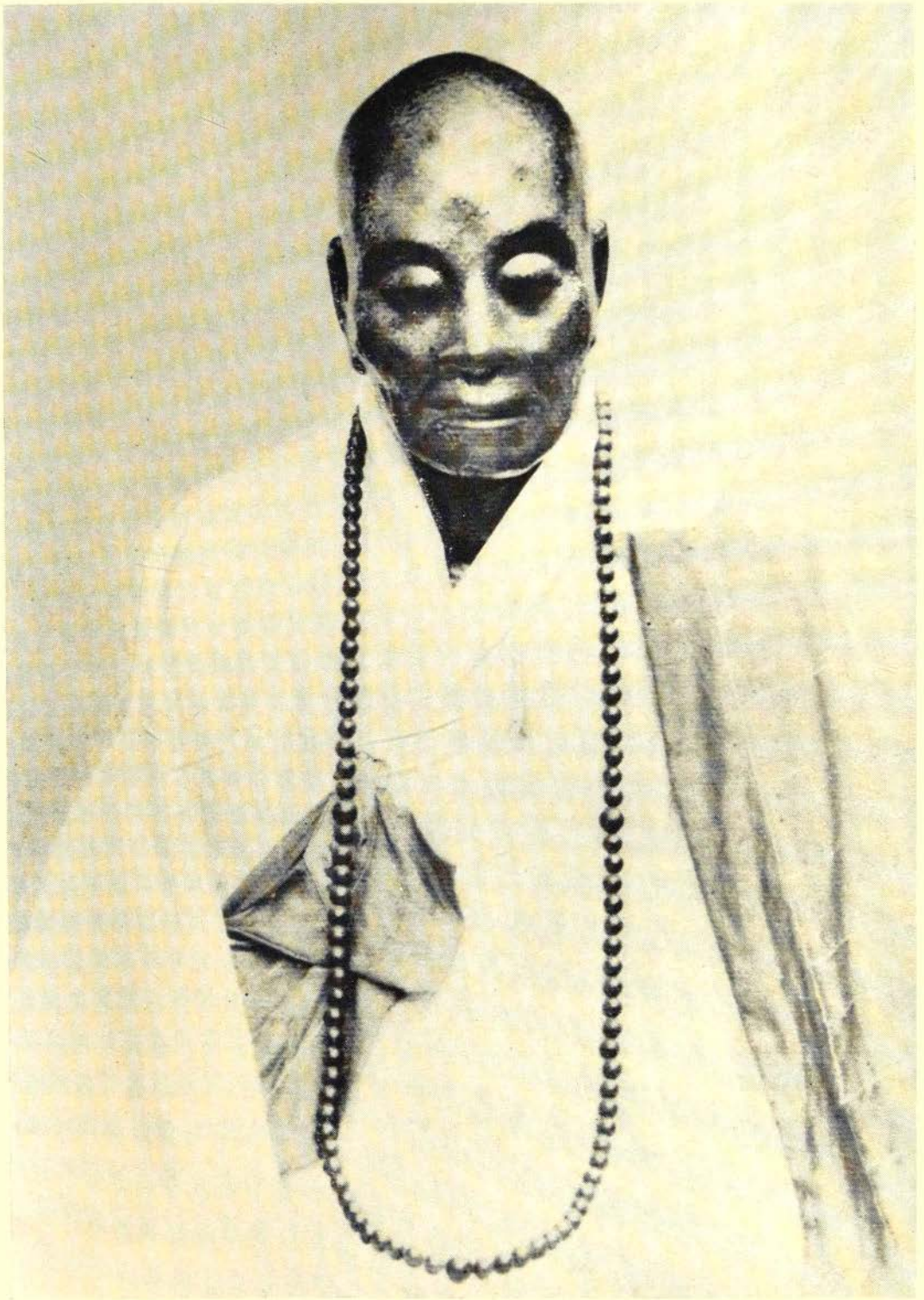


CH'AN AND ZEN TEACHING



The body of the Sixth Patriarch (died 713) in his monastery at Ts'ao Ch'i

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SERIES THREE

CH'AN AND ZEN TEACHING

Edited, Translated and Explained by

Lu, K'uan Yü
[Charles Luk]



