

CHAPTER THIRTY-TWO (*Dai sanjūni shō* 第三十二章)

ROOT CASE 【本則】

第三十二祖、大満禪師、於黃梅路上逢三十一祖。

The Thirty-second Ancestor, Chan Master Daman,¹ encountered the Thirty-first Ancestor [Daoxin] on the road to Huangmei.

祖問曰、汝何姓。師曰、性即有、不是常姓。祖曰、是何姓。師曰、是佛性。祖曰、汝無姓耶。師曰、性空故無。祖默識其法器、

The Ancestor [Daoxin] asked,² “What is your family name?”³

¹ **Chan Master Daman** (C. Daman Chanshi 大満禪師; J. Daiman Zenshi). This is the posthumous honorary title of Hongren 弘忍 (J. Kōnin; 601–674), the Fifth Ancestor of the Chan/Zen Lineage in China.

² **asked** (C. *wenyue* 問曰; J. *toite iwaku* 問て曰く). The block of Chinese text that follows these words, with one significant exception, is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》師問曰。子何姓。答曰姓即有不是常姓。師曰。是何姓。答曰。是佛性。師曰。汝無性耶。答曰。性空故。師默識其法器。(T 2076.51.222b11-14).

A Chinese passage that corresponds to this is also quoted in the “Buddha-Nature” (*Bushō* 佛性) chapter of Dōgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、佛性》汝何姓。師答曰、姓即有、不是常姓。祖曰、是何姓。師答曰、是佛性。祖曰、汝無佛性。師答曰、佛性空故、所以言無。祖識其法器、(DZZ 1.19).

In these (and many other) older recensions of the passage, Hongren replies to Daoxin’s initial inquiry about his name with the words, “As for a family name, I have one” (C. *xing ji you* 姓即有; J. *sei wa sunawachi aredomo* 姓は即ち有れども). Here in the *Denkōroku*, however, Hongren replies, “As for inherent nature, I have it” (C. *xing ji you* 性即有; J. *sei wa sunawachi aredomo* 性は即ち有れども). As explained in the following footnote, that is a mistake in the text of the *Denkōroku*.

³ “What is your family name?” (C. *ru he xing* 汝何姓; J. *nanji nan no sei naru* 汝何の姓なる). The dialogue that begins with this question by Daoxin employs a pun on the words “family name” (C. *xing* 姓; J. *sei, shō*) and “inherent nature” (C. *xing* 性; J. *sei, shō*), which are perfect homonyms (including the tone) in spoken Chinese. In the original (correct) Chinese text, Hongren says, “As for a *xing* 姓 [family name], I have one, but it is not an ordinary *xing* 姓 [family name] It is *foxing* 佛性 [buddha-nature].” The pun is that, when only heard (and not read), the words *foxing* 佛性 [buddha-nature] could be taken to mean *Foxing* 佛姓 [family name “Buddha”]. The pun continues in the next exchange, when Daoxin asks: “So, you have no *xing* 姓 [family name]?” Hongren deliberately takes that to mean, “So, you have no *xing* 性 [inherent nature]?” Thus he answers, “*xing* 性 [inherent nature] is empty, so I don’t have it.” In the Chinese

The Master [Hongren] said, “As for *inherent nature*, I have it, but it is not an ordinary family name.” The Ancestor [Daoxin] said, “What family name is it?” The Master said, “It is *buddha-nature*.” The Ancestor [Daoxin] said, “So, you have no family name?” The Master [Hongren] said, “*Inherent nature* is empty, so I do not have it.” The Ancestor [Daoxin] was silent, recognizing that he [Hongren] was a vessel of the *dharma*.

