

CHAPTER THREE (*Dai san shō* 第三章)

ROOT CASE¹ 【本則】

第三祖、商那和修尊者、問阿難陀尊者、何物諸法本不生性。阿難指和修袈裟角。又問、何物諸佛菩提本性。阿難又取和修袈裟角引。時和修大悟。

The Third Ancestor, Venerable Śāṇavāsin, asked Venerable Ānanda, “What kind of thing is the *fundamentally non-arising* nature of *dharma*s?” Ānanda pointed to the corner of Śāṇavāsin’s *kāṣāya*. [Śāṇavāsin] again asked, “What kind of thing is the *original* nature of the *bodhi* of *buddha*s?” Ānanda took the corner of Śāṇavāsin’s *kāṣāya* and pulled it. At that moment, Śāṇavāsin greatly awakened.

PIVOTAL CIRCUMSTANCES² 【機縁】

師は、摩突羅國の人なり。梵には商諾迦といひ、此には自然服といふ。和修生まれしとき、衣を着て生る。其れより以來、夏は涼き衣となり、冬は暖かなる衣となる。乃ち發心出家せしとき、俗服自から袈裟となる。佛在世の蓮華色比丘尼の如し。唯、今生慙懃なるのみに非ず。和修昔し商人たりしとき、百佛に鬘百丈を奉つる。興れより以來、世生生の間自然服を著す。大凡一切の人、本有をす、當有に到らざる間を名けて中有とす。其時の形悉く皆衣をきず。今、和修尊者の如きは、中有にしても衣を著す。

The Master [Śāṇavāsin] was a man of Mathurā. The Sanskrit “Śāṇaka” has the meaning here³ of “spontaneously clothed.”⁴ When Śāṇavāsin was

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 *Denkōroku*, so the source that Keizan is quoting is unknown.

² Pivotal Circumstances (C. *jiyuan* 機縁; J. *kien*). This section consists largely of Japanese transcriptions (*yomikudashi* 読み下し) of material that is found in Chinese in the biography of the “Third Ancestor, Śāṇavāsin” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.206c25-207a29). However, because the material has been reorganized to some degree, strictly speaking it is not a direct quotation of a Chinese original. For the *Jingde Era Record of the Transmission of the Flame* biography in question, → Śāṇavāsin.

³ here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

⁴ The Sanskrit “Śāṇaka” has the meaning here of “spontaneously clothed” (*Bon ni wa Shōdaka to ii, koko ni wa jinen fuku to iu* 梵には商諾迦といひ、此には自然服といふ). This is a transcription into Japanese (*yomikudashi* 読み下し) of a line from the biography of Śāṇavāsin in the *Jingde Era Record of the Transmission of the Flame*: 梵云

born, he came forth wearing a robe. After that, in summer it became a cool robe, and in winter it became a warm robe. When he aroused the thought of bodhi and went forth from household life, his secular clothing spontaneously became a *kāṣāya*. It was just like Utpalavarṇā Bhikṣuṇī, of the Buddha's time in the world.¹ However, it was not only like that for his current lifetime. During a long-ago life as a merchant, Śāṇavāsin had presented a hundred buddhas with a hundred bolts of cloth. Thereafter, life after life, birth after birth, he was spontaneously clothed. Generally speaking, all people go through a period called the *intermediate existence* after abandoning this existence and before arriving at their future existence. Their bodies during that time are all completely without clothes. But those like this Śāṇavāsin wear clothes even during the *intermediate existence*.

又、商那和修といふは、西域の九枝秀といふ草の名なり。聖人生るるとき、此草、淨潔の地に生ずるなり。和修生れしとき、此草亦生じき。之に依て名とす。在胎六年にして生れき。

Moreover, “Śāṇavāsin” is the name of a grass in the regions west of China called the nine-leaf hemp. Whenever a sage is born, this grass grows on pure ground. When Śāṇavāsin was born, this plant sprouted along with

商諾迦、此云自然服 (T. 2076.51.206c28). The actual meaning of *śāṇaka* in Sanskrit is “hemp cloth,” not “spontaneously clothed.” → Śāṇavāsin.