RIDER & COMPANY

London

*This volume is dedicated to all well-meaning friends
whose valuable assistance has enabled me to present it
and also to all Sisters and Brothers in the Dharma
whose kind words of encouragement have sustained my
humble efforts to introduce in the West the World
Honoured One's Teachings as taught in my country.*

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PART I

THE DHARMA TREASURE
OF THE ALTAR SŪTRA
OF THE SIXTH PATRIARCH

(Lu Tsu Ta Shih Fa Pao T'an Ching)

Edited by his disciple Ch'an Master Fa Hai

Foreword

*We take refuge in the Buddha,
We take refuge in the Dharma,
We take refuge in the Saṅgha,
We take refuge in the Triple Gem within ourselves.*

THE Altar Sūtra of the Sixth Patriarch is a résumé of Mahāyāna Buddhism and the Buddha's Transmission of Mind, called Ch'an (or Zen in Japanese) which is outside of the teaching. Ch'an really began to flourish in China after the Patriarch expounded at Pao Lin monastery the doctrine which later was developed and divided by his Dharma descendants into five sects, namely Kuei Yang (Ikkyō Zen), Lin Chi (Rinzai Zen), Ts'ao Tung (Soto Zen), Yun Men (Ummon Zen) and Fa Yen (Hogen Zen).

This sūtra is not a book of obscure dogmas and impracticable theories. It is essential for every student of Mahāyāna and especially for every adherent to the doctrine of mind. A serious Ch'an practiser will easily find that its teaching, if put into practice, can enable him to discover his errors and mistakes which seem imperceptible and are the first things to be uprooted before he can make real progress in his self-cultivation. A keen student of Mahāyāna will be able correctly to interpret all sūtras after he has well understood the Altar Sūtra.

All of us are accustomed to the deep-rooted habit of splitting our undivided whole into subject and object by clinging to the false ideas of the reality of an ego and of phenomena, which are responsible for our mental creation of all kinds of illusion with their accompanying pairs of opposites and all sorts of names and terms which are devoid of real nature. The Patriarch's doctrine consists in wiping out all these contraries which owe their seeming existence only to their mutual dependence. Consequently, if a practiser succeeds in stripping his mind of them and if he is firm in his determination not to stray from his absolute self-nature, as taught in the sūtra, the result will be that his self-natured Bodhi will manifest itself after all self-created obstructions have been removed.

The teaching is open to every man irrespective of his education or social standing. The Patriarch, as he himself related, was an illiterate

commoner of a border region, depending for his subsistence on the sale of firewood in the market-place; he was also called a barbarian at the monastery of the Fifth Patriarch. This shows that the self-natured Bodhi is immanent in every man, whether in the East or in the West, rich or poor, and superior or inferior, and will appear when all mental discriminations have ceased.

In order that prajñā (wisdom) which is self-posessed can manifest itself, it is imperative that we make the 'three studies' which are essential for our self-cultivation for realizing our minds. They are: Śīla (morality-discipline), Samādhi (mental imperturbability) and Prajñā (wisdom) and we should know that Śīla begets Samādhi and that Samādhi begets Prajñā. They are like the legs of a tripod which cannot stand if one of them is lacking.

Repentance and reform are the pre-requisites of Śīla because without repentance and reform, we shall never be able to practise Śīla, which alone enables us to put an end to our feelings and passions and to realize singleness of mind, that is a mind free from disturbances, or pure mind. This imperturbable state of mind is called Samādhi, which alone enables our self-natured Bodhi to manifest itself. Samādhi is the state of an enlightened mind and wisdom is its perfect function. The Patriarch compared Samādhi and Wisdom to a lamp and its light and to a body (substance) and its correct function.

