

CHAPTER THIRTEEN (*Dai jūsan shō* 第十三章)

ROOT CASE 【本則】

第十三祖、迦毘摩羅尊者、因馬鳴尊者、

The Thirteenth Ancestor, Venerable Kapimāla, once heard Venerable Aśvaghōṣa¹

説佛性海曰、山河大地、皆依建立。三昧六通、由茲發現。

explain the ocean of buddha-nature, saying, “Mountains and rivers and the great earth are all established in reliance on it, and the three awarenesses and six supernormal powers appear from it.”

師聞信悟。

On that occasion, the Master [Kapimāla] heard, believed, and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Kapimāla]²

華氏國の人なり。初め外道入りしとき、徒三千あり。諸の異論に通ぜり。

was a man of the Country of Pāṭaliputra. Initially he was on an other path and had three thousand followers. He fully understood all the different theories.

1 Venerable Aśvaghōṣa (Memyō Sonja 馬鳴尊者). The quotation of Aśvaghōṣa that follows is nearly identical to one that appears in the biography of the “Twelfth Ancestor, Aśvaghōṣa Bodhisattva” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》説性海云。山河大地皆依建立。三昧六通由茲發現。

(T 2076.51.209c20-21).

Note that the *Jingde Era Record* says “ocean of the nature,” whereas the *Denkōroku* says “ocean of buddha-nature.” Aśvaghōṣa’s words are quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “Buddha-Nature” (*Busshō* 佛性).

2 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 “Thirteenth Ancestor, Kapimāla”:

《景德傳燈錄》華氏國人也。初爲外道有徒三千通諸異論。

(T 2076.51.209c29-210a2).

馬鳴尊者、

Venerable Aśvaghōṣa¹

華民國に於て妙法輪を轉ず。忽ち獨りの老人あり、座の前にして地に仆る。尊者、衆に謂て曰く、此れ庸流に非ず、當に異相あるべしと。言ひ訖て則ち見へず。又俄に地より一りの金色の人を涌出す。復た化して女子と爲る。右手に尊者を指して偈を説て曰く、「稽首長老尊。當受如來記。今於此地上。宣通第一義。」偈を説き訖て見へず。尊者曰く、將に魔ありて來り、吾と力を校べんとす。暫くありて、風雨暴に至り、天地晦冥す。尊者曰く、魔の來る證なり。吾れ當に之を除くべしと。即ち空中を指すに、一つの大きな金龍を現じて、威神を奮發し山嶽を震動す。尊者、坐に儼然たり。魔事隨て滅す。七日を經て一つの小蟲あり、大さ蟪蛄の若し。形ちを座下に潜む。尊者、手を以て之を取て、衆に示して曰く、斯れ乃ち魔の變ずる所なり。吾法を盜聽するのみ。乃ち之を放て去らしむるに、魔、動ずること能はず。尊者、之に告て曰く、汝、但三寶に歸依せば即ち神通を得ん。魔、遂に本形に復して禮を作して懺悔す。尊者問て曰く、汝を誰とか名づるや、眷屬多少ぞ。答て曰く、我を迦毘摩羅と名け、三千の眷屬あり。汝、神力を盡して變化せんこと若何。曰く、我巨海を化すること極て小事と爲す。尊者曰く、汝、性海を化し得んや否や。曰く、何をか性海と謂ふ、我未だ嘗て知らず。尊者即ち爲めに性海を説て曰く、山河大地、皆依て建立す。三明六通、茲に由て發現す。

was turning the wheel of the sublime dharma in Pāṭaliputra. Suddenly an old man appeared and flopped down on the ground in front of [Aśvaghōṣa's] seat. The Venerable [Aśvaghōṣa] said to the congregation, "This is not an ordinary person; this must be

¹ Venerable Aśvaghōṣa (Memyo Sonja 馬鳴尊者). 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 "Twelfth Ancestor, Aśvaghōṣa Bodhisattva":

《景德傳燈錄》於華民國轉妙法輪。忽有老人坐前仆地。師謂眾曰。此非庸流當有異相。言訖不見。俄從地涌出一金色人。復化爲女子右手指師。而說偈曰。稽首長老尊。當受如來記。今於此地上。宣通第一義。說偈已瞥然不見。師曰。將有魔來與吾校力。有頃風雨暴至天地晦冥。師曰。魔之來信矣。吾當除之。即指空中現一大金龍。奮發威神震動山岳。師儼然於坐魔事隨滅。經七日有一小蟲。大若蟪蛄潛形坐下。師以手取之示眾曰。斯乃魔之所變。盜聽吾法耳。乃放之令去。魔不能動。師告之曰。汝但歸依三寶即得神通。遂復本形作禮懺悔。師問曰。汝名誰耶。眷屬多少。曰我名迦毘摩羅有三千眷屬。師曰。汝盡神力變化若何。曰我化巨海極爲小事。師曰。汝化性海得否。曰何謂性海。我未嘗知。師即爲說性海云。山河大地皆依建立。三昧六通由茲發現。(T2076.51.209c3-21).

