

Treasury of the Eye of the True Dharma
Book 13
Ocean Seal Samādhi

Notes

1. “Walking the floor of the deepest ocean” (*jinjin kai tei kō* 深深海底行): From a saying by Yueshan Weiyān (745-828):

須向高高山頂立深深海底行

“We should stand atop the highest mountain, walk the floor of the deepest ocean.” (*JDCDL*, T.51:440c13.)

“What are you thinking?” (*ze jūmo shingyō* 是什麼心行): Literally, “what mental act is this?”; a standard Zen retort to an inadequate statement.

“Penetrating the barriers and breaking down the sections” (*tōkan hasetsu* 透關破節): To “penetrate the barrier” is a common Zen expression for understanding, as in the phrase, “the eye that penetrates the barrier” (*tou guan yan* 透關眼); Dōgen’s four-character phrase here does not seem to occur frequently.

The translation obscures Dōgen’s play in this paragraph with the graph *gyō* 行, rendered variously here as “practice,” “walking,” “goes,” and “thinking.”

2. The entire passage here is from the *Recorded Sayings of Mazu* (*Mazu yulu* 馬祖語錄, ZZ.119:811b2-3). The first quotation represents Mazu’s (slightly abbreviated) quote of the *Vimalakīrti-sūtra*, in which Vimalakīrti is instructing the Bodhisattva Mañjuśrī on how a sick bodhisattva should regard his body (*Weimo jing* 維摩經, T.14:545a). The second quotation is Mazu’s comment, in which he goes on to say that the samādhi collects all the dharmas as the ocean collects the water of all the rivers.

“Prior thought moments and subsequent thought moments” (*zennen gonen* 前念後念): The awkward translation, “thought moment,” tries to preserve something of the ambiguity of the term *nen*, used in reference both to moments of time and individual mental events. The term will reappear below in both senses.

3. “Four phrases” (四句 *shiku*): Though a term regularly used to translate the Sanskrit *catuṣkoṭi* (“tetralemma”), here probably a verse of four lines (Sanskrit

catus-pādikā-gāthā), in parallel with the following “*gāthā* of a single phrase” (*ikku ge* 一句偈).

“Original enlightenment” (*hongaku* 本覺); “initial enlightenment” (*shikaku* 始覺): Terms widely used in East Asian Buddhism to distinguish respectively the bodhi inherent in the buddha nature and the bodhi attained at the end of the bodhisattva path.

4. Some versions of the text, especially in the sixty-fascicle redaction, do not repeat the quotation here.

5. “Never leaves behind arising” (*katsute ki wo nokosu ni arazu* かつて起をのこすにあらず): Usually interpreted to mean that each instance of arising is complete in itself and does not leave behind some arisen “thing” that could be the object of knowledge.

“When there is a further encounter beyond, one loses the advantage of the encounter” (*sara ni kōjō no shōken no toki masa ni shōken no raku bengi aru nari* さらに向上の相見のときまさに相見の落便宜あるなり): A tentative translation of a passage variously interpreted. The phrase *kōjō no shōken*, rendered here as “encounter beyond”, can be interpreted to mean the experience of dharmas arising without our usual distinction between subject and object. The expression *raku bengi*, translated as “lose the advantage,” often carries the sense “to be taken advantage of” (in contrast to *toku bengi*, “to gain an advantage”); here, it is usually interpreted to mean that the sense of encounter between subject and object is lost in the experience of the dharmas arising. (See, e.g., Menzan [554] and Nishiari [74-75].)

6. “When the moment comes” (*jisetsu tōrai* 時節到来): A set expression, used several times in the *Shōbōgenzō*, especially for the present moment.

“Arise!” (*ki ya* 起也): Likely an allusion to a saying of Caoshan Benji (840-901):

問、承古有言。未有一人倒地不因地而起。如何是倒。師曰、肯即是。曰、如何是起。師曰、起也。

[A monk] asked, “There’s a saying handed down from the ancients, ‘No one who has fallen to the earth has ever arisen without depending on the earth.’ What is this ‘falling?’”

