

CHAPTER TWENTY-EIGHT (*Dai nijūhasshō* 第二十八章)

ROOT CASE 【本則】

第二十八祖、菩提達磨尊者、因二十七祖、般若多羅尊者問、

The Twenty-eighth Ancestor was Venerable Bodhidharma. On one occasion, the Twenty-seventh Ancestor, Venerable Prajñātāra, asked:¹

於諸物中、何物無相。師曰、不起無相。祖曰、於諸物中、何物最大。師曰、法性最大。

“Among all things, what thing is signless?” The Master [Bodhidharma] said, “Non-arising is signless.” The Ancestor [Prajñātāra] said, “Among all things, what thing is greatest?” The Master [Bodhidharma] said, “Dharma-nature is greatest.”

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Bodhidharma]²

刹利種なり。本は菩提多羅と名く。南印度香至王の第三子なり。

was of the kṣatriya class. Originally he was named Bodhitāra. He was the third son of King Kāñci in South India.

彼王、佛法を崇重して倫等に度越せり。有時、無價の寶珠を以て般若多羅に施す。王に三子あり、一は月淨多羅、二は功德多羅、三は菩提多羅と名く。尊者、太子の智慧を試みんと欲して、施す所の寶珠を以て三王子に示して曰く、能く此寶珠に及ぶ物有りや否や。第一第二

That king³ deeply venerated the buddha-dharma, exceeding his peers. Once, as alms, he gave a priceless jewel to Prajñātāra. The king had three

¹ asked (C. wen 問; J. mon). The quotation in Chinese that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra” (T 2076.51.216b6-9).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し), slightly rearranged, of a nearly identical Chinese passage that appears at the start of the biography of the “Twenty-eighth Ancestor, Bodhidharma” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》南天竺國香至王第三子也。姓刹帝利。本名菩提多羅。(T 2076.51.217a9-10).

³ That king (*kano ō* 彼王). The sentence that begins with these words is a loose paraphrase, in Japanese, of a Chinese passage that appears in the *Jingde Era Record of the*

sons: the first was named Candravimalatāra, the second Punyatāra, and the third Bodhitāra. The Venerable [Prajñātāra], wishing to test the princes' wisdom, showed the three princes the precious jewel he had been given and said, "Is there any *thing* that rivals this precious jewel, or not?" The first and second [princes]¹

皆曰く、此珠は七寶の中の尊なり、固に踰る物なし。尊者の道力に非んば、誰か能く是を受けん。第三菩提多羅曰く、此は是れ世寶なり、未だ上とするに足らず。諸寶の中に於ては法寶を上なりとす。此は是れ世光なり、未だ上とするに足らず。諸光の中に於ては智光を上なりとす。此は是れ世明なり、未だ上とするに足らず。諸明の中に於ては心明を上なりとす。此珠の光明は自ら照すること能わず、必ず智光を借て此を光辨す。既に此を辨すれば、即ち是れ珠なる事を知る。既に此珠を知れば、即ち眞寶なることを明らむ。若し其寶なることを明むれば、寶自ら寶に非ず。若し其珠を辨ずれば、珠自ら珠に非ず。珠自ら珠に非ざることは、必ず智珠を假て世珠を辨ずればなり。寶自ら寶に非ざることは、必ず智寶を假て法寶を明むればなり。師の道、智寶なる故に今世寶を感ず。然れば則ち師に道あれば其寶即ち現じ、衆生に道あれば其寶即ち現ず。衆生に道あれば心寶亦然なり。

both said, "This jewel is honored among the seven treasures, and there certainly is no *thing* that exceeds it. If a person lacked your power of the way, Venerable, who could possibly receive it?" The third [prince], Bodhitāra, said: "This is a worldly treasure, which is as yet insufficient to be considered superior. Among treasures, the *dharma* treasure is superior. This is a worldly illumination, which is as yet insufficient to be considered superior. Among illu-

Transmission of the Flame under the heading "Twenty-seventh Ancestor, Prajñātāra":

《景德傳燈錄》彼王名香至。崇奉佛乘尊重供養度越倫等。又施無價寶珠。時王有三子。其季闍士也。尊者欲試其所得。乃以所施珠問三王子曰。此珠圓明有能及此否。第一子目淨多羅。第二子功德多羅。(T 2076.51.216a20-24).

