

CHAPTER NINE (*Dai kyū shō* 第九章)

ROOT CASE¹ 【本則】

第九祖、伏駄密多尊者、聞佛陀難提、説

The Ninth Ancestor, Venerable Buddhamitra, heard Buddhanandiya say:

汝言與心親、父母非可比。汝行與道合、諸佛心卽是。外求有相佛、與汝不相似。欲識汝本心、非合亦非離。

Your words and *mind* are your closest relations;
even your father and mother cannot compare with them.
Your actions and the way are in accord;
the *mind* of the *buddhas* is none other than this.
If you seek outside a *buddha* with marks,
those do not resemble you.
If you wish to recognize your *original mind*,
it is not identical nor is it separate.

師乃大悟。

The Master [Buddhamitra] thereupon greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Buddhamitra]

提伽國の人なり。姓は毘舍羅。

was a man of the Country of Dīrgha, and his clan was vaiśya.

佛陀難提、行化して提伽國城の毘舍羅が家に至る。舍上に白光ありて上り騰るを見て、其徒に謂て曰く、此家に當に聖人あるべし。口に言説なし、眞に大乘の器なり。

¹ **Root Case** (C. *benze* 本則; J. *honsoku*). The verse attributed to Buddhanandiya in the Root Case, together with the one by Buddhamitra that it responds to (cited later in this chapter), are found together in the *Records that Mirror the Axiom* (T 2016.48.938a19-24), and in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.208c11-17).

² **The Master** (*Shi wa* 師は). The remainder of this sentence is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese line that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Ninth Ancestor, Buddhamitra”:

《景德傳燈錄》提伽國人。姓毘舍羅 (T 2076.51.209a2).

Buddhanandiya,¹ carrying out conversions, went to vaiśya households in the main city of the Country of Dīrgha. Seeing a white light rise from a rooftop, he said to his followers: “In this household there must be a sage. His mouth is without speech, but truly he is a vessel of the Mahāyāna.

足、地を踏まず、觸穢を知るのみ。則ち是れ吾が嗣ならんと。

That his feet do not tread the ground is simply because he knows that touch is defiling. In any case, he will be my heir.”

言ひ訖るに、長者出て禮を致して問ふ、何の須むる所ぞ。尊者曰く、我れ侍者を求む。長者曰く、我に一子あり、年已に五十、口未だ曾て言はず、足未だ曾て履まず。尊者曰く、汝が説く所の如くならば、眞に吾が弟子なりと。尊者、之を見て是の如く云を聞き、師、即ち遽かに起て禮拜して偈を説て、相問て曰く、「父母非我親。誰是最親者。諸佛非我道。誰是最道者。」尊者、偈を以て答て曰く、「汝言與心親。乃至、非合非離。」時に師、妙偈を聞て即ち行くこと七步。尊者曰く、此子、昔し曾て佛に値て悲願廣大なり。父母の愛情捨て難きを慮るが故に、言はず履まざるのみ、云云。

When he had finished speaking, an elder came out, bowed respectfully, and asked, “What do you request?” The Venerable [Buddhanandiya] replied, “I seek an acolyte.” The elder said, “I have one son. He is already fifty years old, but his mouth has never yet spoken, and his feet have never yet walked.” The Venerable [Buddhanandiya] said, “If it is as you say, then truly he will be my

¹ **Buddhanandiya** (Buddhanandai 佛陀難提). The block of text that begins with 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 “Eighth Ancestor, Buddhanandiya”:

《景德傳燈錄》行化至提伽國城毘舍羅家。見舍上有白光上騰。謂其徒曰。此家當有聖人。口無言說真大乘器。(T 2076.51.208c4-6).

² **When he had finished speaking** (*ii owaru ni* 言ひ訖るに). The block of text that begins with 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 “Eighth Ancestor, Buddhanandiya”:

《景德傳燈錄》言訖。長者出致禮問何所須。尊者曰。我求侍者。曰我有一子。名伏駄蜜多。年已五十。口未曾言足未曾履。尊者曰。如汝所說真吾弟子。尊者見之遽起禮拜。而說偈曰。父母非我親。誰是最親者。諸佛非我道。誰為最道者尊者以偈答曰。汝言與心親。父母非可比。汝行與道合。諸佛心即是。外求有相佛。與汝不相似。欲識汝本心。非合亦非離。伏駄蜜多聞師妙偈便行七步。師曰。此子昔曾值佛悲願廣大。慮父母愛情難捨故不言不履耳。(T 2076.51.208c7-20).

disciple.” Seeing the Venerable [Buddhanandiya] and hearing him speak in this manner, the Master [Buddhamitra] suddenly arose, made prostrations, and spoke a verse to question him, saying:¹

If father and mother are not my close relations,
then who is most closely related to me?
If buddhas are not my way,
then whose is the best way?

