

CHAPTER FIVE (*Dai go shō* 第五章)

ROOT CASE 【本則】

第五祖、提多迦尊者曰、

The Fifth Ancestor, Venerable Dhītika, said,¹

出家者、無我我故、無我我所故、即心不生滅故、即是常道。諸佛亦常。心無形相、其體亦然。龜多曰、汝當大悟、自心通達。

“Because the one who goes forth from household life is the self of no-self, and because there is no ‘me’ or ‘mine,’ the mind does not arise or cease, and that is the constant way. Buddhas, too, are constant: their minds are formless, and their bodies are the same.” Upagupta said, “You must greatly awaken to the fact that your own mind is pervasive.”

師乃大悟。

The Master [Dhītika] thereupon had a great awakening.

PIVOTAL CIRCUMSTANCES 【機縁】

師は摩伽陀國の人なり。初め生れし時、父の夢に、金日、屋より出て天地を照耀す。前に一の大山あり、諸寶嚴飾せり。山頂に泉涌て、滂沱として四方に流る。師、龜多尊者に參ぜし初に、此事を語る。龜多尊者、爲めに之れを解して曰く、大山は我身なり。泉涌は汝が智慧を發して法無盡なり。日、屋より出るは汝今入道の相なり。天地を照耀するは、汝が智慧の超越なりと。師は元と香象と名く、因て今の名に易ふ。梵に提多迦と曰ひ、此に通眞量と曰ふ。師、説を聞き已りて偈を説て曰く、「巍巍七寶山。常出智慧泉。回爲眞法味。能度諸有縁。」龜多尊者も亦た偈を説て曰く、「我法傳於汝。當現大智慧。金日從屋出。照耀於天地。」

¹ Venerable Dhītika, said (*Daitaka Sonja iwaku* 提多迦尊者曰). The block of Chinese text that follows these words is similar to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fourth Ancestor, Upagupta”:

《景德傳燈錄》出家者無我我故。無我我故即心不生滅。心不生滅即是常道。諸佛亦常。心無形相其體亦然。尊者曰。汝當大悟心自通達。(T 2076.51.207c2-4).

The Master [Dhītika]¹ was a man of the Country of Magadhā. When he was just born, his father dreamed that a golden sun emerged from the room and illuminated heaven and earth. Before him there was a large mountain, adorned with jewels. Spring water flowed from the mountain's summit, gushing out in the four directions. When the Master [Dhītika] first sought instruction from Venerable Upagupta, he told him of this event. Venerable Upagupta interpreted it for him, saying: "The great mountain is my body. The flowing spring is the arising of your wisdom, which is an inexhaustible *dharma*. The sun emerging from the room is a sign of your having now entered the way. Illuminating heaven and earth is the transcendence of your wisdom." The Master [Dhītika] was originally named Incense Elephant,² but because of this, his name was changed to what it is now. The Sanskrit "Dhītika" has the meaning here³ of "Penetrating the Measure of Truth." The Master [Dhītika], having listened to this explanation, spoke a verse, saying:

From the majestic seven-jewel mountain
constantly issues the spring of wisdom,
turning it into the flavor of the true *dharma*,
able to deliver all with karmic connections.

Upagupta also spoke a verse, saying:

¹ 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 "Fifth Ancestor, Venerable Dhītika."

《景德傳燈錄》摩伽陀國人也。初生之時父夢金日自屋而出照耀天地。前有高山寶嚴飾。山頂泉涌滂沱四流。後遇龜多尊者。爲解之曰。寶山者吾身也。泉涌者法無盡也。日從屋出者汝今入道之相也。照耀天地者汝智慧超越也。尊者本名香眾。師因易今名焉。梵云提多迦。此云通真量也。多迦聞師說已歡喜踊躍。而唱偈言。巍巍七寶山、常出智慧泉、迴爲真法味、能度諸有緣。龜多尊者亦說偈曰。我法傳於汝、當現大智慧、金日從屋出、照耀於天地。(T 2076.51.207c14-26).

² Incense Elephant (C. Xiangxiang 香象; J. Kōzō). The 1857 woodblock edition of the *Denkōroku* compiled by Busshū Sen'ei 佛洲仙英 (1794–1864) as well as the 1885 revision by Ōuchi Seiran 大内青巒 (1845–1918) and the Shūmuchiō edition of the *Denkōroku* all give this name. However, all Chinese sources translate Dhītika's name as "Incense Heap" (C. xiangzhong 香眾, also written as 香眾; J. kōshu), so it is probable that the glyph 象 ("elephant") is a copyist's error for the similar looking 眾 or 眾 ("heap"); see Tajima, 266a.

