

CHAPTER SEVENTEEN (*Dai jūnana shō* 第十七章)

ROOT CASE¹ 【本則】

第十七祖、僧伽難提尊者、因羅睺羅多、以偈示曰、我已無我故、汝須見我我。汝既師我故、知我非我我。師聞心意豁然。既求度脫。

The Seventeenth Ancestor, Venerable Saṃghānandi. On one occasion, Rahulabhadra used a verse to instruct him, saying:²

Because I already have *no-self*,
you must see me as *me*.
Because you have already taken me as your teacher,
know that I am the *self* of *non-self*.

As the Master [Saṃghānandi] listened, his *mind and intellect* burst open. Immediately, he sought *delivery to liberation*.

PIVOTAL CIRCUMSTANCES³ 【機縁】

師は室羅筏城、寶莊嚴王の子なり。生れながらにして能く言ふ。常に佛事を讃す。七歳にして即ち世樂を厭ひ、偈を以て其父母に

¹ **Root Case** (C. *benze* 本則; J. *honsoku*). The Chinese passage quoted here is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.212a3-5).

² **saying** (C. *yue* 曰; J. *iwaku*). Because the glyph *wo* 我 (J. *ga*) can mean either “I”/“me” or “self,” there are many possible interpretations of this verse, none of which make sense in any clear, unambiguous way. One alternate translation is:

Because *self* is already *no-self*
you must see *self* as *self*.
Because you have already taken *self* as your teacher,
know that *self* is the *self* of *non-self*.

³ **Pivotal Circumstances** (C. *jiyuan* 機縁; J. *kien*). This section consists entirely (with the exception of the verse) of Japanese transcriptions (*yomikudashi* 読み下し) of two identical Chinese passages that appear in the *Jingde Era Record of the Transmission of the Flame*. The first passage, which runs from the opening line down to the statement that “ten years passed,” corresponds to a block of Chinese text that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Seventeenth Ancestor, Venerable Saṃghānandi”:

《景德傳燈錄》第十七祖僧伽難提者。室羅闍城寶莊嚴王之子也。生而能言。常讚佛事。七歳即厭世樂。以偈告其父母曰。稽首大慈父、和南骨血母、我今欲出家、幸願哀愍故、父母固止之。遂終日不食。乃許其在家。出家號僧伽難提。復命沙門禪利多爲之師。積十九載未曾退倦。尊者每自念言。身居王宮

告て曰く、「稽首大慈父。和南骨血母。我今欲出家。幸願哀愍故。」父母固く之を止む。遂に終日食せず。乃ち其家に在て出家するを許す。僧伽難提と號す。復た沙門禪利多に命じて之が師たらしむ。積で十九載、未だ嘗て退倦せず。師、毎に自ら念言すらく、身王宮に居す、胡ぞ出家とせんと。一夕、天光下る。偶一路の坦平なるを見て覺へず徐ろに行く。約十里許にして、大巖前に至る。石窟あり、乃ち中に燕寂す。父王、既に子を失て即ち禪利多を擯し、國を出て其子を訪尋せしむれども、所在を知らず。十年を経て、

The Master [Saṃghānandi] was the son of King Jewel Adorned of Śrāvastī City. As soon as he was born he was able to talk and he always praised *buddha-activities*. When he was seven years old, he began to dislike worldly pleasures, and he addressed his father and mother with a verse, saying:

I bow my head to your feet, O father of great compassion.

I salute you, O mother of my bones and blood.

I now wish to go forth from household life,

So please be kind to me in that regard.

His father and mother firmly prohibited him. Thereupon, he went to the end of the day without eating, at which point they permitted him to go forth from household life within their house. He was given the name of Saṃghānandi,¹ and the śramaṇa Dhyānalita was ordered to act as his teacher. When he had accumulated nineteen years, Saṃghānandi had still not pulled back or

胡爲出家。一夕天光下屬。見一路坦平不覺徐行。約十里許至大巖前。有石窟焉。乃燕寂于中。父既失子。即擯禪利多出國。訪尋其子不知所在。經十年。(T 2076.51.212a25-b7).

