

On the *Record of Rinzai*

PART THREE

HISAMATSU SHIN'ICHI

Leaving after the Summer Retreat

When Rinzai returned in the middle of the summer retreat and found Ōbaku reading a sutra, he said, "I always thought of you as a great teacher of the truth independent of words and letters and transmitted apart from the scriptural teachings. But now I see you're just a black-bean nibbler in monk's attire!" With these words, Rinzai displays his extraordinary Zen insight to Ōbaku. We might expect him to say such a thing, for in the *Record* Rinzai negates our searching in sutras for the Buddha-dharma. He says, "The Mind is without form and pervades the ten directions; it functions right here." The Mind is briskly functioning before our very eyes. Rinzai speaks of us having a lack of faith, by which he means that we don't realize the Buddha-dharma is functioning here at this moment:

Since men lack sufficient faith in this, they accept names and phrases, and try to speculate about the Buddha-dharma from within words. They and Dharma, heaven and earth, are far apart.

[p. 11]

It is a tremendous mistake to get oneself stuck in names and phrases by thinking the Buddha-dharma is found in them. We shouldn't seek the

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Buddha-dharma in words, for without form the true Buddha-dharma is vigorously functioning right here.

Rinzai said to his disciples, "Followers of the Way, even though you could master a hundred sutras and sastras, you're not as good as a teacher who *has nothing to do*." No matter how many writings we read and interpret, we can't measure up to a teacher who *has nothing to do*, the person Rinzai indicates when he says that "he who *has nothing to do* is the noble man." Reading Buddhist writings will not enable us to awaken to the way of being of having nothing to do. Nor will it awaken us to the True Self. Rinzai admonishes his disciples against seeking the Buddha-dharma in words, for it is not found where there are names and phrases.

One day, the Counselor Oh, a disciple of Isan, called on Rinzai and asked him, "Do the monks of this monastery read the sutras?" (p. 45). Rinzai told him they did not. He then asked if they practiced Zen, and again the answer was negative. As far as Rinzai is concerned, the practice of Zen that the Counselor speaks of is not the true practice. Rinzai sees right through the Counselor and tells him the monks don't practice Zen. If we understand Rinzai's answer from a more enlightened point of view, we see that Zen isn't something which has to be practiced. When Rinzai says that the monks don't practice Zen, his true Dharma is openly and boldly manifesting itself. It is of no avail to think of Zen as something to be practiced.

Rinzai in effect told the Counselor that there was no Zen—no buddhas and no patriarchs—inside the realm of the great T'ang empire. But the Counselor still didn't understand, so he questioned Rinzai again: "If they don't read sutras or practice Zen, what in the world do they do?" Rinzai replied, "All I do is have them become buddhas and patriarchs." This statement communicates the essence of the matter: sutras aren't read and Zen isn't learned. Instead, Rinzai has his disciples become buddhas and patriarchs, and this is why the monks have gathered here. Once again, we can see Rinzai's great concern for our direct penetration of the True Self.

Rinzai saw Ōbaku reading a sutra and reproached him for doing so. To Rinzai, what he said to Ōbaku wasn't inappropriate: he was disclosing his true standpoint, a view crucial for us as well. Ōbaku didn't accept it, though. What was it that he didn't acknowledge? Was it that Rinzai had a superficial understanding of Ōbaku's way of being? Did Rinzai view the sutra-reading Ōbaku—the sutra-reading way of being, so to speak—

simply from the standpoint that awakened people aren't supposed to do that sort of thing? What was it that Ōbaku didn't accept? Rinzai's statement obviously didn't sit well with him.

After staying around for a few days, Rinzai decided to leave. When he was about to go, Ōbaku said to him, "You came in violation of the rules of the summer session, and now you are leaving before the end. Why don't you leave after it's over?" (p. 56). Ōbaku isn't speaking of finishing the session in the literal sense, but of something more profound. If we regard Ōbaku as asking Rinzai to stay until the end of the retreat, or telling him that he violated the rules by coming and going as he did, we will miss the true significance of what he said. Rinzai took Ōbaku's statement lightly, and said, "I came for a little while to pay my respects to you, Master." Ōbaku liked this attitude of Rinzai even less. He yelled, "Get out!" and, striking Rinzai, chased him away.