The master said, “Consent to it.”

[The monk] said, “What is this ‘arising?’”

The master said, “Arise!”

This passage occurs in the *Jingde chuangeng lu* (T.51:336b10-12) just before Caoshan’s teaching on the ocean that Dōgen will cite below.

“Skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓): An expression, occurring very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone. From the famous story, known as *Daruma hi niku kotsu zui* 達摩皮肉骨髓, of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had got his skin, flesh, bones, and marrow. (See, e.g., *Jingde chuandeng lu*, T.51,219b-c; *shinji Shōbōgenzō*, DZZ.5:230, case 201.)

“Does not state is not not saying anything, for a saying is not a statement” (*fugon ha fudō ni ha arazu dōtoku ha gontoku ni arazaru ga yue ni* 不言は不道にはあらず 道得は言得にあらざるがゆゑに): Dōgen seems here to be making a distinction between simply not speaking (*fugon*) and not expressing something meaningful (*fudō*); hence, though it is not stated, “I arise” can be a significant saying (*dōtoku*).

“The twelve times” (*jūni ji* 十二時): The twenty-four hours of the day, figured traditionally in two-hour divisions.

“The three realms” (*sangai* 三界): The realms of desire (*yokukai* 欲界, *kāma-dhātu*), the realm of form (*shikikai* 色界, *rūpa-dhātu*), and the realm of formlessness (*mushikikai* 無色界, *ārūpya-dhātu*), which together make up existence in samsara.

For a possible paraphrase of the argument in this difficult passage, see Supplemental Note 1.

7. From the famous *Lotus Sutra* parable of the burning house. (*Miaofa lianhua jing* 妙法蓮華經, T.9:12b17-18.) The use here of the expression “old buddha” (*kobutsu* 古佛) in reference to the Buddha Śākyamuni, revealer of the *Lotus Sutra*, is somewhat unusual.

8. From a conversation between Loshan Daoxian 羅山道閑 (dates unknown) and Yantou Quanhuo 巖頭全豁 (828-887). There are several versions; Dōgen’s source is most likely the *Hongzhi yulu* 宏智語錄:

舉羅山問巖頭、起滅不停時如何。頭咄云、是誰起滅。

“Loshan asked Yantou, “When arising and ceasing don’t stop, what’s it like?”

Yantou shouted, “Who’s arising and ceasing?” (T.48#2001:22b18-19.)

9. “I arise as I, I cease as I” (*ga ga ki ga ga metsu* 我我起我我滅): A tentative translation of a cryptic passage, literally “I I arise; I I cease”. Depending on how

one parses it, the passage could be interpreted to mean, “I arise again and again; I cease again and again,” or “Each I arises, each I ceases.”

“Entrusting it that” (*kare ni ichinin shite* かれに一任して): A tentative translation of an ambiguous remark, variously interpreted. Menzan (*SBGZ CKZS* 正法眼藏註解全書 4:558) takes it as “entrusting arising to arising, ceasing to ceasing.” The phrase could also be read, “entrusting ourselves to him” (i.e., “the old buddha” who said, “don’t stop”).

“It causes the severance and continuation” (*danzoku seshimu* 斷續せしむ): The agent of this causative predicate is unexpressed; Menzan (4:558) understands it as “arising and ceasing” respectively — i.e., “ceasing” severs and “arising” continues the time in which “arising and ceasing don’t stop.” It is also possible to take the agent as the “pursuit” (*benkō* 辨肯) of the previous sentence. On this reading, the quality of our study of the words “don’t stop” determines whether Loshan’s phrase “when arising and ceasing don’t stop” is severed or continues as the “vital artery” (*meimyaku* 命脈) of the buddhas and ancestors.

10. “Who’s arising and ceasing?” (*ze sui ki metsu* 是誰起滅): From Yantou’s response to Loshan. See Note 8, above.