The second passage, which runs from the statement that “Venerable Rahulabhadra was carrying out conversions...” down to the end of the section, corresponds to a block of Chinese text that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Sixteenth Ancestor, Venerable Rahulabhadra”:

《景德傳燈錄》行化至室羅筏城。有河名曰金水。其味殊美。中流復現五佛影。尊者告眾曰。此河之源凡五百里。有聖者僧伽難提居於彼處。佛誌一千年後當紹聖位。語已領諸學眾泝流而上。至彼見僧伽難提安坐入定。尊者與眾伺之。經三七日方從定起。尊者問曰。汝身定耶。心定耶。曰身心俱定。尊者曰。身心俱定何有出入。(T 2076.51.211c12-19).

¹ given the name of Saṃghānandi (Sōgyanandai to gō su 僧伽難提と號す). This refers to the dharma name that is given at the time of ordination as a monk.

lost interest.¹ The Master [Saṃghānandi] always said to himself, “I reside in the king’s palace. How shall I go forth from household life?” One night, a heavenly light shone down. Unexpectedly seeing a single road that was wide and smooth, and without realizing what he was doing, he walked down it. After proceeding about ten miles, he arrived before a great cliff. It had a stone grotto, in which he remained in solitary repose. His father the king, already missing his son, sent Dhyānalita off, making him go out into the country to search for his son, but the latter’s whereabouts were unknown. Ten years passed.

羅睺羅多尊者、行化して室羅筏城に到る。河あり、名を金水と曰ふ。其味、殊に美なり。中流に復た五佛の影を現す。尊者、衆に告て曰く、此河の源、凡五百里、聖者僧伽難提と云あり。彼處に居せり。佛記したまふ、一千年の後、當に聖位を紹ぐべしと。語り已て諸學衆を領し、流に沂て上る。彼こに至りて僧伽難提を見るに、安坐入定せり。尊者、衆と之を伺ふ。三七日を経て方に定より起つ。尊者問て曰く、汝、身の定か、心の定か。師曰く、身心俱に定なり。尊者曰く、身心俱に定ならば、何ぞ出入あらんと。

Venerable Rahulabhadra was carrying out conversions and arrived at Śrāvastī City. There was a river named Golden Waters, the taste of which was especially pleasing. In its flow, moreover, the images of five buddhas appeared. The Venerable [Rahulabhadra] announced to his congregation: “The source of this river is about five hundred miles from here. There is a sage named Saṃghānandi who resides at that place. The Buddha made a prediction that, one thousand years hence, he would surely join the rank of sagehood.” Upon concluding his remarks, he led his congregation of students upstream along the riverbank. When they reached there and saw Saṃghānandi, he was sitting peacefully, entered into concentration. The Venerable [Rahulabhadra] and his congregation waited for him. When three seven-day periods had passed, naturally he arose from his concentration. The Venerable [Rahulabhadra] asked, “Is your body in concentration or is your mind in concentration?” The Master [Saṃghānandi] said, “Body and mind together are in concentration.” The Venerable [Rahulabhadra] said, “If body and mind together are in concentration, then how can there be emerging from it or entering into it?”²

¹ pulled back or lost interest (C. *tuijuan* 退倦; J. *taiken*). That is, he had not lost interest in actually leaving home to engage in religious practice.

² emerging from it or entering into it (C. *churu* 出入; J. *shutsunyū*). Short for “emerging from concentration” and “entering into concentration.”