When Samādhi and Wisdom are attained, the practiser is liberated from all worries, anxieties, distresses, troubles and whatever causes them, and will attain the state of Nirvāṇa. He should have a perfect knowledge of this state in order to be completely enlightened.

A serious practiser should seek his own enlightenment to teach and enlighten others before he can expect to realize his self-natured Buddha, since no selfish man can attain Buddhahood. For this end, the Patriarch taught us how to take the four Universal Vows that consist in saving the countless living beings of our minds, in putting an end to the boundless troubles (kleśa) of our minds, in studying the endless Dharma doors to enlightenment which are immanent in our self-nature and in achieving the attainment of Buddhahood inherent in our self-nature.

The Patriarch never strayed from his self-nature when teaching his disciples in their quest of the truth, for either delusion or enlightenment comes only from the self-mind. His doctrine was later developed by his Dharma-descendants who also did not stray from their self-minds when teaching their own disciples. Even today an enlightened Ch'an master

will not stray from the self-mind when instructing his disciples, in spite of the fact that the technique now in use differs from the ancient methods, for if we stray from the mind, we shall be unable correctly to interpret the doctrine and understand all the sūtras expounded by the Buddha.

In our efforts to quiet our minds, we have to uproot all our old habits and in this respect nothing is more instructive and inspiring than the Altar Sūtra and the Diamond Sūtra because they teach us to wipe out the notion of the existence of an ego which is the source of all our troubles and the direct cause of our useless suffering in our transmigration through the six worlds of existence. Once ego is eradicated, there remains only the pure and clean mind, free from delusion and able to resume its normal function of perceiving the self-nature. Only then can enlightenment be realized.

This Altar Sūtra, as well as the Diamond and Heart Sūtras presented in our First Series, are not for only one or a few readings but should serve as our daily lessons and permanent guide for our practice of self-cultivation. Even if our roots are really inferior and if we cannot expect an instantaneous enlightenment immediately, we can be certain that if we are 'stubborn' in our practice and if we succeed in disentangling our minds from externals, we will make appreciable progress in the right direction, will at least enter 'the stream' and will set up a bridge-head for our transcendental path. The Patriarch urged us not to lose sight of our fundamental thought for an instant and if we follow his teaching seriously and refuse to stray from this thought of our self-nature, we will achieve something that will surpass all our expectations.

The Sanskrit word 'Dharma', which readers will find in this sūtra and also in all sūtras, has two meanings: (1) law, truth, principle, method, doctrine, religion, Buddhism as the perfect religion, and (2) thing or things, anything great or small, visible or invisible, real or unreal, concrete things or abstract ideas. It has no equivalent in any other language and is used in this version in order not to stray from the original text.

The text is that compiled and edited by Fa Hai, a senior disciple of the Patriarch, rather than the Tun Huang or Pe Sung versions which, being much shorter, are therefore incomplete. The full title in Chinese is the Lu Tsu Ta Shih Fa Pao T'an Ching, or The Dharma Treasure of that Great Master the Sixth Patriarch's Altar Sūtra. It is called the Altar Sūtra after an altar erected in the Sung Dynasty (420-477) by the Indian Tripiṭaka Master Guṇabhadra, who also set up a stone tablet with an inscription predicting that a flesh and blood Bodhisattva would be ordained there.

In the first year of the T'ien Chien reign (A.D. 502) of the Liang dynasty, another Indian Tripitaka Master called Jñānabhaiṣajya planted a Bodhi tree by the altar and foretold that a Bodhisattva in flesh and blood later would expound the Supreme Vehicle under the tree, would liberate countless living beings and would be the Dharma lord of the Real Transmission of the Seal of Buddha Mind.

