CHAPTER SEVENTEEN (Dai jūnana shō 第十七章)

ROOT CASE 1【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 CIRCUMSTANCES 3【機縁】

師は室羅筏城、寶莊厳王の子なり。生れながらにして能く言ふ。
常に佛事を讃す。七歳にして卽ち世楽を厭ひ、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. jiuyuan 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。室羅閭城寶莊嚴王之子也。生而能言。
常讃佛事。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。復命沙門禪利多為之師。積十九載未曾退倦。尊者每自念言。身居王宮
The Master [Samghānandi] was the son of King Jewel Adorned of Śrāvasti 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 Samghānandi,¹ and the śramaṇa Dhyānalita was ordered to act as his teacher. When he had accumulated nineteen years, Samghānandi had still not pulled back or

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¹ given the name of Samghānandi (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. The Master [Samghānandi] 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ず。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、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。三七日を經て方に定より起つ。尊者問て曰く、汝、身の定か、心の定か。師曰く、身心倶に定なり。尊者曰く、身心倶に定ならば、何ぞ出入あらんと。

Venerable Rahulabhadra was carrying out conversions and arrived at Śrāvasti 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 Samghānandi 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 Samghānandi, 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 [Samghānandi] 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?”

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.”
 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”?

The Master [Samghānandi] said:²

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.

The Venerable [Rahulabhadra] said:⁴

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¹ Inquiring into Zen is, fundamentally, the sloughing off of body and mind (sanzen wa moto yori shinjin datsuraku nari 参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 (J. Tendō Nyojō; 1163–1228) in Dōgen’s writings and in Chapter 50 of the Denkōroku. → “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 Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the Jingde Era Record of the Transmission of the Flame by the Great Ancestor, Zen Master Keizan. Copyright 2017 by Sōtōshū Shūmuchō.

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 by the Great Ancestor, Zen Master Keizan. Copyright 2017 by Sōtōshū Shūmuchō.
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?

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

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:

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?

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1 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 Record of the Transmission of the Flame:

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.
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 [Samghānandi] said:

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

“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.”

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

此義不然。

“This position is not right.”

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

彼理非著
彼義著なるに非ず。
“That position does not prove it.”

然も此義真実なし、輕毛の風に隨ふが如し。真実ならざる故に。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

此義當に堕すべきし。
“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:¹

彼義成ぜずんば、我義成せり。
“If that position is not established, then my position is established.”

然れども妄りに無我を解ずる故に。師曰く、
However, because he interpreted no-self in a deluded way, the Master [Samghānandi] said:

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:

彼義成せずんば、我義成せり。
“If that position is not established, then my position is established.”

１the 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:

彼義成ぜずんば、我義成せり。
“The position will surely collapse.”

２The 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:

彼義成せずんば、我義成せり。
“If that position is not established, then my position is established.”

３saying (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:

彼義成せずんば、我義成せり。
“If that position is not established, then my position is established.”

４the 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 Record of the Transmission of the Flame:
Although my position is not established, that is because dharmas have no self.

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

Truly, although he [Samghānandi] knew that each and every dharma has no self, he still did not know the reality of this. The Master [Samghānandi] said:

Because I have no self — again, what position does that establish?

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

Because I have no self — it establishes your position.

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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 2076.51.211c27).

2 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 Record of the Transmission of the Flame:《景德傳燈錄》我義已成我無我故。(T 2076.51.211c28).

3 “Because I have no self” (ware ware naki ga yue ni 我れ我なきが故に). Here Samghānandi 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》我義已成我無我故成汝義。(T 2076.51.211c29).
実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 [Samghânandi] 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為に、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 Kânadeva Bodhisattva as my teacher, I realized this no-self.”

師曰く、

The Master [Samghânandi] 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 Kânadeva 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 Samghânandi 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 Samghânandi 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:  

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.”

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.”

The Venerable replied, saying (Sonja kotaete iwaku 尊者答て日く). 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、皆見て皆帰伏悔過す。

He [Samghānandi] 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 Samghānandi 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 Tathāgata, Sālendra-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 [Samghānandi] is a buddha of the past, inwardly we doubt it.”

¹ such a principle (inmo no dōri 恒々の道理). 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。即求度脱。尊者曰。汝心自在非我所繫。語已即以右手擎金鉢舉至梵宮。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。衆復詫之。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。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 būhuan 不還; J. anagon or fugen; S. anāgāmin). → four fruits.
The Master [Samghānandi], 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.

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? 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.”

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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。師としても资としても、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来の正法を開くこと、僅に五六十年なり。这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発し、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、生佛の綱に結ぼふることなく、無量劫来、盡未來際、曾て変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 awakenings; 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?