¹ first and second (Dai ichi dai ni 第一第二). 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-seventh Ancestor, Prajñātāra":

《景德傳燈錄》皆曰。此珠七寶中尊固無踰也。非尊者道力孰能受之。第三子菩提多羅曰。此是世寶未足爲上。於諸寶中法寶爲上。此是世光未足爲上。於諸光中智光爲上。此是世明未足爲上。於諸明中心明爲上。此珠光明不能自照。要假智光光辨於此。既辨此已即知是珠。既知是珠即明其寶。若明其寶實不自寶。若辨其珠珠不自珠。珠不自珠者。要假智珠而辨世珠。實不自寶者。要假智寶以明法寶。然則師有其道其實即現。衆生有道心寶亦然。(T 2076.51.216a24-b5).

minations, the illumination of *wisdom* is superior. This is a worldly clarity, which is as yet insufficient to be considered superior. Among clarities, the clarity of *mind* is superior. The *radiance* of this jewel is unable to shine on its own; it must borrow the illumination of *wisdom* for its illumination to be discerned. When you have fully discerned it, then you will know what it is to be a jewel. When you know this jewel, then you will clarify its preciousness. When you clarify its preciousness, then its preciousness is not, of itself, precious. When you discern that jewel, then the jewel is not, of itself, a jewel. That the jewel is not of itself a jewel is because we must borrow the jewel of *wisdom* if we are to discern the worldly jewel. That its preciousness is not of itself precious is because we must borrow the preciousness of *wisdom* if we are to clarify the *dharma* treasure. Because your way, Master, is the treasure of *wisdom*, you now perceive a worldly treasure. Thus, when you, Master, have the way, this treasure appears, and when *living beings* have the way, this treasure appears. When *living beings* have the way, the treasure of *mind* is also like this.”

祖、其辨説を聞て、聖降なることを知り、定て法嗣なることを辨ずれども、時未だ到らざるを以て黙して混ぜしむ。

The Ancestor [Prajñātāra] listened to his [Bodhitāra's] eloquence and knew a sage had descended. Although he knew for certain that he [Bodhitāra, later called Bodhidharma] would be his *dharma heir*, “because the right time had not yet arrived, he remained silent and kept matters unclear.”¹

即ち問て曰く、

Thereupon he [Prajñātāra] questioned him [Bodhitāra], saying:²

¹ “because the right time had not yet arrived, he remained silent and kept matters unclear” (*toki imada itarazaru wo motte moku shite konzeshimu* 時未だ到らざるを以て黙して混ぜしむ). This line is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese sentence that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》以時尚未至且默而混之。(T 2076.51.216b9-10).

² *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 “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》於諸物中何物無相。曰。於諸物中不起無相。又問。於諸物中何物最高。曰於諸物中人我最高。又問。於諸物中何物最大。曰於諸物中法性最大。(T 2076.51.216b6-9).

諸物の中に於て何物か無相なる。師曰く、不起無相なり。祖曰く、諸物の中に於て何物か最も高き。師曰く、人我最も高し。祖曰く、諸物の中に於て何物か最も大なる。師曰く、法性最大なり。

“Among all things, what thing is signless?” The Master [Bodhidharma] said, “Non-arising is signless.” The Ancestor [Prajñātāra] said, “Among all things, what thing is most lofty?” The Master [Bodhidharma] said, “A person’s self is most lofty.” The Ancestor [Prajñātāra] said, “Among all things, what thing is greatest?” The Master [Bodhidharma] said, “Dharma-nature is greatest.”

是の如く問答して、師資、心通ずと雖も、且らく機の純熟を俟つ。後に王 In questioning and answering in this manner, although the minds of master and disciple penetrated each other, he [Prajñātāra] waited a while for his [Bodhitāra’s] capacity to fully ripen. Finally, his [Bodhitāra’s] father, the king,¹

崩御す。衆皆號絶するに、菩提多羅獨り柩の前にして入定、七日を 經て出づ。乃ち般若多羅の處に往て出家を求む。

died. While everyone in the congregation wailed loudly, Bodhitāra, by himself, entered into concentration in front of the coffin, emerging from it after seven days had passed. Then he went to Prajñātāra’s place and asked to go forth from household life.

