

CHAPTER SIXTEEN (*Dai jūroku shō* 第十六章)

ROOT CASE¹ 【本則】

第十六祖、羅睺羅多尊者、執侍迦那提婆、聞宿因感悟。

The Sixteenth Ancestor, Venerable Rahulabhadra, while attending Kāṇadeva, heard about causes from previous lives and experienced awakening.

PIVOTAL CIRCUMSTANCES 【機縁】

師は迦毘羅國の人なり。謂はゆる宿因といふは、迦那提婆尊者、受度行化して、

The Master [Rahulabhadra] was a man of the Country of Kapilavastu. The aforementioned “causes from previous lives” are as follows. Venerable Kāṇadeva, having received liberation, was carrying out conversions and

迦毘羅國に到る。彼に長者あり、梵摩淨徳と曰ふ。一日、園樹に大耳を生ず。菌の如くにして味甚だ美なり。唯長者と第二の子羅睺羅多と、取て之を食す。取り置れば隨て長ず。盡て復た生ず。自餘の親屬、皆見る事能はず。時に迦那提婆尊者、其宿因を知て、遂に其家に至る。長者、其故を問ふ。尊者曰く、汝が家に昔曾一比丘を供養す。彼比丘、然も道眼未だ明ならず。虚く信施に露ふを以ての故に、報ゆるに木菌と爲れり。唯、汝と子と精誠に供養せしかば、以て之を享ることを得たり。餘は即ち否らず。又問ふ、長者、年多少ぞ。答て曰く、七十有九。尊者乃ち偈を説て曰く、「入道不通理、復身還信施。汝年八十一。此樹不生耳。」長者偈を聞て彌歡伏を加ふ。且つ曰く、弟子衰老せり。師に事ること能はず。願は次子を捨て、師に隨ひ出家せしめんと。尊者曰く、昔し如來、此子を記したまふ。當に第二の五百年に大教主たるべしと。今相遇ふ、蓋し宿因に符へり。即ち剃髮して、

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but no part of it can be found in extant Chan/Zen texts that predate the *Den-kōroku*, so the source that Keizan is quoting is unknown.

arrived at the Country of Kapilavastu.¹ There was an *elder* there named Brahmā Virtue of Purity. One day, a large fungus grew on a tree in his garden. It tasted very delicious, like a mushroom. Only the *elder* and his second son, Rahulabhadra, picked it and ate it. As soon as it was picked, it grew back. Once eliminated, again it came forth. None of the other family members could see it. At that time, Kāṇadeva, who knew its causes from previous lives, arrived at that house. The *elder* asked the Venerable [Kāṇadeva] the reason for this. The Venerable [Kāṇadeva] said: “Long ago, your family presented offerings to a *bhikṣu*. That *bhikṣu*, however, had not yet clarified his eye of the way. Having consumed the alms of the faithful in vain, he became a tree mushroom as karmic recompense. Since only you and your son made offerings with pure sincerity, only you are able to enjoy it. Others cannot.” [Kāṇadeva] also asked, “*Elder*, how many years [have you lived]?” The *elder* replied, “Seventy-nine.” The Venerable [Kāṇadeva] thereupon recited a verse, saying:

*Entering the way but not penetrating principle,
he returned in a different body to repay the alms of the faithful.*

*When you reach eighty-one years of age,
this tree will no longer grow the fungus.*

Hearing this verse, the *elder's* admiration grew. He said: “Your disciple is advanced in age. I am unable to serve you as my master. I request that I may give up my second son and have him follow you, Master, and go forth from household life.” The Venerable [Kāṇadeva] said: “Long ago, the Tathāgata made a prediction regarding this child, saying that he would become a great master of teaching during the second five-hundred year period. That we met

¹ arrived at the Country of Kapilavastu (*Kabira koku ni itaru* 迦毘羅國に到る). 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 “Fifteenth Ancestor, Kāṇadeva”:

《景德傳燈錄》至毘羅國。彼有長者曰梵摩淨德。一日園樹生大耳如菌。味甚美。唯長者與第二子羅睺羅多取而食之。取已隨長盡而復生。自餘親屬皆不能見。時尊者知其宿因遂至其家。長者問其故。尊者曰。汝家昔曾供養一比丘。然此比丘道眼未明。以虛霑信施故報爲木菌。惟汝與子精誠供養。得以享之。餘即否矣。又問。長者年多少。答曰。七十有九。尊者乃說偈曰。入道不通理。復身還信施。汝年八十一。此樹不生耳。長者聞偈彌加歎伏。且曰。弟子衰老不能事師。願捨次子隨師出家。尊者曰。昔如來記此子。當第二五百年爲大教主。今之相遇蓋符宿因。即與剃髮執侍。(T 2076.51.211b8-23).

each other now is a sign of causes from previous lives.” [Rahula-bhadra] then shaved his head

第十六祖に列す。

and joined the succession as the Sixteenth Ancestor.

INVESTIGATION 【拈提】

古今學道の人、無慚無愧にして徒に清流に交はり、無知無分にして空しく信施を受けるを諫るに、多く此因縁を引來る。實に之に依て慚づべし。比丘として家を捨て道に入りぬ。居處も是れ吾地に非ず。食法、全く是れ我物に非ず。衣服も全く我業に非ず。一滴水一莖草、總て是れ受用すべき物に非ず。

Many students of the way, both past and present, cite this episode to admonish those who, lacking shame and lacking conscience, uselessly associate with the clear stream and, lacking knowledge and lacking understanding, worthlessly receive the alms of the faithful. As bhiksus, you have abandoned household life and entered the way. Your place of residence is not your own land. Your procedure for meals involves nothing at all that belongs to you. Your clothing consists of nothing at all that you produce. Not a single drop of water, not a single blade of grass is properly yours to receive and use.

所以如何となれば、汝諸人悉く皆國土に孕まる。一天下國土上、悉く是國王の水土に非ずといふことなし。然るに家に在れば親に仕へ、國に侍べれば君に事ふまつ。是の如くなる時、天地加護ありて自ら陰陽の恵を受く。

And what is the reason for that? Because all of you people, each and every one, are the spawn of the country's land. Under heaven and upon the country's land, there is no water or soil that is not the king's. At the same time, if one resides in a household, one serves family members, and if one is employed by the country, one attends to the business of the ruler. When things are this way, having the protection of heaven and earth, one naturally receives the blessings of yin and yang.

然もなまじみに佛法を願はんと號して、仕ふべき親にも仕へず、事ふまつべき君にも事ふまつらず。何を以てか父母生成の恩を報じ、何を以てか國王水土の恩を報ぜんや。道に入て道眼なからん、恰も國賊と謂つべし。

Nevertheless, you have half-heartedly taken the name of one who seeks the buddha-dharma, not serving the family members who deserve service, and

not attending to the business of the ruler who should be attended. With what will you repay the “blessings bestowed by your father and mother when they gave birth to and nurtured you”?¹ With what will you repay the “blessings of the king’s water and soil”?² You who enter the way but lack the eye of the way might just as well be called thieves of the country.

既に棄恩入無爲、三界を出といふ。然も出家してより後、父母をも禮せず、國王をも禮せず。己に形を佛子に假り、身を清流に宿す。設ひ妻子の施す所を受くと云とも、全く是れ世俗に在て受けんには同ふせず。悉く是れ信施に非ずといふことなし。

You are said to have already “abandoned bonds of affection and entered the unconditioned” and departed the “three realms.”³ Furthermore, “After going forth from household life, do not pay obeisance to father and mother and do not pay obeisance to kings.”⁴ Having already borrowed the appearance of a child of the Buddha, you lodge yourself in the clear stream. Even if it is said that you receive “what is given of wives and children,”⁵ that

1 “blessings bestowed by your father and mother when they gave birth to and nurtured you” (*bumo seisei no on* 父母生成の恩). These words are a nearly verbatim repetition of a line from the *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* (compiled 1103) and other monastic rules. → *Novice Ordination Liturgy*.

