

CHAPTER THIRTY-THREE (*Dai sanjūsan shō* 第三十三章)

ROOT CASE 【本則】

第三十三祖、大鑑禪師。師在黃梅碓坊服勞。大滿禪師、有時、

The Thirty-third Ancestor was Chan Master Dajian.¹ The Master [Huineng] was a laborer² in the rice-husking shed³ at Huangmei Monastery. Chan Master Daman [Hongren], on one occasion,⁴

夜間入碓坊、示曰、米白也。師曰、白未有篩在。滿以杖打白三下。
師以箕米三簸入室。

entered the rice-husking shed at night and said, “Is the rice white?” The Master said, “It is white, but it has yet to be sifted.” Daman took his staff and struck the mortar three times. The Master [Huineng] used the sieve to sift the rice three times, then entered the room [of the abbot, Hongren]

¹ **Chan Master Dajian** (C. Dajian Chanshi 大鑑禪師; J. Daikan Zenji). This is the posthumous honorary title of Huineng 慧能 (J. Enō; 638–713), the Sixth Ancestor of the Chan/Zen Lineage in China.

² **laborer** (C. *fulao* 服勞; J. *fulao*). All traditional accounts of Huineng agree that he was a *postulant*, a layman who works in a monastery while waiting permission to ordain as a monk, at the time when the Fifth Ancestor, Hongren, chose him as his main successor.

³ **rice-husking shed** (C. *duifang* 碓坊; J. *taibō*). Literally “pestle” (C. *dui* 碓; J. *tai*) “workshop” (C. *fang*; J. *bō*). Before they are edible, rice kernels need to have the hulls partially or completely removed, resulting in either brown (partially hulled) or white (completely hulled) rice. In medieval China this was done with a foot-powered device that repeatedly lifted a pestle and let it fall to pound rice held in a stone mortar (C. *jiu* 臼; J. *kyū*). After pounding, it was necessary to “sift” (C. *bo* 簸; J. *ha*) the contents of the mortar through a bamboo “sieve” (C. *ji* 箕; J. *ki*) to remove the hulls and retain the polished rice. In the story of Huineng’s encounter in the rice-husking shed with the abbot of Huangmei Monastery, Hongren, “white rice” is a symbol of the inherent *buddha-nature*, while “rice hulls” represent the *delusion* that prevents ordinary people from seeing that nature.

⁴ **on one occasion** (*aru toki* 有時). The block of Chinese text that follows these words is very similar to a passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren” (CBETA, X80, no. 1565, p. 45, c20-22 // Z 2B:11, p. 18, d11-13 // R138, p. 36, b11-13).

PIVOTAL CIRCUMSTANCES 【機縁】

師は

As for the Master [Huineng],¹

姓は盧氏。其先は范陽の人。父は行瑫。武徳中に南海の新州に左官せられ、遂に籍を占めて止まる。父を喪す。其母、志を守て鞠養す。長ずるに及で、家尤も貧窶なり。師、樵采して以て給す。一日、薪を負て市中に至る。客の金剛經を讀むを聞き、

his family was the Lu Clan. His forebears were from Fanyang, and his father was named Xingtao. During the Wude Era, [his father] was demoted to Xinzhou Prefecture in Nanhai, where ultimately he moved his family register and stayed. His father died, but his mother maintained her determination and raised him. As he grew older, his household was impoverished. The Master [Huineng] provided for them by splitting firewood. One day when he went to the marketplace bearing firewood he heard a customer there reciting the *Diamond Sūtra*.

應無所住而生其心と云に到て感悟す。

When it came to the line that says,² “They should have nothing that is dwelt on, and give rise to that mind,”³ he [Huineng] experienced awakening.

¹ As for the Master (Shi wa 師は). The block of text that follows these words is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》姓盧氏。其先范陽人。父行瑫武徳中左官于南海。之新州遂占籍焉。三歳喪父。其母守志鞠養。及長家尤貧窶。師樵采以給。一日負薪至市中。聞客讀金剛經。(T 2076.51.235b10-14).

² When it came to the line that says (to iu ni itatte と云に到て). The quotation of this line from the *Diamond Sūtra* and the statement that Huineng awakened when he heard it does not appear in the *Jingde Era Record of the Transmission of the Flame*. This detail is, however, found in the *Tiansheng Era Record of the Spread of the Flame*:

《天聖廣燈錄》一日。負薪至市。聞客讀金剛經。至應無所住而生其心。有所感寤。(CBETA, X78, no. 1553, p. 445, c10-12 // Z 2B:8, p. 323, c2-4 // R135, p. 646, a2-4).

³ “They should have nothing that is dwelt on, and give rise to that mind” (C. *ying wu suozhu er sheng qi xin* 應無所住而生其心; J. *ō mushōjū ni shō go shin*). A line from Kumārajīva’s translation of the *Diamond Sūtra*. The immediate context is a passage in which the Buddha says:

師、

The Master [Huineng]¹

其客に問て曰く、此は何の經ぞ、何人に得たるや。客曰く、此は金剛經と名く。黃梅の忍大師に得たり。師、遽に其母に告るに、法の爲に師を尋るの意を以てす。直に韶州に抵て、高行の士、劉志略と云ふ者に遇て、結て交友と爲る。尼無盡藏は即ち志略が姑なり。常に涅槃經を讀む。師、暫らく之を聽て、即ち爲に其義を解説す。尼、遂に卷を執て字を問ふ。師曰く、字は識らず。

asked that customer, “What sūtra is that, and from whom did you get it?” The customer said, “It is called the *Diamond Sūtra*, and I got it from Great Master Hongren of Huangmei.” The Master [Huineng] immediately informed his mother that, for the sake of the *dharma*, he intended to seek a teacher. Going straight to Shaozhou Prefecture, he [Huineng] met a gentleman of lofty behavior named Liu Zhilüe, joined with him, and became good friends. The nun Wujinzang, who was Zhilüe’s aunt, constantly recited the *Nirvāṇa Sūtra*. The Master [Huineng] listened for a while, and then explained its meaning for her. The nun thereupon picked up the scroll and asked about a [Chinese] glyph. The Master [Huineng] said, “I do not know glyphs.”²

尼、之を驚異して郷里の耆艾に告て曰く、能は是れ有道の人なり、宜く請して供養すべしと。是に於て、居人競ひ來て瞻禮す。近きに寶林古寺の舊地あり。衆議營緝し、師をして之に居らしむ。四衆雲霧の如く集り、俄に寶坊となる。師、一日忽ち自ら念じて曰

Therefore, Subhūti, the *bodhisattvas*, those *mahāsattvas*, should, in the following manner, give rise to a pure *mind*. They should not give rise to a *mind* that dwells on forms, nor give rise a *mind* that dwell on sounds, smells, tastes, touchables, or mental objects. They should have nothing that is dwelt on, and give rise to that *mind*.