³ here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

My *dharma* was transmitted to you;
now manifest great wisdom.
The golden sun leaves the room
to illuminate heaven and earth.

然しより師禮拜して隨從し、卒に

Then the Master [Dhītika] made prostrations [to Upagupta] and followed him, at long last

出家を求む。龜多問て曰く、汝出家を志求す。身の出家か心の出家か。師曰く、我れ來て出家を求む、身心の爲に非ず。龜多曰く、身心の爲にせず、復た誰か出家する。師曰く、出家は乃至、師乃ち大悟す。

seeking to go forth from household life.¹ Upagupta questioned him, saying, “Is the going forth from household life that you seek a going forth of the body or a going forth of the mind?” The Master [Dhītika] replied, “My coming to seek going forth from household life is not for the sake of body or mind.” Upagupta said, “If it is not for body or mind, then who is it that goes forth from household life?” The Master [Dhītika] replied, “Because the one who goes forth from household life is” ...and so on, down to...² The Master [Dhītika] thereupon had a great awakening.

INVESTIGATION 【拈提】

實に是れ出家は我我なきの我を顯はす。故に身心を以て辨すべきに非ず。此我我なきの我、即ち常道なり。生滅を以て測るべきに非ず。故に諸佛に

¹ seeking to go forth from household life (*shukke wo motomu* 出家を求む). The block of text that begins with these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fourth Ancestor, Upagupta” and includes wording that is also found in the Root Case of this chapter:

《景德傳燈錄》志求出家。尊者問曰。汝身出家心出家。答曰。我來出家非為身心。尊者曰。不為身心復誰出家。答曰。夫出家者無我我故。無我我故即心不生滅。心不生滅即是常道。諸佛亦常。心無形相其體亦然。尊者曰。汝當大悟心自通達。(T 2076.51.207b28-c4).

The last sentence of the quoted passage, “The Master [Dhītika] thereupon had a great awakening,” is found in the Root Case, but not in the Chinese of the *Jingde Era Record of the Transmission of the Flame*.

² and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

非ず、衆生に非ず、況や四大五蘊三界六道ならんや。故に心に形相なし、設ひ見聞あり覺知ありとも、終に去來に非ず、動靜に非ず。是の如く見得する、即ち是れ心を知得する底の漢、尚ほ是れ聞解と謂つべし。

Truly, going forth from household life manifests the *self* that is “the *self* of no-*self*.” Therefore, it is not something that can be discerned on the basis of *body* or *mind*. This *self* that is “the *self* of no-*self*” is the constant way. It is not something that can be fathomed through *arising* and *ceasing*. Since it is not *buddhas* and it is not *living beings*, how could it possibly be the *four primary elements*, *five aggregates*, *three realms*, or *six destinies*? Thus, *mind* has no form, so even if there is *seeing* and *hearing*, or there is *perceiving* and *knowing*, ultimately it neither goes nor comes, and is neither moving nor still. A person who is able to see like this, that is, a fellow who comes to know this *mind*, still must be called one who hears and interprets.

故に提多迦、恁麼に解すと雖ども、龜多、點して曰く、汝まさに大悟して心自ら通達すべしと。恰か貿易の物に、皇帝の印を下すに似たり。王印もし題するとき、是れ毒に非ず、是れ疑ひに非ず。亦た是れ公物に非ず、故に人使用し來る。師資の道、相契ふことは是の如し。

Therefore, although Dhītika interpreted matters as he did, Upagupta instructed him, saying, “You must greatly awaken to the fact that *mind* is in itself pervasive.” It is just like receiving the imperial seal of approval when bartering for goods. When something is marked with the king’s seal, it is not poison, not suspicious, and not public property. Therefore, people come to use it. The way of master and disciple, when they match tallies, is like this.

設ひ理として通ぜずといふことなく、道として明らめずといふことなしと云ふとも、須からく大悟して始めて得べし。一度大悟せざれば、徒に知解の客となりて、遂に心地に通ぜず。故に佛見法見未だ免がれず。自縛他縛何れの時か遁れん。

Even if it is not the case that you have failed to penetrate the *principle*, and not the case that you have failed to clarify the way, you will only be able to get it for the first time if you greatly awaken. If you have never once greatly awakened, then you uselessly become a guest with *intellectual interpretation* who never penetrates the *mind ground*. In that case, you have not yet avoided views of *buddha* and views of *dharma*.¹ When will you ever escape the shackles that are “*self*” and the shackles that are “*other*”?²

¹ **views of buddha and views of dharma** (C. *fojian fajian* 佛見法見; J. *bukken hōken*). The implication here is that any and all views, even Buddhist ones, are inherently deluded.