2 “blessings of the king’s water and soil” (*kokuō suido no on* 國王水土の恩). These words are a verbatim repetition of a line from the *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* (compiled 1103) and other monastic rules. → *Novice Ordination Liturgy*.

3 “abandoned bonds of affection and entered the unconditioned” and departed the “three realms” (*ki on nyū mui, sangai wo izu* 棄恩入無爲、三界を出). The words in quotation marks are taken from the *Verse of Tonsure* that ordinands recite at the time of receiving the ten novice precepts. → *Novice Ordination Liturgy*.

4 “After going forth from household life, do not pay obeisance to father and mother and do not pay obeisance to kings” (*shukke shite yori nochi, bumo wo mo rai sezu, kokuō wo mo rai sezu* 出家してより後、父母をも禮せず、國王をも禮せず). The entire sentence given in quotation marks here is a paraphrase of a line from the *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* (compiled 1103) and other monastic rules:

《禪苑清規》出家之後。禮越常情。不拜君王。不拜父母。(CBETA, X63, no. 1245, p. 547, a1-2 // Z 2:16, p. 462, c13-14 // R111, p. 924, a13-14).

→ *Novice Ordination Liturgy*.

5 “what is given of wives and children” (*saishi no hodokosu tokoro* 妻子の施す所). Modern Japanese commentaries (e.g., Ishikawa, p. 305; Yasutani, p. 146; Azuma, p. 211) interpret this expression as meaning “what is given by the relatives or wife and children that one had before going forth from household life” (*shukke izen no shinzoku ya saishi no hodokosu tokoro* 出家以前の親屬や妻子の施す所). That may be the meaning intended here in the *Denkōroku*, but as a matter of social history in East Asia,

is entirely different than if you received it while living in the *secular world*. Without exception, there is nothing of which it can be said, “These are not the *alms of the faithful*.”

然も古人曰く、道眼未だ明めずんば、一粒をも咬破し難し。若し道眼清明なる時は、設ひ虚空を鉢にし須彌を飯として、日日夜夜受來るとも、是れ信施に負ることあらず。然るに道眼の具足と不具足と顧みず、猥りに僧と爲ては人の供養を受け來らんとし、供養少なれば徒に人倫に望む。

Moreover, the ancients said,¹ “If one has not yet clarified one’s eye of the way,”² one is “unable to chew even a single grain.” But when your eye of the way is pure and clear, then even if you take empty space as your bowl and Mount Sumeru as your rice, receiving [donations] day after day and night after night, that is not an ungrateful misuse of alms of the faithful. However, you are not mindful of whether your eye of the way is fully equipped or deficient. You licentiously became a monk, thinking that you will come to receive offerings from people, and then when the offerings are scarce, you vainly seek them from your relatives.

思ふべし、汝等家を捨て郷を離れし時、一粒の蓄へなく一絲をも懸けず、孤露にして遊行す。只道眼の爲に身を任せ、法の爲に命を捨つべし。豈最初發心、徒に名利の爲め衣食の爲めにせんや。然れば人人問ふに及ばず、但自己最初の發心を顧みて、自ら是處を省み、又不是處を省みよ。故に謂ふ、終を愼むこと始の如くすること難しと。實に初心の如くせんに、誰か道人に爲らざらん。

Consider this: when all of you abandoned household life and departed from your villages, you engaged in *itinerant practice*, alone and exposed,³

it was not common for a married man with children to become a Buddhist monk, and virtually unheard of for a family so abandoned to then support him with alms. What is well attested in Chinese Buddhist literature, however, is the idea that monks should not waste food given them by lay householders who would otherwise have used it to feed their own wives and children. → “wife and children’s portion.”

¹ the ancients said (*kojin iwaku* 古人曰く). These words seem to introduce a quotation, but what follows is not a single, identifiable passage from any known Chinese or Japanese text. Rather, what follows seems to be a pastiche of sayings, only some of which can be pinned down to a particular source.