“Those who can attain deliverance through this body” (*ō i shi shin toku do sha* 應以此身得度者); “manifesting this body” (*soku gen shi shin* 即現此身); “preaching the dharma for them” (*ni i seppō* 而爲說法): Three phrases based on the Avalokiteśvara chapter (*Kuanshiyin pusa pumen pin* 觀世音菩薩普門品第)

of the *Lotus Sutra*, in which it said that, to those who can attain deliverance through contact with a particular body (a buddha, a pratyeka-buddha, a śrāvaka, etc.), the bodhisattva Avalokiteśvara appears as that body and preaches the dharma for them. (*Miaofa lianhua jing* 妙法蓮華經, T.9:57a23ff.)

“The past mind cannot be got” (*kako shin fukatoku* 過去心不可得): From the *Diamond Sutra* (*Jingang jing* 金剛經, T.751b27).

“You’ve got my marrow” (*nyo toku go zui* 汝得吾髓); “you’ve got my bones” (*nyo toku go kotsu* 汝得吾骨): From Bodhidharma’s comments to his disciples, mentioned above, Note 6.

For a paraphrase of this passage, see Supplemental Note 2.

11. “Adventitious defilements” (*kakujin* 客塵): Literally, “foreign (or visiting) dust,” an expression used to translate the Sanskrit *āgantuka-kleśa*, the spiritual defilements (*bonnō* 煩惱) understood as extrinsic to the mind.

“You’re also like this” (*nyo mo kaku no gotoshi* 汝もかくのごとし); “I’m also like this” (*go mo kaku no gotoshi* 吾もかくのごとし): Japanese translations of phrases from a conversation, much treasured by Dōgen, between the Sixth Ancestor, Huineng 慧能 (638-713), and his disciple Nanyue Huairang 南嶽懷讓 (677-744). For a translation, see Supplemental Note 3.

12. “Adorned with many arms and eyes” (*tahan no shugen wo shōgon seri* 多般の手眼を莊嚴せり): An allusion to the thousand-armed Bodhisattva Avolokiteśvara, who has an eye in each of his hands. Although here we may take the passage to mean simply that “ceasing” can be understood in many ways, the allusion to Avolokiteśvara’s arms and eyes introduces material that Dōgen will develop below. For the source, see Supplemental Note 4.

“The unsurpassed great nirvana” (*mujō dai nehan* 無上大涅槃); “call it death” (*i shi shi* 謂之死); “grasp it as annihilation” (*shū i dan* 執爲斷), “treat it as a dwelling place” (爲所住): Allusions to the verse attributed to Huineng at *Jingde chuandeng lu* 景德傳燈錄, T.51:239c21-23:

無上大涅槃、圓明常寂照。凡愚謂之死、外道執爲斷。諸求二乘人、目以無爲作。

The supreme great nirvana,
Perfect and bright, always quietly shining.
The commoners call it death;
The other ways take it as annihilation.
Those who seek the two vehicles
Look on it as the unconditioned (*wuwei zuo*).

(See also *Liuzu tanjing* 六祖壇經, T.48:357a24.) The source of Dōgen’s substitution here of “dwelling place” (*shozai*) in the last line is not clear.

“Have the same birth of ‘not stating,’ but they are not the ‘not stating’ of the same death“ (*fugon no dōshō ari tomo dōshi no fugon ni wa arazaru beshi* 不言の同生ありとも同死の不言にはあらざるべし): This obscure sentence is subject to various interpretations. It is usually understood to mean that, whereas the term “not declaring” may be the same (*dōshō*) in the cases both of “arising” and “ceasing”, it is not the same (*dōshi*) according to whether it applies to “arising” or “ceasing”. (See, e.g., *Goshō*, 566; Nishiari, 87-88.) Menzan (564-565) makes this distinction by identifying the undeclared “arising” as the “constant abiding” (*jōjū* 常住) of the

dharmas and the undeclared “ceasing” as the “calm extinction” (*jakumetsu* 寂滅) of the dharmas. Some would interpret the second phrase to mean simply that the “ceasing” that is not declared is not the same as death.