It is due to a mispronunciation of the Patriarch's name in Cantonese 'Wei Nang' by the late Mr Wong Mou Lam, who translated the *Altar Sūtra* some thirty years ago that it is now widely known in the West as the *Sūtra of Wei Lang*. Wong Mou Lam was a Cantonese and there are in South China some people who cannot spell correctly a name beginning with the letter 'n'.

All brackets are mine.

UPĀSAKA LU K'UAN YÜ.

Hongkong, August 1958.

Preface

By Ch'an Master Fa Hai, disciple of the Sixth Patriarch

THE Patriarch's Dharma name was Hui Neng and his lay surname was Lu. His father was Lu Hsing T'ao and his mother was a Li. He was born at the hour Tsu (between 11 p.m. and 1 a.m.) of the eighth day of the second lunar month (27 February) of the year Wu Hsu in the twelfth year of the Chen Kuan reign of the T'ang dynasty (A.D. 638).

At his birth fine rays of shining light rose in the air and the house was filled with a rare fragrance. At daybreak, two strange monks called on his father and said: 'We come especially to name the baby who has just been born and who should be called Hui Neng.' His father asked: 'What do these two characters mean?' The monks replied: 'Hui means bestowal of kindness and Dharma on living beings and Neng means ability to do the Buddha-work.' After saying this, they left and no one knew where they went.

As the baby refused to suck milk, every night a god (deva) gave him nectar (amṛta)¹ to drink. When he reached the age of twenty-four, he was awakened to the truth upon hearing the recitation of a sūtra and went to Huang Mei to obtain the seal of his awakening. The Fifth Patriarch thought highly of him, transmitted the robe and Dharma to him and made him the successor to the Patriarchate in the year Hsin Yu which was the first year of the Lung Shuo reign (661).

He returned to the south, where he hid himself for sixteen years. On the eighth day of the first lunar month of the year Ping Tsu, which was the first year of the Yi Feng reign (676), he met Dharma Master Yin Tsung with whom he discussed the profound and subtle Dharma. Yin Tsung was awakened to and had a personal experience of the Patriarch's doctrine.

On the fifteenth of the same month, he met the four vargas² and had his head shaved.³ On the eighth of the second lunar month, well-

1. Amṛta: sweet dew, ambrosia, the nectar of immortality.

2. The four vargas: monks, nuns, male and female devotees.

3. Formally to join the Saṅgha order.

known and virtuous monks assembled to ordain him: vinaya master¹ Chih Kuang of Hsi Ching was in charge of the bestowal; vinaya master Hui Ching of Su Chou acted as karmadāna;² vinaya master T'ung Ying of Ching Chou acted as (spiritual) teacher; the Indian vinaya master Ch'i To Lo³ of Central India read the precepts (śīla) and the Indian tripiṭaka master⁴ Mi To³ of West India acted as testifier.

The altar used for the ordination was built in the Sung dynasty by the Indian tripiṭaka master Guṇabhadra⁵ who also set up a stone tablet with an inscription predicting the ordination there of a Bodhisattva in flesh and blood.

In the first year of the T'ien Chien reign (A.D. 502) of the Liang dynasty, another Indian tripiṭaka master Jñānabhaiṣajya⁶ came by sea from West India with a bodhi tree which he planted by the side of the altar. He also predicted that some 170 years later, a flesh-and-blood Bodhisattva, a true Dharma lord of the transmission of Buddha mind, would expound the Mahāyāna under the tree and would liberate an uncountable number of living beings.

Thus the Patriarch's head was shaved and he was ordained in fulfillment of the prophecies according to which he would expound the doctrine of transmission to the four vargas.

In the spring of the following year, the Patriarch took leave of the assembly and went to Pao Lin monastery. He was accompanied to Ts'ao Ch'i by Master Yin Tsung who led over a thousand monks and laymen. At the same time, vinaya master T'ung Ying of Ching Chou, together with a few hundred Buddhists, came to stay with the Patriarch.