a strange sign.” As soon as he said this, the old man disappeared from sight. Also, a *golden-hued* person suddenly sprang forth from the earth. Then he transformed into a woman. Pointing at the Venerable [Aśvaghōṣa] with her right hand, she said in verse:

I bow my head to the Venerable Elder,
to receive the Tathāgata’s *prediction*.
Now, upon this ground,
thoroughly convey the *ultimate truth*.

Upon finishing the verse, she disappeared from sight. The Venerable [Aśvaghōṣa] said, “There will be a demon coming to compare his power to mine.” Soon wind and rain arrived violently, darkening heaven and earth. The Venerable [Aśvaghōṣa] said, “This is evidence of the demon’s arrival. I will expel it.” Then he pointed to the sky, and a large golden dragon appeared, using *awesome supernormal strength* to shake the mountains. The Venerable [Aśvaghōṣa] sat solemnly, and the activities of the demon ceased accordingly. After seven days passed, there was a small insect, about the size of a *moth larva*, hiding beneath [Aśvaghōṣa’s] seat. The Venerable [Aśvaghōṣa] took it in his hand and told the assembly, “This is what that demon was transformed into. It can only eavesdrop on my *dharma*.” Thereupon he set it free, but the demon was unable to move. The Venerable [Aśvaghōṣa] informed it, “If you just take *refuge* in the *three treasures*, you will attain *supernormal powers*.” The demon then returned to his original form, paid obeisance, and repented. The Venerable [Aśvaghōṣa] asked, “What is your name, and how many adherents do you have?” [The demon] answered, “I am named Kapimāla, and I have three thousand adherents.” [Aśvaghōṣa said], “Using all of your *supernormal strength*, what transformations can you accomplish?” [Kapimāla] said, “For me to change the vast ocean is an extremely small matter.” The Venerable [Aśvaghōṣa] said, “Are you able to change the *ocean of the nature*?” [Kapimāla] said, “What is the ‘*ocean of the nature*’? I have never known of it.” The Venerable [Aśvaghōṣa] then explained *ocean of the nature* to him, saying, “*Mountains and rivers* and the *great earth* are all established based on it. The *three awarenesses* and *six supernormal powers* appear from it.”

師聞て信悟す。

The Master [Kapimāla] heard this, believed, and awakened.

INVESTIGATION 【拈提】

老人仆地より、蟪蛄蟲と作るに至るまで、神力を現ずること實に無数なり。謂ゆる巨海を化すること極て小事と爲すと。夫れ海を變じて山と作し、山を化して海と作し、神力を現ずること極まりなしと雖も、性海未だ名をだにも知らず。何に況や化すること有らんや。然も山河大地何物の變と覺すること無きに、馬鳴即ち説く、是れ性海の變なりと。然のみならず三明六通これより變ず。

From an old person flopping on the ground to becoming a moth larva insect, [Kapimala's] manifestations of *supernormal strength* were truly innumerable. He said, "To change the vast ocean is a very small matter. Now, although there was no limit to his manifestation of *supernormal strength* in transforming the vast ocean into mountains, or changing mountains into the vast ocean, he did not even know the name "ocean of the nature," much less anything about changing it! That being so, because he was unaware what the mountains and rivers and the great earth were transformations of, *Aśvaghōṣa* explained: "They are transformations of the ocean of the nature. Not only this, but also the three awarenesses¹ and six *supernormal powers* transformed out of it."

謂ゆる三昧は首楞嚴等の無量三昧、天眼天耳六通、是れ始も際なく、終も際なく、前三三後三三、卽是なり。正に是れ山河大地を建立するとき、三昧、地水火風と化し、山河草木とも化す。謂はゆる皮肉骨髓とも變じ、五體身分とも化し來る。未だ一事一法として分外より來るに非ず。

The *samādhis* mentioned here are the innumerable *samādhis* of the *Heroic March Sūtra*, etc.,² and the six *supernormal powers* such as the *divine eye* and *divine ear*. Having neither the boundary of a beginning nor the boundary of an end, it is a case of "three and three of the former, and three and three of the latter." Truly, when mountains and rivers and the great earth are established, *samādhis* change into earth, water, fire, and wind,³ and also

¹ three awarenesses (*sanmyō* 三明). Tajima (p. 316a) suggests that there is a mistake in the text here and that *sanmyō* 三明 ("three awarenesses") should actually be *zanmai* 三昧 ("samādhi"), because the next sentence explains what the "samādhis mentioned here" are.