INVESTIGATION 【拈提】

實に身心もし定なりと謂はば、何ぞ出入あらんや。若し身心に向て定を修せば、是れ尚ほ眞定に非ず。若し眞定に非ずんば、即ち是れ出入あらん。若し出入あらば、是れ定に非ずと謂ふべし。定の處に向て身心を求ること勿れ。參禪は本より身心脱落なり。何を呼でか身と爲し、何を呼でか心と爲ん。

Truly, if it is said that *body and mind* are both in concentration, then how can there be emerging from it and entering into it? If one faces *body and mind* and cultivates concentration, then this is still not true concentration. If it is not true concentration, then how can there be emerging from it and entering into it? If there is emerging from and entering into, then we must say that this is not concentration. Do not face the abode of concentration and seek *body and mind*. *Inquiring into Zen* is, fundamentally, the *sloughing off of body and mind*.¹ What is it that we call “body”? What is it that we call “mind”?

師曰く、

The Master [Saṃghānandi] said:²

出入ありと雖も、定相を失せず。金の井に在るが如く、金體常寂なり。

“Although there is emerging and entering, the characteristic of concentration is not lost. Like gold in a mineshaft,³ the essence of gold is always at rest.”

尊者曰く、

The Venerable [Rahulabhadra] said:⁴

¹ *Inquiring into Zen* is, fundamentally, the *sloughing off of body and mind* (*sanzen wa moto yori shinjin datsuraku nari* 參禪は本より身心脱落なり). This statement, while not quite a direct quote, echoes a saying that is attributed to Tiantong Rujing 天童如淨 (Tendō Nyojō; 1163–1228) in Dōgen’s writings and in Chapter 50 of the *Demokoku*. → “*inquiring into Chan/Zen is the sloughing off of body and mind*.”

² The Master said (*Shi iwaku* 師曰く). The following quotation of Saṃghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》雖有出入不失定相。如金在井金體常寂。(T2076.51.211c20).

³ Like gold in a mineshaft (C. *ru jin zai jing* 如金在井; J. *kin no sei ni aru ga gotoku* 金の井に在るが如く). Whether the gold is ever extracted from the mineshaft and purified by smelting or not, its essence is the same. Likewise, whether one enters into concentration or not, the essence of concentration remains.

⁴ The Venerable said (*Sonja iwaku* 尊者曰). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde*

若し金、井に在り、若し金、井を出るに、金に動靜なくんば、何物か出入せんと。

“Gold may be in a mineshaft, or gold may be out of a mineshaft, but if gold lacks movement or stillness, what thing is it that might emerge or enter?”

其れ金に動靜あり、出處あり入處あらば、是れ眞金に非ず。然も猶ほ此道理に通ぜず。師曰く、

Indeed, if gold had movement or stillness, or had places it emerged from or places it entered, it would not be true gold. However, [Saṃghānandi] still had not penetrated this principle. The Master [Saṃghānandi] said:¹

金動靜す、何物か出入と言ふ。金の出入を言ふ。金、動靜に非ずと。

“[You] say that gold has movement and stillness, and ask what thing is it that might emerge or enter. I speak of gold’s emerging and entering, but say that in gold there is no movement or stillness.”

金に動靜なし、出入ありと謂はば、猶ほ是れ、兩箇の見あり。故に尊者曰く、

If one says that gold lacks movement and stillness, but that it does have emerging and entering, this is still a dualistic view. Therefore, the Venerable [Rahulabhadra] said:²

若し金、井に在ては出る者何ぞ金ならん。若し金、井を出ては、在る者何物ぞ。

“If the gold stays in the mineshaft, then how can what emerges be gold? If the gold emerges from the mineshaft, then what thing is it that remains within?”

Era Record of the Transmission of the Flame:

《景德傳燈錄》若金在井若金出井金無動靜何物出入。(T 2076.51.211c21-22)

¹ The Master said (*Shi iwaku* 師曰く). The following quotation of Saṃghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》言金動靜何物出入。許金出入金非動靜。(T 2076.51.211c22-23).

² the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》若金在井出者何金。若金出井在者何物。(T 2076.51.211c23-24).

