

On the Dharma That Nonsentient Beings Express

(*Mujō Seppō*)

Translator's Introduction: As Dōgen's discourse makes clear, he understands 'sentient' and 'nonsentient' in a specific way. Sentient beings are those who are still wedded to their senses, which give rise to the duality of self and other, that is, they are those who are ordinary, worldly human beings. 'Nonsentient beings' refers to whatever exists just as it is, which includes not only such things in nature as trees, rivers, mountains, and stones, but also those beings who have dropped off the false self, who have escaped from the tyranny of their greeds, hatreds, and delusions, and who have freed themselves from slavery to their senses; that is, they have become 'such a person'.

Expressing the Dharma within the Dharma's ever-present expression is the manifest spiritual conundrum that Ancestors of the Buddha entrust to Ancestors of the Buddha. This expressing of the Dharma is the Dharma expressing Itself. It is beyond being sentient or nonsentient. It is beyond something intentional, beyond something unintentional, and beyond karmic* causes producing something intentional or unintentional. And it is beyond the methods of those who pursue causal conditions. Even so, it does not travel in the paths of birds.¹ When the Great Way is fully realized, the expressing of the Dharma is fully realized. And when the Treasure House of the Dharma is entrusted to an heir, the expressing of the Dharma is entrusted to that person as well. When the flower was held aloft, an expressing of the Dharma was held aloft.² And when the kesa* was Transmitted, an expressing of the Dharma was Transmitted. This is why, since before the time of the Lords of Awe-inspiring Voices, Buddhas and Ancestors alike have paid homage to the expressing of the Dharma, and, since before the time of the Buddhas, They have customarily made expressing the Dharma Their fundamental practice. Do not

* See *Glossary*.

1. That is, unlike birds in flight, the Dharma leaves traces.
2. This refers to the Transmission of the Dharma from Shakyamuni Buddha to His disciple Makakashō. This occurred when the Buddha held a flower aloft and Makakashō, recognizing its significance, smiled in response.

explore through your training that expressing the Dharma is something that the Buddhas and Ancestors have customarily regulated, for it is They who have been regulated by the expressing of the Dharma. This expressing of the Dharma is not limited to the expounding of the eighty-four thousand gates that make up the whole of the Dharma; there are immeasurable, limitless gates that make up the whole of the expressions of the Dharma. So, do not explore through your training that expressions of Dharma by former Buddhas are what constitute expressions of Dharma by later Buddhas. Just as former Buddhas do not return to be later Buddhas, so it is with expressing the Dharma. The ways of expressing It that were used in the past are not the ways by which It is expressed later on. This is why Shakyamuni Buddha said, “In the same manner that any Buddha of past, present, or future expressed the Dharma, I too, likewise, give voice to a Dharma that is in no way separate from Theirs.”

Thus, just as They made use of the expressions of Dharma of other Buddhas, so He made use of the expressions of Dharma of those other Buddhas. And just as He authentically Transmitted the expressing of Dharma, so those Buddhas authentically Transmitted the expressing of Dharma. There is the authentic Transmitting from my late Master back to the Seven Buddhas,* and there is the authentic Transmitting from the Seven Buddhas down to the present—and there is the Dharma that nonsentient beings express. And within this Dharma that nonsentient beings express there are Buddhas and there are Ancestors. Do not fix in your mind that the saying, “I am now expressing the Dharma,” is something new that is not part of the authentic Transmission. And do not use it in an attempt to substantiate that the true Transmission of past and present is just an old nesting place in some demon’s cave.³



National Teacher Echū of Kōtaku-ji Temple in the Western Capital of Great T’ang China was once asked by a monk, “Do even nonsentient beings voice the Dharma?”

The National Teacher replied, “They are always expressing It with ardor, and there is no interruption in their voicing of It.”

The monk said, “Why then do I not hear It?”

The National Teacher replied, “Though you yourself do not hear It, that won’t stand in the way of others hearing It.”

3. An ‘old nesting place’ refers to habitual ways of thinking that are no longer valid. ‘Some demon’s cave’ is a synonym for delusion.

The monk asked, “I’m still unclear. What kind of people could possibly hear It?”

The National Teacher said, “Saintly ones can hear It.”

The monk then asked, “Venerable Monk, do you also hear It?”

The National Teacher answered, “I do not hear It.”

The monk then asked, “Since you, Venerable Monk, do not hear It, how do you know that nonsentient beings voice the Dharma?”

