

CHAPTER THIRTY (*Dai sanjūsshō* 第三十章)

ROOT CASE 【本則】

第三十祖、鑑智大師、參二十九祖、問曰、

The Thirtieth Ancestor, Great Master Jianzhi,¹ went to inquire of the Twenty-ninth Ancestor [Huike] and asked:²

弟子身纏風恙、請和尚懺罪。祖曰、將罪來、與汝懺。師良久曰、竟罪不可得。祖曰、我與汝懺罪竟。宜依佛法僧住。

“Your disciple’s [i.e. my] body is afflicted with a contagious disease.³ Please, Reverend, help me repent my sins.”⁴ The Ancestor [Huike] said, “Bring me your sins, and I will allow you repentance.”⁵ The Master [Sengcan] paused for a long while and then

¹ Great Master Jianzhi (C. Jianzhi Dashi 鑑智大師; J. Kanchi Daishi). This is the posthumous honorary title of Sengcan 僧璨 (J. Sōsan), the Third Ancestor of the Chan/Zen Lineage in China.

² asked (C. *wenyue* 問曰; J. *toite iwaku* 問て曰く). The block of Chinese text that follows these words is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike” (T 2076.51.220c16-18).

³ contagious disease (C. *fengyang* 風恙; J. *fūyō*). In Keizan’s commentary later in this chapter, he identifies the disease as leprosy (C. *laibing* 癩病; J. *raibyō*). However, in the original Chinese this term is used in a far looser sense to indicate any kind of illness, including the flu or common cold (C. *fengxie* 風邪; J. *kaze*). In general, the glyph *yang* 恙 (J. *yō*) can indicate any kind of physical “illness” or mental “anxiety.” The glyph *feng* 風 (J. *fū*), literally “wind,” when it is used in the context of illness, suggests that the cause of the problem is exposure to some kind of unhealthy “vapors” or “humors,” or to negative spiritual “influences.” Because it implies infection by contact, it is translated here as “contagious.”

⁴ “Please, Reverend, help me repent my sins” (C. *qing Heshang chanzui* 請和尚懺罪; J. *kōraku wa Oshō, tsumi wo san zeyo* 請うらくは和尚、罪を懺ぜよ). The wording here makes it seem as if the Reverend Huike is being asked to “absolve the sins” of Sengcan, but the Buddhist tradition has no sacerdotal function in which only the priest acts and the sinner is the passive recipient of absolution. What Sengcan is asking Huike to do, as we know from the Tenjun text of the *Treatise on the Two Entrances and Four Practices*, is “perform a rite of repentance for your disciple” (C. *yu dizi chanhuifa* 與弟子懺悔法; J. *deshi no tame ni sangehō wo su* 弟子の與めに懺悔法をす). The priest leads the rite, but it is up to the sinner to actively recite words of repentance to make the procedure effective.

⁵ “I will allow you repentance” (C. *yu ru chan* 與汝懺; J. *nanji no tame ni san zen* 汝の與めに懺ぜん). That is to say, “I will perform the rite of repentance (C. *chanhuifa* 懺悔法; J. *sangehō*) for you.”

said, “I have searched for my sins but cannot obtain them.” The Ancestor [Huike] said, “I have finished giving you the rite of repenting sin. You should take refuge in buddha, dharma, and sangha and dwell therein.”

PIVOTAL CIRCUMSTANCES 【機縁】

師は

As for the Master [Sengcan],¹

何の許の人と云ふことを知らず。初め白衣を以て二祖に謁す。
what the background of the man was is not known. He first called upon the Second Ancestor [Huike] wearing white robes.

歳四十餘なり。名氏を言はず。聿に來て禮を設て、祖に問て曰く、弟子が身、風恙に纏はる。乃至、宜く佛法僧に依て住すべし。師曰く、今、和尚を見て已に是れ僧なることを知る。未審、何をか佛法と名く。祖曰く、是心是佛、是心是法、法佛無二なり。僧寶も亦然り。師曰く、今日始て知ぬ、罪性は内に在らず、外に在らず、中間にも在らず。其心の如きも然り。佛法も無二なり。祖、深く之を器とす。即ち爲に剃髮して曰く、是れ吾が寶なり。宜く僧璨と名くべし。其年三月十八日、光福寺に於て受具せしむ。茲れより疾漸く愈ゆ。執侍すること二載を經る。祖乃ち告て曰く、達磨大師、竺乾より此土に來りて、

He [Sengcan] was over forty years of age,² and he did not say his family or given name. He arrived, paid obeisance, and made a re-

¹ As for 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 “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》不知何許人也。初以白衣謁二祖。(T 2076.51.221c14-15).