般若多羅、時の到ることを知て、出家受具せしむ。後に師、般若多羅の室に して七日坐禪す。般若多羅廣く坐禪の妙理を指説す。師聞て無上智を發す。 乃ち般若多羅示して曰く、

Prajñātāra, knowing that the right time had come, had him [Bodhitāra] go forth from household life and receive the full precepts. After that, the Master [Bodhidharma] spent seven days in Prajñātāra’s room practicing seated meditation. Prajñātāra gave him extensive indications about the marvelous principle of seated meditation. The Master [Bodhidharma] listened and aroused unsurpassed wisdom. Then Prajñātāra instructed him, saying:²

¹ the king (ō 王). 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-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》香至王厭世衆皆號絶。唯第三子菩提多羅。於柩前入定。經七日而出。乃求出家。(T 2076.51.216b10-12).

² 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 “Twenty-

汝諸法に於て已に通量を得たり。夫れ達磨は通大の義なり、宜く達磨と名くべし。因て號を菩提達磨と改む。

“You have already gained full comprehension of all *dharma*s. The word ‘*dharma*’ means ‘greatness in comprehension.’ You should be named ‘Dharma.’” As a result, his name was changed to “Bodhidharma.”

師、出家傳法して跪きて問て曰く、

The Master [Bodhidharma], having gone forth from household life and received *dharma* transmission, knelt and asked a question, saying:¹

我、既に得法す。當に何の國に到てか佛事を作すべき。時に般若多羅示して曰く、汝、得法すと雖も、且らく南天に留りて、我滅後六十七載を待て、當に震旦に往て大器を接すべし。師又曰く、彼土に大士の法器となるを得べしや、一千年の後、又難起ることあるべしや。般若多羅示して曰く、彼土に菩提を得ん者、擧て數ふべからず。小難ありて起ることあらん。宜く善く自ら降すべし。汝至らん時、南方に住まること勿れ。彼れ唯有爲の功業を好て佛理を見ず。即ち偈を示して曰く、「路行跨水復逢羊、獨自棲棲暗渡江。日下可憐双象馬、二株嫩桂久昌昌。」

“I have already attained the *dharma*. To what country should I go to carry out *buddha*-activities?” At that time, Prajñātāra instructed him, saying: “Although you have attained the *dharma*, you should remain in South India for a while. You should wait until sixty-seven years after my death, and then go to Cīnasthāna and make contact with those who are great vessels.” The Master

eighth Ancestor, Bodhidharma”:

《景德傳燈錄》汝於諸法已得通量。夫達磨者通大之義也。宜名達磨。因改號菩提達磨。(T 2076.51.217a13-14).

¹ saying (*iwaku* 曰く). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し), albeit with a number of lacunae, of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-eighth Ancestor, Bodhidharma”:

《景德傳燈錄》師乃告尊者曰。我既得法。當往何國而作佛事。願垂開示。尊者曰。汝雖得法未可遠遊。且止南天待吾滅後六十七載。當往震旦設大法藥直接上根。慎勿速行衰於日下。師又曰。彼有大士堪爲法器否。千載之下有留難否。尊者曰。汝所化之方獲菩提者不可勝數。吾滅後六十餘年彼國有難。水中文布自善降之。汝至時南方勿往。彼唯好有爲功業不見佛理。汝縱到彼亦不可久留。聽吾偈曰。(T 2076.51.217a14-23).

The verse that the *Denkōroku* presents in the original Chinese immediately following this passage also occurs at the same place in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.217a24-25).

[Bodhidharma] also asked, “In that land, am I likely to acquire great beings as vessels of the dharma? Given that it is one thousand years after [the death of the Buddha], are difficulties likely to arise?” Prajñātāra instructed him, saying: “In that land, those who aspire to *bodhi* are too numerous to count. There will be minor difficulties that arise. For a while, you would do well to lie low. When you arrive there, do not dwell in the south. There, they only delight in *conditioned merit* and do not see the *buddha-principle*.” Then he [Prajñātāra] instructed him [Bodhidharma] with a verse, which said:

The route you go, traversing water, leads to meeting a sheep;
alone and flurried, you will secretly cross the great river.

The most shameful ones under the sun are a pair: an elephant and a horse;¹

two beautiful cinnamon trees will long flourish.

林下に一人を見ん、當に道果を得べし。又曰く、「震旦雖濶無別路、要假兒孫脚下行。金鷄解銜一粒粟、供養十方羅漢僧。」

“In a Zen monastic grove, one man will be seen;² he is sure to attain the fruits of the path.” He [Prajñātāra] also said:

Although Cīnasthāna is vast, there is no other road;

¹ an elephant and a horse (C. *xiangma* 象馬; J. *zōme*). Azuma (p. 288) speculates that this may be a reference to Bodhiruci and Vinaya Master Guangtong, the spiteful pair of monks who (later in this story) try to kill Bodhidharma.

