

CHAPTER TWENTY-NINE (*Dai nijūkyū shō* 第二十九章)

ROOT CASE 【本則】

第二十九祖、大祖大師、參持二十八祖。

The Twenty-ninth Ancestor, Great Master Dazu,¹ studied under the Twenty-eighth Ancestor [Bodhidharma].

一日告祖曰、我既息諸緣。祖曰、莫成斷滅去否。師曰、不成斷滅。祖曰、何以爲驗。師曰、了了常知、故言之不可及。祖曰、此是諸佛所證心體。更勿疑也。

One day² he informed the Ancestor [Bodhidharma], “I have already stopped all karmic involvements.” The Ancestor said, “Does this not amount to *annihilationism*?” The Master [Huike] said, “It is not *annihilationism*.” The Ancestor [Bodhidharma] said, “How do you verify that?” The Master [Huike] said, “It is perfectly complete constant knowing, so words can never reach it.” The Ancestor [Bodhidharma] said, “This is the substance of mind that is verified by all buddhas. Doubt no more.”

PIVOTAL CIRCUMSTANCES 【機緣】

師は

The Master [Huike]³

¹ Great Master Dazu (C. Dazu Dashi 大祖大師; J. Daiso Daishi). The honorific posthumous title bestowed on the Second Ancestor of the Chan Lineage in China, Huike 慧可 (J. Eka), who as a layman was originally named Shenguang.

² One day (C. yī rì 一日; J. *ichi nichi*). The block of Chinese text that begins with these words is similar to a passage that appears in the *Outline of the Linked Flames of Our Lineage* under the heading “Twenty-eighth Ancestor, Bodhidharma”:

《宗門聯燈會要》忽一日契悟。走告祖云。我已息諸緣耳。祖云。莫成斷滅否。可云不斷滅。祖云。以何爲驗。可云。了了常知故。言之不可及。祖云。此是諸佛所傳心體。更勿疑也。(CBETA, X79, no. 1557, p. 22, c24-p. 23, a3 // Z 2B:9, p. 229, d10-13 // R136, p. 458, b10-13).

Note that this passage begins with the words, “One day [Huike = Dazu] suddenly tallied and awakened. He informed the Ancestor [Bodhidharma]....” The part about awakening is elided in the *Denkōroku*.

³ The Master (*Shi wa* 師は). 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 “Twenty-ninth Ancestor, Great Master Huike”:

武牢の人なり。姓は姬氏。父は寂。未だ子あらざる時に、常に自ら思はく、我家善を崇ぶ、豈子なからしめんやと。禱ること久しふして一夕異光あり、室を照すことを感ず。其の母因て孕む。長ずるに及びて、照室の瑞を以て名て光と曰ふ。幼より志氣群ならず。久く伊洛に居して博く群書を見る。家産を事とせず、好て山水に遊ぶ。

was a man of Wulao. His family was the Ji Clan, and his father was named Ji. Before he had children, the father frequently thought to himself, “My family honors that which is good, so why do I not have a child?” After praying for a long time, one evening he [the father] perceived a strange radiance that illuminated his room. As a result, [Huike’s] mother became pregnant. When he [Huike] grew up, he was named Guang [“Light”], based on the portent of the illuminated room. From youth, his resolve was extraordinary. Residing for a long time at the [confluence of the] Yi and Luo Rivers [i.e., Luoyang], he read a wide range of books. Not making household wealth a concern, he wandered in the mountains and rivers as he pleased.

常に歎じて曰く、孔老の教は禮術の風規なり。莊易の書は未だ妙理を盡さず。

He frequently lamented, “The teachings of Confucius and Laozi consist of customary guidelines for ritual procedures. The books *Zhuangzi* and *Yijing* have yet to exhaust the marvelous principle.”

