

CHAPTER SIX (*Dai roku shō* 第六章)

ROOT CASE¹ 【本則】

第六祖、彌遮迦尊者。五祖因示曰、佛言修仙學小、似繩牽挽。汝可自知、若棄小流、頓歸大海、當證無生。師聞契悟。

The Sixth Ancestor was Venerable Mīśraka. The Fifth Ancestor [Dhītika] instructed him, saying, “The Buddha said that cultivating wizardry and training in the inferior is like pulling with a rope.² You should know for yourself that if you abandon the small stream and instantly return to the great ocean, you will realize what is non-arising.” The Master [Mīśraka] heard this, tallied and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は中印度の人なり。

The Master [Mīśraka] was a man of Central India.

八千の仙人の長者たり。一月衆を率ひて提多迦尊者を瞻禮して曰く、吾れ昔し師とて同く梵天に生ず。吾は阿私陀仙人に遇て仙法

¹ **Root Case** (C. *benze* 本則; J. *honsoku*). The Chinese text given here is nearly identical to a passage that appears in the *Outline of the Linked Flames of Our Lineage* under the heading “Fifth Ancestor, Mīśraka” (CBETA, X79, no. 1557, p. 18, c5-7 // Z 2B:9, p. 225, c11-13 // R136, p. 450; a9-13).

² **pulling with a rope** (C. *sheng qianwan* 繩牽挽; J. *nawa no kenban suru* 繩の牽挽する). The force of this metaphor in the Chinese text of the Root Case is not clear. Later in this chapter of the *Denkōroku* Keizan twice interprets it as meaning a lack of liberation: being “dragged by a rope” through the round of birth and death. However, the point of the metaphor in the Root Case seems to be that cultivating wizardry and training in the inferior are ineffective practices that will not lead to liberation, just as “pulling with a rope” is a kind of effort that is difficult and unlikely to succeed. There is an ancient Chinese saying that appears in the *History of the Latter Han*:

Pulling the cart of one’s servant, one is unable to make it go.

牽挽臣車、使不得行。(Cited in DKJ 7:7559b).

The expression “pull with a rope” (C. *sheng qianwan* 繩牽挽) appears in the *Discourse Record of Reverend Qianyan* (CBETA, J32, no. B273, p. 228, a1-2), where it refers to pulling an ox with a rope, which works best if it is threaded through the powerful animal’s nostrils, causing it pain if it resists. That invokes the famous Ox-herding pictures, in which the ox symbolizes one’s own innate *buddha-mind*, which has become lost in the wilderness of *delusion* and must be recaptured and systematically disciplined.

を受く。師は十力の弟子に逢て禪那を修習す。是より報分れ、途を殊にして已に六劫を経たり。尊者曰く、支離として劫を累ね、誠なる哉、虚ならず。今、汝、邪を捨て正に歸して以て佛乘に入るべし。師曰く、昔し阿私陀仙人、我に記を授て曰く、汝、却後六劫、當に同學に遇て無漏果を證すべしと。今相遇ふ宿縁に非ずや。願くは和尚、慈悲、我をして解脱せしめよ。尊者、時に出家受具せしむ。餘の仙衆、始め我慢を生ず。時に尊者大神通を示す。仙衆、此に於て俱に菩提心を發して、一時に出家す。

He [Miśraka] was the leader of eight thousand wizards.¹ One day, he led the congregation in paying homage to Venerable Dhītika and said: “Long ago I was, as were you, Master, reborn in the Brahmā Heaven. I met the wizard Asita and learned wizardry from him. You, Master, met a *disciple with ten powers* and practiced *dhyāna* together with him. After that, our karmic fortunes were separated, and since we parted ways, already six kalpas have passed.” The Venerable [Dhītika] said, “It has been kalpas since we parted, but truly it was not in vain. Now, you should abandon the false, take refuge in the true, and enter the *buddha-vehicle*.” The Master [Miśraka] said: “Long ago, the wizard Asita gave me a prediction, saying, ‘After six kalpas, you will meet a fellow practitioner and thereby realize uncontaminated results.’ Is not our meeting one another now the result of karma from previous lives? Please, Reverend, through your compassion, liberate me.” The Venerable [Dhītika] thereupon had him go forth from household life and receive the full precepts. Those remaining in the assembly of wizards initially became arrogant. But then the Venerable [Dhītika] demonstrated his great supernormal powers, and based on that the assembly of wizards all gave rise to the thought of *boṭhi* and simultaneously went forth from household life.