After his arrival at Pao Lin monastery at Ts'ao Ch'i, the Patriarch found that the monastic buildings were too small for the community. As he wanted to enlarge them, he called on (the landowner) Ch'en Ya Hsien and said: 'I come to see you, the almsgiver, and wish to obtain a place for my seat; will you give me one?' Ch'en Ya Hsien asked the Patriarch: 'What is the size of your seat?' The Patriarch took out and showed him the cloth on which he sat (niṣīdana), and Ch'en Ya Hsien nodded assent. The Patriarch then unfolded the cloth which spread and

1. Vinaya master: teacher of the rules of discipline.

2. Karmadāna: director of the duties at the ordination.

3. The Sanskrit names of these two Indian masters are unknown.

4. Tripiṭaka master: a master who is well-versed in the three divisions of the Buddhist canon.

5. A.D. 394-468.

6. See illustration opposite p. 15.

covered the whole area of Ts'ao Ch'i; the four deva kings¹ appeared on guard in the four directions of space, and because of this, the mountain range is now called the Deva King range.

Ch'en Ya Hsien said: 'The power of your Dharma is indeed wide and great, but the tomb of my great-great-grandfather is here and if you build a stūpa later, I beg you to reserve a site for it. As to the rest of the area, I am willing to present it to you for the monastery. This mountain is part of the "Living Dragon" and "White Elephant" (range);² the sky can be flattened but the ground should not.'³ Monastic buildings were put up later on the landowner's instructions.

When the Patriarch strolled over the area, he used to halt at places noted for the view, and altogether thirteen monastic buildings were soon erected. The present Hua Kuo⁴ hall was one of them.

As to the Pao Lin monastery, its construction was decided upon long ago by the Indian tripiṭaka master Jñānabhaiṣajya who came from India and who, during his journey from Nan Hai (now Canton city), passed through Ts'ao Ch'i where he drank its water which he found pure and fragrant. He was surprised and told his followers: 'This water is exactly the same as that in West India, there must be at its source some place of scenic beauty on which to build a monastery.' Then he followed the stream and saw mountains and rivulets encircling one another with wonderfully beautiful peaks. He exclaimed: 'It is exactly like the "Precious Wood" on the mountains in West India.' Then he said to the villagers at Ts'ao Hou: 'You can build a monastery here; some 170 years later, the unsurpassed Dharma treasure will be expounded here and those who will be enlightened will be as many as the trees of these thickets. It should be called "Pao Lin monastery".'⁵

At the time, magistrate Hou Ching Chung of Shao Chou reported the Indian master's prophecy to the emperor who then ordered the monastery to be built and conferred the epigraph 'Pao Lin' to it. Thus the building of the Pao Lin monastery began in the third year of the T'ien Chien reign of the Liang dynasty (A.D. 504).

In front of the main hall, there was a pond where a dragon used to come pushing and twisting the surrounding trees. One day, it appeared

1. Catur-mahārāja.

2. Lit. Bending dragon mountain and white elephant range.

3. The heights of monastic buildings should be so arranged as to be in harmony with the ground which could not be levelled.

4. Hua Kuo: flower-fruit.

5. Pao Lin: precious wood.

huger than ever, raising heavy waves and a thick mist which overshadowed the area. All the monks were scared but the Patriarch scolded the dragon, saying: 'You can make yourself very large but you cannot appear small. If you are a spirit dragon, you should be able to transform your small body into a big one, and vice versa.' Suddenly the dragon disappeared, returned a short while later as a very small one and jumped out of the water. The Patriarch held out his bowl and said: 'You dare not get in the old monk's bowl.' Thereupon, the dragon advanced towards the Patriarch who scooped it up with the bowl, inside which it could not move. Holding the bowl, the Patriarch returned to the hall where he expounded the Dharma to the dragon. Then the reptile went away, leaving behind its body which was (only) seven inches long, complete with head, tail, horns and legs. It was kept at the monastery. Later the Patriarch filled up the pond with (earth and) stones and erected a stūpa over it on the left side in front of the main hall.

