

## CHAPTER ELEVEN (*Dai jūissshō* 第十一章)

### ROOT CASE<sup>1</sup> 【本則】

第十一祖、富那夜奢尊者、合掌立脇尊者前。尊者問曰、汝從何來。師曰、我心非往。尊者曰、汝何處住。師曰、我心非止。尊者曰、汝不定耶。師曰、諸佛亦然。尊者曰、汝非諸佛、諸佛亦非也。

The Eleventh Ancestor, Venerable Punyayaśas, stood in gasshobefore Venerable Pārśva. The Venerable [Pārśva] asked, “Where do you come from?” The Master [Punyayaśas] said, “My mind is not departed.” The Venerable [Pārśva] asked, “In what place do you abide?” The Master [Punyayaśas] said, “My mind is not stopped.” The Venerable [Pārśva] said, “Are you lacking in concentration?” The Master [Punyayaśas] said, “Buddhas are also like this.” The Venerable [Pārśva] said, “You are not the buddhas, and the buddhas, moreover, are not.”<sup>2</sup>

<sup>1</sup> **Root Case** (C. *benze* 本則; J. *honsoku*). The first part of the Chinese text quoted here (down to, “The Master heard these words.”) is nearly identical in content to passages found in the *Records that Mirror the Axiom*, compiled in 961 (T 2016.48.938b1-9), and the *Jingde Era Record of the Transmission of the Flame*, completed in 1004 (T 2076.51.209a22-26). The Chinese source of the remainder of the Root Case is unknown.

<sup>2</sup> **The Venerable said, “You are not the buddhas, and the buddhas, moreover, are not”** (C. *zunzhe yue, ru fei zhufo, zhufo yi fei ye* 尊者曰、汝非諸佛、諸佛亦非也; J. *Sonja iwaku, nanji wa shobutsu ni arazu, shobutsu mo mata hi nari* 尊者曰く、汝は諸佛に非ず、諸佛も亦非なり). The English translation makes little sense here because it follows the Chinese given in the *Denkōroku*, which deviates from the known Chinese originals and is grammatically defective. The reader is left wondering exactly *what* it is that “the buddhas are not.” The intended meaning is clear from the corresponding passage that occurs in the *Records that Mirror the Axiom*:

The Venerable said, “You are not the buddhas.” Punyayaśas said, “The buddhas, moreover, are not you.”

《宗鏡錄》尊者曰。汝非諸佛。夜奢曰。諸佛亦非爾。(T 2016.48.938b5).

The corresponding passage in the *Jingde Era Record of the Transmission of the Flame* also reads:

The Venerable said, “You are not the buddhas.” [Punyayaśas] said, “The buddhas, moreover, are not you, Venerable.”

《景德傳燈錄》尊者曰。汝非諸佛。曰諸佛亦非尊者。(T 2076.51.209a25-26).

The *Denkōroku* quote of this passage fails to indicate that the second part of this quotation is spoken by Punyayaśas, not his teacher Venerable Pārśva. It also leaves off the

師聞此言、經三七日修行、得無生法忍。告尊者曰、諸佛亦非、非尊者。尊者聽許付正法。

The Master [Puṇyayaśas] heard these words and passed three seven-day periods of cultivation, gaining patient acceptance of the non-arising of dharmas. He addressed the Venerable [Pārśva], saying, “If ‘the buddhas, moreover, are not,’ then you, Venerable, are not.”<sup>1</sup> The Venerable [Pārśva] approved this and entrusted the true dharma [to Puṇyayaśas].

### PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Puṇyayaśas]<sup>2</sup>

華氏國の人なり。姓は瞿曇氏、父は寶身。

was a man of the Country of Pāṭaliputra. His clan was Gautama, and his father was Jeweled Body.

脇尊者、

Venerable Pārśva,<sup>3</sup>

初め華氏國に至て、一樹の下に憩ふ。右手に地を指て衆に告て曰く、此地金色と變ぜば、當に聖人ありて入會すべしと。言ひ訖りて、即ち地金色と變ず。時に長者の子富那夜奢と云ふ者あり、合掌して立つ、云云。

predicate nominative of the copula “are not” (C. *fei* 非; J. *hi*), which is “you” (C. *er* 爾; J. *nanji*), i.e. Pārśva, who is called “Venerable” in this dialogue.

1 “you, Venerable, are not” (C. *fei Zunzhe* 非尊者; J. *hi Sonja*). The verb *fei* 非 (J. *hi*) in this context can mean either “are not [like this]” or “do not exist.” Judging from his comments below, Keizan seems to have taken it to mean the latter.

