

CHAPTER TWENTY (*Dai nijussō* 第二十章)

ROOT CASE 【本則】

第二十祖、闇夜多尊者、因十九祖示曰、

The Twentieth Ancestor, Venerable Jayata, responded to instructions by the Nineteenth Ancestor [Kumāralabdha], who said:¹

汝雖已信三業、而未明業從惑生、惑因識有、識依不覺、不覺依心、心本清淨、無生滅、無造作、無報應、無勝負、寂寂然、靈靈然。汝若入此法門、可與諸佛同矣。一切善惡、有爲無爲、皆如夢幻。師聞承言領旨、即發宿慧。

“Although you have faith in the *three modes of karma*,² you have yet to clarify that karma arises in accordance with confusion; that the causes of confusion exist in consciousness; that the basis of consciousness is non-awakening; and that the basis of non-awakening is mind. Mind is originally pure, without arising or ceasing, without fabrication, without retribution, without victory or defeat, utterly tranquil, and vivid. If you enter this *dharma* gate, you can be the same as the *buddhas*. Everything good and evil, conditioned and unconditioned, will all be like a dream.” The Master [Jayata], upon hearing this, accepted these words, understood their significance, and thereby uncovered his innate wisdom.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Jayata]³

北天竺國の人なり。智慧淵沖にして化導無量なり。

was a man of a country in North India. His wisdom was deeply infused, and those he converted and led were innumerable.

¹ said (C. *yue* 曰; J. *iwaku*). The block of Chinese text that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Nineteenth Ancestor, Kumāralabdha” (T 2076.51.213a3-8).

² *three modes of karma* (C. *sanye* 三業; J. *sangō*). This expression, in the present context, is a reference to the three times of karmic fruition.

³ *The Master* (*Shi wa* 師は). The remainder of this sentence is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese line that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twentieth Ancestor, Jayata”:

《景德傳燈錄》北天竺國人也。智慧淵沖化導無量。(T 2076.51.213a17-18).

當時、中印度にして十九祖に逢て問て曰く、

At this time, in Central India, he encountered the Nineteenth Ancestor [Kumāralabdha] and questioned him, saying:¹

我家の父母素より三寶を信ずれども、而も嘗て疾癘に縈はる。凡そ營作する所、皆不如意なり。而して我隣家は久く旃陀羅の行を爲す。身常に勇健にして所作和合す。彼れ何の幸ありて、而して我れ何の幸かある。尊者曰く、何ぞ疑ふに足らんや。且らく善惡の報に三時あり。凡そ人恆に、仁は天に、暴は壽に、逆は吉に、義は凶なるを見て、便ち謂へり、因果なく罪福虛しと。殊に知らず。影響の相隨ふこと毫釐も惑ふことなく、縱ひ百千萬劫を経るも、亦磨滅せず、因縁必ず相値ふことを。時に師、是語を聞きて、頓に所疑を釋く。尊者曰く、汝已に三業を信ずと雖も、乃至、即ち宿慧を發す。

“In my household, my father and mother from the start have had faith in the *three treasures*, but nonetheless are tormented by illnesses. Their enterprises never go as they hope. The neighboring households, in contrast, always perform the work of *caṇḍāla*. Their bodies always are strong and their endeavors work out well. What good fortune do they have, and what transgressions do we have?” The Venerable [Kumāralabdha] said: “How could you be perplexed about this? Hypothetically, there are *three times* of *karmic recompense* for good and evil. In general, people often see the humane dying young, the violent living long, the treacherous enjoying good fortune, and the righteous suffering misfortune, which leads them to say, ‘There is no cause and effect; sin and good deeds are chimeric.’ In particular, they do not know that [just as] shadows and echoes follow along without an iota of confusion, even if a hundred, thousand, or million *kalpas* go by,

¹ saying (*iwaku* 曰く). 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 “Nineteenth Ancestor, Kumāralabdha”:

《景德傳燈錄》我家父母素信三寶而嘗縈疾癘。凡所營作皆不如意。而我隣家久爲旃陀羅行。而身常勇健所作和合。彼何幸而我何辜。尊者曰。何足疑乎。且善惡之報有三時焉。凡人恆見仁天暴壽逆吉義凶。便謂亡因果虛罪福。殊不知影響相隨毫釐靡忒。縱經百千萬劫亦不磨滅。時聞夜多聞是語已。頓釋所疑。尊者曰。汝雖已信三業。而未明業從惑生。惑因識有。識依不覺。不覺依心。心本清淨無生滅無造作。無報應無勝負。寂寂然靈靈然。汝若入此法門可與諸佛同矣。一切善惡有爲無爲皆如夢幻。聞夜多承言領旨。即發宿慧。(T 2076.51.212c25-213a8).

it [karmic recompense] is never obliterated, and *karmic involvements* definitely meet with corresponding results.” At that moment, when the Master [Jayata] had finished hearing these words, he suddenly resolved what he was perplexed about. The Venerable [Kumāralabdha] said, “Although you have faith in the *three modes of karma*” ...and so on, down to...¹ and thereby uncovered his *innate wisdom*.

INVESTIGATION 【拈提】

上來の因縁、實に學人とし一精細に見得すべし。謂ゆる素より三寶を信ずれども、而も嘗て疾瘵に縈はる。凡そ營作する所、皆不如意なり。而して我隣家は久く旃陀羅の行を爲す。而して身常に勇健にして所作和合すと。

As for the preceding episode, truly, students should gain sight of it attentively, point by point. As was said:²

“From the start, they have had faith in the *three treasures*, but nonetheless are tormented by illnesses. Their enterprises never go as they hope. The neighboring households, in contrast, always perform the work of *caṇḍāla*. Their bodies always are strong, and their endeavors work out well.”

此に到りて思ふ、我れ佛法に歸依して年久し。佛法の力に依て、其身常に恙がなく、其事心に適ふべきに、悉く心に適はず。身又病に縈はる。是れ何の罪ぞ。旃陀羅もとより惡事を行ず。都て善種を修せず。然るに事に觸ること吉祥にして身勇健なり。是れ何の幸かあると。

Arriving at this, he [Jayata] thought: “I have taken refuge in the *buddha-dharma* for many years. Based on the power of the *buddha-dharma*, my body should always be free from ailments, and my affairs should go in accord with my wishes. However, nothing goes as I hope, and my body, too, is tormented by illness. What have I done wrong? The *caṇḍāla* have from the first performed evil actions. They do not plant any wholesome seeds at all. Nevertheless, whatever affairs they come in contact with proceed auspiciously, and their bodies are strong. Why are they so fortunate?”

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 As was said (*iwayuru* 謂ゆる). The block of text that follows is a repetition of what Jayata, as quoted above in the Pivotal Circumstances section, said about the misfortune experienced by his own father and mother.

今人も是の如く思へり。出家猶ほ是心あり、況や在家は皆是の如し。曰く、汝何ぞ疑ふに足らん。且らく善惡の報に三時あり。大凡そ人の、仁ある者、中天あり。卒暴なる者、壽命長し。逆罪するも吉祥なり。義深き者、凶惡なるを見て、過去をも明らめず、未來をも會せず、唯眼前の境に惑はされて、即ち因果なし、罪福虚しと思ふ。是れ則ち愚癡の甚しきなり。學道おろかなる故に是の如くなり。

Today's people, too, think like this. If even those who go forth from household life have these thoughts, how much more so must householders be like this? [However, as Kumāralabdha] said:¹ "How could you be perplexed about this? Hypothetically, there are *three times* of karmic recompense for good and evil. In general, people see those who are humane meeting a premature death, while those who are impulsive and violent have lifespans that are long. They see those who commit *heinous crimes* enjoying good fortune, while those of deep righteousness suffer misfortune and evil. Not having clarified the past and not understanding the future, they are merely confused by objects before their eyes, and thus they think that 'there is no cause and effect; sin and good deeds are chimeric.'" This is the extremity of foolishness and stupidity. Because their study of the way is doltish, they become like this.