傳附法衣。

He [Daoxin] bequeathed him the *dharma* and robe.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Hongren]¹

蕪州黄梅縣の人なり。先に破頭山の栽松道者たり。嘗て四祖に請て曰く、法道得て聞つべしや。祖曰く、汝已に老たり、若し聞くことを得るとも、夫れ能く化を廣めんや。若し再來せば吾尚ほ汝

passage quoted here in the Shūmuchiō edition of the *Denkōroku*, Hongren's initial reply is: “As for *xing* 性 [inherent nature], I have it, but it is not an ordinary *xing* 姓 [family name].” This is a mistake, for it takes the clear (albeit punning) statement attributed to Hongren in the *Jingde Era Record of the Transmission of the Flame* and Dōgen's *Treasury of the True Dharma Eye* (see the previous footnote) and turns it into a mere *non sequitur*. The Shūmuchiō edition of the *Denkōroku* agrees with the 1885 edition by Ōuchi Seiran (p. 96) and Ōuchi's edition agrees with the 1857 woodblock (fasc. 1, leaf 85a) by Busshū Sen'ei. The Kenkon'in manuscript, however, reads as follows:

第卅二祖太滿禪師黄梅路上二ノ卅一祖二値祖問云汝ハ何姓ノ師云姓ハ即アリ是常姓二非

It would seem, therefore, that the editorial mistake originates with the 1857 woodblock edition, or the manuscripts on which it was based.

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 *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren”:

《五燈會元》蕪州黄梅人也。先爲破頭山中栽松道者。嘗請於四祖曰。法道可得聞乎。祖曰。汝已老。脫有聞。其能廣化邪。儻若再來。吾尚可遲汝。過去。行水邊。見一女子浣衣。揖曰。寄宿得否。女曰。我有父兄。可往求之。曰。諾我。即敢行。女首肯之。遂回策而去。女周氏季子也。歸輒孕。父母大惡。逐之。女無所歸。日傭紡里中。夕止於衆館之下。已而生一子。以爲不祥。因拋濁港中。(CBETA, X80, no. 1565, p. 45, b12-19 // Z 2B:11, p. 18, b15-c4 // R138, p. 35, b15-p. 36, a4).

を遅つべしと。即ち去て水邊に往て一りの女子の衣を洗ふを見て、揖して曰く、寄宿し得てん、否や。女曰く、吾に父兄あり、往て之を求むべし。曰く、諾せば我れ即ち敢て行かん。女、首肯す。遂に策を回して去る。女は周氏の季子なり。歸て輒ち孕む。父母、大に惡て之を逐ふ。女、歸する所なく、日に里中に傭紡し、夕には衆館の下に宿す。終に一子を生ず。以て不祥として濁港の中に捨つ。

was a man of Huangmei District in Qizhou Prefecture. In a previous life he [Hongren] had been the Pine-Planting Practitioner on Mount Potou. Once he [the Pine-Planting Practitioner] made a request of the Fourth Ancestor [Daoxin], saying, “Might I be able to hear you speak some *dharma* words?” The Ancestor [Daoxin] said, “You are already old. Even if you were able to hear, would you be able to proselytize widely? If you come again [in a future life], I am sure to still be waiting for you.” Thereupon he [the Pine-Planting Practitioner] went to the water’s edge, where he saw a young woman washing clothes. Bowing with hands clasped, he said, “May I rely on you for lodging or not?”¹ The woman said, “I have a father and an older brother; I must go and make this request to them.” [He] said, “If you approve, then I will be so bold as to proceed.” The woman nodded in agreement. Finally, he twirled his staff and left.² The woman was the youngest child of the Zhou Clan. She returned home pregnant. Her father and mother, being greatly disgusted with her, kicked her out. The woman, with no place to go, spent her days in the village spinning thread and her nights lodging at a public inn. Finally, she gave birth to a child. Thinking him unlucky, she discarded him in the filthy harbor.

¹ “May I rely on you for lodging, or not?” (*kishuku shi eten, inaya* 寄宿し得てん、否や). There is a double entendre here. The request, on the face of it, is for a place to spend the night. However, what the old man is seeking is a womb into which he can be reborn, so as to meet the Fourth Ancestor again.