2 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 “Eleventh Ancestor, Puṇyayaśas”:

《景德傳燈錄》華氏國人也。姓瞿曇氏。父寶身。(T 2076.51.209b11-12).

3 Venerable Pārśva (Kyō Sonja 脇尊者). 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 “Tenth Ancestor, Venerable Pārśva”:

《景德傳燈錄》初至華氏國憩一樹下。右手指地而告衆曰。此地變金色。當有聖人入會。言訖即變金色。時有長者子富那夜奢。合掌前立 ... (T 2076.51.209a20-23).

when he first arrived in Pāṭaliputra, rested under a tree. Pointing at the earth with his right hand, he announced to the congregation, “If this ground turns gold in color, surely a sage will join the assembly.” As soon as he had finished speaking, the ground turned gold in color. At that time, there was someone named Puṇyayaśas, the son of an elder, who “stood in gasshō... etc., etc.”<sup>1</sup>

尊者

The Venerable [Pārśva],<sup>2</sup>

因に偈を説て曰く、「此地變金色。預知有聖至。當坐菩提樹。覺華而成已。」夜奢復た偈を説て曰く、「師坐金色地。常說真實義。迴光而照我。令入三摩諦」と。尊者、師の意を知て即ち度して出家し、戒法を具せしむ。

in response [to Puṇyayaśas], spoke a verse, saying:

When this ground turns gold in color,  
we will know in advance that a sage has arrived.  
He sits under the *bodhi* tree,  
his *flower of awakening* having reached completion.

Puṇyayaśas also spoke in verse in return, saying:

The master sat on the gold-colored ground,  
constantly explaining the truth of reality.  
He turned back the light and illuminated me,  
causing me to enter *samādhi*.

The Venerable [Pārśva] recognized the Master's [Puṇyayaśas's] intention and immediately *delivered* him, causing him to go forth from household life and fully receive the precepts.

<sup>1</sup> etc., etc. (云云). This expression indicates an intended repetition of the entire dialogue that appears in the Root Case, from “stood in gasshō before Venerable Pārśva” on down to “you, Venerable, are not.” The continuation of the passage in the *Jingde Era Record of the Transmission of the Flame* reads as follows:

《景德傳燈錄》... 合掌前立。尊者問。汝從何來。夜奢曰。我心非往。尊者曰。汝何處住。曰我心非止。尊者曰。汝不定耶。曰諸佛亦然。尊者曰。汝非諸佛。曰諸佛亦非尊者。(T 2076.51.209a22-26).

<sup>2</sup> Venerable (Sonja 尊者). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage (including two separate verses) that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Tenth Ancestor, Venerable Pārśva”:

《景德傳燈錄》因説偈曰。此地變金色、預知於聖至、當坐菩提樹、覺華而成已。夜奢復説偈曰。師坐金色地、常説真實義、迴光而照我、令入三摩諦、尊者知其意。即度出家復具戒品。(T 2076.51.209a26-b3).

## INVESTIGATION 【拈提】

適來の因縁、夜奢尊者、元來是れ聖者なり。之に依て我心は往に非ず。我心は止に非ず、諸佛も亦た然りと説く。然も猶ほ是れ兩箇の見なり。所以者何となれば、我心も是の如く諸佛も是の如してと會す。是に依て尊者、耕夫の牛を驅り、飢人の食を奪ふ。眞實得道の人も、猶ほ是れ自救不了なり。何に況や諸佛を存することあらんや。是に依て汝非諸佛と説く。

In the aforementioned episode, Venerable Puṇyayaśas was a sage from the start. On account of that he said “my mind is not departed,” “my mind is not stopped,” and “buddhas are also like this.” However, that was still a dualistic view. Why is that so? Because his [Puṇyayaśas’s] understanding was that “my mind is like this, and buddhas are also like this.” Due to that, the Venerable [Puṇyayaśas] “drove away a farmer’s buffalo, grabbed a starving person’s food.” Even with a man [Puṇyayaśas] who in reality had attained the way, still, it was a case of “his own salvation is incomplete.” How much more so, if he had some belief in “buddhas”? Accordingly, [Pārśva] explained, “You are not the buddhas.”