¹ leader of eight thousand wizards (*hassen no sennin no chōja tari* 八千の仙人の長者たり). 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 “Fifth Ancestor, Venerable Dhītika”:

《景德傳燈錄》提多迦聞師妙偈設禮奉持。後至中印度。彼國有八千大仙。彌遮迦爲首。聞尊者至率衆瞻禮。謂尊者曰。昔與師同生梵天。我遇阿私陀僊人授我僊法。師逢十力弟子修習禪那。自此報分殊塗已經六劫。尊者曰。支離累劫誠哉不虛。今可捨邪歸正以入佛乘。彌遮迦曰。昔阿私陀僊人授我記云。汝却後六劫。當遇同學獲無漏果。今也相遇非宿緣邪。願師慈悲令我解脱。尊者即度出家命聖授戒餘僊衆始生我慢。尊者示大神通。於是俱發菩提心一時出家。(T 2076.207c27-208a8).

故に八千の仙衆、八千の比丘と爲て、相從て出家せんとせしきざみ、尊者示して曰く、佛言く、仙を修し小を學するは、乃至、師聞て契悟す。

Thus the congregation of eighty thousand wizards became eighty thousand *bhikṣus*, and as they followed each other in going forth from household life, the Venerable [Dhītika] instructed them, saying, “The Buddha said that cultivating wizardry and training in the inferior” ...and so on, down to...¹ The Master [Mīśraka] heard this, tallied and awakened.

INVESTIGATION 【拈提】

其れ仙を學し壽命長遠なることを得、神通妙用を得ると雖も、過去八萬劫、未來八萬劫を通理するのみ。前後遠く鑑みることなし。非想非非想を修して無心想定に入ると雖も、悲むらくは非想天に生じ、長壽の天となりて、色體を失ふことは得たりと雖も、尚ほ是れ業識流注の分あり。佛に參ずることも得ず、道に通ずることも得ず。彼の業識の報盡るとき、還て無間獄に墮在す。故に繩の牽き纏うに似たり。終に解脱の分なし。

Although the practice of wizardry enables one to gain a long life and to attain supernatural powers and marvelous functions, it only penetrates eighty thousand kalpas into the past and eighty thousand kalpas into the future. There is no discernment any earlier or later. Even if one cultivates neither ideation nor non-ideation and enters concentration with neither mind nor ideation, unfortunately one is reborn in the heaven of non-ideation. Although one thereby becomes a long-lived deva who has been able to lose one's form body, still one has an allotment of the continuous flow of karmically conditioned consciousness. One will be unable to seek instruction from a buddha,² and one will be unable to traverse the way. When the recompense from that karmically conditioned consciousness is exhausted, one will fall into Avīci Hell. Therefore, it is like a rope that pulls and binds. Ultimately, one is without the capacity for liberation.

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 unable to seek instruction from a buddha (*butsu ni sanzuru koto mo ezu* 佛に參ずることも得ず). There are “eight difficulties” (C. *banan* 八難; J. *hachinan*) that can prevent one from being able to see a buddha or hear the dharma (C. *jianfo wenfa* 見佛聞法; J. *kenbutsu monpō*): (1) being in a hell; (2) being in the realm of hungry ghosts; (3) being an animal; (4) being in Uttarakuru, the great continent north of Mount Sumeru where all is pleasant; (5) being a long-lived deva; (6) being deaf, blind, or dumb; (7) being a worldly philosopher; and (8) being born during an age when there is no buddha in the world (DDB, s.v. 八難).