The National Teacher replied, “Fortunately for you, I do not hear It. If I heard It, I would be on the level of the saints, and then you could not hear my voicing of the Dharma.”

The monk then said, “If that is the case, then sentient beings play no part in the Dharma.”

The National Teacher responded, “I express the Dharma for the sake of sentient beings, but I do not express It for the sake of saints.”

The monk then asked, “What are sentient beings like after they hear It?”

The National Teacher answered, “They are beyond being ‘sentient beings.’”

Novices, as well as those long in the practice, who may be exploring through their training what the statement “The nonsentient give expression to the Dharma” means, should straightaway be diligent in their study of this story of the National Teacher. “They are always expressing It with ardor, and there is no interruption in their voicing of It” is how he put it. ‘Always’ is one instant of time within all times. “There is no interruption in their voicing of It” implies that expressing It is already coming forth, and without interruption.

Do not explore the matter of ‘the nonsentient’ giving expression to the Dharma as if it were necessarily like that of sentient beings who are making vocal sounds to express the Dharma. To take voicings in the realm of sentient beings out of their context and then liken them to voicings in the realm of the nonsentient is not the Way of the Buddha. When the nonsentient give expression to the Dharma, it may not necessarily be with audible sounds, just as, for instance, a sentient being’s giving expression to the Dharma may not involve audible sounds.

For the time being, you should diligently explore this through your training by asking yourself and others, “Just what is a sentient being? Just what is a nonsentient being?” Accordingly, you should pay the utmost attention to details in order to explore through your training just what this matter of nonsentient beings expressing the Dharma is about. According to the opinions of foolish people, the rustling of trees in the forest, the opening of flowers, and the falling of leaves are

believed to be nonsentient things expressing the Dharma, but such people are not persons who have learned what the Buddha taught. If it were so, then who could not hear the Dharma that is expressed by the nonsentient? For the moment, you should reflect on whether or not there are grasses and trees and forests in the realm of the nonsentient, and whether or not the realm of the nonsentient is intersecting, or mingling with, that of the sentient. At the same time, to take such things as grasses and trees or tiles and stones to be nonsentient is to be less than fully educated. And to believe that being nonsentient means being grass and trees or tiles and stones is to tire of exploring the Matter.* Even if you were to believe that human beings view such things as grass and trees to be patterned after the nonsentient, such things as grass and trees are not something that the mental efforts of ordinary, worldly people actually take measure of. And the reason for this is that there are great differences between the celestial forests of those in lofty positions and the forests of ordinary human beings, and that what is produced in China is not equivalent to what is produced in its bordering lands, and that the vegetation which grows in the oceans and that which grows amidst the mountains are not the same. And what is more, there are forests that grow in the open sky and forests that grow in the clouds. And there are hundreds of grasses and thousands of trees that sprout up in wind and fire. In sum, there are those things that need to be explored as being sentient and there are those things that need to be explored as being nonsentient. And there are grasses and trees that resemble humans and animals when the differences between the sentient and the nonsentient have not yet been made clear. And what is more, when we see a Taoist mountain hermit's trees and rocks, flowers and fruits, and hot and cool springs with our own eyes, they are beyond doubting, but explaining them is difficult indeed! Having barely even seen the grasses and trees from a great country like China and observing only the grasses and trees of a small, single nation like Japan, do not imagine that they must be like those found throughout the whole universe.



The National Teacher said, “Saintly ones can hear It.”

That is to say, in the assembly where a nonsentient one expresses the Dharma, all saintly ones stand up to listen. The saintly ones and the nonsentient ones bring about listening and they bring about expressing.⁴ The nonsentient one is already

4. That is, their response encourages others in the assembly to listen, and their attention to what they are hearing encourages the one who is speaking to give voice to the Dharma.

expressing the Dharma for the sake of the saintly ones, but is It put in a saintly way or in an ordinary, everyday way? In other words, when you have completely clarified the manner in which the nonsentient express the Dharma, you will realize that what you hear is no different from what the saintly hear. When you have been able to realize this, you will clearly understand the realm of a saintly one. In addition, you should continue to explore through your training the daily conduct that traverses the path through the heavens, transcending both the mundane and the saintly.



The National Teacher said, “I do not hear It.”