是れ理性を以て知るべきに非ず、非相を以て辨すべきに非ず。故に諸佛の智を以て知るべきに非ず、自己の識を以て量るべきに非ず。故に此言を聞てより、三七日の間、修習行道して措くことなし。遂に一日覺觸して方に我心を忘じ、諸佛を解脱す。之を無生法忍を悟る謂ふ。遂に此理に通じて、邊表なく内外なきに依て、其得處を説くに曰く、諸佛亦非尊者なりと。

This is not something one can know by means of underlying principle, nor is it something that can be discerned by means of non-marks. Therefore, it cannot be known through an understanding of buddhas, nor can it be fathomed through consciousness of one’s own self. Thus, after hearing these words, for three seven-day periods [Puṇyayaśas] practiced and followed the way without cease. Eventually, one day he woke and felt it; truly, he forgot “my mind” and was liberated from “buddhas.” This is called awakening to the patient acceptance of the non-arising of dharmas. Having penetrated this principle, being without demarcations and without inner and outer, he explained what he had attained by saying, “The buddhas, moreover, are not you, Venerable.”<sup>1</sup>

<sup>1</sup> “The buddhas, moreover, are not you, Venerable” (C. *zhufu yi fei Zunzhe* 諸佛亦非尊者; J. *shobutsu yaku hi Sonja*). This quotation is identical to one that appears in the *Jingde Era Record of the Transmission of the Flame*, where it is found in the passage corresponding to the one that the *Denkōroku* uses as its Root Case:

The Venerable said, “You are not the buddhas.” [Puṇyayaśas] said, “The buddhas, moreover, are not you, Venerable.”

實に是れ祖師の道は、理を以て通すべきに非ず、心を以て辨すべきに非ず。故に法身法性萬法一心を以て究竟とするに非ず。故に不變とも説くべからず、清淨とも會すべからず。何に況や空寂なりと會せんや、至理なりと辨ぜんや。故に諸家の聖者、悉く此處に到て、初心を回し、再び心地を開明して、直に入路を通じ速かに己見を破す。今の因縁を以て知るべし。

Truly, the way of the ancestral teachers cannot be penetrated using principle, nor can it be discerned using mind. For this reason, *dharma body*, *dharma-nature*, and “myriad dharmas are but one mind” are not to be regarded as the ultimate. Therefore, do not speak of it as “unchanging” or understand it as “pure.” How much less is it to be understood as empty and quiescent, or as the ultimate principle? Therefore, sages of the various schools all reach this place, return to their beginner’s mind, once again shed light on the mind-ground, directly penetrate the entry to the path, and quickly smash their views of self. The present episode makes this known.

己に是れ聖者たるに依て、來る時、地即ち變じ、徳風、物を驚かす力あり。然れども尚ほ三七日の間、修習して此所に達す。故に諸仁者、子細に明辨して、僅かに小徳小智、己見舊情を以て宗旨を定ること勿れ。大に須らく子細にして、始て得べし。

Because [Puṇyayaśas] was already a sage, when he came [to Pārśva] the ground shifted and the wind of virtue had the power to shake things up. Even so, it took three seven-day periods of practice to break through to this state. For this reason, gentlemen, clearly discern this in detail and do not in the slightest rely on inferior virtue or inferior wisdom, or views of self or old feelings, to determine the lineage essentials. You must be very meticulous, and then you should begin to understand.

今朝、又此因縁を會せんとするに、忝く卑語を以てす。大衆、聞かんと要すや。

This morning again, to help you understand this episode, I am ashamed to say I have some humble words. Great assembly, do you wish to hear them?

《景德傳燈錄》尊者曰。汝非諸佛。曰諸佛亦非尊者。(T 2076.51.209a25-26).

However, the *Denkōroku* treats it as something that Puṇyayaśas said in a second dialogue that took place three seven-day periods after the one quoted in the Root Case.

VERSE ON THE OLD CASE 【頌古】

我心非佛亦非汝。來往從來在此中。

My mind is not *buddha*; [*buddhas*] moreover, are not you.<sup>1</sup>

Coming and going, up to now, has consisted in this.

<sup>1</sup> moreover, are not you (C. *yi fei ru* 亦非汝; J. *yaku hi jo*). This is a truncated quote of Puṇyayaśas' final words to Pārśva — *shobutsu yaku hi Sonja nari* 諸佛亦非尊者なり — which are given in full above. Compare the *Records that Mirror the Axiom*:

The Venerable [Pārśva] said, “You are not the *buddhas*.” Puṇyayaśas said, “The *buddhas*, moreover, are not you.”

《宗鏡錄》尊者曰。汝非諸佛。夜奢曰。諸佛亦非爾。(T 2016.48.938b5).