² Finally, he twirled his staff and left (*tsui ni saku wo megurashite saru* 遂に策を回して去る). This is a double entendre, with a barely disguised reference to sexual intercourse. In Chinese, the verb *sui* 遂 (J. *sui*) means to “have one’s way” or “satisfy” one’s desire; in the Japanese transcription here, however, it is used adverbially and just means “finally” (*tsui ni* 遂に). The “cane” or “staff” (C. *ce* 策; J. *saku*) mentioned here is an implement that Chinese monks sometimes carried, but in the present context it is also an obvious phallic symbol. The old man “rotated” or “twirled” (C. *hui* 回; J. *megurasu* 回す) it and left, and the woman somehow ended up pregnant. Whether that happened in the usual biological way or magically, the reader is left to decide.

流に遡りて体濡ふことなし。神物護持して七日損せず。謂ゆる神物と云は、晝は二羽の鳥ありて、羽を並べて之を覆ふ。夜は二疋の狗ありて、膝を屈して之を守る。氣体鮮明にして六根欠ることなし。母、之を見て奇異なりとして鞠養す。長ずるに及で

He went against the current, and his body did not sink. He was protected by spiritual forces, and for seven days escaped injury. The “spiritual forces” referred to were two birds who spread their wings and covered him during the daytime, and two dogs who knelt beside him and guarded him at night. His life force and body were vividly fresh, and his six sense faculties were without flaw. His mother saw this and, regarding it as a miracle, raised and nourished him. As he grew older,¹

母と共に乞食す。人呼で無姓兒と謂ふ。一りの智者ありて曰く、此子、七種の相を欠て如來に及ばず。

he begged for food with his mother. People called him the “child without a family name.” One learned person said, “This child lacks seven kinds of marks and does not reach the level of a *tathāgata*.”²

後に

Subsequently,³

¹ As he grew older (*chōzuru ni oyonde* 長ずるに及で). 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 *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren”:

《五燈會元》隨母乞食。里人呼爲無姓兒。逢一智者。歎曰。此子缺七種相。不逮如來。(CBETA, X80, no. 1565, p. 45, b20-21 // Z 2B:11, p. 18, c5-6 // R138, p. 36, a5-6).

² “This child lacks seven kinds of marks and does not reach the level of a *tathāgata*” (*kono ko, shichi-shu no sō wo kakite nyorai ni oyobazu* 此子、七種の相を欠て如來に及ばず). This sounds like a deprecating remark, but the implication is that the child does have twenty-five of the thirty-two marks of a buddha, so it actually amounts to high praise.

³ Subsequently (*nochi ni* 後に). 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-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》一日往黃梅縣路逢一小兒。骨相奇秀異乎常童。師問曰。子何姓。答曰姓即有不是常姓。師曰。是何姓。答曰。是佛性。師曰。汝無性耶。答曰。性空故。師默識其法器。即俾侍者至其家。於父母所乞令出家。(T 2076.51.222b10-15).

The Japanese transcription, however, skips part of the Chinese text that has already been cited above in the Root Case.

黄梅路上に四祖の出遊に遇ふ。四祖、此童子の骨相奇秀、常童に異なれりとして、問て曰く、汝何の姓ぞ。乃至、祖黙して其法器なることを識り、侍者を以て母に請て出家せしむ。

he [Hongren] encountered the Fourth Ancestor [Daoxin] on the road to Huangmei. The Fourth Ancestor, thinking that this boy's [Hongren's] bone structure was unusually excellent and unlike those of an ordinary boy, asked him: "What is your family name?"... and so on, down to...¹ The Ancestor [Daoxin] was silent, recognizing that he [Hongren] was a vessel of the dharma. He asked the mother if [the boy] could become his acolyte, and had him go forth from household life.

時に七歳なり。乃ち受衣得度し傳法出家せしより、十二時中、一時も蒲團に礙えられざる日夜あらず。餘務欠くことなしと雖も、此の如く坐し來る。

At that time, he [Hongren] was in his seventh year. Then, from the time when he received a robe and was ordained, got dharma transmission, and went forth from household life, throughout the twelve periods of the day there was never even a moment of the day or night when he was not glued to his meditation cushion. Although he did not neglect other duties, he continually sat in this manner.

