

## CHAPTER TEN (*Dai jussō* 第十章)

### ROOT CASE<sup>1</sup> 【本則】

第十祖脇尊者、執侍伏駄密多尊者左右三年、未嘗睡眠。一日尊者、誦修多羅。及演無生。師聞悟道。

The Tenth Ancestor, Venerable Pārśva,<sup>2</sup> attended Venerable Buddhāmītra, serving at his side for three years without ever sleeping. One day when the Venerable [Buddhāmītra] recited sūtras and expounded on non-arising, the Master [Pārśva] heard this and awakened to the way.

### PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Pārśva]<sup>3</sup>

中印度の人なり。本名は難生。初め師將に誕れんとす。父夢らく、一の白象、背に寶座あり。座上に一の明珠を安ず。其光四衆を照すと。既に覺て遂に生る。

was a man of Central India. His original name was Difficult Birth. In the beginning, when the Master [Pārśva] was about to be born,

<sup>1</sup> **Root Case** (C. *benze* 本則; J. *honsoku*). The source of this Chinese passage is unknown. However, the statement that Pārśva “served at the side” of Buddhāmītra “without ever sleeping” appears in a number of Chinese Chan texts, including the biography of the “Tenth Ancestor, Venerable Pārśva” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.209a9).

<sup>2</sup> **Venerable Pārśva** (C. Xie Zunzhe 脇尊者; J. Kyō Sonja). The Sanskrit word *pārśva* means “lying or leaning on one’s side” (Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: 343b). It is translated by the Chinese word *xie* 脇 (J. *kyō, waki*), which means “ribs,” “armpit,” “flank,” or “side” of the body. As told below in this chapter, Pārśva is said to have vowed to “never touch my ribs to a mat,” i.e. never lie down to sleep.

<sup>3</sup> **The Master** (*Shi wa* 師は). The block of text that follows 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 “Tenth Ancestor, Pārśva”:

《景德傳燈錄》中印度人也。本名難生。初尊者將誕。父夢一白象背有寶坐坐上安一明珠。從門而入光照四眾。既覺遂生。(T 2076.51.209a16-18).

his father dreamed of a white elephant<sup>1</sup> on whose back was a jeweled seat. On top of the seat rested a *single bright jewel*, its light shining on the *fourfold assembly*. When he awoke, the birth had taken place.

伏駄密多尊者、

Venerable Buddhāmītra<sup>2</sup>

中印度に至て行化す。時に長者香蓋と云ものあり。一子を携へ來て尊者を瞻禮して曰く、此子處胎六十歳、因て難生と號す。復た嘗て一りの仙人に會へり。謂く、此兒は凡に非ず、法器と爲るべしと。今尊者に遇ふ、當に出家せしむべし。尊者爲に落髮授戒せしむ。

went to Central India to carry out conversions. At that time, there was an elder named Fragrant Canopy, who came with his only son to gaze worshipfully at the Venerable [Buddhāmītra]. He [Fragrant Canopy] said: “Because this child was in the womb for sixty years, he is named Difficult Birth. Also, I once met a wizard who said, ‘This child is not ordinary; he is sure to become a vessel of the dharma.’ Now he has met you, Venerable [Buddhāmītra], and it is appropriate that I should have him go forth from household life.” The Venerable [Buddhāmītra], on that account, shaved off [the son’s] hair and gave the precepts to him.

處胎六十年、生後八十年、都盧一百四十年なりしに、始て發心す。老耄せること至て老耄せり。此に依て發心せんとせし時、人皆諫めて、汝既に老耄す、徒に清流にあとして是れ何にかせん。出家に二種あり、一には習禪、二には誦經、汝が堪へべきに非ずと。

<sup>1</sup> **father dreamed of a white elephant** (*chichi yumemuraku, hitotsu no byakuzō* 父夢らく、一の白象). This obviously recalls the dream of an elephant that Śākyamuni’s mother Māyā had when she conceived him. Notably, here it is the father who has the dream, not the mother. The future Buddha is said to have been borne by a six-tusked white elephant on his descent from the Tūṣita Heaven into Māyā’s womb, through her side. The elephant is a symbol in that story of immaculate conception.