小乗學者は、初果を證し二果を證し、三果を證し四果を證し、獨覺を證すと雖も、尚ほ是れ身心中の修習、迷悟中の辦道なり。之に依て初果の聖者は八萬劫を経て、始て初心の菩薩となる。二果の聖者は六萬劫を経て、始て初心の菩薩となる。三果の聖者は四萬劫を経て、始て初心の菩薩となる。獨覺の聖者は十千劫を経て、菩薩道に入る。善因、遂に歸すと雖も、恨むらくは之に依て輪轉の業、尚ほ絶えず。亦是れ繩の牽挽するに似たり。本解脱の人に非ず。

Although students of the Hīnayāna realize the first fruit,¹ realize the second fruit, realize the third fruit, realize the fourth fruit, and realize *pratyeka-buddhahood*, they nonetheless are practicing within the confines of body and mind, and they are pursuing the way within the confines of delusion and awakening. On account of this, sages of the first fruit pass through eighty thousand kalpas before first becoming *bodhisattvas* with the mind of a beginner. Sages of the second fruit pass through sixty thousand kalpas before first becoming *bodhisattvas* with the mind of a beginner. Sages of the third fruit² pass through forty thousand kalpas before first becoming *bodhisattvas* with the mind of a beginner. Sages who are *pratyeka-buddhas* pass through ten thousand kalpas and then enter the *bodhisattva* path. Even with good karmic causes on which they can rely, regrettably, because of that, the karma of the round of rebirth is still not exhausted. This, too, is like a rope pulling. Fundamentally, they are not people who are liberated.

實に夫れ八十八使の見思、塵沙無量の惑を破して、纖塵の留むべきなく、一毫の惑なしと雖も、徒に有爲功業にして、終に無漏の佛果に非ず。然れば本に歸り源に還る。悟を待て則と爲すの辦道、悉皆之に類す。

Truly, even if one destroys views and perceptions with their eighty-eight afflictions, and destroys confusions that are as innumerable as motes of dust and sand, such that even the slightest mote of dust cannot remain and there is not an iota of confusion left, these are merely good deeds that are conditioned by karma; in the final analysis, they are not the uncontaminated buddha-fruit. That being the case, such methods of pursuing the way as “returning to the root, going back to the source” and “take ‘waiting for awakening’ as the norm” are all in this same category.

¹ first fruit (C. *chuguo* 初果; J. *shoka*). → four fruits.

² Sages of the third fruit (*sanka no shōja* 三果の聖者). In the Kenkon'in manuscript and other early textual witnesses, this sentence is followed by another that reads, “Sages of the fourth fruit pass through twenty thousand kalpas before first becoming *bodhisattvas* with the mind of a beginner.” However, that line is missing from the 1857 woodblock edition compiled by Busshū Sen'ei 佛洲仙英 (1794–1864), as well as from the 1885 revision by Ōuchi Seiran 大内青巒 (1845–1918) and the Shūmuchiō edition of the *Denkōroku*, all of which are filiated to the 1857 text.

故に諸仁者、無をも要すること勿れ。恐くは落空亡の外道に同ふしつべし。空劫威音に止まるべからず。亦是れ魂不散底の死人に似たり。妄法の空華を留めて、眞實の本性に達せんと思ふこと勿れ。却て是れ無明を斷じ、中道を證する聖者に類す。雲なき處に雲を起し、玳なき處に玳を生ず。恰かも伶俚他國の窮子なるべし。無明迷醉の貧客なり。

Therefore, gentlemen, do not regard even “no such thing” as essential, lest you become like the “followers of other paths who are lost in a mistaken view of emptiness.” Do not stop at “Majestic Voice, of the Kalpa of Emptiness.”¹ That, too, would be like a “corpse whose soul has not dispersed.” Do not try to halt the “sky flowers of delusive dharmas” or attempt to penetrate the ultimately real original nature. This, rather than being effective, puts one in the category of sages who eliminate ignorance and realize the middle way. Giving rise to clouds in cloudless places and producing flaws in flawless places, they are just like the destitute son roaming foreign lands or the impoverished guest who is ignorant and intoxicated.