² **the shackles that are “self” and the shackles that are “other”** (C. *zifu tafu* 自縛他縛; J. *jibaku tabaku*). This refers to the deluded attachment to *self*, on the one hand,

然れば設ひ四十九年の説、一字も遺落せず、三乗五乗、一法も錯謬せずと雖も、一度大悟せざれば眞の衲子と許し難し。然れば設ひ千經萬論を講得し、佛を影向せしめ、大地を震動せしめ、天華を亂墜せしむとも、早く是れ座主の見解、未だ本色の衲僧に非ず。

Accordingly, even if you do not forget a single word of the forty-nine years of preaching,¹ and you are not mistaken about a single dharma of the three vehicles and five vehicles, if you have never once greatly awakened, then it is hard for you to be accepted as a true patch-robed one. Even if you can lecture on a thousand sūtras or ten thousand treatises, summon the appearance of a buddha,² cause the earth to quake, or bring heavenly flowers fluttering down in profusion, that is still the view of a scholarly abbot; you are not yet a genuine patch-robed monk.

然れば三界唯心と會すべからず、諸法實相と會すべからず。悉有佛性と會すべからず、畢竟空寂と會すべからず。實相、尚ほ是れ節目に拘はる。皆空却て落空に同じく、悉有また性靈に似たり。唯心未だ覺知を免がれず。然れば此事を求めんと思はん人、千經萬論の中に求むること有らば、恨むらくは捨父逃逝の漢なり。

Accordingly, you should not understand it as “the three realms are mind only”;³ you should not understand it as the “true sign of all dharmas”;⁴ you should not understand it as “without exception possess buddha-nature”;⁵ and you should not understand it as “in the final analysis, empty

and external things (dharmas) on the other. To hold any views whatsoever is to fail to understand the emptiness of both self and dharmas.

1 **forty-nine years of preaching** (*shijūkūnen no setsu* 四十九年の説). The Buddha is said to have preached the dharma for forty-nine years, the length of time between his awakening and his nirvāṇa. → Śākyamuni.

2 **summon the appearance of a buddha** (*hotoke wo yōgō seshime* 佛を影向せしめ). This alludes to the belief that (1) in certain places (e.g. a particular cave), a miraculous “shadow” (C. *ying* 影; J. *yō*) of the Buddha can appear to those who are pure of mind; or (2) that practitioners skilled in techniques of visualization meditation can conjure up buddhas, who appear before them as glowing “apparitions” (C. *ying* 影; J. *yō*).

3 **“the three realms are mind only”** (C. *sanjie weixin* 三界唯心; J. *sangai yuishin*). A saying that is emblematic of the Yogācāra school doctrine of mind only. → three realms are mind only.

4 **“true sign of all dharmas”** (C. *zhufa shixiang* 諸法實相; J. *shohō jissō*). A saying that is emblematic of Tiantai (J. Tendai) school doctrine. → true sign of all dharmas.

5 **“without exception possess buddha-nature”** (C. *xi you foxing* 悉有佛性; J. *shitsu u bussō*). A saying that is emblematic of the doctrinal position taken in the Northern text of the *Sūtra of the Great Nirvāṇa*, which is that “all living beings, without exception, possess buddha-nature.”

and quiescent.”¹ [The saying] “true sign” is still caught up in *differentiating*. [The saying] “all are empty,” on the other hand, is the same as the *mistaken view of emptiness*. [The saying] “without exception possess,” too, sounds like it refers to a *spiritual essence*. [The saying] “mind only” has not yet escaped from *perceiving and knowing*. Accordingly, people who think they want to seek those things, if they seek them in the thousand sūtras or ten thousand treatises, regrettably, are fellows who “abandon their father and run away.”

故に一一自己の寶藏を打開して、一大藏經を運出せんとき、聖教自づから我有なることを得ん。若し恁麼に證得せずんば、佛祖悉く是れ汝が怨なり。故に謂ふ、那箇の魔魅か汝をして出家せしめ、那箇の魔魅か汝をして行脚せしむ。道ひ得ても也た又下に死し、道ひ得ざるも也た又下に死すと。恁麼なる故に謂ふ、出家は身心の爲に非ずと。是の如く解すと雖も、尚ほ是れ本色の衲子に非ず。再び指出して始て大悟して過ずることを得たり。

Therefore, only when each one of you breaks open the treasure store of your own self and brings out from it the entire canon will you be able to make the sagely teachings your own. If you cannot gain realization in such a way, then the buddhas and ancestors will all resent you. Thus the saying:²

What demonic spell caused you to go forth from household life, and what demonic spell caused you to set out on pilgrimage? If you can speak, you will die beneath my pitchfork, and if you cannot speak, you will also die beneath my pitchfork.