13. “Constitute the dharmas” (*ihō* 爲法), “dharmas constituted” (*hōi* 法爲): Tentative translations for unusual terms, taking *ihō* here to mean simply “what the dharmas are.” It is possible to understand *ihō* as “conditioned (*samskrta*) dharmas” (*uihō*). Some would read it as “because of the dharmas”; Nishiari (88) suggests that it simply means “dharmas.”

“A saying eight or nine tenths complete” (*hakku jō no dōtoku* 八九成の道得): From the dialogue on the thousand-armed Avalokiteśvara between Yungan and Daowu alluded to above. See Supplemental Note 4.

“There is a taking up, there is a taking in” (*nen ari shū ari* 拈あり収あり): Some would understand the latter verb here as “letting go” or “leaving be.”

“The four great [elements] and five aggregates” (*shidai goun* 四大五蘊): I.e., the four primary forms of matter (*mahābhūta*), earth, water, fire, and wind, of which the physical world is composed; and the five “heaps” (*skandha*), form, sensation, cognition, formation, and consciousness, into which the psycho-physical organism can be analyzed.

“Hands and eyes throughout the body” (*tsū shin ze shugen* 通身是手眼); “hands and eyes as the entire body” (*hen shin ze shugen* 遍身是手眼): Allusions, again, to the dialogue on the thousand-armed Avalokiteśvara. See Supplemental Note 4.

14. “Officially, you can’t insert a needle; privately, you could drive a horse and cart and through it” (*kan fuyō shin shi tsū shaba* 官不容針私通車馬): A popular expression in Chan texts, usually taken to mean externally strict but internally open.

“In meeting, he doesn’t bring it out; but if you raise the idea, he knows it’s there” (*sōhō funenshutsu ko i ben chi u* 相逢不拈出舉意便知有): A popular saying in Chan literature, attributed to Tanxia Tianran 丹霞天然 (739-824). (*Zutang ji* 祖堂集 4, 82b1-2.) Usually interpreted to mean that, while something is not apparent on the surface, if one probes, it will be clear. Some would read the “meeting” (*sōhō*) here to be the relation between “arising” and “ceasing”. Hence, though we cannot “bring out” (i.e., talk about) a “meeting” between the two, if we

“raise the idea” (i.e., question the point), we understand each as it is. (See, e.g., Menzan, 569.)

15. “This is“ (*ze soku* 是即): Dōgen is here playing with the first two words of the last sentence of the Mazu quotation with which he opened this text: “This is called the the ocean seal samādhi” (*ze soku myō i kaiin zanmai* 是即名爲海印三昧). The final words of this section complete Mazu’s sentence.

“The practice and verification of ‘this is’ is not non-existent; it is just this undefilement” (*ze soku no shushō ha naki ni arazu shi shi fuzenna* 是即の修證はなきにあらず只此不染汚): Allusion again to the dialogue between Huineng and Huairang cited above, note 11; see Supplemental Note 3.

For a possible reading of the preceding four sections, see Supplemental Note 5.

16. “In the night when the hand gropes for the pillow behind” (*hai shu mo chinsu no yakan* 背手摸枕子の夜間): Allusion again to the conversation on the thousand-armed Avalokiteśvara cited above, Notes 12 and 13; and see Supplemental Note 4.

“Hundreds of millions of tens of thousands of *kalpas*” (*oku oku mangō* 億億萬劫): Allusion to the Sadāparibhūta chapter (*Changbuqing pusa pin* 常不輕菩薩品) of the *Lotus Sūtra*:

億億萬劫、至不可議、諸佛世尊、時說是經。

“[After] hundreds of millions of tens of thousands of kalpas, after an inconceivable [period], the buddhas, the *bhagavats*, preach this sutra.” (*Miaofa lianhua jing*, T.9#262.51c4-5.)