<sup>2</sup> **Venerable Buddhāmītra** (Fudamitta Sonja 伏駄密多尊者). The block of text that follows 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 “Ninth Ancestor, Buddhāmītra”:

《景德傳燈錄》中印度行化。時有長者香蓋。携一子而來瞻禮尊者曰。此子處胎六十歳。因號難生。復嘗會一仙者。謂此兒非凡當爲法器。今遇尊者可令出家。尊者即與落髮授戒。(T 2076.51.209a3-7).

With sixty years in the womb and eighty years after being born,<sup>1</sup> it was one hundred and forty years in all before he [Pārśva] first aroused the thought of bodhi. He had arrived at old age and become even older. On that account, when he aroused the thought of bodhi everyone warned him: “You are already old, so what do you intend by vainly following the clear stream? Those who go forth from household life are of two types: first, dhyāna practitioners, and second, sūtra reciters. You will not be able to do either.”

師、世人の謗りを聞いて、自ら誓ひて曰く、我出家して、若し三藏を學通し三  
明を得ることなくば、誓て脇を席に著けずと。是の如く誓ひて、晝は參學  
誦經し、夜は安禪思惟して卒に睡眠せず。初め出家せんとせし時、祥光、  
座を燭して、仍て舍利三七粒現前すること感ず。此れより精進して疲れ  
を忘ること三年、遂に三藏を學通し、三明智を開く。一日、尊者修多羅を  
誦し、無生を演べたまふ時、師聞て悟道し、卒に第十祖に列す。

The Master [Pārśva], hearing this scolding from worldly people, vowed to himself, “I will go forth from household life, and if I am unable to thoroughly master the Tripiṭaka and attain the three awarenesses, I vow never to touch my ribs to a mattress.” Thus vowing, during the day he studied and recited sūtras, at night he settled in dhyāna and practiced thoughtful deliberation and, as it turned out, never slept. When he was first about to go forth from household life, a fortuitous light illuminated his seat, and there he perceived the manifestation of thirty-seven relics. From that time onward, he strove diligently and forgot his exhaustion for three years, eventually mastering the Tripiṭaka and attaining the wisdom of the three awarenesses. One day, when the Venerable [Buddhamitra] was reciting sūtras and lecturing on non-arising, the Master [Pārśva] heard this and awakened to the way, ultimately joining the succession as the Tenth Ancestor.

#### INVESTIGATION 【拈提】

知るべし、佛祖の功業として、是の如く精進疲れ忘れて、參學誦經、安禪  
思惟す。祖師も又尋常に修多羅を誦し、及び無上を演ぶ。此修多羅と謂ふ  
は、正真大乘經なり。同く佛説なりと雖も、大乘經に非ざれば誦すること  
なし。了義經に非ざれば依ることなし。此大乘經といふは、纖塵を拂ふと  
説かず、妄想を除くと言はず。了義經といふは、必ず理を盡し妙を盡すの  
みに非ず、即ち其事を盡し來る。謂はゆる事を盡すといふは、諸佛の發心

<sup>1</sup> eighty years after being born (*seigo hachijū nen* 生後八十年). The chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “Continuous Practice” (*Gyōji* 行持) says that Pārśva became a monk “when he reached eighty years of age” (DZZ 1.149). Dōgen's account draws on the *Record of Travels to Western Lands* by Xuanzang 玄奘 (J. Genjō; 602–664) (T 51.880b21–c2).