Do not presume that these words are easy to understand. Does he not hear It because he has gone beyond the mundane and transcended the saintly? Or does he not hear It because he has torn asunder the old nest of ‘the worldly versus the saintly’? By your making a diligent effort, you can realize what he is saying.



The National Teacher said, “Fortunately for you, I do not hear It. If I heard It, I would be on the level of the saints.”

This statement is beyond being the best way of putting it and beyond being just another way of putting it. His saying “Fortunately for you, I...” is beyond the mundane and the saintly. Might his “Fortunately for you, I...” be that of an Ancestor of the Buddha? Because an Ancestor of the Buddha is beyond the mundane and has transcended the saintly, what he hears may not be the same as what the saintly hear.

Pursuing the chain of reasoning behind the National Teacher’s statement “Then you could not hear my voicing of the Dharma,” you should stew on what the enlightened state of Buddhas and saintly ones is. The National Teacher’s underlying principle is, namely, “When the nonsentient express the Dharma, the saintly can hear It, and when the National Teacher expressed the Dharma, the monk could hear It.” You should, day after day, deeply and at length, do your utmost to explore this chain of reasoning through your training. Now I would like to put it to the National Teacher—and I am not asking about sentient beings after they hear the Dharma—how is it with sentient beings at the very moment when they hear the Dharma being expressed?



Our Founding Ancestor, Great Master Tōzan Ryōkai, while training under the great monk, Abbot Ungan Donjō, once asked the Abbot, “What person can hear the Dharma expressed by a nonsentient being?”

Abbot Ungan answered, “The nonsentient can hear It.”

Tōzan then asked, “O Venerable Monk, can you hear It or not?”

The Abbot replied, “If I heard It, you would be unable to hear my expressing of the Dharma.”

Tōzan then said, “If that is the way things are, then Venerable Monk, I have not heard your expressing of the Dharma.”

The Abbot responded, “Since you have not heard even what I have given voice to, how could you possibly hear the expressing of the Dharma by nonsentient beings!”

Thereupon, Tōzan composed the following verse, which he presented to the Abbot.

How wondrous! Oh, how wondrous!

The Dharma voiced by the nonsentient boggles the mind.

*When we hear It with our ears, in the end It is hard to
comprehend.*

*When we hear It with our Eye, we can, by all means,
understand It.*

You will need to do your utmost, not only in this life but also in many later ones, to examine in detail the principle underlying Tōzan’s saying, “What person can hear the Dharma expressed by a nonsentient being?” This question is certainly equipped with the merit of also being a statement.⁵ This remark of his has Skin and Flesh, Bones and Marrow. Not only is it a Transmitting of Mind by means of Mind, but it is also a transmitting of Mind by means of mind so that both new monks and novices who have been training for a long time may affirm It. It takes its place among the keys which unlock the doors to genuinely Transmitting both the kesa and the Dharma. How could anyone today possibly expect to realize It

5. That is, Tōzan’s remark can be construed not only as a question but also as a statement: A ‘person of What’ can hear the Dharma expressed by a nonsentient being. ‘A person of What’, like ‘such a person,’ is a common way in Chinese Zen Buddhism to refer to one who has fully realized the Truth.

after an effort of three seasons or four months? Even though Tōzan had seen and heard the underlying principle that the National Teacher expressed as, “The Dharma that the nonsentient express can be heard by the saintly,” nevertheless he now, once again, asked, “What person can hear the Dharma that the nonsentient express?” Does this confirm what the National Teacher said? Should we see what Tōzan said as a question or should we see it as a statement? If he was not agreeing with the National Teacher in general, how could he possibly have spoken as he did? If he was agreeing with the National Teacher in general, how could he possibly have failed to understand what the National Teacher was saying?



Abbot Ungan said, in effect, “The nonsentient can hear the Dharma that the nonsentient express.”

In authentically Transmitting this bloodline of ours, we need to explore through our training the dropping off of body and mind. Saying that the nonsentient can hear the Dharma that the nonsentient express will be equivalent, in sum and substance, to saying that when Buddhas give voice to the Dharma, Buddhas can hear It. An assembly that is listening to the Dharma that the nonsentient express may be nonsentient, even though it is comprised of the sentient and the nonsentient, or of the worldly along with the wise and saintly. By relying on this Teaching in sum and substance, we can distinguish the true ones from the false in both the past and the present. Even though there are those who have come from India, if they are not true Ancestral Masters whose Transmission is authentic, you must not follow them. Even though they may have been part of a continuous succession who have studied for a thousand myriad years, if they are not in the succession of heir after heir who have received the genuine Transmission, we could hardly accept from them the mantle of the Dharma—that is, the kesa.