《金剛般若波羅蜜經》是故須菩提、諸菩薩摩訶薩應如是生清淨心。不應住色生心、不應住聲、香、味、觸、法生心、應無所住而生其心。(T 235.8.749c20-23).

¹ The Master (Shi 師). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》問其客曰。此何法也。得於何人。客曰。此名金剛經。得於黃梅忍大師。師遽告其母以爲法尋師之意。直抵韶州遇高行士劉志略結爲交友。尼無盡藏者。即志略之姑也。常讀涅槃經。師暫聽之即爲解說其義。尼遂執卷問字。師曰。字即不識。(T 2076.51.235b14-19).

² “I do not know glyphs” (*ji wa shirazu* 字は識らず). In other words, “I am illiterate.”

く、我れ大法を求む、豈中道にして止まるべけんやと。明日、遂に行て昌樂縣の西、岩室の間に至る。智遠禪師に遇ふ。師遂に請益す。遠曰く、子を觀るに神資爽拔にして殆ど常人に非ず。我れ聞く、西域の菩提達磨、心印を黃梅に傳ふと。汝、當に彼に往て參決すべし。師、辭し去て直に黃梅に造り、

The nun¹ was surprised by this and told the village elders, “Huineng is a person who possesses the way. We should invite him and make offerings.” With this, the inhabitants outdid one another in honoring him. Nearby was the former site of the old Baolin Monastery. The community consulted with one another, rebuilt² it, and had the Master [Huineng] reside there. The fourfold assembly gathered like clouds and mists, and soon it became a monastery. One day, the Master [Huineng] suddenly reflected to himself, “In seeking the great dharma, how could I stop mid-course?” The next day, he went to the western part of Changle District and arrived among the stone grottos. Encountering Chan Master Zhiyuan, the Master [Huineng] at last requested edification. Zhiyuan said, “Looking at you, you have a divine endowment that sets you apart, and you are quite unlike an ordinary person. I hear that Bodhidharma, of the regions west of China, transmitted the mind-seal to Huangmei. You should go there to inquire and resolve matters.” The Master [Huineng] took his leave and immediately went to Huangmei.

五祖大滿禪師に參謁す。祖

There he [Huineng] called on the Fifth Ancestor, Chan Master Daman. The Ancestor [Hongren, a.k.a. Daman]³

¹ The nun (尼). 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 *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》尼驚異之。告鄉里耆艾云。能是有道之人宜請供養。於是居人競來瞻禮。近有寶林古寺舊地。衆議營緝俾師居之。四衆霧集俄成寶坊。師一日忽自念曰。我求大法豈可中道而止。明日遂行至昌樂縣西山石室間。遇智遠禪師。師遂請益。遠曰。觀子神姿爽拔殆非常人。吾聞西域菩提達磨。傳心印于黃梅。汝當往彼參決。師辭去直造黃梅。(T 2076.51.235b21-28).

² rebuilt (C. *yinji* 營緝; J. *eishū*). According to HYDCD, this verb is synonymous with *yingqi* 營葺 (J. *eishū*), which means to “build” or “renovate.”

³ The Ancestor (So 祖). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

問て曰く、何くより来る。師曰く、嶺南。祖曰く、何事をか求めんと欲す。師曰く、唯作佛を求む。祖曰く、嶺南人に佛性なし、若爲ぞ佛を得ん。師曰く、人に即ち南北あり、佛性、豈然らんや。祖、是れ異人なりと知て、乃ち訶して曰く、槽廄に着き去れと。能、禮足して退き、便ち碓坊に入て杵臼の間に服勞し、晝夜息まず、八月を経たり。祖、付授の時至ることを知て、遂に衆に告て曰く、正法難解なり。徒らに吾言を記して持して、己が任と爲すべからず。汝等、各自隨意に一偈を述べよ。若し語意冥符せば則ち衣法皆附せん。時に會下七百餘僧の上座神秀は、學、内外に通じ、衆の宗仰する所なり。咸共に推稱して曰く、若し尊秀に非ずんば、疇れが敢て之に當らん。神秀、竊に衆の譽を聆て復た思惟せず。

asked, “Where do you come from?” The Master [Huineng] said, “Lingnan.” The Ancestor [Hongren] said, “What matter is it that you wish to seek?” The Master said, “I seek only to become a buddha.” The Ancestor [Hongren] said, “People from Lingnan have no buddha-nature; how could you gain buddhahood?” The Master [Huineng] said, “With regard to people, there is north and south, but how could buddha-nature possibly be like that?” The Ancestor [Hongren], knowing that this was an extraordinary person, thereupon scolded him, saying, “Go take up duties in the stables and worksheds.”¹ Huineng bowed at his [Hongren’s] feet and withdrew. Thereupon, he entered the rice-husking shed to labor at the mortar and pestle, day and night without rest, spending eight months there. The Ancestor [Hongren], knowing that the time for conferring the dharma had arrived, thereupon made an announcement to the congregation, saying: “The true dharma is difficult to understand. Do not pointlessly record and hold on to

《景德傳燈錄》問曰。汝自何來曰嶺南師曰。欲須何事。曰唯求作佛。師曰。嶺南人無佛性。若爲得佛。曰人即有南北佛性豈然。師知是異人。乃訶曰。著槽廄去。能禮足而退。便入碓坊服勞於杵臼之間。晝夜不息經八月。師知付授時至。遂告衆曰。正法難解不可徒記吾言持爲己任。汝等各自隨意述一偈。若語意冥符。則衣法皆付。時會下七百餘僧。上座神秀者。學通内外衆所宗仰。咸共推稱云。若非尊秀疇敢當之。神秀竊聆衆譽不復思惟。(T 2076.51.222c10-20).