より、菩提の涅槃に至り、三乗五乗を説き來て、劫國名號、皆以て盡さずと云ふことなし。此を義とするなり。然れば佛經は是の如しと知るべし。

You should know that the meritorious actions of the *buddhas* and *ancestors* consist of *striving vigorously* while forgetting fatigue, *studying* and *reciting sūtras*, and *settling in dhyāna* and practicing *thoughtful deliberation*, in exactly this way.<sup>1</sup> The ancestral teachers, too, recite sūtras as a matter of course, and also expound that which is *unsurpassed*. The sūtras referred to [in the Pivotal Circumstances] are the true Mahāyāna sūtras. Although all [sūtras] alike were spoken by the Buddha, if they were not Mahāyāna sūtras, he [Pārśva] did not recite them. If they were not *complete meaning* sūtras, he did not rely on them. What are referred to here as “Mahāyāna sūtras” do not preach the sweeping away of fine motes of dust and do not preach the elimination of *deluded conceptualizing*. The so-called *complete meaning* sūtras not only give a full account of the principle and a full account of the sublime, they go on to give a full account of all the associated phenomena, as well. That they “give a full account of phenomena” means they omit nothing, but explain the *buddhas’* *arousing the thought of bodhi* on up to their attainment of the *bodhi* that is *nirvāṇa*, as well as the *three vehicles* and *five vehicles*, and the names of *kalpas* and *lands*.<sup>2</sup> This is what we consider “complete meaning.” Thus, the sūtras of the Buddha should be understood in this way.

設ひ一句を道得し、一理を通得すと雖も、一生參學の事畢らざるば、即ち是れ佛祖と許し難し。然れば必ず精進疲れを忘れ、發心群を抜け、修行倫を絶して、子細に參到し、委悉に究辨して、夜を以て日に續ぎ、志を立て力を起し、佛祖出世の本懷、自己保任の旨趣、悉く明辨して、一生の間に於て理として通ぜずといふことなく、事として盡さずといふことなくして、即ち是れ佛祖なるべし。近來祖師の道すたれ、參學の實處なきに依て、卒に一言を通じ、一理を通ずるを以て足りぬと思へり。恐らくは是れ増上慢の類なるべし。大に畏るべし。

Even if you are able to speak a single phrase and able to penetrate a single principle, if you do not complete the phenomena of a lifetime of study, then it will be hard to acknowledge you as a *buddha* and ancestor. This be-

<sup>1</sup> in exactly this way (*kakuno gotoku* 是の如く). That is to say, just as Pārśva did.

<sup>2</sup> *kalpas* and *lands* (C. *jié guó* 劫國; J. *kō koku*). The reference here is to the predictions made in Chapter 9 of the *Lotus Sūtra* about *buddhas* of the future:

Their life spans will be one *kalpa*. The adornment of their [*buddha*-] *lands*, the *śrāvakas* and *bodhisattvas* [they deal with], and the periods of true *dharma* and semblance *dharma* [that their teachings go through], will be the same for all.

《妙法蓮華經》壽命一劫。國土莊嚴，聲聞、菩薩，正法、像法、皆悉同等。(T262.9.30b11-12).

ing so, if you strive vigorously and forget your fatigue, surpass others who have aroused the thought of bodhi, go beyond your fellows in cultivation,<sup>1</sup> inquire until you arrive at understanding in detail, examine at night and throughout the day, establish your resolve and rouse your strength, completely understand the fundamental purpose of the buddhas and ancestors in appearing in the world as well as the significance of taking responsibility for one's own self, never stop penetrating the principle throughout your entire life, and never fail to exhaust phenomena, then you should become a buddha and ancestor. But those who abandon the way of the ancestral teachers these days, because their study lacks a true basis, think it sufficient to end up penetrating a single saying or penetrating a single principle. I am afraid that they must be of the most arrogant type. How dreadful!