² He was over forty years of age (toshi shijū amari nari 歳四十餘なり). The block of text that begins with these words is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》年踰四十不言名氏。聿來設禮而問師曰弟子身纏風恙。請和尚懺罪。師曰。將罪來與汝懺。居士良久云。覓罪不可得。師曰。我與汝懺罪竟。宜依佛法僧住。曰今見和尚已知是僧。未審何名佛法。師曰。是心是佛。是心是法。法佛無二。僧寶亦然。曰今日始知罪性不在內不在外不在中間。如其心然佛法無二也。大師深器之。即爲剃髮。云是吾寶也。宜名僧璨。其年三月十八日於光福寺受具。自茲疾漸愈。執侍經二載。大師乃告曰。菩提達磨(舊本云達磨菩提)遠自竺。(T 2076.51.220c15-25).

quest of the Ancestor [Huike], saying, “Your disciple’s [i.e. my] body is afflicted with a contagious disease” ...and so on, down to...¹ [Huike’s reply] “You should take refuge in *buddha*, *dharma*, and *sangha* and dwell therein.” The Master [Sengcan] said: “Now, having seen you, Reverend, I know that you are the *sangha*.² I have not yet judged what it is that is called ‘*buddha*’ or ‘*dharma*.’” The Ancestor [Huike] said: “*mind is buddha*, and *mind is dharma*. *Dharma* and *buddha* are not two. That goes for the *sangha* treasure, too.” The Master [Sengcan] said: “Today I have learned for the first time that the essence of sin does not exist internally, does not exist externally, and does not exist in between. That *mind* is also like this. *Buddha* and *dharma* are also not two.” The Ancestor [Huike], with profound conviction, regarded him [Sengcan] as a vessel. He immediately shaved his head and said, “You are my treasure. You shall be named Sengcan [“*Sangha* Gemstone”]. On the 18th day of the 3rd month of that year, he had him [Sengcan] receive the full precepts at Guangfu Monastery. Thereafter his [Sengcan’s] disease gradually healed. He [Sengcan] passed two years serving as an acolyte [to Huike]. The Ancestor [Huike] then announced, “Great Master Bodhiharma came from India to this land

衣法共に吾に附す。吾、又汝に附す。又曰く、汝已に得法すと雖も、

and entrusted to me both the robe and *dharma*. I further entrust them, to you.” He also said, “Although you have already attained the *dharma*,³

且らく深山に入て行化すべからず。當に國難あるべし。師曰く、師既に預め知れり。願くは示誨を垂れたまへ。祖曰く、吾れ知るに

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 you are the *sangha* (*kore sō naru* 是れ僧なる). In East Asian Buddhism, the glyph *seng* 僧 (J. *sō*) is used to refer both to individual monks and nuns and to the monastic order as a whole. That ambiguity is deliberately invoked here.

³ “Although you have already attained the *dharma*” (*nanji sude ni tokuhō su to iedomo* 汝已に得法すと雖も). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》宜處深山。未可行化當有國難。璨曰。師既預知。願垂示誨。師曰。非吾知也。斯乃達磨傳般若多羅懸記云。心中雖吉外頭凶是也。吾校年代正在于茲。當諦思前言勿罹世難。(T 2076.51.221a1-5).

非ず。斯れ乃ち達磨、般若多羅の縣記を傳ふるに曰く、心中吉なりと雖も、外頭凶なりと云は是なり。吾れ年代を按るに正に汝に在り。當に諦に前言を思て世難に罹ること勿れ。

you should enter into the deep mountains for a while and refrain from carrying out conversions. There will be difficulties in the country.” The Master [Sengcan] said, “You already know this in advance. Please tell me about it.” The Ancestor [Huike] said: “It is not my knowledge. Rather, it is what Bodhidharma told me when he conveyed Prajñātāra’s *unfulfilled prediction*: ‘What is in the mind is auspicious, but what is on the outside is unfortunate.’” By my calculation of the years and generations, it [the prediction] pertains precisely to you. You should carefully consider those earlier words.² Do not get caught up in the worldly difficulties.”

