

CHAPTER TWENTY-FOUR (*Dai nijūyon shō* 第二十四章)

ROOT CASE 【本則】

第二十四祖、師子尊者、問二十三祖曰、

The Twenty-fourth Ancestor, Venerable Sīmha, questioned the Twenty-third Ancestor [Halenayaśas], saying:¹

我欲求道、當何用心。祖曰、汝若求道、無所用心。師曰、既無用心、誰作佛事。祖曰、汝若有用、即非功德。汝若無作、即是佛事。經曰、我所作功德、而無我所故。師聞是言已、即入佛慧。

“I wish to seek the way, so what should I pay attention² to?” The Ancestor [Halenayaśas] said, “If you seek the way, there is nothing to pay attention to.” The Master [Sīmha] said, “If there is no longer any paying of attention, then who would carry out buddha-activities?” The Ancestor [Halenayaśas] said: “If you have any ‘paying,’³ then there is no merit. If you are without projects, then this is buddha-activity. As a sūtra says, ‘The merit I myself have produced has nothing of self in it.’”⁴ The Master [Sīmha], having heard these words, entered into buddha-wisdom.

¹ **saying** (C. *yue* 曰; J. *iwaku*). 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-third Ancestor, Halenayaśas” (T 2074.51.214b16-20).

² **pay attention** (C. *yongxin* 用心; J. *yōjin*). Literally, to “use” (C. *yong* 用; J. *yō*) the “mind” (C. *xin* 心; J. *shin*). To be careful, or “watch out” for something, as a precaution for obviating problems, or a method for attaining some goal.

³ **If you have any ‘paying’** (C. *ruo you yong* 若有用; J. *nyaku yū yō*). That is to say, if there is any “paying” (C. *yong* 用; J. *yō*) of “attention” (C. *xin* 心; J. *shin*), or any “using” (C. *yong* 用; J. *yō*) of the “mind” (C. *xin* 心; J. *shin*) in a purposeful way.

⁴ **“As a sūtra says, ‘The merit I myself have produced has nothing of self in it’** (C. *jing yue, wo suo gonde, er wu wo suo gu* 經曰、我所作功德、而無我所故; J. *kyō ni iwaku, waga nasu tokoro no kudoku, shikamo gasho naki ga yue ni* 經に曰く、我が作す所の功德、而も我無きが故に). This expression, including its attribution to a “sūtra,” is found in many Chan/Zen texts (albeit none older than the *Jingde Era Record of the Transmission of the Flame*, completed in 1004), but the sūtra in question, if indeed there ever was one, remains unknown.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Simha]¹

中印度の人なり。姓は婆羅門。

was a man of Central India. His clan was *brāhmaṇa*.

本と異道を學して博達強記なり。後に二十三祖に參じて今の問答あり。直に無所用心の處に當て、頓に佛慧に入る。

Originally he studied *different paths* and was greatly accomplished, with a strong memory. Subsequently, while studying under the Twenty-third Ancestor [Halenayaśas], there were the aforementioned questions and answers. Upon encountering [the words] “there is nothing to pay attention to,” he suddenly entered into *buddha-wisdom*.

時に二十三祖、

At the time,² the Twenty-third Ancestor [Halenayaśas]

忽ち東北を指して問て曰く、是れ何の氣象ぞ。師曰く、我れ氣を見るに白虹の如く天地を貫く。復た黒氣五道あり、横に其中に互る。祖曰く、其兆云何。師曰く、知るべきなし。祖曰く、吾滅後五十年、北天竺國に當に難の起ることあるべし。嬰て汝が身に在らん。

suddenly pointed to the northeast and asked, “What is that meteorological phenomenon?” The Master [Simha] said, “Looking in the air, I see something resembling a bright rainbow connect-

¹ The Master (Shi wa 師は). The block of text that follows 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 “Twenty-fourth Ancestor, Simha Bhikṣu”:

景德傳燈錄》中印度人也。姓婆羅門。(T 2076.51.214c7-8).

² At the time (toki ni 時に). The block of text that follows 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 “Twenty-third Ancestor, Halenayaśas”:

《景德傳燈錄》忽指東北問云。是何氣象。師子曰。我見氣如白虹貫乎天地。復有黒氣五道横亘其中。尊者曰。其兆云何。曰莫可知矣。尊者曰。吾滅後五十年。北天竺國當有難起。嬰在汝身。(T 2076.51.214b21-25).