三業とは、一に順現業。今生善惡業を修するに、即ち一生涯の中に報を受く、是れ順現業と名く。二に順次生受業。今生業を修して次の生に果報を受く。五逆七遮等は必ず順次生に報を受く。三に順後業。今生業因を修して、次の三生四生、乃至無量生の間に業果を受く。然れば過去の善業に依て、今生の善を受くと雖も、或は往業に依て今果不同なり。

The "three modes of karma" are as follows. First, there is *karmic recompense experienced in the present life*: when one performs good or evil actions in the present life and then receives karmic recompense during that one lifetime, this is called *karmic recompense experienced in the present life*. Second, there is *karmic recompense experienced in the next life*: performing actions in the present life, the karmic recompense is received in the following lifetime. With the likes of the *five heinous crimes* and *seven obstructing crimes*, karmic recompense is certain to be received in the very next life. Third, there is *karmic recompense experienced in some lifetime after the next*: performing actions in the present life, the karmic

¹ said (*iwaku* 曰く). The two sentences that follow are a verbatim repetition of what Kumāralabdha is quoted as saying above, in the Pivotal Circumstances section. The remainder of the passage marked here as a quotation is a paraphrase of Kumāralabdha's words in the Pivotal Circumstances section.

recompense is received during one's third life,¹ fourth life, and so on up to innumerable future lives. Accordingly, even though good deeds done in the past are the basis for receiving good in one's present life, there may also be deeds from earlier lives that alter the present fruits.

謂ゆる純善惡業因の者は、今生純善惡業果を感ず。雜善惡業の者は、雜善惡業を受るなり。又佛法修行の力、重を轉じて、輕を受け、輕を轉じて今は無らしむるなり。曰く、過去劫の惡因、未來に重苦を感得すべきを、今生修行の力に依て輕く受ることあり。或は病に縈はれ、或は事として心に適はず、或は言を出せば、人に輕しめらる。是悉く未來の重苦を今生に輕く受るなり。然れば佛法修行の力、愈々頼みあるべし。過去遠遠に修せし報は、唯勇猛精進せば悉皆輕からしむべし。然も參學の人として、隨分、道を解すと雖も、或は惡名を受け、或は營作心に適はず、身も勇健ならざることあり。即ち重を轉じて輕を受くと思ふて、人ありて憎惡すとも、曾て恨むること勿れ。人ありて謗毀すとも、曾て咎むること勿れ。彼の謗人を剩つさへ敬禮することは有りと、厭惡すること勿れ。道業日々に増長し、宿業時時に消滅す。

That is to say, purely good or purely evil *karmic* causes will engender purely agreeable or hateful *karmic* effects in the present life. Those with mixed good and evil *karma* will receive mixed good and evil *karmic* [results]. Moreover, the power of cultivating the *buddha-dharma* can shift heavy [karmic retribution] so that one receives light [retribution], and can shift light [recompense] so that it is eliminated at present. It is said that the evil causes of past *kalpas* are sure to result in the experience of heavy suffering in the future, but by the power of cultivation in one's present life one receives a lightening of it. Perhaps you are tormented by illness, or perhaps affairs do not go in accordance with your wishes, or perhaps when you speak you are treated as insignificant by others. These are all cases of future heavy suffering that is being received more lightly in your present life. Therefore, you should rely even more on the power of cultivating the *buddha-dharma*. *Karmic* recompense for things done in the far distant past are sure to be lightened, if only one is courageous and strives vigorously. However, as student trainees, even if you understand the way according to your capacity, perhaps you get a bad name, or perhaps your enterprises do not go in accordance with your hopes, and your body too is not healthy. If so, think of it as heavy [retribution] that has shifted so that you receive a lightening of it. Even if there are people who are hostile to you, never resent them. Even if there are people who slander you, never find fault with them. Even if there are people who excessively honor and revere that slanderer, do not

¹ **third life** (*sanshō* 三生). Counting one's present life as "first," one's next life as "second," the "third life" is the one after that.

loathe them. Your work of the way will increase day by day, and your debt of past karma will be extinguished hour by hour.