道ふことを見ずや、道は山の如く、登れば益す高し。徳は海の如し、入れば益す深し。深きに入て底を究め、高きに登て頂を極めて、始めて眞の佛子たらん。身心徒に放捨すること勿れ。人人悉く道器なり。日日是れ好日なり。

Have you not heard it said that the way is like a mountain that becomes ever taller as it is climbed, and virtue is like an ocean that becomes ever deeper once it is entered? Entering the depths and reaching the bottom, climbing the heights and attaining the peak — only then, for the first time, is one a true child of the Buddha. Do not uselessly cast aside body and mind. Every single person, without exception, is a vessel of the way. “Every day is a good day.”

只子細に参と不参とに依て、徹人未徹人あり。必ずしも人を擇ぶに非ず、時を擇ぶに非ざることを今の因縁を以て知るべし。既に百四十餘、老耄す。然れども志無二に依て、精進疲れを忘れしかば、卒に一生に参學し畢る。實に憐むべき老骨の身として、左右に侍すること三年、卒に睡眠せずといふ。今人は殊に老て怠ることあり。遙かに往古の先聖を思ひやりて、寒苦をも寒苦とせず、暑熱をも暑熱とせずして、身命を斷ずと思ふこと勿れ。心慮及ばずと思ふこと勿れ。若し能く是の如くならば則ち稽古の人なるべし。是れ則ち有道の士なるべし。若し稽古あり有道ならんが如き人は、誰か是れ佛祖に非ざらん。

<sup>1</sup> fellows in cultivation (*shugyō rin* 修行倫). Tajima (p. 302b) points out that a similar line in the *Extensive Record of Eihei* (中 264) uses the glyph for “neighbor” (*rin* 鄰) in place of the glyph meaning “class” or “kind” (*rin* 倫), which appears here. In Zen monasteries, the expression “neighboring place” (*rin'i* 鄰位) refers to the people sitting to either side of one on a meditation platform, or lined up next to one during other religious services. It therefore means “fellow trainees.”

Depending only on whether you *inquire* or do not *inquire in detail*, you will be a person who strikes home<sup>1</sup> or a person who has not yet struck home. We know from the present episode that it is not necessarily a question of who the person is, or whether it is the right time. Already more than one hundred and forty, he [Pārśva] was elderly. Nevertheless, due to his unmatched dedication, he strove vigorously while forgetting fatigue and finally completed a lifetime of study. It is said that truly, with his pitiable body of aged bones, he served at the side of [Venerable Buddhāmītra] for three years without ever sleeping. People nowadays are particularly lazy in old age. Think of the previous sages of the distant past and do not regard the bitter cold as bitter cold, do not regard sweltering heat as sweltering heat, do not think about ending your life, and do not feel that your thought processes are inadequate. If you can be like that, then you are sure to be a person who *investigates the ancient*. This is surely to be a gentleman who possesses *the way*. If you act so as to *investigate the ancient* and possess *the way*, who would not consider you a *buddha* and ancestor?

既に修多羅を誦ずといふ。夫れ修多羅を誦すること、必ずしも口に誦し手に取て、以て轉經とのみすべからず。子細に佛祖の屋裡にして徒らに聲色の中に功夫せず、無明胎中に行履せず、處處に智慧發生し、時々心地開明して、須からく修多羅を誦すべし。十二時中恁麼に行履し來るに、曾て依倚せざらんが如きんば、即ち是れ無生の本性を體達せざる無かるべし。

It has already been said that he [Pārśva] recited *sūtras*. This “reciting of *sūtras*” does not necessarily mean reciting aloud or using one’s hands to hold and revolve *sūtras*. In the interior of the house of the buddhas and ancestors, not vainly making a concentrated effort within sound and form, and not conducting oneself within the womb of ignorance, but meticulously giving rise to wisdom in all places and shedding light on the mind-ground at all times — that is how one should recite *sūtras*. If you come to conduct yourself in such a way that you “no longer rely [on a single thing] throughout the twelve periods of the day,”<sup>2</sup> then there should be no way you fail to penetrate the essence of the non-arising original nature.