龍門香山の竇靜禪師に依て出家受具し、講肆に浮游して普く大小乗の義を學す。一日、佛書般若を見て超然として自得す。然しより晝夜宴坐して既に八載を経しに、寂黙の中に於て一りの神人を見る。告て曰く、將に果を受けんと欲す、何ぞ此に滯るや。大道遙なるに非ず。汝其れ南せよ。光、神助なるを知て、因て名を神光と改む。翌日、頭痛すること刺すが如し。其師、之を治せんとするに、空中に聲ありて曰く、是れ即ち換骨なり、常の痛に非ずと。光、卒に神を見る事を以て師に白す。師、其頂骨を見るに五峯の秀出せるが如し。即ち曰く、汝が相吉祥なり、當に所證あるべし。神、汝をして南せしむる者は、斯れ則ち少林の達磨大士なり、必ず汝が師ならん。光、教を受けて嵩山少林寺に到る。

《景德傳燈錄》武牢人也。姓姬氏。父寂未有子時。嘗自念言。我家崇善豈無令子。禱之既久。一夕感異光照室。其母因而懷妊。及長遂以照室之瑞。名之曰光。自幼志氣不群。博涉詩書尤精玄理。而不事家產好遊山水。(T 2076.51.220b24-c2).

Under Chan Master Baojing of Mount Xiang in Longmen,¹ he went forth from household life and received the full precepts. Then he wandered about to monastic lecture halls to broadly study the meaning of the Mahāyāna and Hinayāna. One day he read some Buddhist texts on *prajñā* and attained detachment for himself. Thereafter, he passed eight years in quiet sitting, day and night, until within his quietude he saw a godlike person who announced, “If you wish to attain the fruit, why are you languishing here? The great way is not distant. You should go to the south.” Guang, knowing that this was divine assistance, therefore changed his name to Shengguang [“Divine Light”]. The next day his head hurt as if being stabbed. Just as his master was about to treat it for him, there was a voice in the sky that said, “This is the exchange of bones. It is not ordinary pain.” Guang finally told his master that he had seen a god. [Guang’s] master, looking at the top of his skull, saw protuberances that were like the five peaks.² He then said: “Your marks are propitious. You must have been verified. The person in the south that the god directed you to go see is Bodhidharma Bodhisattva of Shaolin. He is certain to be your master.” Guang accepted these instructions and went to Shaolin Monastery on Mount Song.

¹ Mount Xiang in Longmen (Ryūmon Kōzan 龍門香山). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage (albeit with a slight change in sentence order) that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》後覽佛書超然自得。即抵洛陽龍門香山。依寶靜禪師出家受具。於永穆寺浮游講肆。遍學大小乘義。年三十二却返香山。終日宴坐又經八載。於寂默中倏見一神人。謂曰。將欲受果何滯此耶。大道匪遙。汝其南矣。光知神助因改名神光。翌日覺頭痛如刺。其師欲治之。空中有聲曰。此乃換骨非常痛也。光遂以見神事白於師。師視其頂骨即如五峯秀出矣。乃曰。汝相吉祥當有所證。神令汝南者。斯則少林達磨大士必汝之師也。光受教造于少室。(T 2076.51.220c2-12).

Note that the *Jingde Era Record* says that Huike read generic Buddhist texts and then ordained as a monk, whereas the *Denkōroku* says that he read Buddhist texts on *prajñā* after becoming a monk and listening to lectures and thus switched his allegiance to the Chan/Zen of Bodhidharma.

² five peaks (C. *wufeng* 五峯; J. *gohō*). This is probably a reference to Mount Five Peaks (C. Wufengshan 五峯山; J. Gohōzan) in Yunzhou 筠州, home of the Shaolong Monastery (C. Saolongsi 紹隆寺; J. Shōryūji), but it could refer to the “five-pronged vajra” (C. *wufeng jingang chu* 五峯金剛杵; J. *gohō kongō sho*), a ritual implement used in Tantric Buddhism.