1 just like Utpalavarṇā Bhikṣuṇī, of the Buddha's time in the world (*Butsu zaise no Rengeshiki Bikuni no gotoshi* 佛在世の蓮華色比丘尼の如し). These words echo a phrase from the *Treatise on the Great Perfection of Wisdom* that Dōgen quotes in the chapter of his *Treasury of the True Dharma Eye* entitled “Merit of the Kaṣāya” (*Kesa kudoku* 袈裟功德). As is explained in the *Jātaka Sūtra of Utpalavarṇā Bhikṣuṇī*, during the Buddha's time in the world, this *bhikṣuṇī* attained arhatship with the six supernormal powers. For the full context, → Utpalavarṇā Bhikṣuṇī. It is fairly certain, therefore, that Keizan was referring by proper name to the nun featured in that *sūtra* and mentioned by Dōgen, not to any other nun who belonged to the generic category of “lotus-blossom hued” (C. *lianhuase* 蓮華色; J. *rengeshiki*). However, the story of Utpalavarṇā Bhikṣuṇī that Keizan alludes to says nothing about her being spontaneously clothed. The point of her story, rather, is that her eventual attainment of arhatship was the karmic result of having once, in a former life as an actress, donned a nun's robe in jest. There is another nun mentioned by Dōgen in his “Merit of the Kaṣāya” who is said to have been spontaneously clothed, life after life, as the result of a good deed done in a former existence; her name is Śuklā Bhikṣuṇī. Keizan appears to have had the latter *bhikṣuṇī* in mind, but he confused her with Utpalavarṇā Bhikṣuṇī.

2 wear clothes even during the intermediate existence (*chū ni shite mo e wo chaku su* 中有にしても衣を著す). For a discussion in *sūtra* and Abhidharma literature of the phenomenon of being spontaneously clothed even during intermediate existence, → Śuklā Bhikṣuṇī.

him, and on that account he was given his name. He was born after spending six years in the womb.

昔世尊一つの青林を指して、阿難に語て曰く、此林地を優留茶と名く。我滅後一百年に、比丘商那和修といふ者あらん、此處にして妙法輪を轉ぜんと。一百年いまだ師ここに生る。遂に慶喜尊者の付囑を受く。乃ち此林に住まる。法輪を轉じて火龍を降す。火龍歸伏して此林を奉つる。是れ實に世尊の來記たがはず。

Long ago, the World-Honored One pointed to a green grove and said to Ānanda: “That grove is named Urumaṇḍa.¹ One hundred years after my death, there will be a person named Śāṇavāsin Bhikṣu, and at this place he will turn the wheel of the sublime dharma.” One hundred years later, the Master [Śāṇavāsin] was born here. Eventually he received the entrustment of Venerable Jubilant, whereupon he resided in this grove. He turned the wheel of the dharma, and a fire dragon descended. The fire dragon submitted and presented this grove to him. Truly these events agree with the World-Honored One’s prediction.

然るに和修尊者はもと雪山の仙人なり。阿難尊者に投じて今の因縁あり。謂ゆる何物か是れ諸法本不生の性と。實に是れ人の未だ問はざる所なり。和修獨り問ふ、誰か諸法本不生の性なからん。然れども有ることを知らず、又問ふことなし。

Be that as it may, originally Venerable Śāṇavāsin was a wizard in the Himālayas.² The episode we are considering now took place when he joined with Venerable Ānanda, asking, “What kind of thing is the fundamentally non-arising nature of dharmas?” Truly, this was something people had never yet asked. Śāṇavāsin alone asked, “Who could lack the fundamentally non-arising nature of all dharmas?” However, not knowing of its existence, there is no asking about it.

何としてか不生の性といふ。萬法諸法悉く此處より出生すと雖も、此性遂に出生する者なし。故に不生の性といふ。故に悉く本不生なり。山これ山に非ず、水これ水に非ず。故に阿難、和修の袈裟角を指す。

¹ Urumaṇḍa (Uruda 優留茶). The name of a mountain in Mathurā where Śāṇavāsin is said to have founded Nāṭabhaṭṭika Monastery.

² wizard in the Himālayas (Sessen no sennin 雪山の仙人). According to the biography of Ānanda in the *Jingde Era Record of the Transmission of the Flame*, Śāṇavāsin and Upagupta belonged to a group of five hundred wizards in the Himālaya Mountains who were admitted to the Buddhist monastic order by Ānanda and five hundred arhats. → Ānanda.