² “If one has not yet clarified one’s eye of the way” (*dōgen imada akiramezunba* 道眼未だ明めずんば). This phrase echoes the words of Venerable Kānadeva, who is quoted above explaining that a *bhikṣu* who “had not yet clarified his eye of the way” became a tree mushroom as *karmic recompense* for consuming the alms of the faithful in vain.

³ alone and exposed (*C. gulu* 孤露; *J. koro*). In early Chinese Buddhist texts, this compound expression was used to translate the Sanskrit *anātha*, meaning “orphaned,” “helpless,” or “without a protector.”

without a single grain stored up, without draping a single thread.¹ You dedicated yourself solely to the eye of the way, sacrificing your life for the dharma. When you first aroused the thought of bodhi, it could not have been merely for the sake of fame and profit, or for the sake of food and clothing. This being so, you do not need to ask other people. Merely recall your own self's initial arousal of the thought of bodhi and, of yourself, reflect on "what is right" and reflect on "what is wrong."² Thus it is said that to "be as careful at the end as at the beginning" is difficult to follow. Truly, if one strives as if with a beginner's mind, who will not become a person of the way?

是に依て皆僧となり、比丘尼となると雖も、徒に國賊となるのみなり。昔の比丘は道眼未だ明ならずと雖も、修行退轉なきに依て、是を報ずる故に木菌とも作れり。今の比丘の如きは、一生已に終らん時、閻老、汝を許すこと能はず。今の粥飯は或は鐵湯となり、或は鐵丸となりて、是を呑ん時、身心紅爛しもて行くことあらん。

Although everyone becomes a monk or becomes a *bhikṣuṇī* on this basis, all they do is wantonly turn into thieves of the country. Although the *bhikṣu* of long ago had not yet clarified his eye of the way, he did practice without backsliding, and due to that his karmic recompense was to become a tree mushroom. As for the likes of you *bhikṣus* of today, when you have reached the end of your lives, Old Yama will not be able to pardon you. Your present meals of gruel and rice³ will become either molten iron or iron balls, and when you swallow them your bodies and minds are sure to become red and inflamed.

雲峰悦禪師曰く、

¹ without draping a single thread (*isshi wo mo kakezu* 一絲をも懸けず). Other translators take the verb *kakeru* 懸ける to mean "draping" the body with clothing. That is the most likely interpretation, since Buddhist monks generally rely on lay donors for both food and clothing. However, another meaning of the verb is to be "hung up in," so the phrase *isshi wo mo kakezu* 一絲をも懸けず could be read as "without a single thread of entanglement."

² "what is right" and... "what is wrong" (C. *shichu* 是處...*bushichu* 不是處; J. *zesho...* *fuzesho*). This echoes a saying attributed to Xuefeng Yicun (822–908): → "What is right, I verify for you; what is wrong, I level for you." Dōgen also used the expressions "what is right" and "what is wrong" in the chapter of his *Treasury of the True Dharma Eye* entitled "Avalokiteśvara" (Kannon 觀音), so that could be the source for their appearance in the *Denkōroku*.

³ gruel and rice (C. *zhoufan* 粥飯; J. *shukuhan*). "Gruel" (C. *zhou* 粥; J. *shuku*) refers to the morning meal in an East Asian Buddhist monastery, while "rice" (C. *fan* 飯; J. *han*) refers to the main, midday meal.

Chan Master Yunfeng Yue said:¹

見ずや、祖師道く、道に入て理に通ぜざれば、身を復して信施を還すと。此れは是れ決定底の事、終に虚ならず。諸上座、光陰惜むべし。時は人を待たず。一朝眼光落地を待つこと莫れ。緇田一箕の功なくんば、鐵圍百刑の痛に陷る。言ふこと莫れ、道はずと。

Have you not seen the ancestral teacher's saying:² "Entering the way but not penetrating principle, he returned in a different body to repay the alms of the faithful"? This is a matter that is certain. In the end, it is not vacuous. Senior seats, you must value the passing days and nights. Time does not wait for people. Do not wait until that morning when the light of the eye drops to the ground.³ If your work in the black field⁴ does not produce a single basket⁵ of merit, then you will fall into the pain of the hundred punishments of Iron Ring Mountain.⁶ Do not say I did not tell you.