大通二年窮臘九日なり。大師、入室を許さず。師窓前に立つ。其夜大に雪ふる。雪中に立て明を待つ。積雪腰を埋み、寒氣骨に徹る。落涙滴滴凍る。涙を見るに愈よ寒きことを増す。

It was the end of the 2nd year of the Datong Era, 9th day of the 12th month.¹ The Great Master [Bodhidharma] did not permit him to enter the room. The Master [Huike] stood in front of a window. That night it snowed heavily. He stood in the snow waiting for clarification. The accumulating snow buried his waist, and the cold penetrated his bones. His falling tears froze drop by drop. As he watched his tears, the cold became ever colder.

密に惟ひき、昔人道を求るに骨を敲きて髓を取り、血を刺して鐵を濟ひ、髪を布て泥を掩ひ、崖に投じて虎に飼ふ。古尚ほ此の若し、我又何人ぞと。是の如く思ひて志を勵まして、撓むことなく堅く立て動ぜず。遲明、大師よもすがら雪の中に立つを見て、慙て問て曰く、汝久く雪中に立つ、當に何事をか求むべき。師曰く、惟願くは、和尚、慈悲、甘露門を開き、廣く群品を度したまへ。大師曰く、諸佛無上の妙道は曠劫精勤して行じ難きを能く行じ、忍に非ざるを而も忍ぶ。豈小徳小智、輕心慢心を以て眞乗を冀はんと欲し、徒らに勤苦に勞せんやと云て、又顧眄せず。時に師、慈誨を聞て、涕淚益す長し。求道の志、愈よ切なり。竊かに利刀を執て自ら左臂を斷ず。大師、是れ法器なりと知て示して曰く、諸佛最初に道を求む、法の爲に形を忘る。汝今臂を吾前に斷つ。求ること亦た可なることなり。師、遂に因て與に名を易て慧可と曰ふ。

He [Huike] thought to himself:² “The people of old, in seeking the way, smashed their bones and extracted the marrow; drew their blood to save the starving; let down their hair and got

¹ end of the 2nd year of the Datong Era, 9th day of the 12th month (C. *Datong er nian qionglā jiuri* 大通二年窮臘九日; J. *Daitō ni nen kyūjō kokonoka*). The date corresponds to November 13, 528.

² He thought to himself (*hisoka ni omoiki* 密に惟ひき). 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 “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》光自惟曰。昔人求道敲骨取髓刺血濟饑。布髮掩泥投崖飼虎。古尚若此。我又何人。其年十二月九日夜天大雨雪。光堅立不動。遲明積雪過膝。師憫而問曰。汝久立雪中。當求何事。光悲淚曰。惟願和尚慈悲。開甘露門廣度群品。師曰。諸佛無上妙道。曠劫精勤。難行能行非忍而忍。豈以小徳小智輕心慢心。欲冀眞乘徒勞勤苦。光聞師誨勵。潛取利刀自斷左臂。置于師前。師知是法器。乃曰。諸佛最初求道爲法忘形。汝今斷臂吾前。求亦可在。師遂因與易名曰慧可。(T 2076.51.219b9-20).

covered in mud;¹ and threw themselves from cliffs to feed tigers.² If people of old were like this, then what person am I?” Thinking in this manner, he shored up his resolve and, without yielding, stood firmly and did not move. Looking out in the morning, the Great Master [Bodhidharma] saw that he [Huike] had stood all night in the snow. He took pity and inquired of him, saying: “You have long stood in the snow. You must be seeking something.” The Master said, “I only request that you, Reverend, out of compassion, open the ambrosia gate and broadly deliver every kind of living being.” The Great Master [Bodhidharma] said, “The unsurpassed marvelous way of the buddhas is to vigorously strive for vast kalpas, practicing that which is difficult to practice and enduring that which is difficult to endure. How can you, with little virtue, little wisdom, a shallow mind, and an arrogant mind, wish for the true vehicle and pointlessly labor in austerities?” Saying this, he [Bodhidharma] did not again look back. At that time, the Master [Huike] listened to this compassionate teaching, his sobs increasing and prolonged. His resolution to seek the way became ever more urgent. He stealthily took a sharp knife and cut off his own left arm. The Great Master [Bodhidharma], knowing that he was a vessel of the dharma, said, “When buddhas first seek the way, they forget their physical form for the sake of the dharma. That which you seek is something you are capable of.” The Master [Huike] thereupon, on that account, changed his name to Huike [“Capable of Wisdom”].