The Altar Sūtra of the Sixth Patriarch

(Lu Tsu T'an Ching)

I

How he Acquired the Dharma

WHEN the Patriarch arrived at Pao Lin monastery, magistrate Wei Ch'u of Shao Chou district and local officials went to the mountain to invite him to (Ch'u Chiang) town to expound the Dharma in the hall of Ta Fan monastery for the benefit of all those present.¹

After the Patriarch had ascended to his seat, the assembly of over thirty officials led by magistrate Wei, more than thirty Confucian scholars and over a thousand Buddhist monks and nuns, Taoists and laymen, bowed before him and expressed their desire to hear about the essentials of the Dharma. The Patriarch said to them:

'Learned friends, our self-natured Bodhi² is fundamentally pure and clean. Use only this mind (of yours) for your direct understanding and attainment of Buddhahood.

'Learned friends, let me tell you (first) how I came to possess the Dharma. My father was a native of Fan Yang;³ he was dismissed from his official post and banished to be a commoner of Hsin Chou district in Ling Nan.⁴ I was very unlucky as my father died when I was young, leaving behind my old mother and myself in poverty and distress. We moved to Nan Hai,⁵ where we sold firewood in the market-place. One day, a customer bought our wood and ordered me to carry it to his shop. After he had taken delivery and I had received the money, I left the shop where I saw at the door another man reciting a sūtra. When I heard the words, my mind was immediately awakened to their meaning. I asked the reciter for the name of the sūtra and was told it was the Diamond

1. Lit., for forming a cause beneficial to all those present.

2. Bodhi: illumination, enlightenment or awakening in regard to the real in contrast to the seeming.

3. Fan Yang: a town in Hopei province in North China.

4. Ling Nan: in Kuang Tung province, South China.

5. Now Canton city.

Sūtra. When I asked him where he came from and why he recited it, he replied: "I come from Tung Ch'an monastery in the Huang Mei district of Ch'i Chou prefecture. The abbot is Master Hung Jen, the Fifth Patriarch, who has more than a thousand disciples. I went there to pay my reverence to him and listened to and received the sūtra. The master always exhorted monks and laymen to study only the Diamond Sūtra which would enable them to perceive their own nature for their direct understanding and attainment of Buddhahood."

'Due to a co-operating cause in a former life, another man gave me ten silver taels¹ for my old mother's upkeep and urged me to go to Huang Mei to call on the Fifth Patriarch. As soon as my arrangements for my mother had been completed, I left her and over thirty days later reached Huang Mei, where I went to pay my reverence to the Fifth Patriarch, who asked me: "Where do you come from and what do you want?" I replied: "I am a commoner from Hsin Chou in Ling Nan and come from afar to pay reverence to you. I seek nothing but Buddhahood." The Patriarch said: "You are a Ling Nan man and are, therefore, a barbarian; how can you become a Buddha?" I replied: "Men can be recognized as northerners and southerners, but their Buddha nature is fundamentally the same everywhere. You and a barbarian may differ in physical features but what is the difference in your Buddha nature?" He was willing to say more, but as his disciples were on either side of him, he stopped and ordered me to join the other monks at work. I said: "I wish to tell you that my own mind always gives rise to wisdom; it does not stray from my own nature and should be a field of blessedness. I do not know what work you will give me to do." The Patriarch said: "This barbarian has a very sharp nature and character. Don't talk any more; now go to the backyard." I withdrew there and an attendant ordered me to split firewood and pound rice.

'Over eight months had elapsed when one day the Patriarch suddenly came to see me, saying: "Your knowledge has been found of use and I have been thinking about it. I have not spoken to you lest evil men might harm you. Do you know that?" I replied: "Yes, and it is to escape the notice of others that I dare not come near the hall."