思ふべし、汝は是れ誰人なれば、生前と説き、死後と説く。更に何の過未今をか存せん。曠劫以來、片時も相錯ることなし。生より死に至るまで唯は怎麼なり。然りと雖も一度築着せざれば、徒に根境に迷惑して、自己を知らざる者なるべし。目前を疎くするなり。故に身心の生起する所をも知らず、萬法の流出する所をも辨まへず、故なく拂はんと思ひ、故なく求めんと願ふ。是の如くなる故に、佛をしで煩らはしく出世せしめ、祖師をして懇ろに垂誡せしむ。怎麼に垂誡して、手を垂ると雖も、尚ほ自己の知見に迷惑せられて、或ひは不知と説き、或ひは不分と説く。眞個無明なるにも非ず、親切函蓋するにも非ず。徒に思量計較の中に在て、正邪を見別し來る。

Think about it. Who are you to speak about what comes before birth, to speak about what comes after death, or to inquire about some past, future, or present? For vast kalpas, there has not been any miscommunication for even a moment. From birth until death, it is only this “such.” Be that as it may, if you do not strike it one time, then, futilely, you will be deluded and confused by the realm of the senses and must remain someone who does not know your own self. You will be alienated from what is before your eyes. Thus, you will neither know the place from which body and mind arise, nor discern the place from which the myriad dharmas flow out. For no reason, you will try to sweep them away; and for no reason, you will

¹ “Majestic Voice, of the Kalpa of Emptiness” (C. Kongjie Weiyin 空劫威音; J. Kūgō Ion). A reference to the kōan “anterior to Majestic Voice, of the kalpa of emptiness,” best known in the Caodong (J. Sōtō) tradition through the writings of Hongzhi Zhengjue (1091–1157). → King Majestic Voice. → “prior to the kalpa of emptiness.”

vow to seek it out. Because you are like this, you trouble *buddhas* to appear in the world, and you beseech *ancestral teachers* to confer their admonishments. Although they confer admonishments in such a way and extend their hands, still you are *deluded* and confused by your view of your own self, saying that you do not know, or saying that you do not understand. This is not to be entirely ignorant, nor is it to be deeply intimate with it, like a box and its lid. While futilely residing within these calculations and schemes, you come up with views that discriminate between true and false.

知らずや、汝等諸人、呼に隨ひて應じ、指に隨ひて到る。是れ擬慮より生ずるに非ず、覺知より起るに非ず、正しく是れ汝が主人公なり。其主人公、面目なく體相なし。然れども動著して止む時なし。之に依て此の生じ来る。之を名て身といふ。此身あらはれてより、然も四大五蘊、一萬四千の毛孔、三百六十の骨節、合成して、汝等が一身たり。玉の光あるに似、聲の響を帶するが如し。

Don't you know this? All of you people come in response to a call and reach a destination in response to a pointing finger. That is not something born of intentional planning, nor is it something that arises from *perceiving and knowing*. Truly, it is [the workings of] your lord master. That lord master has no face or bodily features. Nevertheless, it vacillates and never has a moment when it stops. Based on that, this *mind* comes rising up, and we call it "me." Once this "me" appears, on top of that the *four primary elements*, *five aggregates*, eighty-four thousand pores, and three hundred and sixty bones and joints all come together, forming each of your single bodies. It is similar to the sparkling of jewels, and like the echoes that accompany sounds.