終に入室を許す。爾より左右に給仕して八年を送る。有時、師、大師に問て曰く、

Finally, he was permitted to enter the room. Thereafter, he spent eight years attending [Bodhidharma], serving at his side. Once the Master [Huike] asked³ the Great Master [Bodhidharma],

¹ let down their hair and got covered in mud (*kami wo shikite doro wo ōi* 髪を布て泥を掩ひ). This is an allusion to a famous story about the Buddha Śākyamuni in a previous life when, as the Bodhisattva Mānava (C. Rutong 儒童; J. Judō), he let down his hair for the Buddha Dīpaṅkara (C. Randeng Fo 燃燈佛; J. Nentō Butsu) to tread on.

² threw themselves from cliffs to feed tigers (*gake ni tōjite tora ni yashinau* 崖に投じて虎に飼ふ). This is an allusion to a famous story about the Buddha Śākyamuni in a previous life when, as a prince, he hurled himself off a cliff to feed a starving tigress who was about to eat her own cubs.

³ asked (*toite iwaku* 問て曰く). The question and answer that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that

諸佛の法印得て聞くべしや。大師曰く、諸佛の法印は人より得るに匪ず。

“Should I not hear about attaining the *dharma seal* of the *buddhas*?” The Great Master [Bodhidharma] said, “The *dharma seal* of the *buddhas* is not attained from a person.”

有時示して曰く、

Once [Bodhidharma] instructed him, saying:¹

外、諸縁を息め、内、心喘ぐことなく、心、牆壁の如くにして以て道に入るべし。

“Externally, stop all *karmic involvements*; internally, have no mental agitation; and make your *mind* like a *wall*. By doing this, you will enter the way.”

師、尋常説心説性すれども、道理に契はず。大師、祇だ是非を遮り、爲に無念の心體を説かず。

The Master [Huike] frequently “explained mind and explained nature,” but did not tally with principle. The Great Master [Bodhidharma] only objected to his errors, not explaining to him that the essence of mind is *no-thought*.

室中玄機に曰く、有時、達磨大師に侍して少室峰に登る。達磨問ふ、道何の方に向ひ去る。師曰く、請ふ、直に進前せば是なり。達磨曰く、若し直に進まば一步を移すことを得ず。師、聞て契悟す。

appears immediately after the block of text quoted above in the biography of the “Twenty-ninth Ancestor, Great Master Huike” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》光曰。諸佛法印可得聞乎。師曰諸佛法印匪從人得。(T 2076.5L219b20-21).

¹ instructed him, saying (*shimeshite iwaku* 示して曰く). The quotation of Bodhidharma that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that appears in the *Preface to the Collected Writings on the Source of Chan* by Zongmi 宗密 (J. *Shūmitsu*; 780–841):

《禪源諸詮集都序》外止諸縁内心無喘。心如牆壁可以入道。(T 2015.48.403c28-29).

It is part of a longer verse that appears in the *Six Gates of Shaoshi*:

《少室六門集》外息諸縁、内心無喘、心如牆壁、可以入道。明佛心宗、等無差誤、行解相應、名之曰祖。(T 2009.48.370a25-27).

Beginning with Zongmi, various interpretations of what it means to “make the mind like a wall” have been adduced in the Chan/Zen tradition, and Keizan himself weighs in on the question later in this chapter of the *Denkōroku*. → wall contemplation.

The *Profound Function Within the Room*¹ says: “Once, when [Huike] served as Great Master Bodhidharma’s acolyte, they climbed Shaoshi Peak. Bodhidharma asked, ‘Which direction does the way² go?’ The Master [Huike] said, ‘Let us advance straight ahead, and that will be it.’ Bodhidharma said, ‘If you advance straight, you will not be able to move a single step.’ The Master [Huike] heard this, tallied and awakened.”