There isn't any particular meaning to his chasing Rinzai out: all meaning is found in Ōbaku's blow. When Ōbaku struck Rinzai, he struck him hard. He tried to end the retreat for Rinzai by completing him then and there with that one blow.

Chased out, Rinzai left the temple and walked a few miles, but he still couldn't figure out why he was struck. Eventually, though, he turned around and went back to Ōbaku and finished the summer retreat.

Some time later Rinzai again went to Ōbaku to take his leave. Ōbaku asked him where he was going, and he answered, "If I don't go to Kanan, I'll return to Kahoku." Rinzai is talking about heading north (*hoku*) or south (*nan*) of the Yellow River, but he isn't just talking about the direction in which he'll go. He means he'll freely go anywhere he wants. He is expressing his free way of being, which has nothing to do with destinations. Manifest in what he says is the free, unhindered awakening of "going when one wants to go, and sitting when one wants to sit."

Ōbaku then struck Rinzai—a blow different from the previous one. This was a parting blow by which Ōbaku says it is good for Rinzai to go wherever he pleases in order to awaken others. When he was struck, Rinzai once again expressed his dynamic functioning: he grabbed Ōbaku and slapped him. Ōbaku's blow and Rinzai's slap are the blow and slap of mutual acknowledgement.

Ōbaku is now satisfied as Rinzai starts out on his own. It is as if a caged bird had taken flight:

The bird caged for many years
Today flies with the clouds.

Now it isn't that Rinzai has merely been freed from his cage by *kenshō* or Great Awakening; rather, he is setting out on a pilgrimage of compassion to freely encounter all people, and to have them become buddhas and patriarchs. Ōbaku laughed heartily. He was truly satisfied, so he roared with laughter.

Ōbaku then called an attendant and said, "Bring me the backrest and armrest that belonged to my late teacher Hyakujō." Ōbaku had awakened to the Dharma under Hyakujō, who by this time was already dead. As a sign of the transmission of the Dharma, Ōbaku had received the backrest and armrest Hyakujō used when he did zazen.

When Ōbaku called for these things, Rinzai again displayed the sharpness of his Zen functioning: he said he had no need for them. It is said that Sakyamuni's robe and bowl were transmitted down through the ages to the Sixth Patriarch, at which point they were lost. Their loss is quite significant, for much harm results when people become overly concerned about such things. A famous Zen story relates that when the Sixth Patriarch fled south after receiving the bowl and robe from the Fifth Patriarch, Myōjōza pursued him and tried to take them away. Anything with a form thus becomes a hindrance. Sutras are hindrances, and even more so are backrests and armrests. What sort of proof are they? We don't need a paper certification of our awakening: true awakening fills heaven and earth. Rinzai yelled out to Ōbaku's attendant, "Bring me some fire. Burn them both!" We can readily perceive in these words Rinzai's way of being, which we too must master. Ōbaku surely felt the same way, for what Rinzai says is a disclosure of the true way of being of one who has realized the Dharma. Ōbaku acknowledged what Rinzai said: "Be that as it may, just take them with you. In the future you will sit on the tongue of every man on earth."

This is how it must have been when the Fifth Patriarch handed over the bowl and robe to the Sixth Patriarch. Acknowledgement in Zen is different from receiving a diploma, which one might treat as precious as life itself. Monks sometimes receive a surplice or *nyoi* (a short staff symbolic of office), but that isn't something to get caught up in. When we get involved in these things, all sorts of problems arise.

Rinzai's asking the attendant to bring fire strikes a chord in us; in all respects, this is the way of being we "take to the bosom." This is what we realize in our attainment of the Dharma. You have all been applying yourselves diligently to your practice. There is one day left in this sesshin, and I want all of you to complete this summer retreat in the true sense.

There's One True Person without Rank

Today I will discuss the One True Person without Rank. This True Person is spoken of early on in the *Record of Rinzai*:

The Master took the high seat in the Hall. He said, "On your lump of red flesh is One True Person without Rank who is always going in and out of the face of every one of you. Those of you who have not yet realized him, look, look!"

Then a monk came forward and asked, "What about that One True Person without Rank?"

The Master got down from his seat, seized the monk, and cried, "Speak, speak!"

The monk faltered.