諸仁者、幸に辱なく如來の正法輪に遭へり。市中に虎に遭はんよりも稀なり。優曇華の一現するよりも稀れるべし。子細に用心し、子細に參學して、須らく道眼清明なるべし。見ずや、今日の因縁を、有情といひ無情といひ、依報と分ち正報と分つこと勿れ。正に前生の比丘、今日木蘭と作れり。

¹ Chan Master Yunfeng Yue said (Unpō Etsu Zenji iwaku 雲峰悅禪師曰く). The following quote is a Japanese transcription (yomikudashi 読み下し) of an identical Chinese passage, attributed to Yunfeng Wenyue 雲峰文悅 (J. Unpō Bun'etsu, or Mon'etsu; 998–1062), that appears in the *Outline of the Linked Flames of Our Lineage*:

《宗門聯燈會要》不見祖師道。入道不通理。復身還信施。此是決定底事。終不虛也。諸上座。光陰可惜。時不待人。莫待一期眼光落地。緇田無一箕之功。鐵圍陷百刑之痛。莫言不道。(CBETA, X79, no. 1557, p. 122, b8-11 // Z 2B:9, p. 329, a2-5 // R136, p. 657, a2-5).

² the ancestral teacher's saying (soshi iwaku 祖師道く). That is, the saying attributed to the Fifteenth Ancestor in India, Kānadeva. What Wenyue quotes here is the first half (the first two phrases) of the verse that Kānadeva spoke to Rahulabhadra and the latter's father. The full verse appears above in this chapter of the *Denkōroku*.

³ the light of the eye drops to the ground (C. yanguang luodi 眼光落地; J. genkō raku-chi). A metaphor for death.

⁴ black field (C. zitian 緇田; J. shiden). An allusion to the monastic sangha (signified by black robes), conceived as a field of merit. → black field.

⁵ basket (C. ji 箕; J. ki). A wicker basket, made of woven bamboo. The Chinese verse has the glyph kui 簍 (J. ki, ajika), which is a basket for carrying earth. Given the metaphor of the black field that is in play here, the latter glyph is clearly the original and most appropriate one.

⁶ hundred punishments of Iron Ring Mountain (C. Tiewei baixing 鐵圍百刑; J. Tetchi hyakkei). The allusion is to suffering in various hells. → Iron Ring Mountain.

木菌の時も我是比丘と作れりと知らず。比丘の時も我是萬法と顯はれたり
と知らず。然れば今有情にして少く覺知あり。聊か痛痒を辨ずと雖も、木菌
と殊なることなし。

Gentlemen, fortunately, you have been graced with encountering the Tathāgata's wheel of the true dharma, which is rarer than encountering a tiger in the marketplace. It must be even rarer than the appearance of an *udumbara* flower. You must pay attention meticulously and study meticulously, and your eye of the way must be pure and clear. Do you not see? You must not say that the episode we are discussing today is about sentient beings or insentient things, and you must not distinguish between secondary karmic recompense and primary karmic recompense. Truly a *bhikṣu* in a former life became a tree mushroom at present. When one is a tree mushroom, one does not know that "I was a *bhikṣu*." When one is a *bhikṣu*, too, one does not know that "I appeared along with myriad dharmas." However, as a sentient being now, you have a modicum of perceiving and knowing. Even if you discern some pain and itching, you are no different from a tree mushroom.