有時、

At one time³

大師に告て曰く、我既に諸縁を息む、乃至、更に疑ふことなし
he [Huike] informed the Great Master [Bodhidharma] “I have
already stopped all karmic involvements” ...and so on, down to...⁴
“Doubt no more.”

卒に衣法共に附して曰く、内に法印を傳て以て證心に契ひ、外に袈裟を附して以て宗旨を定む。因て大師圓寂してより、師、繼て玄風を聞く。法を僧璨に附して曰く、我亦宿累あり、今必ず之を酬はんと。附嘱し己りて即ち鄴都に於て隨宜說法す。四衆歸依す。

In the end, [Bodhidharma] entrusted him with both the robe and dharma, saying, “Internally, I transmit the dharma seal to tally the verification of mind; externally, I entrust you with the *kaśaya* to establish the lineage essentials.” Accordingly, after the complete quiescence of the Great Master [Bodhidharma], the Master [Huike] succeeded him and elucidated his mysterious style. He entrusted the dharma to Sengcan, saying, “I also have karma accumulated in past lives that I must now make recompense for.” After this entrustment, he [Huike] preached the dharma as needed in Yedu.⁵ The fourfold assembly took refuge in him.

¹ *Profound Function Within the Room* (C. *Shizhong xuanji* 室中玄機; J. *Shitchū genki*). This seems to be the title of a text that contains records of interactions between Chan/Zen masters and disciples “within the room” of the master, but no work by this title is extant.

² way (C. *dao* 道; J. *dō, michi*). This word has a double meaning here: (1) the footpath going up the mountain; and (2) the way of the ancestral teachers.

³ at one time (*aru toki* 有時). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of the Chinese passage given in this chapter’s Root Case. The passage, however, is elided in the middle.

⁴ 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.

⁵ Yedu (J. *Gyōto*). The city of Ye 鄴, capital (C. *du* 都; J. *to*) of the Wei dynasty.

是の如くして三十載を積み、光を韜み跡を混じ、儀相を変易して、或は諸の酒肆に入り、或は屠門に過り、或は街談を習ひ、或は廐役に随ふ。或は人問て曰く、師は是れ道人なり。何が故ぞ是の如くなる。師曰く、我れ自ら心を調ふ。何ぞ汝が事に關らん。後に莞城縣の匡救寺の三門の下に於て法要を開演す。四衆、林の如く會す。

In this manner, thirty years piled up, [with Huike] hiding his light and covering his tracks, and changing his deportment. Sometimes he entered taverns or passed through the doorways of butchers, and sometimes he conversed with people in the marketplace or followed along with lowly laborers. Once a person questioned him, saying, “Master, you are a person of the way. Why do you behave in this manner?” The Master [Huike] said, “I am regulating my own mind. What concern is it of yours?” Later, he expounded the essentials of the dharma beneath the triple gate of Kuang-jiu Monastery in Guancheng District. The fourfold assembly gathered in droves.

時に辨和法師と云者あり、寺中に於て涅槃經を講ず。師の演法を聞て徒衆漸く引去る。辨和、其憤りにたへず。謗を邑宰翟仲侃に興す。仲侃、其邪説に惑て、師に加ふるに非法を以てす。師、怡然として委順す。即ち隋の開皇十三年癸丑歲三月十六日なり。

At that time, there was one Dharma Master Bianhe, who was lecturing on the *Sūtra of the Great Nirvāṇa* in the monastery. His congregation of followers was gradually drawn away to listen to the Master [Huike] expound the dharma. Bianhe was unable to bear his anger. He slandered [Huike] to the magistrate, Zhai Zhongkan. Zhongkan, being confused by this false report, charged the Master with a crime. The Master cheerfully submitted [to capital punishment]. It was the 16th day of the 3rd month in the Junior Water Year of the Ox, 13th year of the Kaihuang Era of the Sui Dynasty.¹