What, then, is the *un arisen nature*?¹ Although the *myriad dharmas* — all *dharmas* without exception — arise from this place, this nature ultimately has nothing that it gives rise to. That is why it is called the “non-arising nature.” That is why everything is *fundamentally non-arising*. “Mountains are not mountains, and rivers are not rivers.” That is why Ānanda pointed to the corner of Śāṇavāsin’s *kāṣāya*.

INVESTIGATION 【拈提】

夫れ袈裟といふは梵語、此には壞色といひ不生色といふ。實に是れ色を以て見るべきに非ず。又かみ諸佛より、しも一切の螻蟻蚊蛇に到るまで、其依報正報悉く是れ色なり。一邊の所見此の如し。然れども便ち又是れ聲色に非ず。故に三界の出づべきなく、道果の證すべきなし。此の如く會すと雖も、和修再び問ふ、何物か諸佛菩提の本性なると

The Sanskrit “*kāṣāya*” has the meaning here² of “dull color,”³ and it has the meaning of “color/form that does not arise.”⁴ Truly, this is a case of “not

¹ **un arisen nature** (*fushō no shō* 不生の性). The Chinese Root Case that Keizan is commenting on speaks of the “fundamentally non-arising nature of dharmas” (C. *zhufa ben busheng xing* 諸法本不生性; J. *shohō hon fushō shō*), which means that the fundamental “quality,” “characteristic,” or “nature” (C. *xing* 性; J. *shō*) of all dharmas is that they “do not arise” (C. *busheng* 不生; J. *fushō*). Keizan, however, either mistakenly or willfully changes the meaning of the Chinese when he begins to speak of an “unborn” or “un arisen” (*fushō* 不生) “essence” or “nature” (*shō* 性) that all people “have” (*aru* 有) whether they know it or not, which must be a reference to the *buddha-nature*.

² **here** (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

³ **“dull color”** (*huaise* 壞色; J. *ejiki*). Dōgen states in the chapter of his *Treasury of the True Dharma Eye* entitled “Merit of the *Kāṣāya*” (*Kesa kudoku* 袈裟功德) that: “Generally speaking, the *kāṣāya* should be dyed blue, yellow, red, black, or purple. Whatever color it is, make it a dull version of that color (*ejiki* 壞色)” (DZZ 2.318). In Sanskrit, the word *kāṣāya* denotes an earthy pigment containing ferric oxide that varies from light yellow to brown or red and is often translated as “ocher.”

⁴ **“color/form that does not arise”** (*fushō shiki* 不生色). There is a double entendre here that plays on the word *shiki* 色, which means “color” in ordinary Japanese, but also translates the Sanskrit *rūpa* or “form” in the standard Buddhist list of *dharmas* known as the five aggregates. Because Keizan is speaking of *kāṣāya*, which is a color (or mode of color), the expression *fushō shiki* 不生色 could be translated as “color that does not arise” or the “color of non-arising.” However, given the preceding discussion of the “fundamentally non-arising nature of all dharmas,” it is clear that he is talking about “form,” the first of the five aggregates.

possible to see by means of form.”¹ Moreover, from the buddhas above on down to the crickets, ants, mosquitoes, and flies below, secondary and primary recompense are entirely matters of “form.” Everything that is seen around us is like this. Nevertheless, it is neither voice nor form. Therefore, there is no need to escape the *three realms* and no need to realize the *fruits of the path*. Although he understood in this way, Śāṇavāsin again asked, “What kind of thing is the original nature of the *bodhi* of buddhas?”

曠大劫よりこのかた、錯まらざること恁麼なりと雖も、一度有ることを知らざれば、徒に眼にさえる。故に諸佛出生の處を明らめんと恁麼に問ふ。喚ぶに従ひて應じ、叩くに従ひて出ることを知らしめんとして、殊更に和修の袈裟の角を取て引き知らしむ。時に和修大悟す。

Although non-erring, from vast great kalpas past, is like this, if you do not learn of its existence at least once, then your eyes will be futilely obstructed. Therefore, to clarify the place from which buddhas are born, he [Śāṇavāsin] asked in such a way. To let him know that [buddhas] respond when one calls and appear when one inquires, [Ananda] let him know by pulling sharply on the corner of Śāṇavāsin's *kāṣāya*. At that moment, Śāṇavāsin greatly awakened.

