

CHAPTER TWENTY-THREE (*Dai nijūsan shō* 第二十三章)

ROOT CASE 【本則】

第二十三祖、鶴勒那尊者。因摩拏羅尊者示曰、

The Twenty-third Ancestor was Venerable Halenayaśas. On one occasion the Venerable Manorahita instructed him, saying,¹

我有無上大法寶、汝當聽受化未來際。

“I have the unsurpassed great dharma treasure. You must hear and accept it, and convert others in the future.”

師聞契悟。

Upon hearing this, the Master [Halenayaśas] tallied and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Halenayaśas]²

月支國の人なり。姓は婆羅門。父は千勝、母は金光。子なきを以ての故に、七佛金幢に禱る。即ち須彌山頂に一の神童あり、金環を持して、我れ來れりと云と夢む。覺て孕むことあり。年七歳にして聚落到遊行し、民間の淫祀するを見て乃ち廟に入り、之を叱して曰く、汝妄りに禍福を興して人を幻惑す。歳歳牲牢を費し、傷害すること斯に甚しと。言ひ訖て廟貌忽然として壞せり。之に由て郷黨、之を聖子と謂ふ。年二十二にして出家す。三十にして摩拏羅尊者に遇ふ。

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-second Ancestor, Manorahita” (T 2076.51.214a22).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of an identical passage in Chinese 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》月氏國人也。姓婆羅門。父千勝。母金光。以無子故禱于七佛。金幢即夢須彌山頂一神童持金環云我來也。覺而有孕。年七歲行聚落。覩民間淫祀乃入廟叱之曰。汝妄興禍福幻惑於人。歲費牲牢傷害斯甚。言訖。廟貌忽然而壞。由是鄉黨謂之聖子。年二十二出家。三十遇摩拏羅尊者。(T 2076.51.214a29-b26).

was a man of the Country of Tokharestan. His clan was *brāhmaṇa*. His father was Thousand Victories, and his mother was Golden Light. Because she lacked a child, she prayed at the golden banner of the seven *buddhas*. Then she dreamt of a *divine youth* on the peak of Mount Sumeru who held a golden ring and said, “I have come.” When she awoke, she was pregnant.¹ When the boy was in his seventh year, he wandered into a village and saw the people engaged in *indecent worship*. Thereupon he entered the *shrine* and scolded them, saying, “You recklessly give rise to misfortune and fortune, which confuses people. Year after year you squander sacrificial animals, causing terrible harm.” When he finished speaking, the facade of the *shrine* suddenly collapsed. As a result, the villagers called him “*sagely child*.” In his twenty-second year, he went forth from household life. In his thirtieth year, he encountered Venerable Manorahita.

師を鶴勒那と曰ふ。

The Master was called “Halenayaśas.”²

勒那梵語、鶴は即ち華言、梵漢引合て鶴勒那と云ふ。

“Lena”³ is Sanskrit, while “Ha”⁴ is a Chinese word, so he was called Halenayaśas by combining Sanskrit and Chinese.

諸の鶴ありて師に隨ふ、之に依て名とす。然るに摩拏羅に遇ひたてまつる初め、種種の奇特あり。一一に擧すべしと雖も、唯其一因縁を擧せん。

The Master [Halenayaśas] was so named because a flock of cranes followed him. When he first encountered Manorahita, various miracles occurred. Although they should be raised one by one, I will raise just one episode.

¹ she was pregnant (*haramu koto ari* 孕むことあり). The motif of the “pure” conception of a sagely child that takes place in a dream (as opposed to sexual intercourse) was well established in medieval Chinese Buddhism from the life story of the Buddha. → Śākyamuni.

² called “Halenayaśas” (*Kakurokuna to iu* 鶴勒那と曰ふ). The block of text that follows these words is a Japanese transcription (*yomikudashi* 読み下し) of a similar passage in Chinese 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》鶴勒那者（勒那梵語。鶴即華言）。(T 2076.51.214a29).

³ “Lena” (C. Lena 勒那; J. Rokuna). This is a Chinese transliteration of the Sanskrit *ratna*, meaning “jewel.”

⁴ “Ha” (C. He 鶴; J. Kaku). This Chinese glyph means “crane.”