Shoving him away, the Master said, "Your One True Person without rank—what kind of scum-stick is he!" Then he returned to his quarters. [p. 3]

Rinzai took the high seat in the Hall, that is, he ascended the Sumeru Platform to give a Dharma talk. Here in Myōshin-ji there is a building called the Dharma Hall, and in it there's a Sumeru Platform. In most Buddhist temples a statue of the Buddha is set up and worshipped on a Sumeru Platform, but in a Zen temple, nothing is placed there. Instead, a living buddha or patriarch gets up on the platform and gives a living Dharma talk. We rarely see this nowadays, though. On certain ceremonial occasions a master will give a talk from the platform, but usually it is unoccupied. For many years Chinese and Japanese masters "took the high seat in the Hall," accounts of which appear frequently in Zen records. This testifies to the extent the Sumeru Platform was alive and functioning to awaken people. When used in this way, the Platform was full of life. As a living Zen master, Rinzai ascended the Platform and said, "On your lump of red flesh is One True Person without Rank who is always going

in and out of the face of every one of you. Those who have not yet realized him, look, look!"

Although there are many opinions as to what this "lump of red flesh" means—it is variously explained as the mouth, the heart, the head, the eyes—such interpretations aren't necessary: after all, the "lump of red flesh" refers to all of our body-mind. Rinzai means the One True Person without Rank is *right here* on all of our body-mind. That One True Person without Rank hence does not mean that there is a True Person who vaguely exists "somewhere"; rather, that single, unique True Person without Rank is clearly found in each and every one of us.

What do we mean by being "without rank"? As far as "rank" is concerned, many examples come to mind. We can say we are ranked by honors bestowed us, such as "senior grade, first court rank" or "senior grade, second court rank." It is a rank to be a student or teacher, merchant or civil servant, parent or child. Every body and mind involves ranks: to have eyes, ears, head, feet, and hands; to be sitting on or off the tatami; to be on the Sumeru Platform or before it; to be buddha or patriarch, sentient being or ordinary man—even truth and delusion, good and evil, are ranks. We may speak of being without rank, but all the same we come to abide in the place called being "without rank." Though not appearing to abide there, we indeed come to do so when that "non-abiding" takes on a fixed time and place. When we abide in it, even the ultimate stage of the Buddha-dharma—nothingness, nirvana, Dharmakaya, satori—becomes a rank. In other words, anything in a fixed condition constitutes a rank, even the long passage of centuries or the vast reaches of outer space. Indeed, in our ordinary life it is quite rare for any of us to be truly without rank.

But Rinzai says there's a True Person without Rank who doesn't abide anywhere. He says there's One True Person, a unique True Person, and this Person is the true human being. Of course, if it were objectifiable, it would fall in a rank; if it were transcendent or immanent, or here in the present moment or at a midpoint in the ordinary sense, it would have a rank then, too. There is a True Person, however, who is neither up nor down, left nor right, nor middle; it is neither past, nor present, nor future. It is the One, the unparalleled person. Since it exists in this way, it isn't a limited one: it is All and One, One and All. Though it is a One, it isn't determined as such. It is a One which cannot be called a "one." Rinzai tells us that such a human is the True Human.

When Rinzai speaks of it as a "True" Person, there are no such ranks as true and false. It is the Truth without Rank. If it were the truth which stands in opposition to falsehood, it wouldn't be without rank. That which is beyond all rank is the Truth, or the Person, Rinzai speaks of. This body-mind of ours is not the True Person without Rank. I have been speaking of the True Human without Rank, but if that human is other than our very self, we differ from the Person I am referring to. Since the ordinary self isn't free of all ranks, it isn't the Self without Rank. What Rinzai is talking about is the Self beyond all forms—the true human being.

Rinzai, who is now up on the Sumeru Platform giving a Dharma talk, is none other than the One True Person. Only the True Person can ascend the platform; in fact, that very Person is the true Sumeru Platform. In Buddhism, the Sumeru Platform, like Mount Sumeru itself, represents the Buddhist cosmos. In Zen, though, Mount Sumeru and the Sumeru Platform must be a living mountain and a living platform. The form of a Sumeru Platform is not enough; the living Sumeru Platform must be the True Person without Rank. Rinzai is the Sumeru Platform, and the Sumeru Platform is Rinzai; they aren't separate entities. This is the true Rinzai and the true Sumeru Platform.

