

## CHAPTER TWENTY-SIX (*Dai nijūroku shō* 第二十六章)

### ROOT CASE 【本則】

第二十六祖、不如密多尊者、太子時、二十五祖問曰、

The Twenty-sixth Ancestor, Venerable Puṇyāmitra, when he was a prince, was questioned by the Twenty-fifth Ancestor [Vasiṣṭa], who said:<sup>1</sup>

汝欲出家、當爲何事。師曰、我若出家、不爲別事。祖曰、不爲何事。師曰、不爲俗事。祖曰、當爲何事。師曰、當爲佛事。祖曰、太子智慧天至、必諸聖降迹。祖即許出家。

“For the sake of what matter<sup>2</sup> do you wish to go forth from household life?” The Master [Puṇyāmitra] replied, “If I go forth from household life, it will not be for the sake of any particular matter.” The Ancestor [Vasiṣṭa] asked, “What matters will you not undertake?” The Master [Puṇyāmitra] said, “I will not undertake worldly matters.” The Ancestor [Vasiṣṭa] asked, “What matters will you undertake?” The Master [Puṇyāmitra] said, “I will undertake buddha-matters.”<sup>3</sup> The Ancestor [Vasiṣṭa] said, “Your wisdom, Prince, comes to you naturally. You must be an incarnation of the sages.” The Ancestor [Vasiṣṭa] thereupon permitted him to go forth from household life.

<sup>1</sup> said (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-fifth Ancestor, Vasiṣṭa” (T 2076.51.215b28-c3).

<sup>2</sup> For the sake of what matter (C. *tang wei heshi* 當爲何事; J. *masa ni nanigoto no tame ni* 當に何事の爲に). In Chan/Zen texts it is generally said that all practice should be for the sake of the “single great matter,” a.k.a. “one fundamental matter,” which is the matter of awakening. The Japanese translation of this four-glyph Chinese phrase that is given in the Shūmuchiō edition of the *Denkōroku* reads: *masa ni nanigoto wo ka nasu* 當に何事をか爲す, which translates as “what will you do?” That Japanese reading is incorrect, as is evidenced by the *Denkōroku*’s own Japanese translation later in this chapter, where the original Chinese expression *buwei qishi* 不爲其事 is rendered as “It will not be for the sake of that matter” (*sono koto no tame ni arazaru* 其事の爲に非ざる).

<sup>3</sup> buddha-matters (C. *foshi* 佛事; J. *butsuji*). Throughout the present translation of the *Denkōroku*, the expression *foshi* 佛事 (J. *butsuji*) is rendered as “buddha-activity.” However, in the present context it is translated as “buddha-matters,” to highlight the repetitive usage of the glyph *shi* 事 (J. *ji*) in the original Chinese.

## PIVOTAL CIRCUMSTANCES 【機縁】

師は南印度得勝王の太子なり。

The Master<sup>1</sup> [Punṇamitra] was a prince, son of King Victorious of South India.

二十五祖、始め中印度の無我尊外道を伏して、即ち南印度に到る。

The Twenty-fifth Ancestor [Vasiṣṭa] first defeated the *follower of an other path*, Venerable No-Self of Central India, and then arrived in South India.

時に彼の國王を天徳と名く。迎へ請して供養す。王に二子あり。一は凶暴にして色力充盛なり。一は柔和にして長く疾苦に嬰る。祖、乃ち爲に因果を陳ぶ。王、頓に所疑を釋く。

At that time,<sup>2</sup> the king of the country was named Heavenly Virtue. He welcomed [Vasiṣṭa], invited him [to stay], and made offerings to him. The king had two sons.<sup>3</sup> One was evil and violent, but looked like he was thriving. The other was gentle and affable, but had long suffered from illness. The Ancestor [Vasiṣṭa] explained the cause and effect [of that], and the king was suddenly freed of his doubts.

王天徳崩じて後、

After the king, Heavenly Virtue, died,<sup>4</sup>

<sup>1</sup> **The Master** (*Shi wa* 師は). The sentence that begins with 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 “Twenty-sixth Ancestor, Punṇamitra”:

《景德傳燈錄》南印度得勝王之太子也。(T 2076.51.215c15-16).