INVESTIGATION 【拈提】

抑も師は諸祖の尊徳、何れも勝劣なしと雖も、重きが中に重く、貴きが中に貴し。所以者何となれば、達磨設ひ西來すとも、師若し傳通せずんば、宗風今に及び難し。艱難、誰れよりも勝れ、志求、何れよりも超たり。初祖も眞機を待て久く説かず。殊に二祖の爲に指説せず。唯曰く、外、諸縁を息め、内、心喘ぐことなく、心、牆壁の如く以て道に入るべしと。實に是の

¹ 16th day of the 3rd month in the Junior Water Year of the Ox, 13th year of the Kaihuang Era (C. Kaihuang shisan nian guichou sui san yue shiliu ri 開皇十三年癸丑歲三月十六日; J. Kaikō jūsan nen kichū no toshi san gatsu jūroku nichi). The date corresponds April 22, 593.

如く慮を息れば、則ち心體を顯はすなり。是の如く言ふを聞て牆壁の如く無心ならんとす。是れ親く心を見得せず。乃ち曰く、了了として常に知ると。

While there is no superior or inferior among the esteemed virtues of the ancestors, the Master [Huike] is the most important among the important and the most revered among the revered. Why is that? Because, even though it was Bodhidharma who came from the west, if the Master [Huike] had not widely transmitted his *lineage* style, it would have been difficult for that to continue down to the present. His [Huike's] suffering and distress surpassed those of anyone else, and his aspiration went beyond anything else. The Founding Ancestor [Bodhidharma], waiting for a student of true abilities, refrained from teaching for a long time. He did not give any particular *indication* to the Second Ancestor [Huike]. He [Bodhidharma] only said, "Externally, stop all *karmic involvements*; internally, have no mental agitation; and make your mind like a wall. By doing this, you will enter the way." Truly, if you stop thinking in this manner, then you will reveal the substance of mind. Hearing this kind of talk, one might try to produce a state of *mindlessness* that is like a wall,¹ but this is not being intimately able to see the mind. Thereupon [Huike] said, "It is perfectly complete constant knowing."

能く是の如くなれば諸佛の所證と謂ふ。然れば外、諸縁を息れば、内、萬慮なし。惺惺として昧まらず、了了として本明なり。古今を分たず、自他を隔てず。諸佛の所證、諸祖の傳心、毫末も差はずともし來るが故に、西天と東土と傳通し、漢朝と和國と融接す。古も是の如く今も是の如し。唯古を慕ふこと勿れ。今を過さず修すべし。聖を去ること時遠しと思ふこと勿れ。己れを捨てず明らむべし。

If one is able to be like this, then one is said to be "verified by all buddhas." Thus, if you stop all *karmic involvements* externally, then there will be no myriad thoughts internally. Perfectly alert, you will not be in the dark; perfectly complete, it is the original luminosity. Past and present are not divided; self and other are not separated. Because "that which is verified by all buddhas" and the transmission of mind by all ancestors have merged

¹ a state of mindlessness that is like a wall (*shōheki no gotoku mushin* 牆壁の如く無心). Because "fences, walls, tiles, and pebbles" are often invoked in Chan/Zen literature as examples of inanimate things, it is possible to interpret this as a state of virtual insentience or deep trance in which all mental activity is entirely shut down. To interpret the saying in that way, Keizan implies here, would be to fall into the "annihilationism" mentioned in the Root Case. The clause that follows here, "this is not intimately apprehending the mind," in any case, is a refutation of that interpretation. → wall contemplation.

completely, without even a hair's-tip of difference, they have been widely transmitted from Western Lands to the Eastern Land, joining the Han Court with the Country of Japan. In the past it was like this, and at present it is like this. Do not merely *admire the ancients*. You must *practice* without wasting the opportunity of the present. Do not think that the passing away of the sages was in some remote time. Without throwing away *self*, you must clarify this.

例に依て下語せんとするに卑語あり。聞かんと要や。

As is customary, I have some *humble words* to append. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

空朗朗地縁思盡。了了惺惺常廓朗。

Empty, clear, and bright, thoughts of earthly karmic involvements are exhausted.

Perfectly complete and perfectly alert, unchangingly vast and bright.