, one who has not seen the Face of the Sun and the Face of the Moon which Buddhas speak of.

You say that even though it was already some one hundred years earlier that Great Master Ummon had entered nirvana, you had heard his name you as an heir of his. Is it due to some formidable power of yours that you have heard Ummon name you as an heir? You are more whimsical than a three-year-old child! People a thousand years from now who hope to inherit the Dharma from Ummon may well have abilities ten times yours.

We will all come to your rescue by exploring with you for a bit the account of Hyakujō and Ōbaku. Hyakujō's remark, "From now on, don't you wish to be an heir of the Great Master?" is not saying, "Go inherit the Dharma from Great Master Baso." While taking a bit of time to explore the topic of a lion, in all fury, dashing off after some prey and the topic of a black turtle climbing a tree backwards, you should also thoroughly investigate progressing along the Absolute Path step-by-step.¹⁰ You have the ability to explore through your training this step-by-step approach to inheriting the Dharma. Ōbaku's words, "I dare say I would gladly forfeit having descendants of my own," have all proved beyond your grasp. Do you know what he meant by 'my own' and who his descendants are? You needed to explore this carefully through your training. Ōbaku has fully stated the principle, concealing nothing and revealing all.

However, a certain Meditation Master named Bukkoku Ihaku, out of ignorance of how the Buddhist Ancestors inherit the Dharma, listed Jōko among Ummon's Dharma heirs.¹¹ This is surely a mistake. As trainees of a later time, do not imagine, out of ignorance, that Jōko may also have been doing his training with a Master.

Copied by me in the quarters of the Abbot's assistant at Kippō-ji Temple in Echizen Province, on the seventh day of the sixth lunar month in the second year of the Kangen era (July 13, 1244).

Ejō

10. That is, find the middle way in your training by progressing step by step, rather than by trying to dash ahead or by poking behind, thus doing your training the hard way.

11. Bukkoku helped in the preparation of one of the records of Zen monastic practitioners and Dharma heirs.



Jōko, if, as you claim, it is possible to inherit the Dharma by relying on written words, then do all those who have given rise to enlightenment by reading Scriptures inherit the Dharma from Shakyamuni Buddha Himself? That is never the case. An enlightenment experience brought about by encountering Scriptural writings always requires certification by a genuine Master.

Jōko, you have still not read the records of Ummon's sayings, as you have claimed. Only those folks who have truly read Ummon's words have inherited the Dharma from Ummon. You have never seen Ummon with your own eyes, nor have you seen Ummon with Ummon's eyes, nor have you seen yourself with Ummon's eyes. There are many things like this that you have not thoroughly explored through your training. And what is more, you will need to buy new straw sandals time and again should you go seeking for a genuine Master from whom to inherit the Dharma. Do not say that you have inherited It from Great Master Ummon. If you go around claiming such things, then you will just be a type of non-Buddhist. Even if Hyakujō himself were to speak as you have done, it would be a huge mistake.