

CHAPTER NINETEEN (*Dai jūkyū shō* 第十九章)

ROOT CASE 【本則】

第十九祖、鳩摩羅多尊者、因伽耶舍多尊者示曰、

The Nineteenth Ancestor, Venerable Kumāralabdha, responded to instructions by Venerable Gayaśata, who said:¹

昔世尊記曰、吾滅後一千年有大士。出現於月支國。紹隆玄化。今汝值吾、應斯嘉運。師開發宿命智。

“Long ago the World-Honored One made a prediction, saying, ‘One thousand years after my death,² there will be a great being who will appear in the Country of Tokharestan and perpetuate profound conversions.’ My encountering you now is in accord with this fortunate destiny.” The Master [Kumāralabdha] heard this and aroused the knowledge of prior lifetimes.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Kumāralabdha]³

月支國の人なり。姓は婆羅門、昔し自在天人(欲界第六天)たりしとき、菩薩の瓔珞を見て忽ち愛心を起す。墮して忉利(欲界第二天)に生じ、憍尸迦が般若波羅密多を説くを聞き、法の勝れたる

¹ said (C. *yue* 曰; J. *iwaku*). The block of Chinese text that follows this word is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighteenth Ancestor, Gayaśata” (T 2076.51.212c11-13).

² “One thousand years after my death” (C. *wu miehou yiqian nian* 吾滅後一千年; J. *waga meisugo issen nen* 吾が滅後一千年). According to the *Jingde Era Record of the Transmission of the Flame*, Śākyamuni Buddha appeared in the world from the year 1027 to 948 B.C.E. Based on that chronology, one thousand years later would be around 54 C.E.

³ The Master (*Shi wa* 師は). The block of text that follows 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 “Nineteenth Ancestor, Kumāralabdha”:

《景德傳燈錄》大月氏國婆羅門之子也。昔爲自在天人(欲界第六天)見菩薩瓔珞。忽起愛心墮生忉利(欲界第二天)聞憍尸迦説般若波羅密多。以法勝故生于梵天(色界)以根利故善説法要。諸天尊爲導師。以繼祖時至遂降月氏。(T 2076.51.212c20-24).

を以ての故に梵天 (色界) に昇り、根利なるを以て、故に善く法要を説く。諸天、尊んで導師となす。祖位を継ぐの時至れるを以て、遂に月支に降る。

was a man of the Country of Tokharestan. His clan was *brāhmaṇa*. Long ago, when he was a person in the realm of Maheśvara (the sixth heaven in the desire realm), he saw a bodhisattva's necklace of precious stones and suddenly gave rise to desirous thoughts. He descended and was born in the Heaven of the Thirty-three (the second heaven in the desire realm). Upon hearing Kauśika preach the perfection of wisdom, by means of the superiority of that *dharma* he ascended to the Brahmā Heaven (in the form realm), where his keen faculties enabled him to skillfully preach the essentials of the *dharma*. The gods revered him and made him their guiding teacher. When the time to succeed to the ranks of the ancestors arrived, finally he descended to Tokharestan.

十八祖、化度して

The Eighteenth Ancestor [Gayaśata], converting and delivering people,²

月支國に到る。一の婆羅門の舎に異氣あるを見て、尊者、將に彼舎に入んとす。師問て曰く、是れ何の徒衆ぞ。尊者曰く、是れ佛弟子なり。師、佛號を聞て、心神悚然として即時に戸を閉づ。尊者、良久して其門を扣く。師曰く、此舎に人なし。尊者曰く、無と答ふる者は誰ぞ。師、この語を聞て是れ異人なりと知る。遽かに關を開て延接す。尊者曰く、昔し世尊記して曰く、乃至、宿命智を發す。

arrived in the Country of Tokharestan. Seeing that one *brahmaṇa* house had a strange aura, the Venerable [Gayaśata] was about to enter that house. The Master [Kumāralabdha] asked him, “What

¹ Kauśika (C. Jiaoshijia 橋尸迦; J. Kyōshika). In Sanskrit, this means “of the family Kuśika.” That is said to be the family name of Indra (a.k.a. Śakra), the chief of the gods in the Heaven of the Thirty-three.

² converting and delivering people (*kedo shite* 化度して). The block of text that follows 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 “Eighteenth Ancestor, Gayaśata”:

《景德傳燈錄》至大月氏國。見一婆羅門舍有異氣。尊者將入彼舍。舍主鳩摩羅多問曰。是何徒眾。曰是佛弟子。彼聞佛號心神悚然。即時閉戶。尊者良久自扣其門。羅多曰。此舍無人。尊者曰。答無者誰。羅多聞語知是異人。遽開關延接。尊者曰。昔世尊記曰。吾滅後一千年有大士。出現於月氏國。紹隆玄化。今汝值吾應斯嘉運。於是鳩摩羅多發宿命智。(T 2076.51.212c6-13).

congregation of followers is this?” The Venerable [Gayaśata] said, “We are disciples of the Buddha.” The Master [Kumāralabdha], upon hearing the name “Buddha,” was awestruck and immediately shut the door. The Venerable [Gayaśata] paused a long while and then knocked on that door. The Master [Kumāralabdha] said, “In this house there are no people.” The Venerable [Gayaśata] said, “Who is it that replies ‘No [people]’?” The Master [Kumāralabdha], hearing these words, knew that this was an unusual person. He immediately opened the door and welcomed him. The Venerable [Gayaśata] said, “Long ago the World-Honored One made a prediction, saying” ...and so on, down to...¹ aroused the knowledge of prior lifetimes.