¹ stables and worksheds (C. *caochang* 槽廄; J. *sōshō*). A *cao* 槽 (J. *sō*, *fune*) is a “manger” or “trough” for animal feed. One meaning of *chang* 廄 (J. *shō*, *umaya*) is “stable,” so from this binome alone it might seem that Huineng was being sent (as a *postulant*) to tend the monastery’s horses, which were used for transportation. However, *chang* 廄 (J. *shō*) can also mean “workshop,” or “mill,” and we are told that Huineng worked in the “rice-husking shed” (C. *duifang* 碓坊; J. *taibō*), which must have been located in or near the same building as the stables.

my words, taking that as your responsibility. Let each of you express a verse at your own discretion. If the meaning of your words accords with the truth, then I will entrust to you both the robe and dharma.” At that time, the senior seat in the community of disciples of over seven hundred monks was Shenxiu, whose learning penetrated both the inner and outer teachings,¹ and who was respected by the congregation. All of them praised him, saying, “If it is not the venerable Shenxiu, then who else would be appropriate?” Shenxiu inwardly heard the congregation’s praise, but did not thoughtfully deliberate on it.

偈を作ること成り已て、數度呈せんと欲して行て堂前に至る。心中恍惚として偏身汗流る。呈せんと擬すれども得ず。前後四日を経て十三度偈を呈すること得ず。秀、乃ち思惟すらく、如かず、廊下に向て書著せん。他の和尚の看見するに従て、忽若し好しと道はば、出て禮拜して是れ秀が作と云はん。若し不堪と道はば、枉て山中に向て年を數へん。人の禮拜を受けて更に何の道をか修せんと。是夜三更、人をして知らしめず、自ら燈を執て偈を南廊の壁間に書して、心の所見を呈す。

After composing his verse, wishing to present it, he [Shenxiu] went several times to the front of the hall. He felt confused, and sweat flowed from his entire body. When he tried to present it, he was unable to do so. After that, during the course of four days, he tried thirteen more times to present the verse, but was unable to do so. Shenxiu then thought: “It would be better if I wrote it in the corridor. When the Reverend [Hongren] sees it, if he says ‘Good,’ then I will come forward, make prostrations, and say ‘I, Shenxiu, composed it.’ If he says ‘Inadequate,’ then I am useless and will head into the mountains to live out my allotted years. If I accept people’s prostrations, what way could I possibly cultivate?” That night at the third watch, without letting anyone know, and holding a lamp by himself, he [Shenxiu] wrote a verse on the wall of the south corridor so as to present his view of mind.

偈に曰く、「身是菩提樹。心如明鏡台。時時勤拂拭。勿使惹塵埃。」祖、經行して忽ち此偈を見て、是神秀の述る所と知て、乃ち讚歎して曰く、後代、之に依て修行せば亦た勝果を得ん。

¹ inner and outer teachings (C. *neiwai* 内外; J. *naige*). “Inner” (C. *nei* 内; J. *nai*) is short for “inner teachings” (C. *neijiao* 内教; J. *naikyō*), meaning the teachings of the Buddha (C. *fojiao* 佛教; J. *bukkyō*). “Outer” (C. *wai* 外; J. *ge*) is short for “outer teachings” (C. *waijiao* 外教; J. *gekyō*), meaning the teachings of Confucianism, Daoism, and any other non-Buddhist schools of Chinese learning.

The verse said:¹

The body is the *bodhi* tree;
the *mind* is like a bright mirror on a stand.
At all times strive to polish it:
do not allow it to collect dust.

The Ancestor [Hongren], when walking about, immediately saw this verse, knew that it had been composed by Shenxiu, and thereupon praised it, saying, “Later generations, if they cultivate on the basis of this, will attain superior rewards.”

各をして誦念せしむ。師、碓坊に在て忽ち偈を誦するを聆て、乃ち同學に問ふ、是れ何の章句ぞ。同學曰く、汝知らずや、和尚、法嗣を求め、各心偈を述べしむ。此れ則ち秀上座の述る所なり。和尚深く歎賞を加ふ。必ず將に附法傳衣せん。師曰く、其偈云何。同學、爲に誦す。師、良久して曰く、美なることは則ち美なり、了ずることは則ち未だ了ぜず。同學訶して曰く、庸流、何を知らん。狂言を發すること勿れ。師曰く、子、信ぜずや。願くは一偈を以て之を和せん。同學答へず、相視て笑ふ。師、夜に至て一の童子に告て引て廊下に至る。師、自ら燭を秉て、童子をして秀の偈の側に一偈を寫さしめて曰く、「菩提本非樹。明鏡亦非台。本來無一物。何處惹塵埃。」

He [Hongren] had everyone recite it *mindfully*.² The Master [Huineng], who was in the rice-husking shed, immediately heard the verse being recited and thereupon asked a fellow trainee,

¹ The verse said (*ge ni iwaku* 偈に曰く). 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 *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》偈云。身是菩提樹、心如明鏡台、時時勤拂拭、莫遣有塵埃。師因經行忽見此偈。知是神秀所述。乃讚歎曰。後代依此修行亦得勝果。(T 2076.51.222c20-24).

² He had everyone recite it *mindfully* (*onoono wo shite junen seshimu* 各をして誦念せしむ). 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 *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》各令誦念。能在碓坊忽聆誦偈。乃問同學。是何章句。同學曰。汝不知和尚求法嗣。令各述心偈。此則秀上座所述。和尚深加歎賞。必將付法傳衣也能曰。其偈云何。同學爲誦。能良久曰。美則美矣。了則未了。同學訶曰。庸流何知勿發狂言。能曰。子不信耶。願以一偈和之。同學不答相視而笑。能至夜密告一童子引至廊下。能自秉燭。令童子於秀偈之側寫一偈云。菩提本非樹、心鏡亦非台、本來無一物、何假拂塵埃。(T 2076.51.222c26-223a7).

“What phrases are those?” The fellow trainee said: “Don’t you know? The Reverend [Hongren], in seeking a *dharma heir*, had everyone compose a *mind-verse*. This is what Senior Seat Shenxiu composed. The Reverend [Hongren] endorsed it with profound praise. He [Hongren] is sure to *entrust the dharma and transmit the robe* to him [Shenxiu].” The Master [Huineng] said, “What is his verse?” The fellow trainee recited it for him. The Master [Huineng] paused for a while and then said, “As fine compositions go, it is certainly fine, but when it comes to understanding, it is incomplete.” The fellow trainees rebuked him, saying, “Simpleton! What do you know? Do not say crazy things!” The Master [Huineng] said, “Do you not believe me, sir? I would like to use another verse to respond to it.” The fellow trainee did not answer; he just stared at him and laughed. When night came, the Master [Huineng] called a young *postulant* and led him to the corridor. The Master [Huineng] held a candle himself and had the boy inscribe another verse next to the one by Shenxiu. It said:

Bodhi fundamentally has no tree,
and the bright mirror has no stand.
From the start, there is not a single thing;
in what place could dust collect?