<sup>2</sup> **At that time** (*toki ni* 時に). The block of text that begins with 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 “Twenty-fifth Ancestor, Vasiṣṭa”:

《景德傳燈錄》時彼國王名天徳。迎請供養。王有二子。一凶暴而色力充盛。一柔和而長嬰疾苦。祖乃爲陳因果。王即頓釋所疑。(T 2076.51.215b12-14).

<sup>3</sup> **two sons** (*nishi* 二子). One of the two sons of King Heavenly Virtue — the bad one — was Victorious, the father of Punṇamitra. Victorious assumed the throne in South India after his father died. He then made life difficult for the Twenty-fifth Ancestor, Vasiṣṭa, the monk who his father (King Heavenly Virtue) had welcomed and patronized. When King Victorious did so, his son Punṇamitra remonstrated with him and was imprisoned as a result. After Vasiṣṭa proved his spiritual legitimacy, Punṇamitra was released from prison and became the monk’s disciple.

<sup>4</sup> **After the king, Heavenly Virtue, died** (*ō Tentoku hōjite nochi* 王天徳崩じて後). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下

太子得勝即位す。復た外道を信じて難を祖に致す。不如密多、進諫を以て囚はる。王遽に祖に問て曰く、予が國、素より妖怪を絶す。師が傳る所の者、當に是れ何の宗なるべきや。祖曰く、王の國昔より實に邪法なし。我が傳ふる所の者は即ち是れ佛の宗なり。王曰く、佛滅已に千二百載なり、師は誰より得たるや。祖曰く、飲光大士親く佛印を受け、展轉して二十四世師子尊者に至る。我れ彼より得たり。王曰く、予聞く、師子比丘は刑戮を免るること能はずと、何ぞ能く法を後人に傳へん。祖曰く、我師、難未だ起らざるとき、密に我に信衣法偈を授て、以て師承を顯はす。王曰く、其衣何にか在る。祖即ち囊中より衣を出して王に示す。王、命じて之を焚しむ。五色相、鮮にして、薪盡て故の如し。王、即ち追悔して禮を致す。師子の眞嗣なること既に明らけし。乃ち太子を赦す。太子、遂に出家を求む。祖、太子に問て曰く、汝出家せんと欲す、當に何事をか爲すべき。乃至、祖出家を許す。

the crown prince, Victorious, ascended the throne. He was a believer in an other path and caused trouble for the Ancestor [Vasiṣṭa]. Puṇyāmitra, because he remonstrated with him [King Victorious], was imprisoned. The king, in agitation, questioned the Ancestor [Vasiṣṭa] as follows: "Here in my country, we have always put a stop to bewitching tricksters.<sup>1</sup> As for what you transmit, Master, what lineage does it belong to?" The Ancestor [Vasiṣṭa] replied, "Since ancient times, truly, the king's lands have been without false teachings. What I transmit is the lineage of the Buddha." The king said, "Since the Buddha's *nirvāṇa* already was one thousand two hundred years ago, from who did you get it, Master?" The Ancestor [Vasiṣṭa] replied, "The Bodhisattva Swallow of Light personally received the *buddha-seal*, and it

し) of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-fifth Ancestor, Vasiṣṭa":

《景德傳燈錄》太子得勝即位。復信外道致難于祖。太子不如密多以進諫被囚。王遽問祖曰。予國素絕妖讞。師所傳者當是何宗。祖曰。王國昔來實無邪法。我所得者即是佛宗。王曰。佛滅已千二百載。師從誰得耶。祖曰。飲光大士親受佛印。展轉至二十四世師子尊者。我從彼得。王曰。予聞。師子比丘不能免於刑戮。何能傳法後人。祖曰。我師難未起時。密授我信衣法偈以顯師承。王曰。其衣何在。祖即於囊中出衣示王。王命焚之。五色相鮮薪盡如故。王即追悔致禮師子。眞嗣既明乃赦太子。太子遂求出家。祖問太子曰。汝欲出家當爲何事。曰我若出家不爲其事。祖曰。不爲何事。曰不爲俗事祖曰。當爲何事。曰當爲佛事。祖曰。太子智慧天至必諸聖降迹。即許出家。(T 2076.51.215b17-c3).