INVESTIGATION 【拈提】

此因縁、須らく子細にすべし。名字道を明らめ、若しは生死去來眞實の人體と明むとも、自己本性の虚明靈廓なることを明らめずんば、諸佛の所證を知らず、故に菩薩の放光を見て驚き、諸佛の相好を見ても愛すべし。故如何となれば、貪瞋癡等の三毒、未だ免かれざる故に、今、師の往因を見るに、愛に依て退墮して忉利天に下る。然も宿因に依て、帝釋の説法に遭て梵天に昇り、月支國に降生す。積功累徳、空しからず。終に十八祖に遭て宿命智を發す。

This episode should be considered in detail. Even if you clarify the way of naming, and clarify [the saying that] “birth and death, going and coming, are the body of the real person,” if you do not clarify that your own original nature is transparent, numinous and vacant, then you do not know that which is verified by the buddhas. That must be why he [Kumāralabdha] was amazed when he saw the light given off by the bodhisattva,² and why he also desired to look at the auspicious marks and features of the buddhas. If you ask what the reason for that was, it was because he still had not escaped from the three poisons of greed, anger, and delusion. Now, as we see in the distant causes of the Master [Kumāralabdha], it was due to desire that he descended to the Heaven of the Thirty-three. Nevertheless, due to

¹ 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.

² light given off by the bodhisattva (*bosatsu no hōkō* 菩薩の放光). Perhaps the reference here is to the glittering “necklace of precious stones” that Kumāralabdha saw a bodhisattva wearing when he was in the realm of Maheśvara (the highest heaven in the desire realm), which made him give rise to “desirous thoughts.”

[other, favorable] causes from previous lives he encountered Śakra preaching the dharma, ascended to the Brahmā Heaven, and then descended to be born in the Country of Tokharestan. His accumulated merit was not in vain. In the end, he encountered the Eighteenth Ancestor and “aroused the knowledge of prior lifetimes.”

謂ゆる宿命智とは、尋常過去を知り、未來を知ることと思へり。是れ何にかせん。唯本來不變の自性、聖凡なく迷なきことを看得すれば、百千の法門無量の妙義、總に心源に在り。故に衆生顛倒も、諸佛成道も、自己方寸の中に在り。全く根塵の法に非ず。心境の相に非ず。此に到りて、何をか女とし、何をか今とせん。何れか諸佛、何れか衆生。一法の眼に遮なく、一塵の手に觸るるなし。但虚明一片にして、廓落無際なるのみなり。即久遠實成の如來、不昧本來の衆生なり。是の如く悟り知る時も増さず、是の如く知らざる時も減せず。久遠劫來、恁麼なりと覺觸するを、宿命智を發すと謂ふ。

The “knowledge of prior lifetimes” spoken of here is usually thought to mean knowing the past and knowing the future. Of what use is that? If only you are able to see that your original, unchanging own-nature has nothing of the sagely or ordinary, and that it has no delusion, then the innumerable wondrous meanings of the hundreds and thousands of dharma gates will all be present within the mind-source. Thus, both the inverted views of living beings and the attainment of the way of buddhas are present within the square inch of one’s own self. They are absolutely not dharmas of sense faculties and sense objects.¹ They are not signs of mind or its objects. When one arrives here, what could be called “past,” and what could be called “present”? What are “buddhas,” and what are “living beings”? There is not a single dharma that covers your eyes, not a single mote of dust that touches your hands. There is only a single bit of transparency that is expansive and diffuse and has no limit. The eternal, truly perfected tathāgata is the unhidden original crowd of living beings. Even when one awakens and knows like this, there is no increase, and even when one does not know like this, there is no decrease. To wake and feel that it has been “such” from an eternity of kalpas past is called “arousing the knowledge of prior lifetimes.”

¹ They are absolutely not dharmas of sense faculties and sense objects (*mattaku konjin no hō ni arazu* 全く根塵の法に非ず). The unspoken subjects of this sentence, represented in English by the pronoun “they,” are presumably the “inverted views of living beings” and the “attainment of the way of buddhas.” If so, the point of the sentence is that neither delusion nor awakening can be regarded as the sort of dharmas or “things” that the “sense faculties” (*kon* 根) grasp as “sense objects” (*jin* 塵).

若し此田地に到らずんば、徒に迷悟の性情に亂され、去來の相に移され、遂に自己あることを知らず。本心錯まらざることを明らめず。故に諸佛をして煩らはしく出世せしめ、祖師をして遙かに西來せしむ。出世の本懷、西來の本意、只此事の爲なり。更に他事に非ず。須く子細に用心して靈靈として不昧、明明として不藏なることを知るべし。本來一段の光明あることを知るを宿命智と謂ふなり。

But if you do not arrive at this standpoint you will, futilely, be disturbed by feelings of delusion and awakening, moved by labels of “past” and “future,” and in the end will not know that there is your own self. You will not clarify the non-erring of the original mind. Thus, you will trouble buddhas to appear in the world, and you will make ancestral teachers come from the west, so far away. The fundamental purpose of appearing in the world, the original intent in coming from the west, was only for *this matter*,¹ not any other matter. You should know, paying attention meticulously, that it is vivid and unhidden, perfectly clear and unconcealed. To know the existence of the original singular radiance is called “knowledge of prior lifetimes.”

今日又卑語あり。聊か些子の理を通ぜんと思ふ。大衆、聞かんと要すや。

Today again I have *humble words*. I hope they will communicate, however slightly, this kind of principle. Great assembly, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

推倒宿生隔歷身。而今相見舊時漢。

Overturning previous lives in separate bodies,
today there is a face-to-face encounter with the fellow from ancient times.²

¹ *this matter* (*kono koto* 此事). → single great matter.

² *fellow from ancient times* (*kyūji kan* 舊時漢). A long-lost friend. In the present context, this refers to what in the preceding Investigation section is called “mind-source” or “own-nature”: the innate buddha-mind.