然しより

Thereafter,³

皖公山に隠れて十歳餘を経たり。即ち周の武帝、佛法を廢せしときなり。是に依て司空山に往來し、居するに常處なし、形また變易す。

[Sengcan] passed more than ten years in hiding on Mount Wangong. That was the period when Emperor Wu of the Zhou abolished the *buddha-dharma*. Due to this, [Sengcan] went back and

1 “What is in the mind is auspicious, but what is on the outside is unfortunate” (*shinchū kichi nari to iedomo, gaitō kyō nari* 心中吉なりと雖も、外頭凶なり). This refers to Sengcan, whose mind is clear, but who suffers from some kind of skin disease on the “outside” (C. *waitou* 外頭; J. *gaitō*) of his body. The glyph *tou* 頭 (J. *tō*) serves to nominalize the adjective “outside” (C. *wai* 外; J. *gai*); it does not mean “head” in this context.

2 *earlier words* (C. *qianyan* 前言; J. *zengen*). That is, the words of Prajñātāra’s prediction, handed down from him to Bodhidharma and then on to Huike, that there will be worldly difficulties for someone in the future who has a clear mind but an external disease. Huike’s advice to Sengcan is that he try to prevent the prediction from coming true by avoiding worldly affairs.

3 *Thereafter* (*shikashi yori* 然しより). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》隱于舒州之皖公山。屬後周武帝破滅佛法。師往來太湖縣司空山。居無常處積十餘載。(T 2076.51.221c15-17).

forth to Mount Sikong, having no constant place of residence and changing his appearance,¹ too.

是の如くして沙彌道信を接して後に告て曰く、先師、

Living in this manner, he took on Śrāmaṇera Daoxin as a disciple. Later, [Sengcan] informed [Daoxin], saying: “My late master,”²

我に傳通してより後、鄴都に往て三十年を経たり。今、吾れ汝を得る、何ぞ此に滞らんや。即ち羅浮山に適きて後に舊趾に還る。士民奔趨して大に檀供を設く。師、四衆の爲に博く心要を宣べ訖て、法會に於て大樹下に合掌して終る。

after passing the transmission to me, went to Yedu, where he spent thirty years. Now that I have found you, why should I be stuck here?” Accordingly, [Sengcan] proceeded to Mount Luofu and later returned to his old haunts. Elites and ordinary people flocked to him and laid out great donations and offerings. The Master [Sengcan] abundantly explained the mind-essence for the fourfold assembly until finally, during a dharma assembly under a large tree, he made a gasshō and met his end.

其語、信心銘等を録して今に流傳し來る。後に鑑智大師の號を贈る。

His sayings, recorded in works such as the *Inscription on Faith in Mind*, have come to be circulated even to this day. Subsequently, the honorific title of Great Master Jianzhi [“Mirror Wisdom”] was bestowed³ on him.

INVESTIGATION 【拈提】

其最初參見の時、身、風恙に纏はるといふは癪病なり。然ども祖師に參見せしに、業病、忽ちに消除せし因縁、別の様子なし。罪性不可得なることを了知し、法、本清淨なることを學悟す。之に依て佛法に二つなしと聞き、心法如然なりといふ。

¹ changing his appearance (*katachi mata hennyaku* 形また變易). That is, dressing as a layman, because membership in the monastic order was illegal.

² My late master (*senshi* 先師). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》師又曰。昔可大師付吾法。後往鄴都行化三十年方終。今吾得汝何滯此乎。即適羅浮山優游二載。却旋舊址逾月。士民奔趨大設檀供。師爲四衆廣宣心要訖。於法會大樹下合掌立終。(T 2076.51.221c26-222a1).

³ bestowed (*okuru* 贈る). In imperial China, “great master” (C. *dashi* 大師; J. *daishi*) titles were generally bestowed posthumously by decree of the emperor.

When Sengcan said “my body is afflicted with a contagious disease” at the time of his first audience [with Huīke], he was speaking of leprosy. However, his audience with the ancestral teacher was the cause and condition that instantly eradicated this *karmic illness*; there were no other circumstances that would account for it. Knowing full well that the essence of sin cannot be grasped, he comprehended the fundamental purity of mind and dharmas. Because of this, upon hearing that *buddha* and *dharma* are not two, he said that *mind* and *dharmas* are also like this.