Now that the authentic Transmission has spread to Eastern lands, it should be easy to distinguish the functioning of the true from the false. Even if someone hears only the statement, “When a human being gives voice to the Dharma, human beings can hear It,” that person may attain the Bones and Marrow of the Buddhas and Ancestors. If you make it a matter of life and death when you listen to what Abbot Ungan and National Teacher Echū are saying, you will understand that ‘the saintly’ spoken of in “The saintly can hear It” means ‘the nonsentient’, and ‘the nonsentient’ spoken of in “The nonsentient can hear It” means ‘the saintly’. It is to say, “What is expressed by the nonsentient is the Nonsentient” because the Dharma

expressed by the nonsentient is what the Nonsentient is. Hence, it is the Dharma that the Nonsentient expresses. It is the Nonsentient that expresses the Dharma.⁶



Our Founding Ancestor Tōzan said, “If that is the way things are, then Venerable Monk, I have not heard your expressing of the Dharma.”

Here and now, his saying, “If that is the way things are...” takes up the principle underlying the statement, “When the nonsentient express the Dharma, the nonsentient can hear It.” In accord with the principle behind “When the nonsentient express the Dharma, the nonsentient can hear It” is “Then Venerable Monk, I do not hear your expressing of the Dharma.”⁷ At this time, Tōzan is not only taking a back seat to the nonsentient’s expressing of the Dharma, but he was also showing his eagerness to voice the Dharma for the sake of nonsentient beings with an ardor that pierced the very heavens. Not only had he thoroughly penetrated the nonsentient’s expressing of the Dharma, but he had also thoroughly mastered, and gone beyond, ‘hearing’ versus ‘not hearing’ the nonsentient express the Dharma. And, pushing on, in the matter of the sentient giving voice to the Dharma, he had gone beyond ‘expressing’ versus ‘not expressing,’ and he had thoroughly penetrated ‘expressing by those in the past’, ‘expressing by those in the present’, and ‘expressing by those in the future’. And moreover, in expressions of the Dharma that go beyond being heard or not being heard, he had completely clarified the principle of ‘this is sentient’ and ‘this is nonsentient’.

To generalize, hearing the Dharma is not limited merely to the sphere of the ear as a sense organ or to someone’s being conscious of sounds. We hear the Dharma with our whole vitality, with our whole mind, with our whole body, with our whole being. We hear It from ‘before the time when “father” and “mother” were born’* and from before the time of the Lords of Awe-inspiring Voices until the limits of our future and throughout the limitless future. The Dharma is heard before the body and after the mind. There is much to be gained from these instances of hearing the Dharma, so do not think that unless our mental

6. That is, when the word ‘nonsentient’ is capitalized, it refers to Buddha Nature Itself.

7. This statement was Tōzan’s way of asserting that his True Self has not become enlightened because he recognized that this True Self (the ‘I’ here) is already enlightened and has always been so. At the same time, it is an expression of Tōzan’s humility and his assertion that his Master’s expression of the Dharma is within the realm of ‘the saintly’.

consciousness is involved, there is nothing to be gained from hearing the Dharma. Someone whose mind has gone astray or whose body is sunk in a torpor can still profit from hearing the Dharma, just as someone who is unaware of their body and mind can also profit from hearing the Dharma. All Buddhas and all Ancestors invariably live through moments like these when They are becoming a Buddha or an Ancestor. How can the intellectual efforts of ordinary, worldly people possibly catch sight of how the mighty force of one's practice comes to behold Body and Mind? They cannot fully clarify for themselves even what the bounds of body and mind are. Once the meritorious seeds of hearing the Dharma have been sown within the fertile fields of body and mind, they will know no season of decay. Ultimately, they will sprout, and, with the passing of time, they will surely bear fruit.

Foolish people think:

Though people may not be remiss in listening to the Dharma, if they do not progress along the path to understanding and if they do not have good enough memories, they will not be able to acquire any benefits. What is vitally important—be it with the body and mind of an ordinary person or of someone in a lofty position—is to devote oneself to memorizing the Dharma extensively by listening to It many times. If people forget what they have heard while attending a Dharma talk and go blank once they have left their seat, what benefit do you think there would be in that? What learning could possibly be gained by that?