外、終に放入せず、内、亦放出せず。出れば出で盡き、入れば入り盡く。何ぞ井に在り、又井を出ん。故に出る者は金に非ず。在る者は何物ぞと言ふなり。此理に達せず。師曰く、

From outside, in the final analysis, one is not free to enter. From inside, too, one is not free to emerge. If one emerges, one is completely emerged. If one enters, one is completely entered. What could be in the mineshaft, or emerge from the mineshaft? Therefore, he [Rahulabhadra] said, “That which emerges is not gold; what *thing* is it that remains within?” Not penetrating this *principle*, the Master [Saṃghānandi] said:¹

金、若し井を出ては、在る者は金に非ず。金、若し井に在らば、出る者、物に非ず。

“If the gold emerges from the mineshaft, then what remains is not gold. If the gold remains in the mineshaft, then what emerges is not a *thing*.”

此言は實に金の性を知らず。故に尊者曰く、

These words, truly, are ignorant of the nature of gold. Therefore, the Venerable [Rahulabhadra] said:²

此義然らず。

“This position is not right.”

實に定に在て理を通ずるに似たりと雖も、師、猶ほ物我の見あり。故に曰ふ、

Truly, although it seemed that he penetrated the *principle* while in concentration, the Master [Saṃghānandi] still had views about *things and self*. Therefore, he [Saṃghānandi] said:³

¹ the Master said (*Shi iwaku* 師曰く). The following quotation of Saṃghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》金若出井在者非金。金若在井出者非物。(T 2076.51.211c24-25).

² the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》此義不然。(T 2076.51.211c25).

³ he said (*iu* 曰ふ). The following quotation of Saṃghānandi is a Japanese transcription, with one variation (the glyph 義 appears in place of 理), of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》彼理非著 (T 2076.51.211c25).

彼義著なるに非ず。

“That position does not prove it.”

然も此義眞實なし、輕毛の風に隨ふが如し。眞實ならざる故に。尊者曰く、

However, this position had no reality. It was like a fine hair, following the wind. Because it had no reality, the Venerable [Rahulabhadra] said:¹

此義當に墮すべし。

“This position will surely collapse.”

師の言に依て謂ふ。師曰く、

He [Rahulabhadra] spoke on the basis of what the Master had said. The Master [Samghānandi] then said:²

彼義成ずるに非ずと。

“That position is not established.”

尊者、大慈大悲の深きに依て重て曰く、

The Venerable [Rahulabhadra], due to the depth of his great kindness and great compassion, tried again, saying:³

彼義成ぜずんば、我義成ぜり。

“If that position is not established, then my position is established.”

然れども妄りに無我を解する故に。師曰く、

However, because he interpreted no-self in a deluded way, the Master [Samghānandi] said:

¹ the Venerable said (Sonja iwaku 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》此義當墮。(T 2076.51.211c26).

² The Master then said (Shi iwaku 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》彼義不成。(T 2076.51.211c26).

³ saying (iwaku 曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》彼義不成我義成矣。(T 2076.51.211c26-27).

⁴ the Master said (Shi iwaku 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era*

我義成ずと雖も、法は我に非ざるが故に。

“Although my position is not established, that is because *dharma*s have no self.”

尊者曰く、

The Venerable [Rahulabhadra] said:¹

我が義已に成ず、我れ我なきが故に。

“My position has already been established, because I have no self.”

實に法法皆無我なることを知ると雖も、尚ほ是れ眞實を知らず。師曰く
Truly, although he [Saṃghānandi] knew that each and every *dharma* has no self, he still did not know the reality of this. The Master [Saṃghānandi] said:²

我れ我なきが故に、復た何の義を成ぜん。

“Because I have no self³ — again, what position does that establish?”

親く汝を知らしめんとして、尊者曰く、

In order to make him [Saṃghānandi] know, in an intimate way, who “you” is, the Venerable [Rahulabhadra] said:⁴

我れ我なきが故に汝が義を成ずと。

“Because I have no self⁴ — it establishes your position.”

Record of the Transmission of the Flame:

《景德傳燈錄》我義雖成法非我故。(T 2076.51.211c27).

1 the Venerable said (Sonja iwaku 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我義已成我無我故。(T 2076.51.211c28).