<sup>1</sup> A person who strikes home (*tetsujin* 徹人). Literally, a “person” (*jin* 人) who “penetrates” or “pierces” (*tetsu* 徹) the crux of some matter.

<sup>2</sup> “no longer rely throughout the twelve periods of the day” (*jūni ji chū... katsute eki sezararu* 十二時中... 曾て依倚せざらん). This sentence echoes, albeit in a Japanese syntax and vocabulary that does not quite match the original Chinese, an exchange involving Huangbo Xiyun 黃檗希運 (J. Ōbaku Kiun; -850) and Nanquan Puyuan 南泉普願 (J. Nansen Fugan; 748–835) that appears in the *Jingde Era Record of the Transmission of the Flame*:

知らずや、生じ来れども從來する所なく、死し去れども亦去處なし。當處に出生し、隨處に滅盡す。起滅、時と共に怠たらず。故に生是れ生に非ず。死是れ死に非ず。然も參學人として、生死を以て心頭に掛ること勿れ。見聞を以て自ら隔ること勿れ。設ひ見聞となり聲色となるとも、自の光明藏なり。眼根より光明を放て、色相莊嚴を作し來り、耳根より光明を放て、音聲の佛事を聞き得たり。手裏に光明を放て、自を轉じ他を轉ず。脚下に光明を放て、進歩退歩。

Don't you know that, although we come to be born, there is no place from which we come; although we die and depart, there no place to which we depart? We are born in a place and cease to exist at some place. *Arising and ceasing*, along with time, are never idle. Thus, birth is not birth, and death is not death. Accordingly, as a *student trainee*, do not trouble your mind on account of birth and death. Do not separate yourself on account of seeing and hearing. Even if seeing and hearing come about, or sound and form come about, this is your own storehouse of radiance. From the faculty of the eye it emits radiance, bringing about the adornment of visible forms; from the faculty of the ear it emits radiance, enabling you to hear voiced buddha-activities. From the palms of your hands it emits radiance, turning self and turning others;<sup>1</sup> from beneath your feet it emits radiance, stepping forward and stepping back.

今日、又怎麼の道理を指説せんが爲に、卑語を着けんと思ふ。聞かんと要すや。

Today again, in order to give some indication about such a principle, I would like to attach some humble words. Do you wish to hear them?

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The Master [Nanquan] also, at another time, asked Huangbo, "What about [the saying], 'Concentration and wisdom equally study this principle'?" Huangbo said, "Throughout the twelve periods of the day do not rely on a single thing."

《景德傳燈錄》師又別時問黃檗、定慧等學此理如何。黃檗云、十二時中不依倚一物。(T 2076.51.257c25-27).

Keizan may have known of this exchange from the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Buddha-Nature" (*Busshō* 佛性), where it is quoted.

<sup>1</sup> **turning self and turning others** (*ji wo tenji ta wo tenzu* 自を轉じ他を轉ず). The verb to "turn" (*tenzu* 轉ず), in this context, refers back to the topic of "using one's hands to hold and revolve *sūtras*"; that is, to read a *sūtra* scroll by "revolving" the spindles on which the paper is rolled up, or "turning" the pages if the paper is folded like a fan. However, the verb also has the meaning of to "transform," "advance," or "activate" something, so the implication is that the storehouse of radiance not only underlies the six sense faculties, but also activates the bodies of "self" and "others."

VERSE ON THE OLD CASE 【頌古】

轉來轉去幾經卷。死此生彼章句區。

Revolving coming, revolving going:<sup>1</sup> this is just so many scrolls of sūtras.  
“Dying here, being born there”: these are the breaks between chapters and paragraphs.

<sup>1</sup> revolving coming, revolving going (*tenrai tenko* 轉來轉去). This is a play on the verb to “revolve” (C. *zhuan* 轉; J. *ten*) that associates revolving sūtras with “coming and going” (C. *laiqu* 來去; J. *raiko*) in the round of rebirth, also called *saṃsāra* or transmigration.