² “In a Zen monastic grove, one man will be seen” (*rinka ni hitori wo min* 林下に一人を見ん). Although this line is presented in the *Denkōroku* as something Prajñātāra said immediately after intoning the verse that precedes it, these words are not found in the *Jingde Era Record of the Transmission of the Flame*. They first appear, rather, in the biography of Bodhidharma found in the *Tiansheng Era Record of the Spread of the Flame*, in the context of a series of questions that Bodhidharma asks Prajñātāra about what will happen in China in the future. Prajñātāra predicts something that will happen 150 years hence, and something else that will occur 165 years in the future. When Bodhidharma asks “What will happen after that?” Prajñātāra replies:

Two hundred and twenty years in the future, in a Zen monastic grove, one man will be seen; he is sure to attain the fruits of the path. Listen to my words of prophecy”:

Although Cīnasthāna is vast, there is no other road;

you must rely on the footsteps of descendants to reach across it.

The golden rooster releases from its beak a single grain of rice,
making offerings to arhat monks in the ten directions.

《天聖廣燈錄》又問。此後如何。曰。却後二百二十年。林下見一人。當得道果。聽吾識曰。震旦雖濶無別路、要假姪孫脚下行、金鷄解銜一顆米、供養十方羅漢僧。(CBETA, X78, no. 1553, p. 439, c4-7 // Z 2B:8, p. 317, b16-c1 // R135, p. 633, b16-p. 634, a1).

you must rely on the footsteps of descendants to reach across it.
The golden rooster releases from its beak a single kernel of un-
husked rice,
making offerings to arhat monks in the ten directions.

是の如く子細に印記を受て、左右に執侍すること四十年。般若多羅入滅の後、同學佛大先は般若多羅の印記を受て祖と化を並べ、佛大勝多は更に徒を分て六宗を爲す。

In this way,¹ receiving the seal of approval in detail, [Bodhidharma] waited on [Prajñātāra] as his personal assistant for forty years. After Prajñātāra entered extinction, a fellow practitioner, Buddhasena, who had received Prajñātāra's seal of approval, carried out conversions side by side with the Ancestor [Bodhidharma]. Buddhasanta, moreover, divided his own followers into six schools.

師、六宗を教化して、名十方に仰ぎ、六十餘載に向んむするに、震旦縁熟するを知て、異見王の所に往て告て曰く、三寶を敬重し以て利益を繁興すべし。我、震旦の縁熟せり。事了りなば便ち還るべし。異見王、涕淚悲泣して曰く、此國何の罪かある、彼土何の祥かある。然れども震旦の事、既に果てなば、速に還りたまふべし。父母の國を忘るること勿れ。王躬ら送て直に海壘に至る。師、重溟に汎で三周を経て南海にとつぐ。梁の大通元年丁未歲九月二十一日なり。(或は普通八年ともいふ。三月に改元す)。

The Master² [Bodhidharma] instructed all six schools, and his name was respected throughout the ten directions. Facing the sixty-some anniversary [of Prajñātāra's death], he knew that his karmic connection to Cīnasthā-

¹ In this way (*kaku na gotoku* 是の如く). The block of text that begins with these words is a loose paraphrase in Japanese, with many lacunae, of a Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-eighth Ancestor, Bodhidharma":

《景德傳燈錄》服勤左右垂四十年未嘗廢闕。逮尊者順世。遂演化本國。時有師。一名佛大先。一名佛大勝多。本與師同學佛陀跋陀小乘禪觀。佛大先既遇般若多羅尊者。捨小趣大與師並化。時號二甘露門矣。而佛大勝多更分途而爲六宗。(T 2076.51.217a27-b3).

² The Master (*Shi* 師). The block of text that begins with these words is a loose paraphrase in Japanese, with many lacunae, of a Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-eighth Ancestor, Bodhidharma":

《景德傳燈錄》師心念。震旦縁熟行化時至。乃先辭祖塔。次別同學。然至王所慰而勉之曰。當勤修白業護持三寶。吾去非晚一九即迎。王聞師言涕淚交集。曰此國何罪彼土何祥。叔既有緣非吾所止。唯願不忘父母之國。事畢早回。王即具大舟實以眾寶。躬率臣寮送至海壘。師汎重溟凡三周寒暑達于南海。實梁普通八年丁未歲九月二十一日也。(T 2076.51.219a7-14).

