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, studied under the Twenty-eighth Ancestor [Bodhidharma].

一日告祖曰、我既息諸縁。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 day 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 【機縁】

師は

The Master [Huike]

1 Great Master Dazu (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; 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”:

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”:
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.

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.”
Under Chan Master Baojing of Mount Xiang in Longmen, 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 Shenguang [“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.

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”:

1 Mt. 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。於永穆寺浮遊講肆。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 瑞州, home of the Shaolong Monastery (C. Saolongsi 嵐隆寺; J. Shōryūji), but it could refer to the “five-pronged vajra” (C. wufeng jingang chu 五峰金刚杵; J. gohō kongō sho), a ritual implement used in Tantric Buddhism.
It was the end of the 2nd year of the Datong Era, 9th day of the 12th month. 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、血を刺して賊を済ひ、髪を布て泥を掩ひ、崖に投じて虎に饲ふ。古尚ほ此の若し、我又何人ぞと。是の如ひて志を励まして、挾むることなく堅く立て動ぜず。遲明、大師よもすがら雪中に立つを見て、憂て問て曰く、汝久く雪中に立つ、當に何事をかおるべき。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。豈小德小智、輕心慢心を以て真乘を冀はんと欲し、徒らに勤苦に勞せんやと言て、又顧眄せず。時に師、慈誨を聞て、涕涙益す長し。求道の志、愈よ切なり。竊かに利刀を執て自ら左臂を断ず。大師、是れ法器なしと知し示して曰く、諸佛最初に道を求む、法の為に形を忘る。汝今臂を吾前に断つ。求ること亦た可ること在り。師遂に因て與に名を易て慧可と曰ふ。

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

2 He thought to himself (bisoka ni omoiki 密に惟びき). 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 Illumination by the Great Ancestor, Zen Master Keizan:

《景德傳燈錄》 光自惟曰。 昔人求道敲骨取髓刺血濟饑。 布髮掩泥投崖餌虎。 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。 遠明積雪過膝。 師問而問曰。 汝久立雪中。 當求何事。 光悲涕曰。 唯願和尚慈悲。 開甘露門廣度群品。 師曰。 諸佛無上妙道。 轉劫精勤。 難行能行非忍而忍。 豈以小德小智輕心慢心。 欲冀真乘徒勞勤苦。 光聞師誨勵。 窃取利刀以執而自左臂斷之。 大師、是法器なりと知し示して曰く、諸佛最初に道を求む、法の為に形を忘る。 汝今臂を吾前に断つ。 求ること亦た可ること在り。 師遂に因て與に名を易て慧可と曰ふ。
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。爾し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] asked\(^3\) the Great Master [Bodhidharma],

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\(^1\) *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 Dipankara (C. Randeng Fo 燃燈佛; J. Nentō Butsu) to tread on.

\(^2\) *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.

\(^3\) *toite iwaku* (問で口く). The question and answer that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that
“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.”

Once [Bodhidharma] instructed him, saying:

`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.”`

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.

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 way\(^2\) 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 time\(^3\)

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、内外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、繼て玄風を闡く。 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。附嘱し已りて卽ち鄴都に於て随宜説法す。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 \(ka\)saya 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 Ye-\(du\).\(^5\) The fourfold assembly took refuge in him.

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\(^1\) 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.

\(^5\) Ye-\(du\) (J. \(Gyōto\)). The city of Ye 鄴, capital (C. \(du\) 鄴; J. \(to\)) of the Wei dynasty.
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.

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【拾提】**

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。難難，誰れよりも勝れ，志求，何れよりも超たり。初祖も真機を待て久く説かず。殊に二祖の為に指説せず。唯口に，外，諸緣を息め，内，心喘ぐことなく，心，牆壁の如く以て道に入るべしと。実に是の

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 開皇十三年癸丑歳三月十六日; J. Kaikō jūsan nen kichū no toshi san gatsu jūroku nichi). The date corresponds April 22, 593.
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 Bodhiharuma 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, but this is not being intimately able to see the mind. Thereupon [Huike] said, “It is perfectly complete constant knowing.”

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 壁壁の知く無心). 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 insensience 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.