In the *Record*, Rinzai says that the "Mind-dharma is without form and pervades the ten directions" (p. 11). This "dharma" isn't some kind of law, ideal, or idea; any Mind-dharma which is other than the True Person isn't the ultimate one. Although it may differ in its verbal expression, Rinzai's Mind-dharma is essentially no different from the Sumeru Platform. When he says that the Mind-dharma pervades the ten directions, the "ten directions" do not signify a spatial expanse or infinite reaches of a temporal, boundless eternity; in fact, it is neither time nor space. We realize the ten directions only when we go beyond the four cardinal points and the four intermediary ones.

When Rinzai speaks of this Self without Rank, "without rank" means it is "without form." What he is speaking of is the Formless Self: it isn't merely without form, it is the Self; it isn't the mere self, but the Self with no form whatsoever. He calls this Formless Self the One True Person without Rank. Again, they are one, not two, otherwise we wouldn't be able to say it is "without rank."

The Formless Self is the Rinzai who has taken the high seat on the Sumeru Platform in the Dharma Hall. Rinzai addresses his disciples as "You who listen to this Dharma talk." Not only the person giving the talk,

but every other person and thing is this Self, that True Person which Rinzai says is “always going in and out of the face of every one of you.” The One True Person without Rank—Rinzai—goes in and out of your faces. He breathes vigorously on your lump of red flesh. Rinzai cries out, “Those of you who have not yet realized this, look, look!” We must see it all *right here*. Nothing is hidden. There isn’t any seeing or not seeing here. Disclosing itself in all its grandeur, the True Person actualizes itself in each and every one of us. Rinzai tells us to realize it clearly, to awaken to the One True Person without Rank. In this way, Rinzai is giving the ultimate Dharma talk.

We don’t need to go back to the Rinzai of a thousand years ago. What is on each of your cushions right now is the One True Person without Rank. What isn’t there is not the True Person. Usually, we mistake what is not the True Person for the True Person. An old Zen saying relates how we lose ourselves and search for things, and in so doing take what is not the Self to be the Self. The True Self here upon every cushion is none other than the One True Person without Rank who sits on Mount Sumeru. Rinzai tells us to see this in its entirety. Of course, we cannot see it with our eyes, touch it with our hands, or hear it with our ears. We can’t think about it, feel it, or discriminate it in our minds. Such is the True Person without Rank. It cuts through all verbalization and destroys all mental activity. It goes beyond the four statements and the hundred negations. It isn’t words—its true way of being has no rank, so it cuts through all speech and eradicates all activities of the mind. It is the truly unrestricted, eternal Self. Since it is without rank, it never gets caught up in anything. It is free, emancipated, or, in more dynamic terms, a free and unhindered functioning. If we speak of a truly saved human, a religiously realized self, what we are referring to must be an ultimate religious person in this sense; anything ranked as a buddha apart from ordinary humans, or in a particular time or place, cannot be the True Person without Rank.

The True Person without Rank is the only Person who can be the true Buddha. Since the true Buddha is beyond all images and idols, nothing with form can be the true Buddha. We often think of a buddha as holding a high, exalted position, as something unapproachable and cut off from us in a completely different realm. The “One True Person without Rank” is a more concrete way of expressing the same thing, and so it feels closer to us. It is our True Self, the formless Self which is manifesting itself here and now, and whose demonstration zazen ultimately is.

As we start our seven-day retreat, I wish to remind you of our primary goal: to realize this One True Person without Rank right here upon our cushions, to awaken to the Formless Self. People say it is difficult, because the Self is far from us, but actually there is no distance at all. Just as you are, there isn't a trace of separation. People speak of being one with Buddha, but there is no Buddha apart from the Self, and no Self apart from the Buddha. Nor is it a matter of coming in contact with Buddha or not—there is no distance involved. Hence, "The Self-Buddha is True Buddha"; "The Mind itself is Buddha"; "There is neither Mind nor Buddha"—all of these are expressions of the dynamic presence of the True Person without Rank.

Now, as I mentioned before, Rinzai said, "Those of you who have not yet realized this, look, look!" In koan practice these days, much emphasis is placed on this "look, look!" If "look, look!" isn't the dynamic presence of the One Person without Rank, however, it will be a mere pattern or form, or will simply end in some fixed form of action. We face the danger that the koan of the True Person as now practiced will fail to bring about the realization of the True Person in us. It is possible to clearly realize the dynamic presence of the One True Person through that very "presencing," but if we don't advance to that point, the koan won't do us any good even if we pass through it. I want all of you to realize this One True Person without Rank, which involves neither becoming nor not becoming.