na had ripened. He went to King Contrary View's place and announced: "You should revere the *three treasures* so that benefits proliferate and flourish. My *karmic connection* to Cīnasthāna has ripened. When my work is finished, I will return." King Contrary View, weeping and wailing, said: "What sins does this country have? What blessings does that land have? In any case, once your work in Cīnasthāna is accomplished, please return quickly. Do not forget the country of your father and mother." The king personally saw him off, and they proceeded directly to the seaside. The Master [Bodhidharma] spent three years floating on the deep seas and then reached Nanhai. It was the 21st day of the 9th month in the Junior Fire Year of the Ram, 1st year of the Datong Era¹ of the Liang Dynasty. (Also known as the 8th year of the Putong Era, since the era designation changed in the 3rd month of that year.)

之に因て最初梁の武帝に相見す、云云。南に住まること勿れと謂ふ、是なり。之に因て、既に魏に往く。一葦を浮ぶといふ。尋常の人は、一葦といふは一のあしなりと。之に依て一枝の葦の葉の上は、祖の身を載るは非なり。謂ゆる一葦といふは渡りの小船なり。あしには非ず。其形あしに似たり。復逢羊と謂ふは梁の武帝なり。暗渡江と謂ふは揚州の江なり。

Based on these circumstances, he [Bodhidharma] first had a *face-to-face encounter* with Emperor Wu of the Liang dynasty, ... etc., etc.² "Do not dwell in the south"³ refers to this. As a result, he [Bodhidharma] immediately went to the kingdom of Wei. It is said that he "floated on a single

¹ 21st day of the 9th month in the Junior Fire Year of the Ram, 1st year of the Datong Era (C. *Datong yuan nian dingwei sui juyue ershi ri* 大通元年丁未歲九月二十一日; J. *Daitō gan nen teimi no toshi ku gatsu nijūichi nichi*). The date corresponds to October 31, 527.

² etc., etc. (云々). In this context, this expression refers to the rest of the story about Bodhidharma's encounter with Emperor Wu, which is related in full in the Chinese sources (*Jingde Era Record of the Transmission of the Flame*, *Tiansheng Era Record of the Spread of the Flame*) that Keizan is paraphrasing here. The famous dialogue with the emperor (in which Bodhidharma replies that there is "no merit" in building temples, copying sūtras, and establishing state support of the monastic order) is elided here, presumably because it was so well known in Keizan's day. It was frequently raised and commented on as a *kōan*, so if Keizan had related it here, he would have had to comment on it in the Investigation section below. → Emperor Wu.

³ "Do not dwell in the south" (*minami ni todomaru koto nakare* 南に住まること勿れ). This is a quotation of Prajñātāra's admonition to Bodhidharma, which appears earlier in this section. The kingdom of Liang was in the south of China. Bodhidharma was not to stay there because, as was well known from the elided story of their *face-to-face encounter*, Emperor Wu was unable to understand the true import of his mission.

reed.”¹ Ordinarily, people think that a “single reed” refers to a single stalk of reed. According to this, the Ancestor’s body was conveyed on the “leaf” of a single twig of reed,² but that is not the case. The so-called “single reed” was a small boat used as a ferry. It was not a reed, but its shape resembled a reed. The words “leads to meeting a sheep”³ refer to Emperor Wu of the Liang. The words “secretly cross the great river”⁴ refer to the Yangzi River in Yangzhou Prefecture.

是の如くして急に嵩山の少林寺にとつぐ。則ち少林寺の東廊に居す。人、是を測ることなし。終日打坐す。因て壁觀婆羅門と謂ふ。乃ち喧しく説かず、易く示さずして九年を経たり。九年の後、道副、道育、総持、慧可等、四人の門人に、皮肉骨髓を付してより、其機已に熟せることを知りぬ。

In this manner, he [Bodhidharma] quickly arrived at Shaolin Monastery on Mount Song. He resided in the east corridor of Shaolin Monastery. No one could take his measure. He sat in meditation all day. On account of this, they called him the “wall-gazing brāhmaṇa.” Indeed, he passed nine years without loudly explaining anything, and without offering any easy instructions. After nine years, he entrusted his skin, flesh, bones, and marrow to his four followers, Daofu, Daoyu, Zongchi, and Huike, for he knew that their abilities had ripened.