師、尊者に問て曰く、

The Master [Halenayaśas] inquired of the Venerable [Manorahita], saying:¹

我れ何の縁ありてか鶴衆を感ず。尊者曰く、汝第四劫の中に當て比丘と爲れり。會に龍宮に赴くに當て、汝が諸弟子、咸隨從せんと欲す。汝五百の衆中を觀るに、一人の妙供に堪任する有ることなし。時に諸子曰く、師常に說法す。食に於て等なる者は、法に於ても亦等なりと。今既に然らず。何の聖と云ことか之れ有らん。汝即ち會に赴かしむ。汝は生を捨しより生に趣き、諸國を轉化せしも、其五百の弟子は、福微に徳薄きを以て羽族に生じ、今汝の恵を感ず。故に鶴衆と爲て相い隨ふと。師、この語を聞て曰く、何の方便を以てか彼をして解脫せしめん。尊者曰く、我に無上の法寶あり、云云。

“What karmic conditions do I have that I attract a flock of cranes?” The Venerable [Manorahita] replied: “During the fourth kalpa, you became a *bhikṣu*. Once when you were going to an assembly in a dragon palace, your disciples all wanted to accompany you. You observed the five hundred [disciples] in your congregation, and not a single person was worthy of the marvelous offerings.² At that time, the disciples said, ‘The master always preaches the dharma that says “one who has equanimity with regard to food also has equanimity with regard to dharmas.” Now, you are no longer like that, so what sageliness can there be in this?’ You then allowed them to go to the assembly. When you relinquished that life and assumed a new life, converting those in various lands, those five hundred disciples, because of their slight merit and meager virtue,

¹ saying (*iwaku* 曰く). The block of text that follows these words is a Japanese transcription (*yōmukudashi* 読み下し) of an identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-second Ancestor, Manorahita”:

《景德傳燈錄》我有何縁而感鶴衆。尊者曰。汝第四劫中當爲比丘。當赴會龍宮。汝諸弟子咸欲隨從。汝觀五百衆中。無有一人堪任妙供。時諸子曰。師常說法。於食等者於法亦等。今既不然何聖之有汝即令赴會。自汝捨生趣生轉化諸國。其五百弟子以福微徳薄生於羽族。今感汝之恵故爲鶴衆相隨。鶴勒那聞語曰。以何方便令彼解脫。尊者曰。我有無上法寶。汝當聽受化未來際。(T 2076.51.214a14-22).

² marvelous offerings (C. *miaogong* 妙供; J. *myōgu*). The reference is probably to a feast, prepared as an offering to Buddhist monks, that was served at the assembly in the dragon palace. The glyph *fu* 赴 (J. *fu*, *omomuku* 赴く), translated here as “going to” the assembly, is often used in Chan/Zen rules of purity in the context of “attending meals” (C. *fu zhoufan* 赴粥飯; J. *fu shukuban*).

were reborn in the bird family. Now they sense your kindness, so they follow you as a flock of cranes.” Upon hearing these words, the Master [Halenayaśas] asked, “What *skillful means* can I use to liberate them?” The Venerable [Manorahita] replied, “I have the unsurpassed great *dharma* treasure, etc., etc.”¹

INVESTIGATION 【拈提】

實に食等法等の道理、聖凡ともに隔てなし。然るに理の推す所、師資ともに龍宮の請に赴くと雖も、福微に徳薄きの身を以て、妙供を受けるに堪ざるに依て羽族となりぬ。此因縁、尤も學人の用心としつべし。夫れ説法も差別なし。食も等となるべし。然るに或は信施を消すあり、或は信施に侵さるるあり。此に到て齊等ならざるに似たり。尤も差別と謂つべし。

Truly, according to the principle of equanimity with regard to food and equanimity with regard to *dharma*s, there is no separation between sages and commoners. Nevertheless, although master and disciples alike — as suggested by this principle — went in response to the invitation from the dragon palace, those whose persons were of slight merit and meager virtue were not fit to accept the marvelous offering, and thus joined the bird family. This episode should encourage the attentiveness of students. Now, in preaching the *dharma*, too, there is no discrimination, and in foods, as well, there should be sameness. Nevertheless, there are some who digest the alms of the faithful, and there are others who are harmed by the alms of the faithful. When it comes to this, it would seem that they are not lined up equally. We would have to call that the height of discrimination.

故如何となれば、若し食を見、法を見ば、設ひ齊等と見ると雖も、一同なりと會すと雖も、既に法を見る分あり、食を見る分あり。兩箇の見のがれず。貪求の心に惑はされて、師に隨て赴きしに依て、遂に羽族と爲れり。知りぬ、食等法等の理に達せず、正しく名字有相に縛せられけり。

If you ask what the reason is, it is because if we look at food and look at *dharma*s, even if we see them as lined up equally, and even if we understand them as being one and the same, there is already the distinction of looking at *dharma*s and the distinction of looking at food. Dualistic views are not avoided. Confused by desirous expectations, they followed their master [to the feast at the dragon palace], and on that account ended up becoming birds. We know from this that they had not penetrated the principle of

¹ etc., etc. (*unnun* 云云). This expression indicates an intended repetition of the remainder of the dialogue that appears in the Root Case of this chapter.

equanimity with regard to food and equanimity with regard to *dharma*s. Truly, they were bound by names and the existing signs.