According to the *Record*, a monk came forward and asked, "What about the One True Person without Rank?" Such a question shows how caught we can get in ranks. Even though Rinzai's talk allows no room for questioning, the monk steps forth with one. When Rinzai speaks of the One True Person without Rank, it is already dynamically presenting itself. Thus the monk's question is wide of the mark—what a way of stalling for time!

Rinzai says there is One True Person without Rank who is always going in and out of the face of every one of you. The True Person is immediately present. The question, "What about the One True Person without Rank?" has meaning for the first time when Rinzai himself poses it. What about this One True Person without Rank?

Speak, Speak!

There is One True Person without Rank who is always going in and out of the face of every one of you. Those of you who have not yet realized this, look, look!

When Rinzai said this in a talk from the high seat in the Dharma Hall, a monk came forth and asked, "What about this One True Person without Rank?" If the monk had already realized the One True Person when he asked this question, he wouldn't have been just any ordinary questioner. If it is the True Person who has come forth and asked about the One True Person without Rank, then Rinzai must have it out with him on equal terms. Though Rinzai said that it's "always going in and out of the face of every one of you," the monk looked outside himself and asked a question; he was already wide of the mark. It is of no avail to seek the True Person outside yourself.

The monk wants Rinzai to give an explanation of the True Person. A mondo in Patriarchal Zen is not something of that nature; it involves our direct demonstration of that True Person. If all we do is turn to someone and ask about the True Person, we won't ever be able to demonstrate it. As we read in the *Record of Rinzai*, Yajñadatta thought he had lost his head somewhere, so he ran around looking for it. But, of course, that which goes around looking is the head itself. However long we search, we can't find what we are looking for, for there's no "head" outside us—it's right here, close at hand, in the very searcher himself. Though we know better than to seek the Buddha elsewhere, we tend to act like Yajñadatta. Rinzai is saying that the True Person is right here; but, oblivious to that fact, the monk turns to Rinzai and tries to get him to talk about it. Such an approach isn't the Zen that is apart from the scriptural teachings, but Zen within such teachings, a form of doctrinal instruction. Again, Rinzai's act of taking the high seat aims at having us directly demonstrate the True Person.

Many years ago, when I was doing sanzen, a new monk started practicing in the monastery. He was given the Mu koan. He thought the answer was written down somewhere, so he went around looking for books on Zen and Buddhism. He couldn't find the answer in anything he read, so he started asking various people. That didn't help either. Once he felt

he had come across the answer somehow, so he went to the rōshi to present it to him, but the rōshi told him that it wasn't that sort of thing. He then asked me, "Where in the world is it written? Where can I find it?" Maybe this is how it is for all of us in the beginning of our practice. Even if we search all over the world and read all of the Buddhist scriptures, we can't find the True Person anywhere. The True Person without Rank is right at hand as we search. Rinzai says that it is "always going in and out of the face of every one of you." Functioning right here with great briskness and vitality, it is none other than our True Self, the True Self which cannot be found outside ourselves. In the FAS Society, that Self is called the Formless Self, the Self with no form whatsoever.

Even though he is addressing the great Rinzai, when the monk starts looking outside of himself and asks about the One True Person without Rank, he is heading in the wrong direction. That's why Rinzai gets down from his seat, seizes him and says, "Speak, speak!" This is how the functioning of the True Person must be. Rinzai is trying to make the questioning monk answer. Rinzai doesn't answer—he makes the monk do so. The grabber Rinzai and the grabbed monk are one, not two, so Rinzai's functioning is none other than the monk's True Person without Rank.

"The monk faltered." "Faltered" here means that the monk tried to answer but couldn't. He was so flustered that he couldn't do anything. When told to speak, he had no idea what to say. This is a very important point. If everything he had possessed up to that point had been snatched away by Rinzai's functioning, he would have become the Great Doubting Mass. He would have become no-minded and thereby forgotten himself. That is totally different from being stupefied. If the monk had been but a hair's breadth from the True Person's ranklessness, he would probably have attained Great Awakening when Rinzai grabbed him and shouted, "Speak, speak!" But, instead, the monk was totally surprised.