此偈を見て一山上下皆曰ふ、是れ實に肉身の菩薩の偈なり。内外喧しく稱す。祖、是れ虚能が偈なりと知て、乃ち曰く、

Seeing this verse, everyone in the entire monastery, from top to bottom, all said, “Truly this is the verse of a *bodhisattva in the flesh*.” They richly praised it, both to themselves and to others. The Ancestor [Hongren] knew that it was Lu Huineng’s verse, but he went ahead and asked,

是れ誰か作せるぞ、未見性の人なり、と云て即ちかき消す。之に依て一衆悉く顧りみず。

“Who wrote this?¹ It is by a person who does not yet see the nature.” Then he [Hongren] erased it. As a result, everyone in the congregation stopped thinking about it.

夜に及で、祖、窈かに碓坊に入て問て曰く、米白まれりや未しや。

1 “Who wrote this?” (*kore dare ka naseru zo* 是れ誰か作せるぞ). 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 *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》此是誰作亦未見性。衆聞師語遂不之顧。(T 2076.51.223a8-9).

師曰く、白まれり。未だ篩ふること有らざることなり。祖、杖を以て白を打つこと三下す。師、箕の米を以て三び簸て入室す。

When night came,¹ the Ancestor [Hongren] secretly entered the rice-husking shed and asked, “Has the rice turned white, or not yet?” The Master [Huineng] said, “It is white, but it has yet to be sifted.” The Ancestor [Hongren] took his staff and struck the mortar three times. The Master [Huineng] took the rice in the sieve and sifted it three times, then entered the room.

祖

The Ancestor [Hongren]²

示て曰く、諸佛出世、一大事の爲めの故に、機の大小に隨て之を引導す。遂に十地三乗頓漸等の旨あり、以て教門を爲す。然も無上微妙秘密圓明眞實の正法眼藏を以て、上首大迦葉尊者に附す。展轉傳授すること二十八世達磨に至り、此土に屆て可大師を得、承襲して以て吾に至る。今、法寶及び所傳の袈裟を以て、用て汝に附す。善く自ら保護して斷絶せしむること無れ。

instructed him, saying: “Because all buddhas appear in the world for the sake of a single great matter,”³ they guide [beings] in accordance with the greatness or smallness of [beings’] abilities. Consequently, there are the teachings of the ten stages, the three vehicles, sudden versus gradual, and so on, which we regard as the

¹ When night came (*yo ni oyonde* 夜に及で). 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 *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren”:

《五燈會元》逮夜。祖潛詣碓坊。問曰。米白也未。盧曰。白也。未有篩。祖於碓以杖三擊之。盧即以三鼓入室。(CBETA, X80, no. 1565, p. 45, c20-22 // Z 2B, 11, p. 18, d11-13 // R138, p. 36, b11-13).

² The Ancestor (So 祖). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》告曰。諸佛出世爲一大事故。隨機小大而引導之。遂有十地三乗頓漸等旨。以爲教門。然以無上微妙秘密圓明眞實正法眼藏。付于上首大迦葉尊者。展轉傳授二十八世。至達磨屆于此土。得可大師。承襲以至于吾。今以法寶及所傳袈裟用付於汝。善自保護無令斷絶。(T 2076.51.223a10-16).

³ “all buddhas appear in the world for the sake of a single great matter” (*shobutsu shusse, ichi daiji no tame* 諸佛出世、一大事の爲め). This is a paraphrase of a famous line from the *Lotus Sūtra*. → single great matter.

teachings gate.¹ Nevertheless, the unsurpassed, subtle, secret, fully clear, genuine *treasury of the true dharma* eye was entrusted to the leading disciple, Venerable Great Kāśyapa. It was successively transmitted across twenty-eight generations to Bodhidharma, who arrived in this land and acquired Great Master Huike as a disciple, so that it was passed on and reached me. Now, taking the *dharma treasure* and the *kāśāya* that has been transmitted along with it, I entrust them to you. Protect them well yourself, and do not to allow them to be cut off.”

師、

The Master [Huineng]²

跪て衣法を受て啓して曰く、法は則ち既に受く、衣、何人にか附せん。祖曰く、昔達磨初て至る。人未だ信ぜず。故に衣を傳へて以て得法を明す。今信心已に熟す。衣は乃ち争ひの端なり。汝が身に止めて復た傳へざれ。且らく當に遠く隠れて時を俟て行化すべし。謂ゆる受衣の人は、命、縣絲の如くならん。師曰く、當に何の處にか隠るべき。祖曰く、懷に逢はば即ち止まれ、會に遇はば且く藏れよ。師、禮足し已て衣を捧て出づ。

kneled, received the robe and dharma, and respectfully said, “Now that I have received the dharma, should the robe be entrusted to anyone?” The Ancestor [Hongren] said: “In the past, when Bodhidharma first arrived, because people did not yet believe, he transmitted the robe to clarify who it was that had attained the dharma. Now belief in mind has already become familiar, and so the robe sparks contention. Let it remain with your person and do not transmit it again. You should hide far away for a while and wait for the proper time to carry out conversions. It is said that the life of the person who receives the robe is as if hanging by a thread.”

The Master [Huineng] said, “In what place should I hide?” The Ancestor said, “Stop when you get to Huai, and conceal yourself

¹ *teachings gate* (C. *jiaomen* 教門; J. *kyōmon*). The opposite of “teachings gate” in the present context is “Chan/Zen Gate.” → *teachings gate*.

² *The Master* (*Shi* 師). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》跪受衣法。啓曰。法則既授衣付何人。師曰。昔達磨初至人未知信。故傳衣以明得法。今信心已熟。衣乃爭端止於汝身不復傳也。且當遠隱俟時行化。所謂授衣之人命如懸絲也。能曰。當隱何所。師曰。逢懷即止。遇會且藏。能禮足已捧衣而出。(T 2076.51.223a19-24).

for a while when you get to Hui.”¹ The Master [Huineng] bowed at his [Hongren’s] feet and left holding the robe in both hands.