2 the Master said (Shi iwaku 師曰く). The following quotation of Saṃghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我無我故復成何義。(T 2076.51.211c28-29).

3 “Because I have no self” (*ware ware naki ga yue ni* 我れ我なきが故に). Here Saṃghānandi quotes the exact words that Rahulabhadra has just spoken to him, then asks what they signify.

4 the Venerable said (Sonja iwaku 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我無我故故成汝義。(T 2076.51.211c29).

實に四大悉く我に非ず。五蘊本より有に非ず。是の如く無我なる所に我あることを、少しく思量分別し辨まへる故に、師問て曰く、

Truly, the four primary elements, entirely, are not self, and the five aggregates, fundamentally, are not existents. Because he understood slightly, through *thinking* and *discriminating*, how “self” exists in this manner under the circumstances of *no-self*, the Master [Samghānandi] asked:¹

仁者何の聖をか師として、是無我を得たる。

“Gentleman, taking what sage as your teacher did you attain this *no-self*?”

師資の道の猥りならざることを知らしめん爲に、尊者曰く、

In order to let him know that the way of master and disciple was not in disorder, the Venerable [Rahulabhadra] said:²

我れ伽那提婆大士を師として、是の無我を證す。

“Taking Kāṇadeva Bodhisattva as my teacher, I realized this *no-self*.”

師曰く、

The Master [Samghānandi] said:³

稽首提婆師。而出於仁者。仁者無我故。我欲師仁者。

“I bow my head to Kāṇadeva as my teacher,
And will go forth under you, *gentleman*.
Because the *gentleman* has no *self*,
I wish to take the *gentleman* as my teacher.”

尊者答て曰く、

¹ the Master asked (*shi toite iwaku* 師問て曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》仁者、師於何聖得是無我。(T 2076.51.211c29-212a1).

² the Venerable said (*sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription, with one slight variation — the addition of the word “*bodhisattva*” (*daishi* 大士) — of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我師迦那提婆證是無我。(T 2076.51.212a1-2).

³ the Master said (*shi iwaku* 師曰く). The following verse spoken by Samghānandi is given in the original Chinese, as that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.212a2-3).

The Venerable [Rahulabhadra] replied, saying:¹

我已無我故。汝須見我我。汝若師我故。知我非我我。

“Because I already have no *self*,

you must see me as me.

Because you have already taken me as your teacher,
know that I am the *self* of non-*self*.”

實に夫れ眞實我を見得する人は、自己尚ほ存せず、豈萬法の眼に遮ぎることを得んや。見聞覺知終に分たず、一事一法、更に分つことなし。故に聖凡隔てなく、師資の道合す。此道理を見得する時、乃ち佛祖に相見すとす。故に自己を以て師とし、師を以て自己とす。刀斧所れども開けず。

Truly, for people who are able to see the real self, their own self does not even exist. How could the myriad dharmas obstruct their vision? Seeing, hearing, perceiving, and knowing: in the end, these are not discriminated. It is just one matter, just a single dharma, with no further discrimination. Therefore, sages and ordinary people are not separated, and the way of master and disciple is unified. The moment of apprehending this principle is precisely what is called a face-to-face encounter with the buddhas and ancestors. Thus, take your own self and regard it as your teacher; take your teacher and regard him as your own self. “There is no opening, even when chopped by an axe.”