然も須く子細に参得修行すべし。汝既に三業を信ずと雖も、未だ業の根本を知らず。業と云は、善惡の報分れ、凡聖の品異なり、三界六道、四生九有並びに業報なり。此業は迷より發す。夫れ迷と云は、憎愛すべからざるを憎愛し、是非すべからざるを是非す。其惑と云は、男に非ざるを男と知り、女に非ざるを女と知り、自を分ち他を隔つ。其不覺と云は、自己の根源を知らず、萬法の生處を知らず、一切處に智慧を失ふ。之を無明と名く。

Furthermore, you must meticulously investigate and cultivate.¹ Although you already believe in the three modes of karma, you do not yet know the fundamental root of karma. The “karma” spoken of here [in the Root Case] has recompense that is divided into good and bad, admits to the different categories of ordinary and sagely, and involves karmic recompense in any of the three realms, six destinies, four modes of birth, and nine existences. This karma arises from delusion. The “delusion” mentioned here is hating or loving that which should not be hated or loved, and regarding as “is or is not” that which should not be affirmed or negated. The “confusion” mentioned here is knowing as “male” that which is not male, knowing as “female” that which is not female, and distinguishing self as separate from others. The “non-awakening” mentioned here is not knowing the root source of one’s own self, not knowing the place where myriad dharmas arise, and neglecting wisdom in all loci. This is named “ignorance.”

是れは思慮なく縁塵なし。是心本清淨にして餘縁に背くことなし。此心の一變するを不覺と謂ふ。此不覺を覺知すれば自己心本清淨なり。自性靈明なり。

This² has no deliberation, and has no dust of karmic entanglement. This mind is originally pure and is not burdened by any remaining karmic entanglement. A single shift of this mind is called “non-awakening.” If one

¹ you must meticulously investigate and cultivate (*subekaraku shisai ni santoku shugyō* 須く子細に参得修行すべし). The implied object of these two verbs is the language and import of the Root Case.

² This (*kore wa* 是れは). What “this” refers to may strike the reader as unclear. However, careful attention to the succession of topics that Keizan raises in the present Investigation section allows us to positively determine that the antecedent is the “mind” referred to in the line of the Root Case that reads “the basis of non-awakening is mind” (*C. bujue yi xin* 不覺依心; *J. fukaku wa shin ni yoru* 不覺は心に依る). That is because Keizan systematically comments on the language of the Root Case, phrase by phrase, and the word “this” raises the fifth topic in that sequence, which is the meaning of the aforementioned line.

perceives and knows this non-awakening, then one's own mind is originally pure. One's own-nature is numinously clear.

是の如く明らめ得れば、無明即ち破れて、十二輪轉、終に空し。四生六道速に亡ず。人人本心是の如し。故に生滅の隔てなく造作の品なし。故に憎なく愛なく、増なく減なし。唯寂寂然たり、靈靈然たり。

If you are able to obtain clarification in this way, then ignorance is immediately destroyed, and the twelve links of the round of rebirth are finally rendered empty. The four modes of birth and the six destinies are quickly done away with. The original mind of each and every person is like this. Thus, there is no separation between arising and ceasing, and no things that are fabrications. Therefore, there is no hating, no loving, no increase, and no decrease. There is only tranquility and vividness.

諸仁者、本心を見得せんと思はば、萬事を放下し、諸縁を休息して、善惡を思はず、且らく鼻端に眼を掛けて本心に向て看よ。一心寂なる時、諸相皆盡く、其根本の無明、既に破るが故に、枝葉業報即ち停せず。故に無分別の處に滞ほらず、不思議の際に拘らず。常住に非ず、無常に非ず、無明あるに非ず、清淨なるに非ず、諸佛の隔てなく、衆生の分ちなし。清白圓明の田地に到て始めて本色の衲僧たるべし。若し是の如くならば諸佛と同じかるべし。

Gentlemen, if you wish to gain sight of the original mind, cast off your myriad affairs, put all karmic involvements to rest, do not think of good or evil, focus your eyes on the tip of your nose for a while, and observe your original mind. At the moment when your entire mind is tranquil, with all its characteristics exhausted and its fundamental root of ignorance destroyed, the branches and leaves of karmic recompense will instantly cease to exist. Therefore, it is not restricted to a place of non-discrimination, and it is not contingent on a time of non-thinking. It is not permanent, and it is not impermanent. It is not ignorance, and it is not clarity. It is not separate from the buddhas or distinguished from living beings. Only when you arrive at a standpoint that is pure and fully clear will you be, for the first time, a genuine patch-robed monk. If you become like this, then you will be the same as the buddhas.