黄梅の麓に渡あり、祖、自ら送りて此に到る。師、揖して曰く、和尚、速に還るべし。我既に得道す。當に自ら渡るべし。祖曰く、汝既に得道すと雖も、我れ尚ほ渡すべしと云て、自から竿を取て彼の岸に渡し畢り、祖、獨り寺に歸る。一衆皆知ることなし。

At the foot of Mount Huangmei there was a river crossing, and the Ancestor [Hongren] personally saw him off as far as there. The Master [Huineng], bowing with hands clasped, said, “Reverend, you should return soon. I have already gained the way, and I should cross over by myself.” The Ancestor [Hongren] said, “Although you have already gained the way, still I should ferry us over.” Handling the pole² himself, after crossing over to the other shore, the Ancestor [Hongren] returned alone to the monastery. In the entire congregation, nobody knew of this.

其より後、五祖上堂せず。衆、來て咨問することあれば、我道は逝きぬ。或るが問ふ、師の衣法、何人か得る。祖曰く、能者得たり。是に於て衆議すらく、盧行者、名は能。尋訪するに既に失せり。懸かに彼が得たるを知て、乃ち共に走り逐ふ。

After that,³ the Fifth Ancestor [Hongren] no longer held convoca-

¹ **Huai... Hui** (C. Huai... Hui 懷... 會; J. Kai... E). A reference to the Huaiji District 懷集縣 (J. Esshū Ken) and Sihui District 四會縣 (J. Shie Ken), both located in Guang Prefecture (C. Guangzhou 廣州; J. Kōshū), in present-day Guangdong Province (C. Guangdong Sheng 廣東省; J. Kanton Shō). Later, in its biography of the “Thirty-third Ancestor, Great Master Huineng,” the *Jingde Era Record of the Transmission of the Flame* confirms the identification of those places when it says:

Later [Hongren] transmitted the robe and dharma and had [Huineng] hide in Huaiji and Sihui.

《景德傳燈錄》後傳衣法令隱于懷集四會。(T 2076.51.235b29-c1).

² **pole** (C. *gan* 竿; J. *sao*). This is either a bamboo pole used to propel a small boat across a shallow stream by pushing against the bottom, or (more likely) the single oar or “*fuloh*” that is affixed to the stern of a small flat-bottomed boat (a “*sampan*”) and moved back and forth, in the manner of a fish waving its tail, to propel the boat forward and steer it.

³ **After that** (*sore yori nochi* 其より後). 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 *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》自此不復上堂凡三日。大衆疑怪致問。祖曰。吾道行矣。何更詢之。復問衣法誰得耶。師曰。能者得。於是衆議盧行者名能。尋訪既失。懸知彼得即共奔逐。(T 2076.51.223a25-28).

tions in the dharma hall. When the congregation came to inquire about this [he said], “My way has departed.” Someone asked, “Who got the master’s robe and dharma?” The Ancestor said, “An able one¹ got them.” At this, the congregation discussed amongst themselves that the name of Postulant Lu was Neng [“Able”]. They tried to visit him, but he had already disappeared. Anxiously realizing that he was the recipient, they all ran and chased him.

時に四品將軍、發心して慧明と云ふありき。衆人の先と爲り赴て大庾嶺にして師に及ぶ。師曰く、

At that time, there was a general of the fourth rank called Huiming, who aroused the thought of bodhi. He became the leader of the congregation, which chased and caught up to the Master [Huineng] at Dayu Pass. The Master [Huineng] said,²

此衣は信を表す、力を以て争ふべけんや。其衣鉢を盤石の上に置いて草間に隠る。慧明至りて之を揚げんとするに、力を盡せども揚らず。時に慧明、大におののきて曰く、我れ法の爲に來る、衣の爲に來らず。師、遂に出て盤石の上に坐す。慧明作禮して曰く、望むらくは行者、我が爲に法要を示せ。師曰く、不思善不思惡、正與麼の時、那箇是れ明上座本來の面目。明、言下に大悟す。復た問て曰く、上來、密語密意の外、還て更に密意ありや否や。師曰く、汝がために語る者は即ち密に非ず。汝若し返照せば、密は汝が邊に有らん。明曰く、慧明、黄梅に在りと雖も、實に未だ自己の面目を省せず。今指示を蒙る。人の水を飲で冷暖自知するが如し。今、行者は即ち慧明が師なり。師曰く、汝若し是の如くならば、吾と汝と同一黄梅を師とせん。

“This robe expresses proof. How can you contend for it using force?” He placed his robe and bowl on top of a boulder and con-

¹ able one (C. *nengzhe* 能者; J. *nōsha*). This is a pun on the name of Huineng 慧能 (J. Enō), the second glyph of which means “able” (C. *neng* 能; J. *nō*).

² The Master said (Shi iwaku 師曰く). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Daoming of Mount Meng in Yuanzhou”:

《景德傳燈錄》即擲衣鉢於盤石曰。此衣表信可力爭耶。任君將去。師遂舉之如山不動。踟躕悚慄乃曰。我來求法非爲衣也。願行者。開示於我。祖曰。不思善不思惡正麼時。阿那箇是明上坐本來面目。師當下大悟遍體汗流。泣禮數拜。問曰。上來密語密意外。還更別有意旨否。祖曰。我今與汝說者。即非密也。汝若返照自己面目。密却在汝邊。師曰。某甲雖在黄梅隨眾。實未省自己面目。今蒙指授入處。如人飲水冷暖自知。今行者即是某甲師也。祖曰。汝若如是。則是吾與汝同師。(T 2076.51.232a7-17).

cealed himself in the grass. Huiming came and tried to pick them up, but even exhausting all his strength he was unable to lift them. At that time, Huiming, trembling greatly, said, “I have come for the *dharma*; I have not come for the robe.” The Master [Huineng] finally came out and sat on the boulder. Huiming paid obeisance to him and said, “I pray that you, *postulant*, will teach me the essentials of the *dharma*.” The Master [Huineng] said, “At precisely the moment when you *do not think of good and do not think of evil*, Senior Seat Huiming, what is your *original face*?” At these words, Huiming greatly awakened. Again he asked, “Aside from the preceding *secret words and secret mind*, is there any additional *secret meaning* or not?” The Master [Huineng] said: “The words I spoke for you are not secret. If you reflect back on yourself, there the secret will be, close by you.” Huiming said: “Even though I resided at Mount Huangmei, in fact, I had yet to reflect on the face of my own self. Now that I have received your instruction, I am like a person who drinks water and knows for himself whether it is cold or warm. Now, *postulant*, you are Huiming’s [my] master.” The Master said, “If you are this way, then you and I alike should take [Hongren of] Huangmei as our master.”