恁麼の道理豁然として契ふ。故に即ち度脱を求む。尊者曰く、汝が心自在なり。我が繫ぐ所に非ずと。語り已つて、尊者即ち右手を以て金鉢を擎けて、擎て梵宮に至る。彼の香飯を取て將に大衆に齋せんとす。而して大衆忽ちに厭惡の心を生ず。尊者曰く、我が咎に非ず、汝等が自業なり。即ち僧伽難提に命じて、座を分て同食す。衆、之を訝かる。尊者曰く、汝食を得ざることは、皆此に由るか故に。當に知るべし、吾と座を分つ者、即ち過去の娑羅樹王如來なり。物を慙んで降迹す。汝輩、亦た莊嚴劫中に已に三果に至りしも、未だ無漏を證せざる者なり。衆曰く、我が師の神力は斯れ信ずべし。彼を過去佛と云ふ者、即ち竊に疑ふ。師、衆の慢を生ずるを知て、乃ち曰く、世尊の在日は世界平正にして丘陵あることなし。江河溝洫、水悉く甘美なり。草木滋茂し、國土豊盈して八苦なく十善を行じき。雙樹に滅を示してより八百餘年、世界丘墟にして樹木枯悴し、人に至信なく、正念輕微なり。眞如を信ぜ

¹ The Venerable replied, saying (*Sonja kotaete iwaku* 尊者答て曰く). The following verse spoken by Rahulabhadra is given in the original Chinese, as that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.212a3-4). The verse is the same as that quoted above in the Root Case.

ず、唯神力を愛すと。言ひ訖て、右手を以て漸く展て地に入れて金剛輪際に至り、甘露水を取り、瑠璃器を以て持て會所に至る。大衆、皆見て皆歸伏悔過す。

He [Saṃghānandi] suddenly tallied with such a principle,¹ and thus immediately sought deliverance to liberation. The Venerable [Rahulabhadra] said, “Your mind is self-sufficient and no longer bound by self.” When he finished speaking, the Venerable [Rahulabhadra] picked up his golden bowl with his right hand and lifted it, raising it up to *Brahmā’s* palace. He took fragrant rice from there, to provide a *maigre* feast for the great assembly, but the great assembly suddenly gave rise to feelings of disgust. The Venerable [Rahulabhadra] said, “The blame for this is not mine; this is your own karma, all of you.” Thereupon he ordered Saṃghānandi to share his seat and eat with him. The congregation was surprised by this. The Venerable [Rahulabhadra] said:

That you are unable to eat is entirely for the following reason. You should know that the one with whom I share my seat is none other than the past Tathagata, Śāleन्द्रa-rāja. Taking pity on beings, he made an appearance. You, my companions, were likewise present in the past kalpa of adornment, when you had already reached the third fruit,² but you had not yet realized the uncontaminated.

The congregation said, “Our teacher’s supernormal strength is something we can believe in, but as for the claim that he [Saṃghānandi] is a *buddha of the past*, inwardly we doubt it.”

¹ such a principle (*immo no dōri* 怎麼の道理). 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*:

《景德傳燈錄》難提心意豁然。即求度脫。尊者曰。汝心自在非我所繫。語已即右手擎鉢舉至梵宮。取彼香飯將齋大衆。而大衆忽生厭惡之心。尊者曰。非我之咎汝等自業。即命僧伽難提分坐同食。衆復訝之。尊者曰汝不得食。皆由此故。當知與吾分坐者。即過去娑羅樹王如來也。愍物降迹。汝輩亦莊嚴劫中已至三果而未證無漏者也。衆曰我師神力斯可信矣。彼云過去佛者即竊疑焉。僧伽難提知衆生慢。乃曰。世尊在日世界平正。無有丘陵江河溝洫。水悉甘美草木滋茂。國土豐盈無八苦行十善。自雙樹示滅八百餘年。世界丘墟樹木枯悴。人無至信正念輕微。不信真如唯愛神力。言訖。以右手漸展入地。至金剛輪際取甘露水。以瑠璃器持至會所。大衆見之即時欽慕悔過作禮。(T 2076.51.212a4-20).

² third fruit (C. *sanguo* 三果; J. *sanka*). The third of the four fruits of the śrāvaka path, namely, that of “nonreturner” (C. *anahan* 阿那含 or *buhuan* 不還; J. *anagon* or *fugen*; S. *anāgāmin*). → four fruits.