此に到りて一切有爲無爲、皆盡て夢幻の如し。取らんとすれども手虚しく、見んとすれども目拘はることなし。此田地に到りぬれば、諸佛も未だ出世せざる旨を明らめ、衆生も未だ顛倒せざる處に達す。參學未だ此田地に到らずんば、十二時中禮佛し、四威儀中に身心を調るとも、唯是人天の勝果、有漏の業報なり。影の形に隨ふが如し。有と雖も實に非ず。故に人人精彩を着けて、本心を明らめよ。

Arriving here, all things *conditioned* and *unconditioned* are entirely like *dreams and illusions*. Even if you try to grasp them, your hands will come up empty. Even if you try to see it, your eyes cannot take it in. If you arrive at this *standpoint*, you will clarify the intent of the *buddhas* when they have yet to *appear in the world*, and break through to the place where *living beings* have yet to develop *inverted views*. But if your study does not reach this *standpoint*, then even if you *worship the Buddha* throughout the *twelve periods of the day* and regulate your *body and mind* in the midst of the *four deportments*, you will only get the *superior rewards of rebirth* as a *human or god*, a *karmic recompense* that is *contaminated*. This is like a shadow that follows a form: although it exists, it is not real. Therefore, each one of you, show some vitality¹ and clarify your *original mind*!

例に依て卑語を着く。聞かんと要や。

As is customary, I will attach some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

豫章從來生空裏。枝葉根莖雲外榮。

The camphor tree,² from the start, grows in space;³
its branches, leaves, roots, and trunk flourish beyond the clouds.⁴

¹ **show some vitality** (*seisai wo tsukete* 精彩を着けて). Literally, “don” or “wear” (着ける) the “color” or “appearance” (*sai* 色) of “energy” or “vitality” (*sei* 精). The colloquial Chinese expression *jingcai* 精彩 (also written 精采) means to “appear energetic.”

² **camphor tree** (C. *yuzhang* 豫章; J. *yoshō*). This may be an allusion to Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869) and the Sōtō Lineage that he is said to have founded. The allusion plays on the ambiguity of the word *yuzhang* 豫章 (J. *yoshō*), which means “camphor tree” (C. *yuzhang zhi mu* 豫章之木; J. *yoshō no ki*), and is also the name of the place — Yuzhang 豫章 (J. *Yoshō*) — where Dong Mountain (site of Dongshan’s monastery) was located. According to Case #49 of the *Congrong Hermitage Record*:

Later, [Dongshan] moved to Mount Dong in Gaoan [County] in Yuzhang, where he became the first generation [abbot].

《從容錄》後遷豫章高安之洞山。爲第一代。(T 2004.48.258b7-8).

According to HYDCD, when a person is called a “camphor tree” (*yuzhang* 豫章) it means he has many talents, because the tree provides the key raw ingredients for a number of useful products. → Yuzhang.

³ **grows in space** (C. *sheng kongli* 生空裏; J. *kūri ni shōzu* 空裏に生ず). The idea here seems to be that the “camphor tree” — the Sōtō Lineage founded by Dongshan (see previous note) — is rooted, as it were, in the understanding of the *emptiness* (C. *kong* 空; J. *kū*) of all phenomena.

⁴ **its branches, leaves, roots, and trunk flourish beyond the clouds** (C. *zhiye genjing yunwai rong* 枝葉根莖雲外榮; J. *shiyō konkei, unge ni sakau* 枝葉根莖、雲外に榮う). In Chan/Zen texts, “beyond the clouds” (C. *yunwai* 雲外; J. *unge*) often means “beyond the world” (C. *chu shijian* 出世間; J. *shusseken*). → camphor tree.