“In the ocean, I always only preached the *Lotus Sūtra of the Wondrous Dharma*” (*ga o kaichū yui jō senzetsu myōhō renga kyō* 我於海中唯常宣說妙法華經): From the Devadatta chapter (*Tipodaduo pin* 提婆達多品) of the *Lotus Sutra*, in which Mañjuśrī tells how he taught in the palace of the dragon king:

文殊師利言、我於海中、唯常宣說、妙法華經。

Mañjuśrī said, “In the ocean, I always only preached the *Lotus Sūtra of the Wondrous Dharma*.” (T.9#262:35b:12-13.)

17. “Former ‘face’” (*zenmen* 前面); “latter ‘face’” (*gomen* 後面): The modifiers “former” and “latter” here likely refer respectively to the subject and predicate of the preceding clause, “I am in the ocean” — i.e., to the self and its environment. Ordinarily the binomes *zenmen* and *gomen* would be better rendered simply as “former” and “latter” (or “former side” and “latter side”); the translation here and in the following passage struggles to retain something of Dōgen’s play on the numeric

classifier *men* 面, which has the primary meaning, “face” (also “aspect,” “side,” “surface”).

“The slightest motion of a single wave and ten thousand waves follow” (*ippa zan dō ban ha zui* 一波纔動萬波隨); “the slightest motion of ten thousand waves and a single wave follows” (*ban ha zan dō ippa zui* 萬波纔動一波隨): Here, Dōgen is quoting, and then reversing, a line from a poem by the Tang figure Chuanzi (“The Boatman”) Decheng 船子德誠 (dates unknown), to which he also alludes in the sentence just below:

千尺絲綸直下垂，一波纔動萬波隨。夜靜水寒魚不食，滿船空載月明歸。

“A line of a thousand feet goes straight down.

The slightest motion of a single wave, and ten thousand waves follow.

The evening is still, the water cold; the fish aren’t feeding.

I come home with a fully empty boat, laden with moonlight.”

(*Liandeng huiyao* 聯燈會要, ZZ.136:375c6-7.) The last line here plays with the colloquial Chinese felicitation *manzai er gui* 滿載而歸, “come back fully laden.”

“The former head and the latter head” (*zentō gotō* 前頭後頭): Dōgen is here again playing with the numeric classifier *tō*, which has the primary sense “head.”

“Putting a head on top on your head” (*tōjō an tō* [also read *zujō an zu*] 頭上安頭) is a common expression in Chan texts for the mistake of adding something superfluous, of saying something unnecessary, or imagining or seeking something one already has.

18. “Where the worldly dwell” (*sejin no jusho* 世人の住處); “what is loved by the sages” (*shōnin no aisho* 聖人の愛處): Here and below, Dōgen is introducing (and modifying) phrases from the poem *Caoan ge* 草菴歌, by Shitou Xiqian (700-790):

住庵人鎮常在、不屬中間與內外。世人住處我不住、世人愛處我不愛。。。不居南北與東西。。。迴光返照便歸來。

The person dwelling in his hermitage remains forever,

Not belonging to the center, or the inside or outside.

He doesn’t dwell where the worldly dwell;

He doesn’t love what the worldly love

He’s not in north or south, east or west

Turning the light and shining it back, he immediately comes back home.

(*Jingde chuandeng lu* 30, T.51:461c10-18. Notice that Dōgen’s version replaces Shitou’s “what the worldly love” with “what is loved by the sages.”

“I am in alone in the ocean. This is the preaching of always only” (*ga o hitori kaichū ni ari kore yui jō no senzetsu nari* 我於ひとり海中にありこれ唯常の宣説なり): A tentative translation of a grammatically odd passage. Dōgen has here split

up the eight Chinese graphs in his earlier quotation of the *Lotus Sūtra* passage, “in the ocean, I always only preached (*ga o kaichū yui jō senzetsu* 我於海中唯常宣說),” into four binomial nouns. The result yields the improbable nominative-locative combination *ga o* (translated by the awkward “I am in”) and the curious adverbial-adverbial *yui jō* (rendered by “always only”).