實に夫れ無量劫よりこのかた、相錯らざること此の如くなりと雖も、一度築著せざるが如きは、自己の諸佛の誓母なることをも知るべからず。之に依て諸佛番番出世し、祖師代代指説す。曾て一法の人に授くべきなく、更に一法の他に受くべきなしと雖も、自面に搜りて鼻孔にさはるが如くなるべし。

Truly, although it has unmistakably been thus from innumerable kalpas ago, if you do not strike it at least once, you cannot know that your own self is the wisdom mother of the buddhas. Based on this, buddhas appear in the world one after another, and generation after generation of ancestral teachers give indications. Although there is not a single dharma that one can receive from another person, nor a single dharma that one can give to another, it should be like searching one's own face and touching one's nose.

參禪は須らく自ら參悟すべし。悟り畢りては人に遭ふべし。若し人に遭はずんば、徒に依草附木なり。實に參禪徒らにすべからず。一生虚くすべからざること、今の和修の因縁を以て明めつべし。徒に自然天然の見を發すべからず。已見舊見を先とすべからず。

¹ “not possible to see by means of form” (*shiki wo motte miru beki ni arazu* 色を以て見るべきに非ず). This is a line from the *Diamond Sūtra*, where Śākyamuni Buddha says that if someone sees him “by means of form,” that person “cannot see the Tathāgata.” → “not possible to see by means of form.”

To inquire into Zen must be to inquire, of one's own accord, into awakening. Once awakened, you should encounter people.¹ If you do not encounter people, then you will futilely “cling to grass and attach to trees.”² Truly inquire into Zen, and do not waste your time. Lest you live your entire life in vain, you must clarify this episode about Śāṇavāsin. Do not futilely arouse views regarding spontaneity or naturalness. Do not give precedence to what you have already seen, or your longstanding views.

又思ふべし、佛祖の道は人を擇び機を擇ぶ、我等が堪る所に非ずと。恁麼の所見、實に是れ愚劣の中の愚劣なり。昔人孰れか是れ父母所生の身に非ざる、孰れか是れ恩愛名利の人ならざりし。然れども、一度すでに參ぜしとき、必ず參徹しき。故に天竺より我朝に到るまで、正像末の三時異なるとも、證果の聖賢、山をしめ海をしむ。

We must also realize that we cannot abide the idea that the way of the buddhas and ancestors selects certain people and selects certain abilities. Such a view is truly the stupidest and most shallow of the stupid and shallow. Did not the people of long ago possess bodies born of their fathers and mothers? How could those people have lacked the bonds of affection, and of fame and profit? Nevertheless, when they once began to inquire, without fail they thoroughly investigated. Therefore, from India down to our kingdom, regardless of differences among the three periods of the true, semblance, and enfeebled [dharma], the numbers of sages and wise people who realized the fruits could top the mountains and fill the seas.

然れば汝等諸人、見聞を具足すること既に古人に異ならず、設ひ何れの處に到るとも、悉く言ふべし、汝等此人なりと。迦葉阿難と、四大五蘊かはれる所なし。何に依てか道に於て古人にかはるべき。唯、究理辨道せざるに依て、徒に人身を失却するのみに非ず、終に己れあることを知らず。此の如く虚しくす可らずと相承して、阿難も重ねて迦葉を師とし、阿難陀また和修を接し、師資の道傳通す。

Therefore, none of you people differ from the ancients in being fully equipped with the ability to see and hear. No matter what place we might suppose you will arrive at, it is entirely correct to say that all of you are

¹ encounter people (*hito ni au* 人に遭ふ). Most commentators take this to mean meeting with a Zen master, to make sure one's awakening is genuine.