今謂ふ無上の大法の如きは、何をか食と曰ひ、何をか法と曰はん。何れか
是れ聖、何れか是れ凡。既に形影の到るべき者に非ず。尚ほ心性とも名け
難し。此法、尚ほ佛に受けず祖に受けず、子に授けず父に傳へず、自他と
云ふべき物なし。食法の名、何くよりか得來らんや。況や赴請の處あらん
や。鶴衆と爲ることあらんや。

When it comes to things like the “unsurpassed great *dharma*” mentioned here [in the Root Case], what could be called “food,” and what could be called “*dharma*s”? What is it that is sagely? What is it that is common? Actually, it is not anything that shapes and their shadows can possibly reach, and yet it is hard to name as “*mind*” or “*nature*.” This *dharma*, moreover, is not received from *buddhas*, not received from ancestors, not bestowed on children, and not transmitted by fathers. It has nothing that could be called “self” or “other.” From where do we get the terms “food” and “*dharma*s”? How much less could there possibly be a place to which one could go or be invited to, or such a thing as becoming a flock of cranes?

故に子細に眼を着け委悉に功夫して、先づ頻らく自心本性の靈廓妙明なることを知て、能く保持し深く純熟して、更に佛祖傳燈の事あることを知て、始て得べし。

Therefore, be meticulous in fixing your eyes, be thorough in making a concentrated effort, and first of all know the numinous vacancy and marvelous clarity of your own mind's original nature. Preserve it well and deeply ripen it, know even more that there is a transmission of the flame by the *buddhas* and ancestors, and then for the first time you will surely attain it.

設ひ自己本性の旨を明めて、解脱する所、既に佛祖に同じと雖も、更に亦聽受すべき無上の大法寶あり。能く未來際を化す。是れ本性の道理に非ず。況や見聞の境界ならんや。遙かに古今の情を超越し、本より生佛の際に住まることなし。故に此人を呼で佛とすることも得ず、凡とすることも得ず。堂に在て正坐せざれば、兩頭の機に涉ることなし。故に影を求むれども得ず、跡を尋ぬれども得ず。此際に到りぬれば、心性とは何物ぞ、菩提とは何物ぞ、一嘔に嘔盡し、一局に局盡す。

Even supposing that you have clarified the gist of your own original nature, and that the quality of your liberation is equal to that of the *buddhas* and ancestors, there is still the “unsurpassed great *dharma* treasure”¹ that “you

¹ “unsurpassed great *dharma* treasure” (*mujō no dai hōbō* 無上の大法寶). This is a quotation, in Japanese transcription, of the Root Case of this chapter.

must hear and accept,”¹ and you must be able to “convert others in the future.”² This is not the *principle of original nature*. How, then, could it be within the *sphere of cognition of seeing and hearing*? It far transcends feelings of past and present, and from the start has never resided within the boundaries that separate *ordinary beings and buddhas*. Therefore, in calling out *this person*, it is impossible to take him as “*buddha*,” and impossible to take him as “*ordinary*.” He “*neither sits properly within the hall, nor crosses over to either of the extreme functions*.” Therefore, even if you seek his shadow, you cannot find it, and even if you search for his traces, you cannot find them. If one has reached this extremity, then what kind of thing is the so-called “*mind-nature*”? And what kind of thing is so-called “*bodhi*”? With a single vomit, vomit it all out. With a single shit, shit it all out.

是の如くなる時、是れ没量の大人なり。恁麼の處に到らずんば、尚これ凡夫、終に流轉の衆生なり。是故に諸仁者、子細に見得して、無上の大法寶を荷擔せんと思ふべし。是れ則ち釋迦老子肉身暖なるべし。唯此名に滞り、形に勞すること勿れ。參學必ず眞實を辨ずべし。

At the time when things are like this, you will be an immeasurably great person. But if you do not arrive at such a place, then you will still be an ordinary person, and in the end will be a living being in *samsāra*. For this reason, gentlemen, you must gain sight of things in detail, and try to shoulder the “*unsurpassed great dharma treasure*.” Then the physical body of Old Śākya will certainly be warm. Only, do not be bound by names or labor over forms. You must study and be certain to discern reality.

這箇の道理を指注せんと思ふに卑語あり。

I have some *humble* words that I would like to use to comment on the principle of this.

VERSE ON THE OLD CASE 【頌古】

粉壁掃雲巨嶽雪。純清絶點異青天。

Plastered walls pierce the clouds: enormous cliffs of snow.
In their *unblemished* purity, they differ from the blue sky.

1 “**you must hear and accept**” (*chōju subeki* 聴受すべき). This is a quotation, in Japanese transcription, of the Root Case of this chapter.

2 “**convert others in the future**” (*mirai sai wo ke su* 未來を化す). This is a quotation, in Japanese transcription, of the Root Case of this chapter.