The Venerable [Buddhanandiya] replied in verse, saying:

Your words and *mind* are your closest relations;
... and so on, down to...²
it is not identical nor is it separate.

When the Master [Buddhamitra] heard this marvelous verse, he immediately walked seven steps.³ The Venerable [Buddhanandiya] said, “This son long ago already met a *buddha* and made a compassionate vow of vast breadth. The only reason he never spoke or walked was his anxiety concerning the difficulty of discarding affection for his father and mother... etc., etc.”⁴

¹ saying (*iwaku* 曰く). The Chinese verse that follows, attributed to Buddhamitra, is found in the *Records that Mirror the Axiom* (T 2016.48.938a19-24) and in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.208c11-17). In both works it precedes the verse attributed to Buddhanandiya that is cited in the Root Case above. In the Kenkon'in manuscript of the *Denkōroku*, Buddhamitra's verse appears as follows:

父母吾親二非 誰是最親ナル者
諸佛吾道二非 誰是最道ナルモノ (乾坤院本、第九祖).

Except for a mistaken glyph and a missing word (both obvious copyist's errors), the meaning remains the same as the Chinese text given in the Shūmuchiō edition of the *Denkōroku*. It is historically significant, however, that it is rendered as hybrid Sino-Japanese and not as pure literary Chinese.

² and so on, down to (*naishi* 乃至). This expression indicates that part of the verse attributed to Buddhanandiya, which appears earlier in the Root Case of this chapter, has been elided to save space.

³ seven steps (C. *qibu* 七步; J. *shichiho*, *shichibu*). The Buddha Śākyamuni, immediately upon his birth, is said to have walked seven steps.

⁴ etc., etc. (*unmun* 云云). This expression usually indicates that words previously quoted in full are elided to save space, but in this case there is no prior quotation that appears in the *Denkōroku*. Rather, what “etc., etc.” refers to is the remainder of the passage from the *Jingde Era Record of the Transmission of the Flame* that has been quoted up to this point, albeit in Japanese transcription (*yomikudashi* 読み下し). The full original text of the *Jingde Era Record of the Transmission of the Flame*, the quotation of which is elided in two places in the *Denkōroku*, reads as follows:

The Venerable used a verse to reply, saying:

INVESTIGATION 【拈提】

實に父母は我親に非ず、諸佛は我道に非ず。故に正く親きことを知らんと思はば、父母に比すべきに非ず。正く道なることを知らんと思はば、諸佛に學すべきに非ず。所以者何となれば、汝が見聞、卒に他の耳目を仮らず、汝が手足、他の動靜を用ゐず。衆生も恁麼なり、諸佛も恁麼なり。彼れ是れを學び、是れ彼れを學ぶは、卒に是れ親きに非ず。豈道とすべけんや。

Truly, “father and mother are not my close relations,” and “buddhas are not my way.” Therefore, if you wish to correctly understand a close relationship, it is not to be compared to that with your father and mother. If you wish to correctly understand the way, it is not to be learned from buddhas. Why not? Because your seeing and hearing definitely do not derive from another’s eyes and ears. Your arms and legs do not use another’s movement or stillness. Living beings are “such,” and buddhas are also “such.” This one learning from that one, or that one learning from this one — these are certainly not “close relations.” How then could we consider it the way?

恁麼の道理を護持保任する故に、口にものいはず、足ふまず、稍や五十年を経たり。實に是れ大乘の器、觸穢中に在らざるのみ。父母、我親に非ずと謂ふ。即ち是れ汝が言なり。是れ方に汝が心と親しし。諸佛、吾道に非ずと謂て、足遂に履まず。即ち汝が行なり、道に合す。然れば外に有相の佛を求むる、卒に是れ非行。

Your words and mind are your closest relations;
even your father and mother cannot compare with them.
Your actions and the way are in accord;
the mind of the buddhas is none other than this.
If you seek outside a buddha with marks,
those do not resemble you.
If you wish to recognize your original mind,
it is not identical nor is it separate.