They speak this way because they do not have a genuine Master and have never encountered 'such a person'.* It is understood that someone who has not received the genuine Face-to-Face Transmission is not a genuine teacher, whereas someone who has received the genuine Transmission of Buddha after Buddha is a genuine teacher. Foolish people speak of their holding the Dharma consciously in mind and, at least temporarily, not forgetting It. Actually, the merit of hearing the Dharma envelops both the mind and the conscious memory. At this very moment, there is the meritorious functioning of the Dharma which envelops our body and which even envelops us prior to the body's arising, which envelops our mind and even envelops us prior to the mind's arising, which envelops us after the mind has arisen, which envelops our causes, conditions, results, actions, forms, True Nature, and physical substance, which envelops the Buddhas and envelops the Ancestors, which envelops self and envelops others, and which envelops our skin, flesh, bones, and marrow, among other things. Its meritorious functioning fully

manifests, enveloping the words and ways of expressing It, and enveloping our everyday actions, such as sitting and reclining, as It heals and fills the universe.

Truly, the merit derived from hearing the Dharma is not easily recognized, but should you encounter the great assembly of an Ancestor of the Buddha and thoroughly explore Its Skin and Flesh, Bones and Marrow through training with him or her, there will be no time when the meritorious strength of their expressing the Dharma will not guide you, and there will be no place where you will not receive the strength derived from hearing the Dharma. In this fashion, by letting the waves of time pass either quickly or slowly in a natural way, you will see the coming forth of Its fruits. Even listening to It many times in order to memorize It extensively ought not to be discarded altogether, but you should not treat that one aspect as the primary tool. Those who are exploring the Matter with a Master should know this, and our Founding Ancestor Tōzan had thoroughly explored It.



Abbot Ungan said, “Since you have not heard even what I have given voice to, how could you possibly hear the expressing of the Dharma by nonsentient beings!”

Here, Abbot Ungan has loosened his collar in order to certify that our Founding Ancestor Tōzan has the Bones and Marrow of the Forefathers, which Tōzan had just then revealed by manifesting his awakening to both enlightenment and the promise of Buddhahood. Ungan is saying, in effect, “You are as if you did not hear my expressing It.” This is not Ungan’s affirmation of some run-of-the-mill person. He was making clear that, even though nonsentient expressions of the Dharma are multi-faceted, they do not exist for the sake of the intellect. Tōzan’s succeeding as Ungan’s heir at this time is truly an intimate matter. Those in the realms of the mundane and the saintly cannot easily reach it or catch a glimpse of it.



Thereupon Tōzan composed the following verse, which he presented to the Abbot:

*How wondrous! Oh, how wondrous!
The Dharma voiced by the nonsentient boggles the mind.*

Thus the nonsentient, as well as the Dharma that the nonsentient express, are both difficult for the discriminating, deliberative mind to handle. What is this thing we call ‘nonsentient’? You should explore through your training that it is not the mundane or the saintly, and that it is beyond being sentient or nonsentient.

‘Mundane’ and ‘saintly’, as well as ‘sentient’ and ‘nonsentient’, whether voiced or not voiced, will be on a level with the lunacies produced by discriminatory thinking. Now, since It is mind-boggling, It has been and will continue to be a great mystery. It cannot be reached by the wisdom and consciousness of the mundane or of the wise and holy, nor is It concerned with the plans and considerations of mortals or celestial hosts.



When we hear It with our ears, in the end It is hard to comprehend.

Even if we had celestial ears, or ears attuned to the whole universe and to the whole of time, when we aim at listening with our ears, It is ultimately too difficult to understand. Even if we had an ear to the wall or an ear atop a pole, we could not understand the Dharma that the nonsentient express, because It is beyond sound. It is not that we cannot hear It with our ears, but even were we to do our utmost for a hundred thousand eons, ultimately It would be too difficult to understand. It has the everyday dignity of the One Way that is beyond sounds and forms: It does not reside in the nests and caves of the mundane and the saintly.



When we hear It with our Eye, we can, by all means, understand It.

Certain people fancy this to mean, “What human beings in the present see as the coming and going of grasses and trees, and flowers and birds, is what may be described as ‘hearing a sound with one’s eyes.’” This point of view is completely mistaken and is not at all the Buddha Dharma, nor does the Buddha Dharma have any principle like this.