實に本來心を識得せんとき、尚ほ死此生彼、差異なし。何に況や罪惡善根の辨別あらんや。之に依て四大五蘊終に存せず、皮肉骨髓本より解脱す。故に癡恙の病消除し、本來の心現前す。終に第三の祖位に列なる。

When you really know the *original mind*, then there is no difference between dying here and being born there. How much less could there be any distinguishing of evil, on the one hand, and good *karmic roots* on the other? Accordingly, the four primary elements and five aggregates ultimately do not exist, and you have from the start been liberated from skin, flesh, bones, and marrow. Thus the disease of leprosy disappeared, and his *original mind* appeared before him. Ultimately, he joined the succession as the Thirtieth Ancestor.

法要を廣く説くに曰く、至道無難、唯嫌揀擇と謂ふより、言語道斷、非古來今と説く。

[Sengcan] broadly explained the essentials of the *dharma*, beginning with the words,¹ “The ultimate way is without difficulty; simply avoid picking and choosing,” and [continuing on down to] “The way of speech is cut off; there is no past, future, or present.”

實に是れ内外なく中間なし。何をか擇び何をか捨てん。取ることも得ず、捨ることも得ず。既に憎愛なく洞然明白なり。時として欠たる所なく、物として餘る法なし。然も是の如くなりとも雖も、子細に參徹して不可得の處を得來り。不思議の際に到りもてゆく。斷滅に同ふすることなく、木石に等きことなく、能く空を叩て響を爲し、電を繫で形を爲し、沒蹤跡の處に子細に眼を著け、更に藏身することなくんば好し。

Really, there is no internal or external, and no in between. What is there to choose? What is there to abandon? Getting anything is impossible, and

¹ beginning with the words (*to iu yori* と謂ふより). The two quotations that follow are the first and last lines, respectively, of the *Inscription on Faith in Mind*, traditionally attributed to Sengcan:

《信心銘》至道無難、唯嫌揀擇。(T 2010.48.376b20).

《信心銘》言語道斷、非古來今。(T 2010.48.377a10).

abandoning anything is likewise impossible. Already it is clear and obvious, with no hate or love. As for time, there is no deficiency; as for *things*, there are no excess *dharma*s. However, although this is how things are, by thoroughly investigating them *in detail*, we come to grasp that which is ungraspable, and go on to reach the realm of the *inconceivable*. Do not become the equivalent of *annihilated*, and do not become the same as wood or stone. Skillfully strike the sky to produce sounds, and tether lightning to make forms. Fix your eyes *meticulously* on the place where the traces disappear. If there is no further concealing of the body, that is good.

若し恁麼ならば、他は是れ目前の法に非ず、耳目の所所に非ずといふも、一絲毫の礙滞なく見得し、一微塵の異路なく了得すべし。

If it is “*such*,” then although it is said that “*it is not a dharma before the eyes, nor is it reached by ears and eyes*,”¹ you must gain sight of it without a single thread or iota of obstruction, and fully grasp it without a single *infinitesimal mote of dust* of a deviant path.

且く如何が辨別して此因縁に著語することを得ん。

Now, with what *distinguishing* can I attach words to this episode?

VERSE ON THE OLD CASE 【頌古】

性空無内外。罪福不留蹤。心佛本如是。法僧自曉聰。

With the *emptiness of own-nature*, there is neither internal nor external; sins and merits leave no traces.

Mind and buddha are fundamentally like this;

dharma and *sangha* are of themselves clear and bright.

¹ “it is not a dharma before the eyes, nor is it reached by ears and eyes” (*ta wa kore mokuzen no hō ni arazu, jimoku no shotō ni arazu* 他は是れ目前の法に非ず、耳目の所所に非ず). This is a direct quotation, in Japanese transcription (*yomikudashi* 読み下し), of a line that appears in the Case #41 of the *Congrong Hermitage Record*:

《從容錄》他不是目前法。非耳目之所到。(T 2004.48.254a14-15).

This line is a quotation of Chan Master Jiashan Shanhui 夾山善慧 (J. Kassan Zenne; 805–881), who spoke these words in the context of a well-known *kōan*. → “not a *dharma* before the eyes, nor reached by ears and eyes.”