Rinzai shoved the monk away and said, "Your True Person without Rank—what kind of scum-stick is he!" This reminds me of the famous koan in which a monk asks, "What is the Buddha?" and Unmon answers, "A scum-stick!" There are various interpretations of this expression, the most common one being that it refers to a kind of bamboo slip used in those days for wiping oneself. Now one might wonder whether this monk had questioned Rinzai only after becoming one with the True Person, but that isn't the case here. Rinzai criticizes the monk's "True Person without Rank," or rather the monk himself, as being no different from a scum-

stick. Moreover, when the monk looks outside himself and regards the True Person as something to be revered, he gets totally entangled in that approach. That one never gets entangled is being without Rank. The monk gets caught up in seeking the True Person outside himself, and that's why Rinzai says, "Your True Person without Rank—what kind of shit-stick is he!" With those words he snatches away the True Person conceptualized by the monk, and returns immediately to his chamber.

Here again, the True Person without Rank is revealing itself to the monk with great vitality. Yet the monk still doesn't catch on. When Rinzai yelled at him and returned immediately to his chamber, he was working to have others cross the sea of birth and death. These living methods were used one after another on the monk, but in the end he couldn't witness the True Person of Rinzai.

When we pose a question such as the monk's, we distance ourselves from the dynamic "presencing" of things just as they are. In the words of the Sixth Patriarch, "Zen is the realization of the supreme vehicle." These words refer to the way of Patriarchal Zen exemplified by Rinzai. He demonstrates the essence, the marrow, and the ultimate source of the whole Buddhist canon; he comes from and returns to the "mother of all bud-dhas," the "root-source of all things."

The One True Person without Rank goes in and out of everyone's face. It functions freely and self-abidingly. In the terminology of Pure Land Buddhism, it goes to and returns from nirvana freely; going out at times and returning at others, it is not attached to either, since it neither comes nor goes. In terms of the Five Ranks (*go-i*), it functions freely in the whole and freely in the part, but never gets caught up in either. Anything that gets caught up cannot be spoken of as the True Person. A similar expression of this is found in the Diamond Sutra: "One should arouse the Mind that abides nowhere." The Vimalakirti Sutra speaks of creating all things from the place of non-abidingness; one creates without abiding in the creation, and this non-abidingness is based upon ranklessness. It does not indicate simply flowing without abiding anywhere. It is the place of abiding while not abiding, which is none other than nirvana. Zen also speaks of "creating all things without attaining even one of them." This and all the other expressions indicate the One True Person without Rank.

Rinzai isn't separated from us. The Rinzai who is the One True Person isn't even an inch away. In the realm of the True Person, the Rinzai (d. 867) of a thousand years ago is no different from us. Only when there is

no temporal or spatial separation can we speak of the True Person without Rank. There is a koan about Daitō Kokushi (d. 1337), the founder of Daitoku-ji, being the reincarnation of Unmon (d. 949). Unmon is of about the same period as Rinzai, which means he lived over three centuries before Daitō was born. Where was Unmon during those three hundred years? An intriguing question. If we actually penetrate the One True Person without Rank, though, it makes no difference whether the period involved is five hundred, a thousand, or 2,500 years, and the question of where Unmon was, poses no problem whatsoever. For that reason, I want all of you to awaken to, or self-realize, the One True Person without Rank. I want you to have the True Person in you awaken to itself, for that is the alpha and omega of doing zazen here. I am not lecturing on Rinzai or his record: I'm lecturing on our True Self. There is no need to depend on Rinzai or to regard him as an authority. The authority is here in us, hence Rinzai's expression: "Solitarily emancipated and non-dependent." If we become attached to Rinzai, we disobey him. Be the follower of the Way who isn't dependent on patriarchs or buddhas, who is solitarily emancipated and unattached—that is the true way of being.

Time is passing quickly. Today is the midpoint of our sesshin. Our singleminded application is for nothing other than realizing the True Person in us. In Rinzai Zen, or in Zen in general, one does not try to awaken by observing precepts. All precepts are contained in the True Person. Precepts apart from the True Person are not true ones; they are defiled precepts. Zen speaks of the "Formless, single-mind precept," in which the myriad precepts return to the one precept at the source of all precepts. This Formless precept, which brings all precepts to culmination, is the single-mind precept of Zen. One need not take care to polish it all the time:

Originally, not-a-single-thing,
so where is the dust to cling?

I'd like to stop here for today.

TRANSLATED BY TOKIWA GISHIN AND
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