“The conduct of getting drenched” (*taisui no anri* 滯水之行履): Taking *tai* 滯 (“to stay”, “stagnate”) as equivalent to *tai* 帶 (here, “to splash”). The binome *taisui* is often taken by commentators to mean “staying in the water”; Dōgen’s use of the term “mud” (*dei* 泥) just below suggests he has in mind the idiomatic Chinese expression “muddied and drenched” (*tuoni daishui* 拖泥帶水), used in Chan texts for getting “dirty,” or “sullied,” by the compromises involved in teaching.

“Sealing water” (*in sui* 印水); “sealing sky” (*in kū* 印空); “sealing mud” (*in dei* 印泥): Dōgen is here introducing the “three seals” found in several Chan texts; see, e.g., “The mind seal of the ancestral masters: one seal seals the sky; one seal seals the water; one seal seals the mud” (*zushi shinyin yiyin yin kong yiyin yin shui yiyin yin ni* 祖師心印一印印空一印印水一印印泥) (*Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:769b6.) The three are sometimes interpreted as three levels of disciple; sometimes respectively as the three bodies of the buddha. The “mind seal” (*shin’in* 心印) is of course a favored metaphor for the authentication of the transmission of the awakened mind from master to disciple.

For an interpretation of this difficult passage, see Supplemental Note 6.

19. After the Caoshan chapter of the *Jingde chuandeng lu* (T.51:336b12-15); see also *shinji Shōbōgenzō*, case 194 (DZZ.5:224). “Great Master Yuanzheng of Caoshan” (*Sōzan Genshō Daishi* 曹山元證大師) refers to the title of Caoshan Benji 曹山本寂 (840-901), disciple of Dongshan Liangjie 洞山良价.

“The great ocean does not house a dead body” (*taikai fushuku shishi* 大海不宿死屍): A notion with several possible sources in the Sanskrit literature. Possibly taken from the *Dazhidu lun* (T.25:225a10-11), in which it is said that those who break the monastic rule cannot remain in the sangha, just as the waters of the ocean do not house a dead body.

“It’s not the merit of the ten thousand things to stop breathing” (*ban’u hi go kō zeki* 萬有非其功絕氣): A tentative translation of a notoriously problematic line. For the issue, see Supplemental Note 7.

20. “Brother of Yunju (*Ungo no hindei* 雲居の兄弟): A reference Yunju Daoying 雲居道膺 (d. 902), a fellow disciple of Dongshan.

“Commoners and nobles” (*bonsō* 凡聖): A standard distinction between two classes of Buddhists: the ordinary, or “common” (Sanskrit *prthagjana*) type; and the advanced adept, or “noble” (Sanskrit *ārya*) type. Here, possibly a reference to the Mahayana, as opposed to the “lesser teaching” (*shōkyō* 小教) of the Hinayana.

21. “Inner ocean or outer ocean” (*naikai gekai* 内海外海); “eight oceans” (*hakkai* 八海): Reference to the eight oceans surrounding Mount Sumeru in Buddhist cosmology, of which the first is called the inner and the remainder, the outer oceans.

“Not what a student asks about” (*gakunin no utagau tokoro ni arazu* 學人のうたがふところにあらず): Or “not what the student (i.e., the monk in the story) is asking about.”

“Water of the eight virtues” (*hachi kudoku sui* 八功德水): The excellent water said to fill the oceans surrounding Mount Sumeru (and the lakes of the Pure Land of Sukhāvātī); its eight virtues are described as sweet, cool, soft, light, pure, odorless, harmless to the throat, and harmless to the stomach.

“Ninefold abyss” (*kyūen* 九淵): A standard Chinese term for deep waters.