終に

Finally,²

上元二年、徒に示して曰く、吾事、既に畢りぬ。便ち逝くべし、と云て坐化す。

during the 2nd year of the Shangyuan Era,³ he told his disciples, "My affairs are already complete; I must now pass away." Saying this, he died while sitting.

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

² Finally (*tsui ni* 終に). 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》上元二年 (乙亥歲乃唐高宗時也。至肅宗時復有上元年號。其二年歲在辛丑也)。忽告衆曰。吾今事畢時可行矣。(T 2076.51.223a29-b1).

³ 2nd year of the Shangyuan Era (C. *Shangyuan er nian* 上元二年; J. *Jōgen ni nen*). The year corresponds roughly to 675.

INVESTIGATION 【拈提】

父に受けず祖に受けず、佛に嗣がず祖に嗣がずして姓あり、之を佛性と謂ふ。夫れ參禪學道は本是れ根本に達し、心性を廓明せんが爲なり。若し根本に到らざれば、徒に生し徒に死して、己に迷ひ他に迷ふ。謂ゆる本性と云は、汝等諸人、死死生生、設ひ面面相異にすとも、時時刻刻、悉く了了智を具せずといふことなし。謂ゆる今日の因縁を以て知るべし。

There is a “family name”¹ that is not received from one’s father, not received from one’s forebears, not inherited from the *buddhas*, and not inherited from the ancestors: it is called “*buddha-nature*.” To inquire into Zen and study the way is, at root, for the purpose of penetrating through to what is fundamental, and greatly clarifying the *mind-nature*. If you do not reach the fundamental, you will have lived uselessly and will die uselessly, *deluding self and deluding others*. When we speak of so-called *original nature*, it means that all of you people — although you change shape through death after death, birth after birth, and face after face — are, from hour to hour and moment to moment, never unendowed with *perfectly complete wisdom*. We know this from the episode we have been speaking of today.

昔し栽松道者、法道を請して、今七歳の童子として衣法を傳るに到るまで、必ず生にて心變ずるに非ず。形に依て性の改ることあらんや。宏智禪師の忍大師眞讃に曰く、前後兩身、古今一心と。

From his former life, when the Pine-Planting Practitioner asked to hear some *dharma* words, down to the present life, when as a seven-year-old youth he was transmitted the robe and *dharma*, there was certainly no transformation of *mind* due to birth. How could there be any alteration of *inherent nature* due to outward appearances? Chan Master Hongzhi’s “*portrait eulogy for Great Master Hongren*” says:² “Before and after, two bodies; past and present, one *mind*.”

兩身既に換れりと雖も、古今別心なし。知るべし、無量劫來より只恁麼なることを。若し能く此本性に體達せば、此性本より四姓を以て辨ずべきに非

¹ “family name” (*shō* 姓). This continues the pun established in the Root Case, playing on the fact that the glyphs *xìng* 姓 (J. *shō*) and *xìng* 性 (J. *shō*) are homonyms. For a full explanation, see the note to the Root Case of this chapter, #3 on p. 282.

² “*portrait eulogy for Great Master Hongren*” (*Nin Daishi shinsan* 忍大師眞讃). A record of the full eulogy, which was inscribed on a mortuary portrait of Hongren, appears in the *Extensive Record of Chan Master Hongzhi*:

《宏智禪師廣錄》奇女之兒。雙峯之嗣。傳衣世稱乎妙齡。栽松我愧乎顏齒。前後兩身。古今一心。孤鶯風舞玻璃鏡。長鯨月[馬*展]珊瑚林。鉢盂猗猗人將云。幾夜春坊無雜音。(T 2001.48.101c4-8).

ず、四姓是れ同性なるが故に。本性是の如くなるが故に、乃ち四姓出家すれば同く釋氏と稱す。其差異なきことを知らしむ。

Although he exchanged his body for a second one, in past and present there was no separate *mind*. You should know that, from innumerable *kalpas* past, it has only been “such.” If you are able to penetrate the essence of this original nature, then this *inherent nature* is from the start not something that should be analyzed using the category of four classes,¹ because the four classes all have the same *inherent nature*. Because the original nature is like this, when members of any of the four classes happen to go forth from household life, all alike are called members of the Śākya Clan. This makes it known that there is no difference among them.