In the *Jingde Era Record*, this passage follows immediately after the one that is quoted in the Root Case of this chapter. That is to say, it comes immediately after the statement that Simha “entered into *buddha-wisdom*,” which is “the time” referred to here.

ing heaven and earth. On the other hand, there are five pathways of black air that run through it horizontally.” The Ancestor [Halenayaśas] asked, “What would you say it is a sign of?” The Master [Siṃha] replied, “I have no way of knowing.” The Ancestor [Halenayaśas] said, “Fifty years after my death, troubles will arise in a country of North India, and you will be involved in it.

是の如くなりとも、汝、吾法寶を傳持して未來際を化すべし。時に師、此密記を受け、即ち罽賓國に行化す。乃ち婆舍斯多を接して之に謂て曰く、吾師、密に縣記あり。難ありて我身に嬰らんと。苟くも免がるべからず。故に我れ此に止まらん。汝當に我道を持し、他國に往て演化すべしと。衣法ともに授く。

Although that will be the case, you will surely receive transmission of my dharma treasure, and convert people in future times.” At the time, the Master [Siṃha] received this secret prediction and thereupon carried out conversions in the Country of Kashmir. There he encountered Vasiṣṭa and told him: “There is an *unfulfilled prediction* that my master [Halenayaśas] secretly gave me, that there will be troubles in which I am involved. It is not in the least degree avoidable, so I will stay here. You must uphold my way by going to other countries to preach and convert people.” He bestowed both the robe and dharma [on Vasiṣṭa].

時に罽賓國王、佛法を歸敬すると深しとも、尚ほ是れ有相に滞ほる。

At this time, the king of the Country of Kashmir took refuge in and revered the *buddha-dharma*. Although his interest was profound, he was still stuck on appearances.

然も彼國に

Moreover, in that country¹

外道二人あり。一を摩目多と名け、二を都落遮と名く。諸の幻法を學て共に亂を謀らんとす。乃ち盜て釋子の形像を爲て潛に王宮に入る。且つ曰く、成ぜずんば即ち罪を佛子に歸せんと。

there were two *followers of other paths*. The first one was named Mamukta, and the second one was named Tullaca. They studied

¹ in that country (*kano kuni ni* 彼國に). The block of text that follows 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 “Twenty-fourth Ancestor, Siṃha Bhikṣu”:

《景德傳燈錄》有外道二人。一名摩目多。二名都落遮。學諸幻法欲共謀亂。乃盜爲釋子形象。潛入王宮。且曰。不成即罪歸佛子。(T 2076.51.215a8-11).

various kinds of magic and together planned a revolt. Accordingly, they disguised themselves as Buddhist monks and surreptitiously entered the palace, saying, “If we do not succeed, we will pin the crime on followers of the Buddha.”

乃至、

And so on, down to:¹

事既に敗す。王果して怒て曰く、吾素より心を三寶に歸す。何ぞ乃ち害を構ふこと、一に斯に至るや。即ち命じて伽藍を破毀し、釋衆を祛除す。又自ら劒を乗て師子尊者の所に至る。問て曰く、師、蘊空を得るや否や。師曰く、已に蘊空を得たり。王曰く、生死を離るや否や。師曰く、已に生死を離る。王曰く、既に生死を離れば、我に頭を施すべし。師曰、身は我有に非ず、何ぞ頭を惜まん。王即ち刀を揮て師の頭を斷る。白乳を涌すこと高さ數尺、王之右の臂、旋て亦た地に墮つ。七日にして終る。

The plot eventually failed. The king, as a consequence, was furious and said: “Up until now, I have in my mind taken refuge in the three treasures. How, then, could I have incurred this harm, which is the first thing to reach me here?” He immediately ordered that the monastery buildings be destroyed, and the monkish congregation driven away. Moreover, he himself took a sword in hand and went to Venerable Simha’s place. [The king] asked, “Master, have you understood the emptiness of the aggregates, or not?” The Master [Simha] replied, “I have already understood the emptiness of the aggregates.” The king asked, “Have you abandoned birth and death, or not?” The Master replied, “I have al-

¹ and so on, down to (*naishi* 乃至). What this expression indicates is that the *Denkōroku* is here eliding part of the Chinese text that it is in the process of quoting. In the *Jingde Era Record of the Transmission of the Flame* biography of the “Twenty-fourth Ancestor, Simha Bhikṣu,” the part elided reads:

This monstrous deed eventually resulted in a self-produced disaster, and it backfired on them.

《景德傳燈錄》妖既自作禍亦旋踵。(T 2076.51.215a11).