When Buddhāmitra heard the Master’s [Buddhanandīya’s] marvelous verse, he immediately walked seven steps. The Master said, “This son long ago already met a buddha and made a compassionate vow of vast breadth. The reason he never spoke or walked was his anxiety concerning the difficulty of discarding affection for his father and mother. At that time the elder said, “Venerable [Buddhanandīya], I request that you give [my son] the full precepts.” [Buddhanandīya], in reply, announced to him [Buddhāmitra]: “I now take the Tathāgata’s treasury of the true dharma eye and entrust it to you. Do not allow it to be cut off.”

《景德傳燈錄》尊者以偈答曰。汝言與心親、父母非可比、汝行與道合、諸佛心即是、外求有相佛、與汝不相似、欲識本心、非合亦非離。伏默蜜多聞師妙偈便行七步。師曰。此子昔曾值佛悲願廣大。慮父母愛情難捨故不言不履耳。時長者遂捨令出家。尊者尋授具戒。復告之曰。我今以如來正法眼藏付囑於汝勿令斷絕。(T 2076.51.208c13-22).

Because he [Buddhamitra] guarded and embodied *such a principle*, he uttered no words with his mouth and took no steps with his feet, gradually passing fifty years in that way. Truly, he was a vessel of the Mahāyāna, who simply did not dwell within the defilement of touch. He [Buddhamitra] said “*father and mother are not my close relations*.” Those are [what Buddhanandiya called] “*your words*.”¹ They are indeed “*closest relations with your mind*.”² He [Buddhamitra] said “*buddhas are not my way*,” and his feet therefore took no steps. These are [what Buddhanandiya called] “*your actions, which are in accord with the way*.”³ Moreover, to “*seek outside a buddha with marks*,”⁴ after all, is not an “*action*.”⁵

之に依て祖師門下、不立文字、直指單傳して見性成佛しもてゆく。彼に人をして直指なることを知らしめんとして、單傳せしむるに他の様様なし。唯人をして直に意根下を坐斷して、口邊に白醜を生ぜしめもてゆく。是れ言を忌むに非ず、黙をよみするに非ず。汝が心恁麼なることを知らしめんとなり。清水の如く虚空の如し。純白清潔にして和融無礙なり。

For this reason, the followers of the ancestral teachers proceed by “*not relying on scriptures*,” “*pointing directly*,” “*individually transmitting*,” and by [making people] “*see the nature and attain buddhahood*.” Thus, in order to let people know about the matter of “*pointing directly*,” there is no

¹ Those are “*your words*” (*sunawachi kore nanji ga gen nari* 即ち是れ汝が言なり). The referent of “those” (*kore* 是れ) is uncertain. “Those” could refer to his closest relations, which are not his parents, but rather his “words and mind.” Or, “those” could refer to the line in Buddhamitra’s Chinese verse, “*father and mother are not my close relations*,” which Buddhanandiya commented on in his verse when he said, “Your words and mind are your closest relations.”

² “*closest relations with your mind*” (*nanji ga kokoro to shitashishi* 汝が心と親しし). These words are a partial transcription into Japanese (*yomikudashi* 読み下し) of the opening line of Buddhanandiya’s Chinese verse: “Your words and mind are your closest relations.”

³ “*your actions, which are in accord with the way*” (*sunawachi nanji ga gyō nari, dō ni gassu* 即ち汝が行なり、道に合す). These words are a transcription into Japanese (*yomikudashi* 読み下し) of the third line of Buddhanandiya’s Chinese verse: “your actions and the way are in accord.”

⁴ “*seek outside a buddha with marks*” (*hoka ni usō no hotoke wo motomuru* 外に有相の佛を求むる). These words are a transcription into Japanese (*yomikudashi* 読み下し) of the fifth line of Buddhanandiya’s Chinese verse: “If you seek outside a buddha with marks.”

⁵ *is not an “action”* (*kore hi gyō* 是れ非行). This can be glossed as, “Not a consistent mode of action.” That is to say, to seek an external buddha, apart from one’s own mind, would not be an action that “accords with your [Buddhamitra’s] sayings,” since he had remained silent for the past fifty years.

method other than inducing them through *individual transmission*. One can only proceed by having people *utterly cut off the faculty of mind*, such that white scum forms at the edges of the mouth.¹ This does not mean that words are to be shunned or that silence is to be commended. It is simply to let you know that your *mind* is “*such*.” It is like pure water, like empty space. Making it pure and clear, this is “*interpenetration without obstruction*.”²