“Shake his grasp of ocean” (*kaijū wo dōjaku sen to suru* 海執を動著せんとする): Usually interpreted to mean that really asking this question will force one to change his or her understanding of “ocean”.

22. “When the bright one comes, I hit the bright one; when the dark one comes, I hit the dark one” (*meitō rai meitō ta antō rai antō ta* 明頭来明頭打暗頭来暗頭打): Or perhaps, “When it’s bright, deal with the bright; when it’s dark, deal with the dark.” A tentative translation of a notoriously enigmatic saying of the wild monk Puhua 普化, recorded in the *Linji lu* 臨濟錄 (T.47:503b20-21; Yanagida, 202). “The bright one” (*meitō*) is generally interpreted to mean what is known to the ordinary discriminating consciousness; “the dark one” (*antō*) is what cannot be discriminated.

“Dead ashes” (*shikai* 死灰): A common expression, used in both positive and perjorative senses, for the mind in trance, as in the idiom, “dead wood and cold ashes” (*koboku shikai* 枯木死灰).

“How many springs has it met without changing its core?” (*kido hō shun fu hen shin* 幾度逢春不變心): From a verse by Damei Fachang 大梅法常 (752-839):

摧殘枯木倚寒林、幾度逢春不變心。

Broken dead wood keeping to the cold forest.

How many springs has it met without changing its core?

Jingde chuandeng lu, T.51:254c12-13. The translation “core” for *shin* loses its more common Buddhist meaning, “mind.”

23. “Standing on the highest mountain peak” (*kōkō hō tō ryū* 高高峰頭立); “walking on the deepest ocean floor” (*jinjin kai tei kō* 深深海底行): From the saying by Yueshan Weiyang cited earlier; see above Note 1.

“The ocean of the buddha nature” (佛性海); “the ocean of the womb of Vairocana” (毘盧藏海): Two common Buddhist expressions for the *dharma-kāya* (*hosshin* 法身), or all-embracing cosmic body of the buddha.

“Duofu’s one grove of bamboo” (多福一叢竹): From a dialogue found in several Chan sources:

僧問、如何是多福一叢竹。

師曰、一莖兩莖斜。

A monk asked, “What is Duofu’s one grove of bamboo?”

The master answered, “One or two stalks are slanted.”

The monk said, “I don’t understand.”

The master said, “Three or four stalks are bent.” (*Jingde chuandeng lu*, T.51:287c15-16.)

24. “What are you thinking?” (*ze jūmo shingyō* 是什麼心行): See above, Note 1.

“I’ve always had my doubts about this guy” (*jūrai gijaku sha kan* 從來疑著這漢): The remark by Linji 臨濟 (d. 867) in response to the saying by Puhua quoted above, Note 22.

“Just wait ten thousand years” (直須萬年): From a saying by Shishuang 石霜 (807-888):

許州全明上坐先問石霜、一毫穿衆穴時如何。石霜云、直須萬年後。

The elder Quanming of Xuzhou first asked Shishuang, “How about when one threads a single string through many holes?”

Shishuang said, “Just wait ten thousand years.” (*Jingde chuandeng lu*, T.51:284c26.)

“This old monk makes one move” (*sha rōsō ichi jakusu* 這老僧一著子): “One move” (*ichi jakusu*; also read *ichi jakusu*) is used in reference to moving a piece in a board game; in Chan texts, often a “move” in a dialogue. The translation loses the pun

here on the term *chaku* 著, rendered as “belong” in the sentence, “Someone whose breath has stopped doesn’t belong.”

25. “A blind person leading the blind” (*ichimō in shumō* 一盲引衆盲): A common Zen expression, as e.g.,

問一盲引衆盲時如何。尉云盲。侍云。灼然。尉便休。

Someone asked, “How about when a blind person leads the blind?”

Wei said, “Blind.”

The attendant said, “Brilliant.”

Wei retired. (*Jingde chuandeng lu*, T.51:464c4.)