明、禮謝して返る。後に出世せし時、慧明を道明と改む。師の上字を避けばなり。参ずる者あれば悉く師に参ぜしむ。

Huiming expressed his gratitude, and returned. Later, when he appeared in the world, he revised “Huiming” to “Daoming,” to avoid using the same first glyph as the Master [Huineng]. Whenever people came to consult with him, he had them all consult with the Master [Huineng].

師は衣法傳授の後、四縣の獵師の中にかくれて十年を経て後、

After the Master received transmission of the robe and *dharma*, he hid among hunters within the four counties, passing ten years. Later,¹

¹ Later (*nochi* 後). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》至儀鳳元年丙子正月八日。屆南海遇印宗法師於法性寺講涅槃經。師寓止廊廡間。暮夜風飈剝幡。聞二僧對論。一云幡動。一云風動。往復酬答未曾契理。師曰。可容俗流輒預高論否。直以風幡非動動自心耳。印宗竊聆此語竦然異之。翌日邀師入室。徵風幡之義。師具以理告。印宗不覺起立云。行者定非常人師爲是誰。師更無所隱直敘得法因由。於是印宗執弟子之禮請受禪要。乃告四衆曰。印宗具足凡夫。今遇肉身菩薩即指坐下盧居士云。即此是也。因請出所傳信衣悉令瞻禮。至正月十五日。會諸名德爲之剃髮。二月

儀鳳元年丙子正月八日に至て南海に届り、印宗法師の法性寺に於て涅槃經を講ずるに遇ふ。廊廡の間に寓止す。暴風、刹幡を颯ぐ。二僧の對論を聞くに、一は幡動ずと曰ひ、一は風動ずと曰ふ。往復酬答して未だ曾て理に契はず。師曰く、俗流の趣く高論に預ることを容すべしや否やと云て、直に風幡の動に非ず、仁者の心動なりと云を以てす。印宗、竊かに此語を聆て疎然として之を異とす。翌日、師を邀へて入室せしめ、風幡の義を徴す。師、具さに理を以て告ぐ。印宗、覺へず起立して曰く、行者は定て常人に非ず。師は是れ誰とか爲す。師、更に隱す所なく、直に得法の因由を説ふ。是に於て印宗、弟子の禮を執て禪要を受けんと請ふ。乃ち四衆に告て曰く、印宗は具足の凡夫なり。今、肉身の菩薩に遇ふ。即ち座下の盧居士を指して曰く、即ち此れ是なり。因て請て所傳の信衣を出して悉く瞻禮せしむ。正月十五日に至り、諸名徳を會して之が爲に剃髮せしむ。二月八日、法性寺智光律師に就て滿分戒を受く。其戒壇は即ち宋朝の求那跋摩三藏の置く所なり。三藏、記に曰く、後に當に肉身の菩薩あり、此壇に在て受戒すべしと。又梁の末に眞諦三藏、壇の側に於て手から二菩提樹を植て、衆に謂て曰く、却後一百二十年に大開士あり、此樹下に於て無上乘を演べ、無量の衆を度せんと。師、其戒已て此樹下に於て東山の法門を開く。宛も宿契の如し。明年二月八日、忽ち衆に謂て曰く、吾れ此に居ることを願はず。舊隱に歸らんことを要す。時に印宗、緇白千餘人と師を送て寶林寺に歸る。韶州の刺史韋據、請して大梵寺に於て妙法輪を轉ぜしめ、並に無相心地戒を受く。門人記録して目けて壇經と爲す。盛に世に行はる。然して曹溪に返て大法雨を雨らす。覺者千數に下らず。

when it came to the 1st year of the Yifeng Era, Senior Water Year of the Rat, on the 8th day of the 1st month,¹ he [Huineng] arrived in Nanhai and encountered Dharma Master Yinzong, who was lecturing on the *Nirvāṇa Sūtra* at Faxing Monastery. He temporarily took up residence within the monastic corridors. A strong wind blew the monastery banner. He heard two monks debating.

八日就法性寺智光律師受滿分戒。其戒壇即宋朝求那跋陀三藏之所置也。三藏記云。後當有肉身菩薩在此壇受戒。又梁末眞諦三藏。於壇之側手植二菩提樹。謂衆曰。却後一百二十有大開士。於此樹下演無上乘度無量衆。師具戒已。於此樹下開東山法門宛如宿契。明年二月八日忽謂衆曰。吾不願此居要歸舊隱。時印宗與緇白千餘人。送師歸寶林寺。韶州刺史韋據請於大梵寺轉妙法輪。并受無相心地戒。門人紀錄目爲壇經盛行於世。然返曹谿雨大法雨。學者不下千數。(T 2076.51.235c1-24).

¹ 1st year of the Yifeng Era, Senior Water Year of the Rat, on the 8th day of the 1st month (C. *Yifeng yuan nian bingzi zheng yue bari* 儀鳳元年丙子正月八日; J. *Gihō gan nen heishi shō gatsu yōka*). The date corresponds to January 28, 676.

One said, “It is the banner that moves,” while the other said, “It is the wind that moves.” After repeated exchanges, they had yet to tally with the *principle*. The Master [Huineng] said, “Would you allow a common person to suddenly take part in your elevated debate, or not?” Then straight away, he [Huineng] said, “It is not the wind or the flag that moves; gentlemen, your minds move.”

Yinzong, who secretly listened to these words, was startled and regarded them as extraordinary. The next day, he had the Master [Huineng] enter his room and questioned him about the meaning of the wind and banner. The Master [Huineng] fully expounded the *principle*. Yinzong involuntarily stood up and blurted out, “You, *postulant*, are certainly not an ordinary person. Who do you regard as your master?” The Master [Huineng] did not conceal anything, but immediately related the causes of his attainment of the *dharma*. At this, Yinzong paid obeisance as a disciple and begged to receive the *essentials* of Zen. Thereupon, he informed the *fourfold assembly*, “I, Yinzong, am an ordinary person who has received the *full precepts*. Today I encountered a *bodhisattva in the flesh*.” Then he pointed to Lay Practitioner Lu at the foot of his seat, and said, “There he is.” Then he [Yinzong] requested that he [Huineng] bring out the robe of proof that had been transmitted to him and let everyone gaze *worshipfully* at it.