'One day, the Patriarch summoned all his disciples and said: "The question of birth and death is a great one. All day long, you look only for blessings and do not try to get out of the bitter ocean of birth and death. If your own nature is deluded, blessings will not save you. Now

1. Silver tael: Chinese money worth about 1.40 Hong Kong dollars, now abolished.

go away and look into your own wisdom; use the prajñā-wisdom of your own minds and each compose a gāthā¹ for me to see. He who understands the great meaning,² will inherit the robe and Dharma and will be the Sixth Patriarch. Go away quickly and don't linger over the gāthā; thinking and reasoning will be of no use for he who can perceive his (own) nature, should do so at will. Such a person will perceive it even while brandishing a sword on the battlefield."

After receiving his order, the disciples withdrew and said to one another: "What is the use of our concentrating on writing a gāthā to submit to the Patriarch? The head monk Shen Hsiu is our instructor and is certain to be the winner. It will only be a waste of effort if we write the gāthā in a perfunctory manner." When the other disciples heard this, they all set their hearts at rest and said: "Henceforth we will follow Master Shen Hsiu. Why worry about writing the gāthā?"

'As to Shen Hsiu, he thought: "The others do not submit their gāthās because I am their instructor. I should write mine and hand it to the Patriarch, for if I do not, how can he know whether my knowledge is superficial or profound? In submitting it, my object is good if I seek the Dharma, but it would be bad if I sought the Patriarchate for (in that case) my mind would be like that of a common man and by my act I would be usurping his holy rank. If I do not submit the gāthā, I will never acquire the Dharma. How very difficult, how very difficult!"

'In front of the Fifth Patriarch's hall, there were three corridors, the walls of which were to be frescoed by Lu Chen, a court artist, with pictures of transformations of the assembly as described in the Laṅkāvatāra Sūtra and with genealogical tables of the five patriarchs for veneration in perpetuity.

'Shen Hsiu had composed his gāthā and had already made several attempts to submit it to the Patriarch, but as soon as he reached the door, his mind became so disturbed that his whole body was wet with perspiration. He dared not present it in spite of thirteen attempts in the course of four days. (Finally) he thought: "It will be better to write my gāthā on the wall of the corridor so that the Patriarch can see it. If he approves, I will come out to make my obeisance and tell him that I wrote it. If he does not, I shall have wasted several years on the mountain to receive others' reverence; (in that case) how can I continue to practise the Dharma?"

1. Gāthā: a stanza or poem.

2. Great meaning: the truth.

'That night, in the third watch,¹ he took a lamp and went unnoticed to the south corridor, where he wrote on the wall the following gāthā on his comprehension:

*Like the Bodhi tree is body, like
A bright mirror (on a) chest the mind.²
Constantly and diligently rub it
Clean so that it cannot gather dust.*

As soon as he had written this, Shen Hsiu returned to his room, thus escaping the notice of others. He then thought: "Tomorrow, if the Fifth Patriarch is delighted with my gāthā, it will mean that I have a co-operating cause for the Dharma. If he says that it is unfit, it will mean that I am infatuated owing to karmic obstructions from my former lives and that I am not qualified for the Dharma. It is difficult to guess the holy opinion." In his room, he was thus absorbed in thoughts and could neither sit nor sleep at ease until the fifth watch.

'The Patriarch knew already that Shen Hsiu had not entered the door³ and had not perceived his own nature. At dawn he called Lu Chen, the court artist, to fresco the wall of the south corridor. Unexpectedly, he saw the gāthā and said to the artist: "There is no need to paint the pictures now and I am sorry for the trouble you have taken in coming from so far. The (Diamond) Sūtra says: 'All that have forms are unreal.' We will retain this gāthā so that people can recite and observe it. If it is put into practice, evil worlds (destinies) can be avoided and great advantage will result." Then he ordered a monk to burn incense sticks and urged his disciples to revere and recite the gāthā so that later they could perceive their own nature.⁴ The monks repeated it and exclaimed: "Excellent!"