所以如何となれば、木菌の汝を知らざること、豈是れ無明に非ざらんや。汝が木菌を知らざること、全く以て同じ。是に依て有情無情の隔てあり、依報正報の品あり。若し自己を明めん時、何をか有情といひ、何をか無情といはん。古來今に非ず、根境識に非ず。能斷なく所斷なく、自作なく他作なく、大に須らく子細に參観して、身心脱落して見るべし。

And what is the reason for that? The tree mushroom's not knowing you: how could that not be ignorance? Your not knowing the tree mushroom, too, is exactly the same. On this account, there is a separation of sentient beings and insentient things, and there are the categories of secondary karmic recompense and primary karmic recompense. But if you clarify your own self, then what could be called a sentient being, and what could be called an insentient thing? It is not past, future, or present. It is not the sense faculties, sense objects, or consciousnesses.¹ There is no cutting off, and nothing that is cut off; no deeds done by self, and no deeds done by others. With great effort, you must see this by thoroughly investigating, in detail, and by sloughing off body and mind.

徒に僧形となるに誇り、猥りに塵家を出しに止まること勿れ。設ひ水難を免ると雖ども、火難に煩ひぬべし。設ひ塵勞を破り去るとも、佛に在ても

¹ sense faculties, sense objects, or consciousnesses (*gen jing shi* 根境識; J. *kon kyō shiki*). The six senses, six sense objects, and six consciousnesses are together known as the eighteen elements.

又免れ難し。何に況や是の如くならざらん人の、物に随ひ他に迷ふ。輕毛の如く浮塵に同くして、東西に馳走し、朝野に昇降して、足實地を踏まず、心實處に到らざらん類、只一生を賺過するのみに非ず、亦累世を虚く過しもてゆかん。

Do not foolishly take pride that you have assumed a monkish appearance, or wantonly stop at going forth from your worldly household. Even if you escape floods, you are sure to be afflicted by fires.¹ Even if you break out of worldly toil, and even if you abide in the Buddha, those will still be difficult to evade. How much more so, then, for a person who is not like that: you who respond to *things* and are deluded by others? You are like *fine hair*, the same as *floating dust*, rushing east and west, rising and falling over the morning fields, feet never touching the *real ground*, *minds* never reaching a *real place*. Your type wastes not just a single life, but will pass through subsequent generations in vain.

知らずや、昔しより今に及ぶまで曾て相錯まらず、曾て隔てなきことを。汝未だ有ることを知らず。故に徒に浮塵となる。今日若し盡却せずんば、何れの時をか待たん。

Do you not know that, from long ago until the present, there has never been any mistaking it, and never been any separation from it? You still do not know that you have it. Therefore, you have merely become *floating dust*. If you do not bring this to an end today, what time are you waiting for?

適來の因縁を演べんとするに卑語あり。聞かんと要すや。

To expound on the aforementioned episode, I have some *humble words*. Do you wish to hear them?

¹ **floods... fires** (C. *shuinan... huonan* 水難...火難; J. *suinan... kanan*). These are two in a list of “seven calamities” (C. *qi nan* 七難; J. *shichi nan*) found in various Chinese Buddhist texts, such as the *Benevolent Kings Sūtra* and the *Expository Commentary on Avalokiteśvara* by Zhiyi 智顗 (J. Chigi; 538–597). The lists of seven vary, but all include floods and fire; the other calamities are such things as windstorms (C. *fengnan* 風難; J. *fūnan*), bandits (C. *zeinan* 賊難; J. *zokunan*), evil spirits (C. *guinan* 鬼難; J. *kinan*), and so on. In most texts, the idea is that calamities can be averted by certain meritorious and pious actions: e.g. a ruler who supports the Buddhist *sangha* will be protected from them by *deva kings*; a devotee can escape them by calling the name of Avalokiteśvara. In the present context, the idea seems to be that if a monk acts foolishly or wantonly, some sort of calamity is sure strike: if not one, then another.

VERSE ON THE OLD CASE 【頌古】

惜哉道眼不清白。惑自酬他報未休。

How lamentable when the eye of the way is not clear.

Confused about self, repaying others, the *karmic recompense* has yet to cease.