The Master [Saṃghānandi], knowing that the assembly was becoming disrespectful, then said:

In the days of the World-Honored One, the world was level, without hills. In its great rivers and paddy field channels, the water was always sweet and delicious. Grasses and trees were luxuriant, the land of the country was rich and prosperous, and [people] lacked the eight kinds of suffering and carried out the ten wholesome deeds. Since he [Śākyamuni] displayed extinction between the pair of trees, more than eight hundred years have passed. The world has hills and trees have withered. People lack perfect faith, and their right mindfulness is feeble. They do not believe in thusness, and love only supernormal strength.

When he had finished speaking, he gradually extended his right hand into the earth until it reached the edge of the diamond wheel. Taking up ambrosia water, he used a vessel of lapis lazuli to carry it to the place of the assembly. When the members of the great assembly saw this, they all submitted and repented their transgressions.

悲むべし、如來在世より八百年、尚ほ是の如し。何に況や後百歳の今、僅に佛法の名字を聞くと、道理如何なるべしとも辨まへず。到れる身心なき故に、如何なるべきぞと尋ねる人なし。聊か其道理を得ることあれども、護持し來ることなし。設ひ知識ありて、大慈大悲の教誡に依て、聊か覺知覺ありと雖も、或は懈怠に侵されて眞實の信解なし。故に眞實の道人なければ、眞實發心する者なし。實に末世の澆運宿業の拙きに依て、是の如きの時分に遭へり。愧ても悔ても餘りあり。

How pitiful that matters were like that even eight hundred years after the Tathāgata's time in the world. How much worse are things now, hundreds of years later?¹ Even if people hear some nominal information about the buddha-dharma, they do not investigate what its principle must be like. Because there are no bodies or minds that have arrived, there are no people who ask, "What must it be like?" Even if one attains a slight understanding of that principle, one does not continue to maintain it. Even if one has a good friend and, due to his greatly kind and greatly compassionate instruction, has a modicum of knowing and comprehending, one may still be overcome by inattention and have no real confidence. Thus, if there is

¹ hundreds of years later (go hyaku sai 後百歳). The 1857 woodblock edition of the *Denkōroku* compiled by Busshū Sen'ei 佛洲仙英 (1794–1864) gives "five hundred years later."

no real person of the way, there is no one who really arouses the thought of bodhi. Truly, by bumbling along through the misfortune and debt of past karma of this latter age, we have encountered times such as these. No amount of shame and regret on our part will ever suffice.

然も諸仁者、正法像法に生ず。師としても資としても、悲むべしと雖も、思ふべし、佛法東漸して末法に至て我朝如來の正法を聞くこと、僅に五六十年なり。這事初めなりと謂つべし。佛法到る處に興らずといふことなし。

However, gentlemen, you were not born during the time of the true dharma or semblance dharma. While this is unfortunate both for masters and for disciples, think about this: as the buddha-dharma gradually moved eastward, it reached the time of the enfeebled dharma, and in our kingdom, the true dharma of the Tathāgata has been heard for a mere fifty or sixty years. In this matter, it must be said, we are only at the beginning. When the buddha-dharma first arrives anywhere, it never fails to flourish.

汝等が勇猛精進にして志を發し、吾我を吾我とせず、直に無我を證し、速に無心なることを得て、身心の作に拘ることなく、迷悟の情に封ぜらるることなく、生死窟に留ることなく、生佛の網に結ばふることなく、無量劫來、盡未來際、曾て變易せざる我あることを知るべし。

All of you should know what it is to be courageous and strive vigorously in arousing your determination; to not regard “I” or “self” as “I” or “self,” but directly realize no-self; to quickly gain the state of no-mind, and not be caught up in the workings of body and mind; to not be blocked by feelings of delusion and awakening; to not remain in the cave of birth and death; and to not be tied up in the net of ordinary beings and buddhas. All of you should know that, from innumerable kalpas past and through all future times, there is always a self that does not change.

著語に曰く。

I attach words, saying:

VERSE ON THE OLD CASE 【頌古】

心機宛轉稱心相。我我幾分面目來。

For the mechanism of mind to spin around is called the characteristic of mind. Self after self, how many different faces have come along?