<sup>1</sup> bewitching tricksters (C. *yaoguai* 妖怪; J. *yōkai*). In this context, the reference is evidently to self-serving preachers of false religions.

was transmitted in turn down through twenty-four generations, reaching Venerable Simha. I got it from him.” The king said, “I have heard that the Simha Bhikṣu was unable to avoid punishment by execution. How, then, was he able to *transmit the dharma* to a later person?” The Ancestor [Vasiṣṭa] replied, “Before the trouble occurred, my master [Simha] secretly bestowed on me the robe of proof and a *dharma* verse, which shows the ancestral succession.” The king asked, “Where is that robe?” The Ancestor [Vasiṣṭa] thereupon removed the robe from his bag and showed it to the king. The king ordered that it be burned. Its five colors were beautiful, and when the fire had exhausted its fuel, it remained just as it had been. The king thereupon *repented* and paid obeisance. Once Simha’s rightful inheritance had been clarified, the prince [Punyamitra] was pardoned. Consequently, the prince wished to *go forth from household life*. The Ancestor [Vasiṣṭa] questioned the prince [Punyamitra], saying, “For the sake of what matter do you wish to *go forth from household life*?” ...and so on, down to...<sup>1</sup> The Ancestor [Vasiṣṭa] permitted him to *go forth from household life*.

#### INVESTIGATION 【拈提】

然しより執事すること六年、後に如來の正法眼藏を傳付するに曰く、如來より嫡嫡囑累して今に至る。當に傳持して能く群有を化すべし。師、密記を受る時、身心釋然たり。

Thereafter, [Punyamitra] served as an attendant [to Vasiṣṭa] for six years. Later, when [Vasiṣṭa] transmitted the Tathāgata’s *treasury of the true dharma* eye [to Punyamitra], he said: “Beginning with the Tathāgata, this has been entrusted from successor to successor down to the present day. You will receive *transmission*, and will be able to *convert the multitude of beings*.” When the Master [Punyamitra] received this secret prediction, he felt relieved in *body and mind*.

上來の因縁、即ち其事の爲に非ざることを示す。故に問て曰く、汝出家せんと欲す、當に何事をか爲べき。曰く、我れ佛事を爲さんと。事と云は俗事。實に出家は本より事の爲に非ざること、是を以て知識しつべし。夫れ事と云は、自の事に非ず、他の事に非ず。故に謂ふ、俗事の爲に非ずと。

<sup>1</sup> 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.

In the preceding episode, he [Puṇyāmitra] expressed that, “It will not be for the sake of those matters.”<sup>1</sup> Thus, [Vasiṣṭa] asked, “You wish to go forth from household life; what matters will you undertake?” [Puṇyāmitra] replied, “I will undertake *buddha-matters*.” What he [Puṇyāmitra] meant when he [initially] spoke of “matters” was *worldly matters*. Truly, the fact that going forth from household life is, fundamentally, not for the sake of “[those] matters” is something that this should make us aware of. What he meant when he [subsequently] spoke of “[*buddha*-] matters” was not one’s own matters, and not others’ matters. Thus he said, “It is not for the sake of *worldly matters*.”

設ひ髪を剃り、衣を染て形を佛子に似せたりとも、尚ほ自見他見を免かれず。若し男女の相を離れずんば、悉く是れ俗事なり、佛事に非ず。且らく人人の本心に依て談ずる時、都て佛事なく、俗事なしと雖も、未だ本心を知らざれば且らく俗事と謂ふ。既に本心を明らめ得るを、之を佛事と名く。

Even if one shaves one’s head and dyes one’s robes, making oneself look like a child of the Buddha, one still does not avoid views of self and views of others. If one does not detach from male and female appearances, then everything is a *worldly matter*, not a *buddha-matter*. Even when one bases one’s discussion on every person’s *original mind*, supposing that everything is neither a *buddha-matter* nor a *worldly matter*, if one does not yet know the *original mind*, then it is still called a *worldly matter*. When one has been able to clarify the *original mind*, that is called “*buddha-matter*.”