時に菩提流支と光統律師と云ふ二人の外道あり。師の道德天下に布き、人悉く歸敬するを見て、其憤ほりに堪へず、乃ち石を擲げて當門の牙齒を欠くのみに非ず、五度大毒を上つる。祖、乃ち其毒藥を六度の時、盤石の上に置しかば、即ち石裂けき。吾化縁、既に盡きぬと。

¹ “floated on a single reed” (*ichi i wo ukabu* 一葦を浮ぶ). The popular idea that Bodhidharma, en route from the kingdom of Liang in the south to Wei in the north, crossed the Yangzi River riding on a single reed does not appear in his biographies. It derives, rather, from Song dynasty ink paintings that show him crossing the wind-swept Yangzi: a few brush-strokes under his feet came to be interpreted as a “single reed” serving as a boat, a notion fed by the belief that he possessed magical powers.

² on the “leaf” of a single twig of reed (*isshi no ashi no ha no ue ni* 一枝の葦の葉の上). The character *xie* 葉 (J. *yō*, *ha*), which means “leaf” is also used in Chinese to refer to anything small and light, especially a very small boat of light construction.

³ “leads to meeting a sheep” (C. *fu feng yang* 復逢羊; J. *fuku hōyō*). This is a quote of the first line of Prajñātāra’s verse of prophecy, found above in this section: “The route you go, traversing water, leads to meeting a sheep.”

⁴ “secretly cross the great river” (C. *an du jiang* 暗渡江; J. *an to kō*). This is a quote of the second line of Prajñātāra’s verse of prophecy, found above in this section: “alone and flurried, you will secretly cross the great river.”

At that time, there were two *followers of other paths* called Bodhiruci and Vinaya Master Guangtong.¹ They were unable to bear their anger at seeing how the Master's [Bodhidharma's] *virtue in the way* was proclaimed throughout the world, and how everyone took refuge in and revered him. They not only threw stones, knocking out his front teeth, they even tried to poison him five times. On the sixth time, he put the poison on a boulder, and the rock split. He said, "My opportunity to convert has run out."

乃ち思く、吾先師の印記を受て、神旦赤縣にして大なる氣象を見き。定て知ぬ、大乘の法器ありと。然れども梁の武帝相見以來、機契はず人を得ず。徒に冷坐せしに、獨の大神光を得て、我所得の道悉く以て傳通す。事既に辨じ縁則ち盡きぬ。逝去すべしと云て端坐して逝す。熊耳峰に葬る。後に葱嶺にして宋雲に相逢ふといふ説あれども、實には熊耳峰に葬る、是れ正説なり。

Thereupon, he thought: "I received my late master's seal of approval, and I saw meteorological signs in the Imperial District of Cīnasthāna,² so I knew for sure that there were Mahāyāna vessels of the dharma there. However, beginning with my face-to-face encounter with Emperor Wu of the Liang and continuing thereafter, abilities did not tally,³ and I did not find a person.⁴ I merely sat frozen, gained a single great being who was Shengguang,

¹ **two followers of other paths called Bodhiruci and Vinaya Master Guangtong** (*Bodairushi to Kōzū Risshi to iu futari na gedō ari* 菩提流支と光統律師と云ふ二人の外道あり). Bodhiruci and Vinaya Master Guangtong (better known as Huiguang) were both eminent Buddhist monks who, as far as a digital search of the Chinese Buddhist canon shows, were never called "*followers of other paths*" in any other texts. What the *Denkōroku* may mean here is that they were monks who took a very different approach to Buddhism than Bodhidharma.

² **Imperial District of Cīnasthāna** (C. Shendan Chixian 神旦赤縣; J. Shintan Sekiken). The expression "Imperial District" (C. Chixian 赤縣; J. Sekiken), in most contexts, is a literary name for all of China. However, because "Cīnasthāna" (China) is mentioned separately here, it is possible that "imperial district" refers only to the capital city of the Liang Dynasty, where Bodhidharma met Emperor Wu. → *Imperial District*.

³ **abilities did not tally** (*ki kanawazu* 機契はず). Bodhidharma's encounter with Emperor Wu, as related in the *Jingde Era Record of the Transmission of the Flame*, ends with the statement that:

The emperor did not understand. The Master [Bodhidharma] knew that his abilities did not tally.

《景德傳燈錄》帝不領悟。師知機不契。(T 2076.51.219 a28).