Because this was so, [Dhītika] said, “Going forth from household life is not for the sake of body or mind.” Although he interpreted things in

¹ “in the final analysis, empty and quiescent” (C. *bijing kongji* 畢竟空寂; J. *hikkyō kū-jaku*). A saying that is emblematic of the doctrinal position taken in the perfection of wisdom genre of sūtras. → “all dharmas, in the final analysis, are empty and quiescent.”

² Thus the saying (*yue ni iu* 故に謂ふ). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage from the *Jingde Era Record of the Transmission of the Flame*:

Reverend Bimoyan of Mount Wutai always carried a wooden pitchfork. Whenever he saw a monk come and make prostrations he held the pitchfork against his neck and said, “What demon caused you to go forth from household life, and what demon caused you to set out on pilgrimage? If you can speak, you will die beneath my pitchfork, and if you cannot speak, you will also die beneath my pitchfork. Speak quickly!”

《景德傳燈錄》五台山祕魔巖和尚常持一木叉。每見僧來禮拜。即叉却頸云。那箇魔魅教汝出家。那箇魔魅教汝行脚。道得也又下死。道不得也又下死。速道。(T 2076.51.280a29-b3).

this way, he was still not a patch-robed one of original form. Only when [Upagupta] pointed it out again was he [Dhītika] able, for the first time, to greatly awaken and penetrate this.

然れば諸仁者、子細に辨道し、綿密に功夫し、文に依て義を解することなく、覺に依て靈を辨まふることなく、乾坤大地、凡聖依正を大に破壊して、前後に往返すと雖も、一絲の障礙なく、上下に出入すと雖も、一塵の隔歴なくして、更に虚空に窟籠を窺ひ。平地に波瀾をおこして、佛面を看得し、悟道明心を識得して、葫蘆藤種葫蘆を纏ひ來り、一顆の圓光珠玉を回し來て、佛祖堂奥の事あることを知て、始て得べし。

Accordingly, gentlemen, pursue the way meticulously. Make a concentrated effort, thoroughly, without interpreting the meaning on the basis of scriptures and without discerning the spiritual on the basis of intellect. Suppose you were, thereby, to completely destroy the great earth with its yang and yin; to destroy ordinary and sagely; to destroy circumstantial and primary recompense; and to move back and forth between before and after; and suppose you were to exit and enter, above and below, without even a single thread of obstruction: you would then rid yourself of every single mote of dust that had blocked you, and also be able to “dig a pit cage in empty space.” Nevertheless, you will first be able to gain it only when you have stirred up great waves on level ground; been able to contemplate the Buddha’s face; gained an understanding of awakening to the way and clarifying mind; entangled yourself with the “bottle gourd’s spreading vines and the bottle gourd”;¹ come to revolve the jewel that is a single kernel of perfect luminosity; and learned what affairs lie deep within the halls of the buddhas and ancestors.

適來の因縁、敢て卑語を著けんとおもふ。聞かんと要すや。

Now, if I may be so bold, I wish to attach my humble words to the aforementioned episode. Do you wish to hear them?

¹ entangled yourself with the “bottle gourd’s spreading vines and the bottle gourd” (*koro tōshu koro wo matoi kitari* 葫蘆藤種葫蘆を纏ひ來り). This is a pun on a saying attributed to Tiantong Rujing 天童如淨 (J. Tendō Nyojō; 1163–1228). → “spreading vines of the bottle gourd entangle the bottle gourd.” Keizan uses the compound verb “become entangled” (*matoi kitaru* 纏ふ來る) to suggest that his listeners should “entangle” themselves in the saying itself. The implication is that by meditating persistently on Rujing’s words, one may come to an understanding about the relationship between *buddha-mind* (the gourd) and the discursive thought (the tangled vines) that it produces. Although the latter obscures the former, ultimately they are one and the same plant. Thus, realizing how “entanglement” works by getting ever more entangled is a path to awakening.

VERSE ON THE OLD CASE 【頌古】

得髓須知得處明。輪扁猶有不傳妙。

To get the marrow, one must know the attainment of what is luminous.¹

Wheelwright Bian still has mysteries he does not transmit.²

¹ **what is luminous** (*shomyō* 處明). → single drop of perfect luminosity.

² **mysteries he does not transmit** (*fuden myō* 不傳妙). The story of Wheelwright Bian says that he was unable to transmit his preternatural skills to his son because they could not be explained in words. → *Wheelwright Bian*.