故に自心の外に顯はるる一物なく、己靈の上に纖塵の遮るべきなし。全體明瑩にして珠玉に列せず。日月の光明を以て自己の光明に比すること勿れ。火珠の光明を以て自己の眼睛に比すること勿れ。道ふことを見ずや、人人一段の光明、明らかなること千日並び照すが如し。暗き者は外に向て覓め、明かなる者は内に向て存せず。靜かに思ふべし、内を以て親きとすることなく、外を以て疎とすることなしと。

Therefore, *there is not a single thing that appears outside your own mind*. There is not the *slightest mote of dust* to obscure your spirit. Your entire being glows so much that jewels pale beside it. Do not imagine that the radiance of the sun and moon can compare to the radiance of your own self. Do not imagine that the radiance of the fire-pearl can compare to that of your own eyes. Have you not seen the saying, “every person’s singular radiance”?³ In its brightness, it is like the shining of a thousand suns arrayed together. Those who are brightened face outwardly and seek it, but those who are clear-sighted face inwardly and do not inquire after it.⁴ You

¹ **white scum forms at the edges of the mouth** (*kōhen ni hakuboku o shō zeshime* 口邊に白醜を生ぜしめ). A metaphor for maintaining silence for long periods of time. It probably refers to dried, crusty saliva that may form on the lips when the mouth is not used for long periods. → “on the sides of one’s mouth, one soon has scum appear.”

² **“interpenetration without obstruction”** (C. *herong wuai* 和融無礙; J. *wayū muge*). The reference here may be to the Huayan 華嚴 (J. Kegon) school doctrine of the “interpenetration of phenomena and phenomena” (C. *shi shi herong* 事事和融; J. *ji ji wayū*), which holds that every single dharma (thing) contains every other thing. That doctrine is mentioned in the *Continued Discourse Record of Chan Master Rujing* (T 2002B.48.134a22-23), where Dōgen’s teacher, Rujing 如淨 (J. Nyōjō; 1163–1228), is reported to have raised it as a topic in a convocation in the dharma hall.

³ **“every person’s singular radiance”** (*bitobito ichidan no kōmyō* 人人一段の光明). This expression also occurs in Chapter 18 of the *Denkōroku*. It is a rephrasing in Japanese of a saying that is attributed to Yunmen Wenyan 雲門文偃 (J. Unmon Bun’en; 864–949) in Case #86 of the *Blue Cliff Record*. → *singular radiance*.

⁴ **do not inquire after it** (*son sezu* 存せず). The meaning of the verb *son su* 存す here is to “think about,” “maintain,” “depend on,” or “inquire after,” all of which are acceptable translations in this context. The point is that ignorant people reify *awakening* and seek it outside, while wise people do not reify it at all, and thus do not imagine it as a

should quietly consider this: internally, there is nothing to be in close relation with, and externally, there is nothing to be estranged from.

古往今來、是の如くなりと雖も、自倒自起し來ること勿れ。故に祖師親切に相見す。只恁麼に相逢ふ。更に多子なし。適來の因縁を以て明らめつべし。

From ages past until the present, things have been this way, but even so you must not come thinking of “fall over by oneself, get up by oneself.”¹ Thus, the ancestral teachers have close face-to-face encounters, simply meeting one another in such a way. Beyond that, there is “not much to it,” as should be clear from the aforementioned episode.²

必ずしも修證に依りて到るべしと謂はず、參學に依りて窮むべしと謂はず。只汝が心全く汝と親し。汝方に是れ道なりと謂ふ。此外に有相の佛も求めず、無相の佛も求めず。實に知りぬ、汝誰にか合せん、誰とか離せん。卒に合に非ず、離に非ず。設ひ是れ身と説くも、是れ離にあらず、設ひ是れ心と説くも亦是れ合に非ず。恁麼の田地に到るども、身の外に心を覓むること勿れ。設ひ生死去來すれども、身心の作にあらず。

This is not necessarily to say that you must reach it through practice and verification, or to say that you must thoroughly investigate it through study. It is just to say that your mind is perfectly close to you and that this is the way, right there with you. Apart from it,³ you neither seek a *buddha with marks*, nor seek a *buddha without marks*. Truly know with whom you try to accord and from whom you try to separate, for ultimately “it is not identical nor is it separate.”⁴ Even if you say that this is the body, this

“thing” that exists either outside or inside the *mind*, but rather as the *mind* intuiting its own workings. The grammar here does not support the translation “it does not exist.” The verb *son su* 存す can mean to “exist,” but the subject of the verb here is “those who are clear-sighted” (*akirakanaru mono* 明かなる者), so they would be what does “not exist” if that were the intended meaning of *son sezu* 存せず。

1 **you must not come thinking of “fall over by oneself, get up by oneself”** (*jitō jiki shi kitaru koto nakare* 自倒自起し來ること勿れ). In other words, even though awakening is something that one must gain for oneself, it would be wrong not to seek the help of a good Chan/Zen master. → “fall over by oneself, get up by oneself.”