⁴ **did not find a person** (*hito wo ezu* 人を得ず). That is, did not find a person suitable to become his dharma heir. The punctuation of the Shūmuchiō edition of the *Denkōroku* here suggests that the phrase "abilities did not tally" (*ki kanawazu* 機契は

and transmitted to him the entirety of the way that I had attained. This matter having been disposed of, my *karmic conditions* are exhausted. I should pass away.” *Sitting erect*, he died. He was buried on Bear’s Ear Peak. Although there is a story that he later encountered Songyun in the Congling mountain range,¹ truly he is buried on Bear’s Ear Peak. This is the true account.

INVESTIGATION 【拈提】

夫れ達磨は正に二十七祖の記莚に依て震旦の初祖なり。其最初太子の時、寶珠を辨ぜし因み、尊者問て曰く、諸物の中に於て何物か無相なる。師曰く、不起無相なりと。夫れ設ひ空寂と謂ふとも、實に是れ無相なるには非ず。之に依て謂ふ、不起無相なりと。

Now, Bodhidharma was truly, as prophesied by the Twenty-seventh Ancestor [Prajñātāra], the Founding Ancestor in Cīnashāna. At the very beginning, when he was a prince, on the occasion of investigating the precious jewel, the Venerable [Prajñātāra] questioned him, saying, “Among all things, what thing is signless?” The Master [Bodhidharma] said, “Non-arising is signless.” Now, even if one were to say “empty and quiescent,” in reality this would not be signless. Therefore he said, “Non-arising is signless.”

然れば壁立萬仞と會し、明明たる百草と會得して、物物他に非ず、唯己れと法位に住すと識得せん。即ち是れ不起底に非ず。然れば無相に非ず。

Accordingly, let us suppose that you understand [the saying] “cliff rising ten thousand fathoms”; that you grasp “clear and obvious, the hundred grasses”; and that you are aware that “this thing and that are not other,” but merely “rest in their dharma positions” along with self. Even so, this is not “non-arising,” and so it is not “signless.”

未だ天地を分たず。何に況や聖凡をも辨ぜんや。這箇の田地、總て一法の萌すなきなし。一塵の汚し得るあらず。然れば是れ本來、物なきに非ず。亦に虚廓靈明にして惺惺として暗からず。此處に物の比倫するなく、曾

ず) modifies “person” (*bito* 人), which if correct would call for the translation “I did not find a person whose abilities did not tally.” But that makes no sense, for a teacher would not be looking for such a person. The one whose “abilities did not tally” was Emperor Wu.

¹ encountered Songyun in the Congling mountain range (*Sōrei ni shite Sōun ni ai ou* 葱嶺にして宋雲に相逢ふ). There is a legend that Songyun, a Buddhist layman and attendant to Emperor Xiaoming, encountered Bodhidharma three years after the Ancestor’s death, crossing the mountains of Chinese Turkestan on his way back to India. → Songyun.

て他の伴ひ來ることなき故に、最大にして最大なり。故に謂ふ、大を不可思議と名くと。亦不可思議を名て法性と曰ふ。設ひ無價の寶珠も比するに堪へず。明白の心光も象どるべからず。故に此は是れ世光なり、未だ上とするに足らず、智光を上なりとすと。是の如く了別し來る。

Prior to the division of heaven and earth, how could sages and commoners possibly be distinguished? From this standpoint, there is not a single dharma that could sprout. There is not a single mote of dust to be defiled with. Accordingly, from the start, it is not that there are no things. Naturally, there is a vastly spacious numinous clarity, perfectly alert and not obscure. In this place, there is no comparing of things, and because there is nothing other that comes along with it, it is the greatest of the great. Therefore it is said that “the great is given the name ‘inconceivable.’”¹ It is also said that “the inconceivable is given the name ‘dharma-nature.’” Even a “priceless jewel” cannot stand comparison with it. Obvious illumination of mind cannot depict it. Therefore, he [Bodhidharma] said, “This is a worldly radiance, which is as yet insufficient to be considered superior; the radiance of wisdom is superior.” It was in this way that he came to exercise discriminating cognition.