² innumerable *samādhis* of the *Heroic March Sūtra*, etc. (*Shuryōgon nado no muryō zanmai* 首楞嚴等の無量三昧). The Shūmuchiō edition of the *Denkōroku* (p. 86) takes *Shuryōgon* 首楞嚴 as referring to the *Heroic March Sūtra*. Tajima (p. 316b) cites that text at T 15.629bff; also see p. 631c.

³ earth, water, fire, and wind (C. *di shui huo feng* 地水火風; J. *chi sui ka fū*). These are the four primary elements that, when combined, constitute a living person; their breaking apart signifies death.

change into mountains and rivers, grasses and trees. They also transform into so-called “skin, flesh, bones, and marrow,” and change into the five parts of the body as well. There is not one matter or a single dharma that comes from outside this purview.

故に十二時中、虚しく捨る底の功夫なく、無量生死、徒らに現はる底の相貌なし。故に眼に見ることも窮まりなく、耳に聞くことも窮まりなし。恁麼の見聞、恐らくは佛智も測るべきことあらじ。豈是れ性海の化作ならざらんや。

Therefore, throughout the twelve periods of the day there is no concentrated effort at pointless abandonment, and within innumerable births and deaths there is no appearance of useless manifestations. Therefore, there is no limit to that which is seen with the eye, and there is no limit to that which is heard with the ear. Such seeing and hearing probably cannot be measured even by buddha-awareness. How much less so the creations of the ocean of the nature?

故に法法塵塵、都て是れ涯畔なき法なり。全く是れ數量に墮せず。是れ即ち性海なり。故に是の如し。然も今身を見るは、即ち是れ心を見るなり。心を知るは是れ身を證するなり。全く身心二つなし。性相何ぞ分たん。

Therefore, mental objects are all dharmas without boundaries. Let us absolutely not fall into enumerating them. This is the ocean of the nature. Therefore, it is thus. However, to see the present body amounts to seeing mind. Knowing mind amounts to realizing body. Body and mind are entirely non-dual. How could nature and signs be divided?

設ひ今異道の中に在て神變を現ずるも、又是れ分外に非ざれども、自ら知らず、是れ性海なりといふことを。之に依て自をも疑惑し、他をも疑ひ來る。然も其諸有を知らざれば、惣に未だ根本に達する者あらず。力を校らぶるに堪へず。故に魔力、終に盡て神變し難し。遂に己を棄て他に歸し、争ひを止めて正を顯はす。

Even if [the demon], while still on a different path, manifested supernatural transformations, and this was not outside his purview, he did not know himself that this was the ocean of the nature. Because of this, he came to doubt and be confused about himself, and to doubt others. Thus, because he lacked knowledge of these various existences, he was one who could not yet reach the fundamental root. He could not endure a test of power. Therefore, his demonic strength was exhausted in the end, and supernatural transformations became impossible. Finally, he abandoned his self, took refuge in another, ended the conflict, and manifested rectitude.

然れば設へ山河大地を會すとも、徒に聲色の中に繫縛すること勿れ。設ひ自己本性を明らむとも、又覺知に住まること勿れ。又覺知も一兩の佛面祖面なり。謂ゆる墙壁瓦礫是なり。本性は又見聞覺知に拘はらず、動靜に依らず。

This being so, even if you understand *mountains and rivers* and the *great earth*, do not become uselessly bound up in *sound and form*. Even if you illuminate your own *original nature*, do not abide in additional *perceiving and knowing*. Additional *perceiving and knowing* are also one or two, “*buddha faces and ancestor faces*.” They are what are called “*fences, walls, tiles, and pebbles*.” The *original nature* is not restricted by additional *seeing, hearing, perceiving, and knowing*, nor does it depend on *movement or stillness*.