故に生來死去、一時も欠たる所なく、一時も餘れる所なし。恁麼の生滅、生ずれども生の始なく、死すれども死の跡なし。恰かも海中の波浪起りて痕なきが如く、又波浪の滅せざるが如し。去り去れども曾て別處に往かず、唯海の消息として、大波小波起りて消えず。

Thus, one comes in birth and goes in death, without a single moment when anything is lacking, and without a single moment when anything is in excess. In this manner of *arising and ceasing*, although one is born it is not the beginning of life, and although one dies there is no trace of death. It is just like the way that waves arise in the middle of the ocean without leaving any traces, and like the way that waves never cease. Although they go and go, they never reach any other place. There is only the vicissitude of the ocean: large waves and small waves arising, without end.

汝等が心も亦た是の如し。動著して止む時なし。故に皮肉骨髓と顯はれ來り、四大五蘊と使用し來る。又桃花翠竹と顯はれ來り、得道明心と悟證し來る。聲色品分れ見聞道異なり、著衣喫飯と受用し、言語事業と運用す。分れ分れども、差別の法に非ず。顯はし顯はるれども、體相に住まらず。恰も幻人の諸の幻術を作すが如く、夢中に諸の形像を出生するが如し。鏡中に萬像千變萬化すと雖も、只此一面の鏡なり。

Your minds are also like this. They vacillate and never have a moment when they stop. Therefore, it makes its appearance as skin, flesh, bones, and marrow, and comes forth functioning as the four primary elements and five aggregates. It also makes its appearance as peach blossoms¹ and green bamboo,² and it realizes awakening as “gaining the way” and “clarifying the mind.” It divides into the categories of sound and form, differs in the ways of seeing and hearing, experiences as “wearing clothes and eating food,” and functions as language and deeds. Although it divides and divides, it is not [identical with] the dharmas that are discriminated. Although it appears and reappears, it does not dwell in any substance or attributes. It is just like the various illusions produced by an illusionist, or the various images that emerge in dreams. Ten thousand reflections can undergo a thousand changes and ten thousand transformations in a mirror, but it is only the surface of a single mirror.

若し是の如く知らず、徒に仙を修し小を學し來らば、解脱の期なし。諸人悉く是れ縛する者なし。何ぞ新に脱するあらんや。迷悟本より無く、縛脱先より離る。是れ無生なるに非ずや、是れ大海なるに非ずや。小流何れの處にか有る。塵刹微塵刹、悉く法界海なり。溪流瀑漲、江河旋回する、皆是れ海上の洄轉なるなり。而して捨つべき小流なく、取るべき大海なし。恁麼なる故に節目自づから除けり。舊見一度に改まりき。仙を捨て出家す、是れ則ち宿縁契發するなり。

If you do not understand in this way, and futilely cultivate wizardry or train in the inferior, there will be no time of liberation. There is nothing shackling any of you. How then can you become newly released? Delusion and awakening, fundamentally, do not exist; from the very start, one is removed from both bondage and liberation. Is this not non-arising? Is this not the great ocean? In what place could there be any small streams? Lands as numerous as motes of dust and infinitesimal motes of dust are all

¹ peach blossoms (C. *taohua* 桃花; J. *tōka*). An allusion to the story of Lingyun Zhiqin 靈雲志勤 (J. Reiyū Shigon; d.u.), who was awakened when he saw peach blossoms. → Lingyun Zhiqin.