² “cling to grass and attach to trees” (C. *yicao fumu* 依草附木; J. *esō fuboku*). This is a quotation of Wumen Huikai's (1183–1260) introduction to his *kōan* collection, the *Gateless Barrier*, which makes it clear that *inquiring into Chan* means penetrating the “barriers,” i.e. *kōans*, established by the ancestral teachers of the Chan/Zen Lineage. Those who cannot do so are deluded people, compared to ghosts who “cling to grass and attach to trees.”

this person. Along with Kāśyapa and Ānanda, nobody is anything other than the *four primary elements* and *five aggregates*. Why then, with regard to the way, should you be any different from people of old? Simply because you do not investigate the *principle* and *pursue the way*, you not only squander this human body,¹ but in the end you never know that *self* exists. Having *directly received* the understanding that he should not waste his life in that way, Ānanda also took a master for a second time² in Kāśyapa, and likewise connected with Śānavāsin, widely propagating the way of master and disciple.

此の如く流通し来る正法眼藏涅槃妙心、佛の在世と異なることなし。故に佛生國に生れざることを恨むること勿れ。佛在世に遭はざることを悲しむこと勿れ。昔し厚く善根を植え、深く般若の良縁を結ぶ。之に依て大乘の會裡に集まる。實に是れ迦葉と肩を並べ、阿難と膝を交ゆる如し。然れば一日賓主たりとも、終身すなはち佛祖たらん。妄りに古今の情に封ぜらるること勿れ。聲色の法に滞ほること勿れ。夜間をも日裡をも、虚しく度ること勿れ。子細に辨道功夫して、古人の徹處に到り、今時の印記を受くべし。

Having been conveyed to us in this manner, the *treasury of the true dharma eye*, the *sublime mind of nirvāṇa*, is not different from when the Buddha was in the world. Therefore, do not regret that you were not born in the land where the Buddha was born. Do not rue that your life does not coincide with the Buddha's time in the world. Long ago, you planted good karmic roots in abundance and connected deeply with the good karma of *prajñā*. As a result of that, you have gathered together in this community of followers of Daijō,³ where truly it is as if you are lined up shoulder to shoulder with Kāśyapa and meeting knee to knee with Ānanda. Therefore, although we are *guest and host* for one day,⁴ you will spend your whole

¹ **squander this human body** (*itazura ni ninshin wo shikkyaku suru* 徒に人身を失却する). In the Buddhist view, being born as a human being is a rare and precious opportunity to gain liberation from the round of rebirth.

² **second time** (*kasanete* 重ねて). The first time that Ānanda took a master, that master was Śākyamuni Buddha.

³ **community of followers of Daijō** (*Daijō no eri* 大乘の會裡). The reference here is to the community of monks, not all of them necessarily present or even still living, made up of the *dharma heirs* of Daijō Gikai 大乘義介 (1219–1309) and their disciples. That would include, but not be limited to, all of the monks assembled at Daijō Monastery (*Daijōji* 大乘寺), who were listening to Keizan's sermon.

⁴ **we are guest and host for one day** (*ichi nichi hinju tari* 一日賓主たり). "One day" (*ichi nichi* 一日) means "for now," or "temporarily." What Keizan means is that he himself, as abbot, is the "host," while his audience of disciples and followers are "guests." → *guest and host*.

lives as *buddhas and ancestors*. Do not, foolishly, be bound by feelings about past or present. Do not be obstructed by *dharma*s of sound or *form*.¹ Whether night or day, do not pass your time in vain. By making a *concentrated effort to pursue the way in detail*, and arriving at the place that was penetrated by the *ancients*, you should receive the *seal of approval* of the present time.

適來の因縁を明さんと思ふに、又卑頌あり。聞かんと要すや。

Thinking that I may illuminate the aforementioned episode, I have a *hum-ble verse*. Do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

萬仞巖上無源水、穿石拂雲湧沸來。散雪飛花縱亂亂。一條白練絕塵埃。

On a *cliff rising ten thousand fathoms*, there is no spring of water,
just a bubbling up from perforated stones and whisking clouds.
Swirling snow, flying flowers: let them be chaotic and confused;
in the *uniformity of white silk*, there is a cutting off of dust and dirt.

¹ **dharma**s of sound or form (*shōshiki no hō* 聲色の法). In other words, the *dharma*s or “things” one hears or sees. This refers back to the earlier statement, deriving from the *Lotus Sūtra*, that the Tathāgata cannot be known through his voice or *form*.