然れども性海を建立すれば、必ず動靜去來、遂に斷ることなし。皮肉骨髓、時と共に顯はれ來る。若し根本を論ぜんが如きんば、見聞と顯はれ、聲色と顯はるとも、他の爲にすべきなし。然れば空を拵て響をなす。故に衆聲を現す。空を化して諸物を顯はす。故に形貌區區なり。故に空は是れ形なしと思ふべからず。空は是れ聲なしと思ふべからず。

While this is so, if you establish the *ocean of the nature*, then *movement and stillness* definitely *go and come* without interruption. *Skin, flesh, bones, and marrow* appear as time passes. If you want to debate the fundamental root in this manner, then [I would say that] although *seeing and hearing* appear, and although *sound and form* appear, those are not on account of anything else.¹ This being so, striking *emptiness* makes an echo. Thus, all sounds appear. Transform *emptiness*, and various objects appear. Thus, shapes have variations. Thus, do not think that *emptiness* is without appearance, and do not think that *emptiness* is without sound.

更に此處に到て子細に參到する時、是れ空とすべきに非らず、是れ有とすべきに非ず。故に隱顯の法とすべきに非ず、自他の法とすべきに非ず。何を呼で他なし、何を喚で我とせん。恰も空裏に一物なきが如く、大海に諸水現ざるに似たり。古今、曾て變易せず。去來、豈別路あらんや。

Furthermore, when you arrive at *this place* and *meticulously inquire until you arrive at understanding*, you will not be able to regard it as *empty*, nor will you be able to regard it as *existing*. Thus, you will not be able to regard it as a *dharma* that is hidden or manifest. You will not be able to regard it as a *dharma* that is self or other. What is there to call “other”? What is there to call “me”? It is exactly like “*in space*,” where “*there is not a single*

¹ **not on account of anything else** (*ta no tame ni subeki nashi* 他の爲にすべきなし). In other words, seeing and hearing occur on account of the fundamental root, which is the *ocean of the nature*, not because of anything else.

thing” and it resembles the emergence of all waters in the vast ocean. Past and present, it has never changed. Going or coming, how could there be a separate road?

故に顯はるる時も一點をも添へず。隠るる時も一毫をも失はず。衆法を合成して此身とす。萬法を泯絶して更に一心と説く。故に道を明らめ心を證すること、都て分外に向て求覓すること勿れ。只自己本地の風光、現成し來れば、他、之を呼で人面鬼畜とす。

Therefore, when appearing there is not a single speck added, and when hidden there is not an iota lost. A “mass of dharmas combine to make this body.” Extinguishing the myriad dharmas, you can then explain the one mind. Thus, clarifying the way and realizing mind should not be sought after in directions anywhere outside your purview. But if the scenery of the original ground of one’s own self comes to be manifest, others call it a person, demon, or beast.

雪峰曰、此事を會せんと要せば、我が這裏一面の古鏡の如く相似たり。胡來れば胡現じ、漢來れば漢現ず。全く是れ如幻三昧、故に始も窮まりなく、終も窮まりなし。故に山河大地を建立する時も皆是れに依り、三明六通を顯發する時も是に依る。是故に自心の外に大地寸土を見ること勿れ。性海の外に河水一滴を着ること勿れ。

Xuefeng said:¹ “If you wish to understand this matter, it is as if inside me there were a single ancient mirror. If a barbarian comes, a barbarian appears in it; if a Chinese comes, a Chinese appears in it.” This is entirely the *samādhi* of recognizing illusion, which is why its beginning is inexhaustible and its end is also inexhaustible. Thus, even when mountains and rivers and the great earth are established, they all rely on this, and even when the three awarenesses and the six supernormal powers emerge, they rely on this. Therefore, do not hold the view that there is even an inch of the earth outside your own mind, and do not be attached to even a drop of river water outside the ocean of the nature.

今朝、又此因縁に依て、卑語を著けんと欲す。聞かんと要すや。

This morning, I would like to attach some humble words to this episode. Do you wish to hear them?

¹ Xuefeng said (*Seppō iwaku* 雪峰曰). The quotation that follows is a Japanese transcription (*yomikudashi* 読み下し) of a famous *kōan* that appears in many Chinese Chan texts. → ancient mirror.

良久して曰く。

After a long pause, he [Keizan] spoke¹ [the following verse]:

VERSE ON THE OLD CASE 【頌古】

浩渺波濤縱滔天。清淨海水何曾變。

Even if vast boundless waves tower to the heavens,
how could the pure water of the ocean ever change?

¹ After a long pause, he spoke (*ryōkyū shite iwaku* 良久して曰く). This is an odd interpolation of a voice, not Keizan's own, that is speaking about him. The voice, presumably that of an acolyte who was recording Keizan's sermon, was last heard at the very beginning of the *Denkōroku*, where it says that "the Master [Keizan] responded for the first time to a request for edification."