² green bamboo (C. *cui zhu* 翠竹; J. *suichiku*). An allusion to the story of Xiangyan Zhixian 香嚴智閑 (J. Kyōgen Chikan; -898), who was awakened when he heard the sound of a pebble striking a bamboo stalk. → Xiangyan Zhixian.

the ocean of the *dharma realm*. Valley streams, violent floods, and the great rivers return to the source, all gushing back upon the ocean. Accordingly, there are no small streams that should be abandoned, and no great ocean that should be grasped. Because it is “such,” [Miśraka’s] *differentiating* ceased of its own accord, and his *longstanding* views were at once rectified. His abandonment of wizardry and his going forth from household life was an expression of his *karmic bond from a previous life*.¹

然も諸人恁麼に參來參去し、心語即通す。實に是れ親友の親友と相見し、自己の自己と點頭し來る。共に性海中に遊泳して、片時も隔歷することなし。實に恁麼に感發せば、即ち是れ宿縁あらはるべきなり。

Accordingly, if you people *inquire when coming and inquire when going* in this way, then you will penetrate *mind* and language. Truly, this is a face-to-face encounter between intimate friend and intimate friend, when one’s own self, together with one’s own self, nods in assent. Together you swim in the ocean of the nature, without any separation for even a moment. Truly, if you become conscious in this way, then that must be the manifest result of your *karma from previous lives*.

見ずや馬大師曰く、一切衆生、無量劫來より法性三昧を出でず。常に法性三昧の中に在て著衣喫飯し、言談祇對し、六根運用一切施爲す、盡く是れ法性なりと。是の如く云を聞て、法性の中に衆生ありと會すべからず。法性と曰ひ衆生と曰ふ、水と波と曰はんが如し。故に言に依て水と説き波と説く、豈是れ多種あらんや。

Have you not read Great Master Ma’s saying? It goes:²

¹ *karmic bond from a previous life* (C. *suyuan qi* 宿縁契; J. *shukuen kei*). This refers to the fact, mentioned earlier, that Miśraka had met Dhītika in a previous life and practiced *dhyāna* together with him.

² *It goes* (*iwaku* 曰く). The following quotation is a transcription into Japanese (*yōmikudashi* 讀み下し) of part of a nearly identical Chinese passage that appears in the *Extensive Record of Chan Master Mazu Daoyi*:

It is in opposition to *delusion* that we speak of *awakening*, but at root there is no *delusion*, and *awakening* too does not arise. All *living beings*, from infinite kalpas ago, have never left the *dharma-nature samādhi*. While always in *dharma-nature samādhi*, they wear clothes and eat food, and converse with one another. Their *six sense faculties* function, carrying out everything, and all of this is the *dharma-nature*. Not understanding “returning to the source,” they follow names and chase after signs. With deluded feelings and false constructions, they produce every kind of *karma*. If one can, in one instant of thought, turn back the radiance [i.e. reflect on one’s own mind], then the entire substance is the sacred *mind*.

《馬祖道一禪師廣錄》對迷說悟。本既無迷。悟亦不立。一切眾生。從無量劫來。不出法性三昧。長在法性三昧中。著衣喫飯。言談祇對。六根運用。一切施爲。盡是法性。不解返源。隨名逐相。迷情妄起。造種種業。若能一念返

All living beings from innumerable kalpas down to now have never left the dharma-nature samādhi. While always in the dharma-nature samādhi, they wear clothes and eat food, and converse with one another. Their six sense faculties function, carrying out everything, and this is all the dharma-nature.

Hearing this kind of saying, you should not take it to mean that living beings exist within the dharma-nature. Saying “dharma-nature” and saying “living beings” is just like saying “water” and “waves.” Thus, although we rely on words to speak about water and to speak about waves, how could they possibly be different kinds of things?

今朝、又因縁を説破するに、更に卑頌あり。大衆、聞かんと要すや。

This morning, when expounding this episode, I came up with a humble verse. Great assembly, do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

縦有連天秋水潔。何如春夜月朦朧。人家多是要清白。掃去掃來心未空。

If we suppose that it has a connection with heaven, autumn water is pure, but what about the haziness of the moon on a night in spring?

Most other people desire what is clear and white; they sweep and sweep, but their minds are not yet empty.

照。全體聖心。(CBETA, X69, no. 1321, p. 2, c24-p. 3, a4 // Z 2:24, p. 406, b12-16 // R119, p. 811, b12-16).