本心知得の時、尚ほ生相なく滅相なし。何に況や迷人なり悟人ならんや。是の如く見得する時、四大五蘊尚ほ存せず、三界六道、豈立することあらんや。故に家として捨つべき所なく、身として置くべき所なし。故に出家と謂ふ。住すべき所なきが故に家破れ人亡じぬ。故に生死涅槃ともに拂はざるに自から壽き、菩提煩惱捨てざるに本来離る。

When one gets to know the *original mind*, then there is no longer the mark of arising or the mark of cessation. How, then, could there be *deluded people* or *awakened people*? When one is able to see in this way, even the *four primary elements* and *five aggregates* do not exist. How, then, could the *three realms* and *six destinies* possibly be established? Therefore, there is no place that, as a household, needs to be abandoned. And, there is no place that, as a person, needs to be arranged. Therefore, he [Puṇyāmitra]

<sup>1</sup> “It will not be for the sake of those matters” (*sono koto no tame ni arazaru* 其事の爲に非ざる). This quote is supposed to be identical to that attributed to Puṇyāmitra in the Root Case. However, there we find the words “particular matter” (C. *bieshi* 別事; J. *betsuji*), while here we find “that matter” (C. *qishi* 其事; J. *kiji*, *sono koto*), which is the phrasing also found in the Root Case in the Kenkon’in manuscript.

spoke of going forth from household life. Since there is no place one could dwell, this is “home destroyed, people dead.”<sup>1</sup> Thus, birth and death and nirvāṇa together, without being swept away, are exhausted of themselves. And, without abandoning bodhi or mental afflictions, one is free from them from the start.

今日、唯是の如くなるのみに非ず。劫より劫に至るまで、本より成住壞空の四劫にも遷されず、生住異滅の四相にも縛せられず。廓然として空の内外なきが如く、清浄にして水の表裏なきに似たり。人人の本心、悉皆是の如し。

It is not that things are like this only in the present day. From kalpa to kalpa, even through the four kalpas of formation, abiding, decay, and emptiness, it is fundamentally unchanged. Even in the four marks of arising, abiding, changing, and ceasing, one is not fettered. Expansive, it is like the sky that has no inside or outside. In its purity, it is similar to water that has no front or back. Every person's original mind, without exception, is like this.

然も在家と恐るべからず、出家と驕るべからず。只外に向て求ることを息めて、須らく己れに向て辨ずべし。試に汝諸人、且らく心を東西に散ぜず、眼を前後に廻らさずして、子細に見來らば、此時何を呼でか我とし、何を呼でか彼とせん。己に自他相向ふことなし。更に何を名てか善惡と曰はん。若し恁麼ならば、本心本より顯はれて、明かなること日月の如し。幽として照さずといふ所なし。

Furthermore, you should not fear being a householder, and you should not be boastful about going forth from household life. Just put an end to seeking outwardly. You must investigate by facing self. To give this a try, all of you, for a while keep your mind from scattering east and west, keep your eyes from turning in front and behind, and come to see things in detail. If you do that, then at this time, what can be called “self,” and what can be called “other”? Here, the mutual facing of self and other does not exist. Moreover, naming what could we call it good or evil? If things are “such,” then the original mind will from the start be revealed, its brightness like that of the sun or moon. There will be no place that, being hidden, remains unilluminated.

乃ち適來の因縁を舉似せんとするに、又卑語あり、聞くべし。

So, to raise and comment on the aforementioned episode, again I have some humble words. You should listen!

<sup>1</sup> “home destroyed, people dead” (ie yabure hito bōjinu 家破れ人亡じぬ). This saying is also quoted in the Verse on the Old Case section of Chapter 4 of the *Denkōroku*.

VERSE ON THE OLD CASE 【頌古】

本地平常無寸草。宗風何處作安排。

The original ground is flat and unchanging, without an inch of grass.  
In what place could the lineage winds possibly produce order?<sup>1</sup>

<sup>1</sup> In what place could the lineage winds possibly produce order? (C. *zongfeng hechu zuo anpai* 宗風何處作安排; J. *shūfū, izure no tokoro ni ka anpai wo nasan* 宗風、何れの處にか安排を作さん). This poem plays off a famous Confucian saying that compares the influence that a noble and humane ruler has on his people to the effect that a strong wind has on a field of grass: “When the wind blows, the grass bends.” The Chinese expression *zongfeng* 宗風 (J. *shūfū*), translated elsewhere as “lineage style” but rendered here as “lineage winds,” refers in this verse to the influence that Chan teachings (and the line of ancestral teachers that perpetuates them) can have in helping people gain awakening. The somewhat ironic point of the poem, however, is that from the standpoint of awakening there is no “grass” (C. *cao* 草; J. *sō, kusa*) — no deluded beings — to be “ordered” or “arranged” (C. *anpai* 安排; J. *anpai*), i.e. helped or saved, in the first place. → wind.