On the 15th day of the 1st month, the eminent worthies assembled and shaved his [Huineng’s] head. On the 8th day of the 2nd month, he [Huineng] received the *complete precepts* from Vinaya Master Zhiguang of Faxing Monastery. The ordination platform had been established by Tripitaka Master Guṇabhadra during the Song Dynasty. The Tripitaka Master had made a prediction, saying, “Later there will be a *bodhisattva in the flesh* who will receive the precepts on this platform.” Also, at the end of the Liang Dynasty, Tripitaka Master Paramārtha planted two *bodhi trees* next to the platform with his own hands, and said to the congregation, “One hundred and twenty years from now there will be a great founder who will expound the *supreme vehicle* beneath these trees and deliver countless multitudes.” The Master [Huineng], after receiving the *full precepts*, opened the *dharma gate* of Mount Dong¹ under those trees, exactly as divined long before.

¹ *dharma gate of Mount Dong* (C. *Dongshan famen* 東山法門; J. *Tōzan no hōmon* 東山の法門). This expression originally referred to the “East Mountain” (C. *Dongshan* 東山; J. *Tōzan* 東山) school of Daoxin 道信 (J. *Dōshin*; 580–651) and Hongren 弘忍

On the 8th day of the 2nd month of the following year, he suddenly said to the congregation, “I do not want to remain here; I need to return to my old hideout.” At that time, Yinzong and over a thousand monks and lay followers saw the Master [Huineng] off, and he returned to Baolin Monastery. Wei Ju, the provincial governor of Shaozhou Prefecture, invited him and had him turn the wheel of the sublime dharma at Dafan Monastery. He [the governor] also received the signless mind-ground precepts. His [Huineng’s] followers recorded [his sermon] and titled it the Platform Sūtra, which has flourished throughout the world. Then he [Huineng] returned to Caoxi and rained down a great dharma rain. Those awakened numbered no less than a thousand.

壽七十六にして沐浴して坐化す。

In his seventy-sixth year of life, he bathed and then died while sitting.

INVESTIGATION 【拈提】

乃ち瀉瓶の時に曰く、米白まれりや未しや。此米粒、正に是れ法王の靈苗、聖凡の命根。曾て荒田に在てくさざらざれども自から長ず。脱白露淨にして汚染を受けず。然も是の如くなりと雖も、尚ほ簸ざることあり。若し簸來り簸去れば、内に通じ外に通ず。上に動き下に動く。白をうつこと三下するに、米粒自から揃ひて、心機忽ちに露はる。米を簸ること三度して、祖即ち傳はる。爾しより打白の夜、未だ明けず。授手の日、未だ暁れず。

Indeed, when pouring out the jug, [Hongren] said, “Has the rice turned white, or not yet?” Those grains of rice are truly the spiritual sprouts of the Dharma King, and the life-root of sages and ordinary people. They grow on their own, even in wild fields that are not weeded. “Husked white, bare and pure,” they receive no defilement. However, although this is how things are, there is still the matter of being “unsifted.” If you sift coming and sift going,¹ you will penetrate inside and penetrate outside.² You will

(J. Kōnin; 601–674), as perpetuated by Shenxiu 神秀 (J. Jinshū; 606?–706); see, for example, *Record of Masters and Disciples of the Laṅkāvatāra* (T 2837.85.289b12). The later Chan tradition, however, held that Huineng, not Shenxiu, was the true heir to Hongren.

¹ **sift coming and sift going** (*hi kitari hi saru* 簸來り簸去る). To “winnow” or “sift” (*hiru* 簸る) rice that has been husked by pounding means to use a sieve to separate the white kernels from the chaff. This is a metaphor for separating deluded thoughts and feelings from the pure mind-ground that gives rise to them. To do something “coming and going” means to do it continuously.

² **penetrate inside and penetrate outside** (*uchi ni tsūji hoka ni tsūzu* 内に通じ外に通ず). To “penetrate” (*tsūjiru* 通じる) here means to understand completely, without

move up, and you will move down.¹ When [Hongren] “struck the mortar three times,” the grains of rice were separated of themselves, and the *functioning of mind* was instantly revealed. When [Huineng] sifted the rice three times, the Ancestor [Hongren] *transmitted* [the *dharma* to him]. Since then, the night of striking the mortar has yet to reach dawn, and the day of proffering a hand has yet to reach dusk.

思ふに夫れ大師は嶺南の樵夫、碓房の盧行者なり。昔は斧伐を事として山中に遊歴し、遂に明窓下、古教照心の學解なかりしかども、尚ほ一句の聞經に無所住の心生じ、今杵臼にたづさはりて碓房に勤勞す。曾て席末に參じて、參禪問答、決擇なかりしかども、僅に八箇月の精勤に明鏡非台の心を照せしかば、夜半附授行はれ、列祖の命脈傳はる。必ずしも多年の功行に依らざれども、唯一旦精細を盡し來ること明けし。諸佛の成道、本より久近の時節を以て量るべからず、祖師の傳道、何ぞ古今の分域を以て辨ずることあらんや。

When you think about it, this Great Master [Huineng] was a woodcutter from Lingnan: Postulant Lu of the rice-husking shed. In the past, he wandered about the mountains, earning a living with his axe. Although he did not engage in the *scholarly interpretations* of one who *illuminates the mind* by reading *old teachings* beneath the *bright windows*,² still he gave rise to “the *mind* that has nothing that is dwelt on”³ when he heard a *single phrase* from the *sūtra*, and then he went to work in the rice-husking shed with the mortar and pestle. Although he occupied the lowest-ranking seat and had no discernment based on *inquiring into Zen with questions and answers*, in just eight months of vigorous effort he *illuminated the mind* of

obstruction. “Inside” (*uchi* 内) and “outside” (*hoka* 外), in this context, refer to one’s own “internal” physical and mental state, on the one hand, and all the phenomena of the “external” world, on the other.

¹ **You will move up, and you will move down** (*ue ni ugoki shita ni ugoku* 上に動き下に動く). This describes, on one level, the motion of the sieve that is used to winnow the hulled rice. Metaphorically, it may also be a reference to the *bodhisattva* practice of “moving upward” toward *buddhahood* and “moving downward” in the direction of *saving living beings*.