When we explore through our training our Founding Ancestor Tōzan’s expression ‘when we hear It with our Eye’, the place where the Dharma expressed by the nonsentient resounds is in the Eye, and the place where the sound of the Dharma expressed by a sentient being manifests is in the eyes. You should thoroughly and broadly explore this Eye. Because hearing sound with the eyes must be comparable to hearing sound with the ears, hearing sound with the Eye must be unlike hearing sound with the ears. Do not explore this as “There are organs of hearing in the eyes,” or as “Eyes are therefore ears,” or as “Sounds are manifesting in the eyes.”



A former Master, Chōsa Keishin, once said, “The whole universe in all ten directions is the solitary Eye of a mendicant monk.” Do not be eager to get into discussions about hearing sounds through this Eye being a reference to Tōzan’s saying “When we hear It with our Eye.” Even though you may study the words that the ancient Master spoke, namely, “The whole universe in all ten directions is the solitary Eye,” the whole universe in all ten directions is the solitary Eye, and further, there are the thousand hands of Avalokiteshvara,* each with its Eye. And there are the thousand Eyes of the True Teaching. And there are thousands of Eyes in one’s ears. And there are thousands of Eyes on the tip of one’s tongue. And there are thousands of Eyes from the point of view of one’s heart. And there are thousands of Eyes that penetrate our mind. And there are thousands of Eyes that penetrate our body. And there are thousands of poles, each with an Eye at its tip. And there are thousands of Eyes before our body appears. And there are thousands of Eyes before our mind appears. And there are thousands of Eyes within death. And there are thousands of Eyes within life. And there are thousands of Eyes of self. And there are thousands of Eyes of other. And there are thousands of Eyes atop our eyes. And there are thousands of Eyes that do the training. And there are thousands of Eyes that are vertical. And there are thousands of Eyes that are horizontal.

So, even though you may learn that the totality of all Eyes is the totality of all realms, you have still not fully experienced the Eye. Simply make it a pressing need to thoroughly explore hearing the Dharma expressed by the Nonsentient with your Eye. Now, the main point in what our Founding Ancestor Tōzan was saying is that it is difficult to comprehend with the ears the Dharma that the Nonsentient is expressing, for it is your Eye that hears the sound. And, further, there is hearing the sound as it permeates one’s body, and there is hearing the sound with one’s whole being. Even if you fully experience hearing the sound with your Eye, you need to come to the realization that the Dharma that the nonsentient express can indeed be heard by the nonsentient, and then let it go.



Because this principle has been passed down, my late Master Tendō, an Old Buddha, said, “The vines of the bottle gourd embrace the bottle gourd’s vines.” This is a nonsentient being who is giving voice to the Dharma in which the awakened Eye of our Ancestor Ugan has been passed on, along with his Bones and Marrow. Based on the principle that all expressions of the Dharma are

nonsentient, nonsentient beings express the Dharma, which is a traditional Teaching. It is for the sake of the nonsentient that the nonsentient give voice to the Dharma. What is it that we call ‘the nonsentient’? You need to know that it is the one who hears the Dharma that the Nonsentient expresses. And what is it that we call ‘expressing the Dharma’? You need to know that it is that which does not know ‘I am nonsentient’.



Great Master Tōsu Daidō in Shuchou Province⁸ was once asked by a monk, “Just what is this ‘nonsentient beings express the Dharma’ stuff all about?”

The Master responded, “Do not bad-mouth it.”

What Tōsu is asserting here now is the very practice of the Dharma of an Old Buddha and it is the governing principle in our Ancestral tradition. Generally speaking, such statements as “Nonsentient beings express the Dharma,” and “Expounding the Dharma is what a nonsentient being is,” are instances of not bad-mouthing it. Keep in mind that the expounding of the Dharma by the nonsentient is precisely what the defining attribute of an Ancestor of the Buddha is. That bunch who have followed Rinzai and Tokusan don’t know about it; only our Ancestors of the Buddha have explored it thoroughly through their training.

Given to the assembly at Kippō-ji Temple in the Yoshida district of Echizen Province on the second day of the tenth lunar month in the first year of the Kangen era (November 15, 1243).

Copied here on the fifteenth day of the tenth lunar month in the same year (November 28, 1243).

Ejō

8. There is an interpolation in the text at this point, whose authorship is uncertain. It reads: He was Dharma heir to Suibi Mugaku; in his lifetime he was called Daidō Myōkaku, as well as the Old Buddha Tōsu.