The block of text that follows in the *Denkōroku* is a Japanese transcription (*yomikudashi* 読み下し) of an identical Chinese passage that follows this line in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》事既敗。王果怒曰。吾素歸心三寶。何乃構害一至于斯。即命破毀伽藍祛除釋眾。又自乘劍至尊者所。問曰。師得蘊空否。尊者曰。已得蘊空。曰離生死否。尊者曰。已離生死。曰既離生死可施我頭。尊者曰。身非我有何怪於頭。王即揮刀斷尊者首。涌白乳高數尺。王之右臂旋亦墮地。七日而終。(T 2076.51.215a11-18).

ready abandoned *birth and death*.” The king said, “If you have already abandoned *birth and death*, then offer your head to me.” The Master said, “This body is not a thing I have,¹ so why should I begrudge its head?” The king immediately swung the sword and cut off the Master’s head. White milk gushed out several feet into the air. The king’s right arm spun around and fell to the ground. In seven days, he [the king] died.

師の始終、是の如し。

Thus was the Master’s [Simha’s] beginning and end.

INVESTIGATION 【拈提】

其最初、師資相見の時、先づ問て曰く、我れ道を求めんと欲す、當に何か用心すべき。祖曰く、汝若し道を求めば、用心する所なしと。

At the very beginning, when master and disciple had a face-to-face encounter, the first thing [Simha] asked was: “I wish to seek the way, so what should I pay attention to?” The Ancestor [Haleṇayaśas] said, “If you seek the way, there is nothing to pay attention to.”

眞實に求道せんとき、道、豈用心に拘はるべけんや。此に死し彼に生ず。處處に道を志ざし、法を求むとも、今其實歸なきことは本と此心を用るに依てなり。然るに頓に佛慧に相應せんことを思はば、唯四倒三毒を離るるのみに非ず、亦須からく三身四智をも離却すべし。恁麼に游踐する時、果して凡夫地にも安排し難く、又佛位にも敬重し難し。遙に聖凡の情域を超え、速かに異同の論量を離る。故に謂ふ、玄妙の處、佛祖尚ほ到り難し。唯佛祖到り難きのみに非ず、本より此處を論ずる時、佛祖卒に存せず。恁麼の田地に到るを、實に求道の爲體なりとす。

When one really seeks the way, how could the way have anything to do with “paying attention”? You die here and are born there, and in this place and that you are bent on the way and seek the *dharma*. Still, the fact that now you have no true refuge is fundamentally because you “pay” this “attention.”² Nevertheless, if you want to suddenly accord with *buddha-wisdom*, then you must not only detach from the *four inversions and three poisons*, you must also be indifferent to the *three bodies* [of the Buddha]

¹ This body is not a thing I have (*mi wa waga u ni arazu* 身は我有に非ず). Or, more literally, “this body is not possessed by self.”

² “pay” this “attention” (*kono shin wo mochiiru* 此心を用る). The binome *yōjin* 用心, meaning to “pay attention” or (more literally) to “use the mind,” is purposefully broken apart here for emphasis. “This mind” (*kono shin* 此心) is the mind that deludedly grasps at reified concepts.

and the *four kinds of cognition*. When anyone roams about in such a way, the result is that it is difficult to rank them at the *level of ordinary people*, and also difficult to esteem them as being at the *level of buddhahood*. They are far beyond the emotional boundaries of the *sagely and ordinary*, and they quickly detach themselves from debate and calculation about difference or sameness. Therefore, it is said that this profound place cannot be reached even by *buddhas and ancestors*. It is not just that *buddhas and ancestors* cannot reach it: from the start, at the moment when we discuss this place, *buddhas and ancestors* do not even exist. Arriving at such a *standpoint* is, in reality, what we call the essence of *seeking the way*.

若し未だ是の如くならざれば、設ひ天華を雨し大地を動じ、心性と説き玄妙と談ずとも、眞箇の妙道に於て、毫髪も窺ひ見ることなし。然も諸禪徳、恁麼幽玄の處に證到して、列祖荷擔の事を分明にすべし。

If you are not yet like this, then even if heavenly flowers rain down and the great earth moves, and even if you explain the *mind-nature* and discourse on profundity, you will not catch even a hair's-breadth glimpse of the true, wondrous way. Therefore, *Zen worthies*, you must reach verification of such a *place of profound obscurity* and clarify the matter shouldered by our line of ancestors.

些子の道理を説得せんとするに、例に依て卑語あり。聞かんと要や。

To explain a little of this *principle*, as is customary, I have some *humble words*. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

若欲顯空須莫覆。泐虛淨泊本來明。

If you wish to reveal *emptiness*, you must not cover it up.
Empty and void, pure and still: clear from the beginning.