² **bright windows** (C. *mingchuang* 明窓; J. *meisō*). Buddhist monasteries in Song China and Zen monasteries in Kamakura period Japan had *quarters for illuminating the mind*. Those were reading rooms outfitted with skylights called “*bright windows*,” where monks could study *sūtras* and Chan/Zen records, which are the “*old teachings*” mentioned here. These facilities are mentioned in the present context to make the point that Huineng was an illiterate woodcutter, not an educated monk.

³ “the *mind* that has nothing that is dwelt on” (*mu shōjū no shin* 無所住の心). This is a paraphrase of the line from the *Diamond Sūtra* that is quoted above.

“the bright mirror has no stand.”¹ With that, the “bequest in the middle of the night”² took place, and he transmitted the *vital bloodline* of the succession of ancestors. Although he did not necessarily rely on many years of efficacious practice, it is clear that in just one go he exhaustively clarified all the details. The *buddhas’ attaining of the way*, fundamentally, cannot be gauged using the concept of long or short periods of time. How, then, could the transmission of the way by the *ancestral teachers* be understood by the device of sectioning off past and present?

然も今夏九十日、横説堅説、古今を批判し、麤言軟語、佛祖を指注す。微に入り細に入り、二に落ち三に落て、宗風を汚し家醜を揚ぐ。之に依て諸人、悉く理を通ずと思ひ、力を得たりと思へり。然れども親切に未だ祖意に冥符せざるが如し。行狀すべて先聖に相似ならず。

Thus, during the ninety days of this retreat, I have spoken broadly and have spoken in depth, evaluating [people of] the past and present, using vulgar words as well as gentle language to comment on the buddhas and ancestors. I have gone into subtleties and gone into trivia; fallen to the secondary and fallen to the tertiary,³ defiling our *lineage style* and giving up *house secrets*. Relying on this, you people all think that you have penetrated *principle*, and think that you have gained power. However, it seems that you have yet to intimately accord with the intention of the ancestors. Your bearing does not in any way resemble that of previous sages.

宿縁多幸なるに依て是の如く相見す。若し一志に辨道せば、須らく成辨すべきに、未だ涯涘に到らざる多し。尚ほ堂奥を窺はざるあり。聖を去ること時速く、道業未だ成せず身命保ち難し。何ぞ後日を期せん。

1 “the bright mirror has no stand” (C. *mingjing fei tai* 明鏡非台; J. *meikyō hi dai*). A quote of the second line of Huineng’s verse.

2 “bequest in the middle of the night” (C. *yeban fushou* 夜半附授; J. *yahan fujū*). A reference to the secret transmission of the dharma to Huineng by the Fifth Ancestor, Hongren, which is said to have occurred in the abbot’s room in the middle of the night. Also called “Huangmei’s midnight transmission of mind” (C. *Huangmei yeban chuixin* 黄梅夜半傳心; J. Ōbai yahan denshin).

3 fallen to the secondary and fallen to the tertiary (*ni ni ochi san ni ochite* 二に落ち三に落て). There are two possible meanings here: (1) to fall to the level of speaking of matters that are only of secondary or tertiary importance, as opposed to the *single great matter*, i.e. the matter of awakening; or (2) to fall to the level of conventional truth, which when contrasted with *ultimate truth* is sometimes referred to as the “second level of meaning” (C. *dier yi* 第二義; J. *daini gi*). Because language operates only at the level of conventionally agreed upon names for things, even statements that are “true” at that level (e.g. $2 + 2 = 4$) are ultimately false. In this context, to “fall to the tertiary” (*san ni ochiru* 三に落る) may mean to make statements that are false even at the conventional level (e.g. $2 + 2 = 5$). → enter the weeds.

As a result of many blessings of *karma from previous lives*, we have a *face-to-face encounter* like this. If you *pursue the way* with single-minded determination, then you should be able to accomplish your goal, but those who have yet to reach the far shore¹ are many. There are those who still have not glimpsed the *innermost recesses of the hall*. Having long since been removed from *sageliness*, you have yet to accomplish the *work of the way*, and it is difficult to guard this bodily existence. How can you wait for some later day?

初秋夏末、既に或は東し、或は西する時節に當れり。舊に依て彼に散じ此に行かん。何ぞ妄りに一言半句を記持して、我這裏の法道と謂ひ、僅に一知半解を擧拈して、大乘門の運載とせんや。設ひ十分に其力を得たりとも、家醜尚ほ外に揚げん。何に況や妄稱胡亂の説道をや。若し眞實に此處に精到せんと思はば、晝夜徒らに捨てず、身心妄りに運ばざるべし。

It is early autumn, the end of the retreat, and already the time is here when you may head off to the east or head off to the west. In accordance with ancient custom,² you will scatter, going here and there. How can you arbitrarily memorize a single saying or half a phrase, saying that they are my [Keizan's] *dharma words* from here [Daijō Monastery] and, raising that "one bit of knowledge, half understood," convey it as the teachings of the Daijō Gate?³ Even if you had fully gained this power, you would still be giving up *house secrets* to outsiders. How much less, then, should you explain the way through *falsely claimed insight* and *irresponsible chatter*? If you wish, in reality, to *fully arrive* at this place, you must not idly waste your days and nights, pointlessly lugging around *body and mind*.

¹ *far shore* (C. *fa shi* 涯溪; J. *gaishi*). A metaphor for *nirvāṇa*, the ultimate goal of the Buddhist path.

² *in accordance with ancient custom* (*furuki ni yotte* 舊に依て). Buddhist monastic rules, going all the way back to ancient India, stipulate that monks should stay in one monastery for the duration of the rainy season retreat (C. *xia anju* 夏安居; J. *ge angō*). When the retreat is over, they are free to leave and wander about gaining experience of the world, seeking other teachers, joining other communities, or perhaps living as hermits.

³ *teachings of the Daijō Gate* (Daijōmon 大乘門). The "gate" or "approach" (*mon* 門) taken by followers of Daijō. The reference here is to the community of monks, not all of them necessarily present or even still living, made up of the *dharma heirs* of Daijō Gikai 大乘義介 (1219–1309) and their disciples. That would include, but not be limited to, all of the monks assembled at Daijō Monastery (*Daijōji* 大乘寺), who were listening to Keizan's sermon.

VERSE ON THE OLD CASE 【頌古】

打臼聲高虛碧外。簸雲白月夜深清。

Striking the mortar, the sound rises up, beyond the vacant blue.

Sifting the clouds, the bright moon appears, pure in the depth of night.