實に是れ吾も隔てず汝も隔てず、僅に自他の面目を帶する、恰も前後身の如し。是の如く辨別し心を明らめ得ることなふして、妄りに自己目前を稱し、自身他身を分つ。之に依て物毎に情執し、時と共に迷惑す。然も一度這箇の田地を明らめ得ば、設ひ形を換へ生を轉ずるとも、何ぞ己を妨げ心を變ずることあらんや。

Truly, this² is not separate from me, and it is not separate from you: it merely puts on the face of self or other, exactly like the earlier and later bodies [of Hongren]. If you are unable to clarify *mind* by distinguishing things in this way, you will mistakenly call it “my own self” and “what is before my eyes,” drawing a distinction between one’s own person and the persons of others. As a result, you feel attachment to every thing that comes along and over time become deluded and confused. Nevertheless, if you are once able to clarify this standpoint, then even if you change form and are reborn, how could there be any obstruction of self or transformation of mind?

今の道者と童子とを以て知るべし。既に父なふして生ず。知るべし、人必ず父母の血脈を受けて生ぜざることを。然れば、則ち既に情執の所見、身體髮膚、父母に受くと雖も、是身即五蘊に非ずと知るべし。是身是の如しと會せば、總て我と伴ふ者なく、片時も己れに異なる時なからん。故に古人曰く、一切衆生、無量劫來より法性三昧を出でずと。是の如く體得し、是の如く踐得せば、早く四祖と相見し、五祖と齊肩なることを得ん。和漢の隔てなく、古今の別なからん。

¹ four classes (C. *sixing* 四姓; J. *shisei*; S. *cāturvarṇya*). Although the topic here is the Indian notion of social “class” (S. *varṇa*), the glyph that is used to translate *varṇa* into Chinese is the same as that used earlier in this chapter with the meaning of “family name” (C. *xing* 姓; J. *shō*, *sei*). Thus, in the Japanese text of the *Denkōroku*, the mention of the Indian class system here does not seem like an abrupt change of subject, as it does in English translation.

² this (kore 是れ). The referent, the subject of this sentence, is “this original nature” (kono honshō 此本性).

We know this from the story of the [Pine-Planting] Practitioner and the youth [Hongren]. He was actually born without a father. Thus we know that a person is not necessarily born receiving the *bloodlines* of father and mother. That being the case, you should know that although the body, hair, and skin that you have regarded with *feelings of attachment* are received from your father and mother, this body is not the *five aggregates*. If you understand personhood in this way, there is no one who accompanies “me,” nor can there ever be a time, not even an instant, when there is another who is different than *self*. Therefore an ancient said,¹ “From innumerable kalpas past, all living beings have never emerged from the dharma-nature *samādhi*.” If you can experience things in this way and can tread in this way, then you will quickly have a *face-to-face encounter* with the Fourth Ancestor and will get to stand shoulder-to-shoulder with the Fifth Ancestor. Yamato [Japan] and Han [China] will not be separated, and past and present will not be divided.

且らく作麼生か指注して、此道理に相應することを得ん。

Now then, how should I comment so as to accord with *this principle*?

VERSE ON THE OLD CASE 【頌古】

月明水潔秋天淨。豈有片雲點太清。

The moon is bright, the water pure, the autumn heavens clear:
how could there be “a bit of cloud to punctuate the great clarity”?²

¹ an ancient said (*kojin iwaku* 古人曰く). The quotation that follows is traditionally attributed to Mazu Daoyi 馬祖道一 (J. Baso Dōitsu; 709–788). → “From innumerable kalpas past, all living beings have never emerged from the *samādhi* of dharma-nature.”

² “a bit of cloud to punctuate the great clarity” (C. *pian yun dian taiqing* 片雲點太清; J. *hen un ten taisei*). This quotation is a line from the *Heroic March Sūtra*:

《首楞嚴經》當知虛空生汝心內。猶如片雲點太清裏。況諸世界在虛空耶。(T 945.19.147b8-10).