實に是れ天至の智慧の所説なりと雖も、再び七日坐禪の中にして、坐禪の妙旨を説くを聆て、無上道智を發しき。然れば知るべし、子細に辨得して、恁麼の田地に精到し、方に佛祖の所證あることを知り、先佛の已證を明め得て、須らく是れ佛祖の兒孫なるべきこと、此尊者に於て殊に其例證あり。既に自然智慧の如くなりと雖も、重て無上道智を發しき。後尚ほ未來際、護持保任すべき用心を參徹し、四十年左右に給仕し、委悉に究辨す。

Truly, although he [Bodhidharma] spoke with innate wisdom, for a second time he passed seven days in seated meditation listening to [Prajñātāra] explain the marvelous import of seated meditation, and thereby aroused unsurpassed knowledge of the way. Thus, you should know that we have in this Venerable [Bodhidharma] an exemplary verification of meticulously investigating and fully arriving at such a standpoint; of properly knowing what the buddhas and ancestors verified; of clarifying what previous

¹ “the great is given the name ‘inconceivable’” (*Dai wo fukashigi to nazuku* 大を不可思議と名く). This statement invokes the perfection of wisdom genre of sūtras. For example, in the *Great Perfection of Wisdom Sūtra* we find:

Subhūti addressed the Buddha, saying, “World-Honored One! It arises because we regard the perfection of wisdom as the great matter. It arises because we regard the perfection of wisdom as the inconceivable matter.”

《摩訶般若波羅蜜經》須菩提白佛言、世尊、是般若波羅蜜爲大事故起。世尊、是般若波羅蜜爲不可思議事故起。(T 223.8.327a4-6).

buddhas had already verified; and of necessarily becoming a descendant of the *buddhas* and ancestors. Although [Bodhidharma] already had this kind of natural wisdom, he further aroused unsurpassed knowledge of the way. After that, he thoroughly investigated the attentiveness that should still be guarded and embodied in the future, serving as [Prajñātāra's] personal assistant for forty years as he examined things in great specificity.

來記を忘れず六十年を送り、三周の寒暑を巨海の波濤に經たりき。終に不知の國に至て、冷坐九年の中に大法器を得て、始て如來の正法を弘通し、先師の洪恩を報ず。艱難は何れよりも艱難なり、苦行は何れよりも苦行なり。

He passed sixty years without forgetting [Prajñātāra's] prediction, and he spent three rounds of winter and summer crossing the waves of the vast ocean. Finally he arrived in an unknown country, acquired a great vessel of the *dharma* while sitting frozen for nine years, and then for the first time began to propagate the true *dharma* of the Tathāgata, repaying the vast blessings of his late master. His sufferings were sufferings worse than any others. His ascetic practice was more austere than any others.

然るを近來諸の學人、時既に澆薄にして機もと味劣なるに、尚ほ得やすからんことを願ふ。恐らく是の如きの類、未得謂得の類、増上慢人、退亦佳矣の輩たるべし。諸仁者、適來の因縁を子細に參徹して、愈よ高き事を知り、心を碎き身を捨て親切に辯道せば、諸佛の冥薰ありて直に佛祖の所證に契ふことあらん。一智半解に足れりと思ふこと勿れ。

However, students these days, already enfeebled by the times and having diminished capacities, hope only for easy attainment. I am afraid that such types, who claim to have attained what they have not yet attained, must be the bunch referred to in [the saying] “people of overbearing arrogance; it is good that they leave.” Gentlemen, if you thoroughly investigate the aforementioned episode in detail, know this lofty matter better and better, and intimately pursue the way, smashing your *mind* and discarding your body, then you will be mysteriously suffused with the *buddhas'* support, and you will directly tally with what the *buddhas* and ancestors have verified. Do not think that a bit of understanding or half an interpretation will suffice.

又卑語あり。聞かんと要や。

Again I have some *humble* words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

更無方所無邊表。豈有秋毫大者麼。

There is no place beyond this, and no boundary markers.

How could there be anything bigger than an autumn hair?¹

¹ **bigger than an autumn hair** (C. *qiu hao da* 秋毫大; J. *shūgō yori mo dai naru* 秋毫よりも大なる). This alludes to a line from Chapter 2 of the *Zhuangzi*, entitled “Discussion of the Equality of All Things” (C. *Qiwulun* 齊物論; J. *Saibutsuron*):

There is nothing in the world bigger than the tip of an autumn hair, and Mount Tai is tiny.

《莊子》天下莫大於秋毫之末，而大山爲小。

Relatively speaking, Mount Tai is huge in comparison to the tip of a downy hair (the undercoating that animals grow in the autumn to insulate against the coming cold). When compared with the entire earth, however, Mount Tai is tiny. So, what is the size of Mount Tai, “really”? In and of itself, it has no size; nor does the tip of a hair, which also dwarfs subatomic particles. The size of all things being the same in this way, “How could there be anything bigger than an autumn hair?”