2 **the aforementioned episode** (*tekirai no innen* 適來の因縁). That is to say, the story of the face-to-face encounter between Buddhānandīya and Buddhāmītra.

3 **Apart from it** (*kono hoka ni* 此外に). In other words, apart from one’s own *mind* there can be no seeking for anything, regardless of whether it is conceived as having external marks or as something signless.

4 **“it is not identical nor is it separate”** (*gō ni arazu, ri ni arazu* 合に非ず、離に非ず). This phrase is a transcription into Japanese (*yomikudashi* 読み下し) of the last line of Buddhānandīya’s Chinese verse: “it is not identical nor is it separate.”

is “not separate,” and even if you say that this is the mind, still this is “not identical.” And even if you arrive at such a standpoint, do not seek mind apart from the body. Even birth and death, going and coming, are not the workings of body and mind.

諸佛も恁麼に保任して、三世に常に證し、諸祖も恁麼に保任して、三國に現はれ来る。諸仁者も恁麼に保任して、更に分外にすること勿れ。十二時中、卒に未だ相錯ることなし。十二因縁、却て是れ轉法輪なり。此田地に到る時、五道の輪轉自ら大乘の轆軸なり。四生の受業まさに是れ自己の活計、設ひ情と説き、非情と説くも、恰も眼目の異名なり。設ひ衆生と謂ふとも、心意の別稱なり。心を勝れたりとして、意を劣れりとする事勿れ。豈眼を賤みて目を貴しとせんや。這箇の田地、卒に根塵の境界なく心法の所見なし。故に人人悉く是れ道なり。事事都て心ならざることなし。

The buddhas take responsibility in this way, constantly bearing witness throughout the three times, and the ancestors also take responsibility in this way, coming to appear in the three countries. You, gentlemen, also must take responsibility in this way, and not regard it as outside your purview. Throughout the twelve periods of the day, after all, there has yet to be any mistaking of it. The twelve links of dependent arising, contrary to expectations, are the turning of the wheel of dharma. When you arrive at this standpoint, the round of rebirth in the five destinies of itself is the axle on which the great vehicle revolves. To receive karmic results through the four modes of birth is truly the occupation of one's own self. Even if you speak of the “sentient” or the “insentient,” those are just different names for the eyes. Even if you speak of living beings, it is just another term for mind and intellect.¹ Do not regard mind as superior and intellect as inferior. How could you denigrate eyesight while valuing eyes?² From this standpoint, ultimately there is no sphere of cognition of the sense faculties and sense objects, and neither mind nor dharmas can be seen.³ Therefore, every

¹ mind and intellect (C. *xin yi* 心意; J. *shin i*). The meaning of the terms “mind” and “intellect” was distinguished in some Chan/Zen texts that Keizan was familiar with. → mind, intellect, and consciousness.

² denigrate eyesight while valuing eyes (*manako wo iyashimite me wo tattoshi* 眼を賤みて目を貴し). This phrase plays off the binomial word for “eyes” (*ganmoku* 眼目) that appears above, splitting it into two glyphs — *gan* 眼 (also read *manako*) and *moku* 目 (also read *me*) — both of which mean either “eyes” or “seeing.”

³ neither mind nor dharmas can be seen (*shinpō no shoken nashi* 心法の所見なし). The reference here is to “mind” (*shin* 心), also known as the “thinking faculty” (C. *yi* 意; J. *i*; S. *manas*), and dharmas, or “objects of mind” (C. *fa* 法; J. *hō*; S. *dharmah*). The last category includes all “mental” phenomena such as discursive (linguistic), symbolic (e.g. mathematical), and nonverbal (e.g. visual) modes of thinking, calculating, or

single person, without exception, is the way. Every single phenomenon is nothing other than *mind*.

今朝、又此因縁を指説せんとするに卑語あり。大衆、聞かんと要すや。

This morning, once again I have some *humble words* to give an *indication* about this *episode*. *Great assembly*, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

莫言語默涉離微。豈有根塵染自性。

Do not say, “*Speech and silence involve transcendence and subtlety*.”
How could there be defilement of own-nature by sense faculties and sense objects?

imagining. It also includes memories and any other elements of human experience (e.g. emotions) that cannot be accounted for by the immediate operation of one of the first five sense faculties.