'In the third watch of the night, the Patriarch called Shen Hsiu to the hall and asked: "Did you write the gāthā?" Shen Hsiu replied: "Yes. I dare not seek your Patriarchate but I hope you will be compassionate

1. The five watches of the night are from 7 to 9 p.m., 9 to 11 p.m., 11 p.m. to 1 a.m., 1 to 3 a.m. and 3 to 5 a.m.

2. Lit. 'mirror stand'. This consists of a small wooden box or chest with drawers having on the top a folding mirror as covering. Here the mirror symbolizes the mind and the chest or box represents the physical body. Hence the Sixth Patriarch's correction 'And the bright mirror has no chest'.

3. The Dharma door to enlightenment.

4. To practise the gāthā only enables one to avoid miseries in the three lower worlds of existence but not to realize the self-nature; it can only be a contributory cause in the quest of the truth.

enough to see if I possess a little wisdom." The Patriarch said: "Your gāthā shows that you have not perceived your own nature; you have only reached the outside door which you have not yet entered. Such knowledge will not help you to attain Supreme Bodhi, for one who realizes it should know his own mind and perceive his fundamental nature at will. The fundamental nature has neither birth nor death and should be self-perceived at all times; nothing can obstruct it. One reality is all reality¹ and all externals are automatically in the state of suchness. The Bhūtatahatā mind² is reality. If perceived in this manner, it is self-natured supreme Bodhi. Go away and take one or two more days to think it over again and compose another gāthā for me. If it shows that you have entered the door (to enlightenment), I will transmit to you the robe and Dharma."

'Shen Hsiu paid obeisance to the Patriarch and withdrew. A few days passed but he could not compose another gāthā. His mind was uneasy and his intellect agitated as if he were in a dream; he found no comfort in walking or sitting.

'Two days later, a boy who passed by the place where I was pounding rice, chanted the gāthā. Upon hearing it, I immediately knew that the writer had not perceived his own nature. Although I was not taught about it, I already knew the great meaning. I then asked the boy: "What gāthā are you chanting?" He replied: "You, a barbarian, know nothing. The Patriarch said that the question of birth and death was a great one and as he intended to transmit the robe and Dharma to a successor, he ordered each of his disciples to compose a gāthā and submit it to him. He who comprehended the great meaning would inherit the robe and Dharma and would succeed him as the Sixth Patriarch. The head monk Shen Hsiu wrote this gāthā of the Immaterial³ on the wall of the south corridor and the Patriarch ordered us to chant it because if it was put into practice, evil worlds could be avoided and great advantage would derive therefrom." I said: "I must also chant the gāthā so that I can form a co-operating cause in the next reincarnation. I have been pounding rice for over eight months and have never been to the hall. Will you please take me there so that I can pay my reverence to the gāthā."

'Led by the boy, I went to pay reverence, saying: "I am illiterate, will you please read it to me." A petty official of Chiang Chou district, called

1. When the self-nature is perceived, all the seeming will automatically be in the state of reality.

2. Bhūtatahatā: Bhūta is substance, that which exists and tathatā is suchness, thusness, i.e. such is its nature. The suchness of mind.

3. As contrasted with the material, or the worldly.

Chang Jih Yung, who was there at the time, read it aloud to me. After hearing the gāthā, I said to him: "I also have one, will you please write it for me?" The official said: "You also compose a gāthā! How wonderful!" I said to him: "If you wish to learn the Supreme Bodhi, you should not slight a beginner for the lowest man sometimes possesses the highest wisdom which the highest man frequently ignores. If you despise others, you will commit immeasurable and unlimitable sins."¹ The official said: "Read me your gāthā and I will write it for you. If you succeed in acquiring the Dharma, you must liberate me first. Don't forget." My gāthā read as follows:

*In essence Bodhi has no tree
And the bright mirror has no chest.
In essence there is not a thing;
On what then can dust gather?*²

'As soon as my gāthā had been written, all those present were stunned and struck with admiration. They said to each other: "How wonderful! Certainly we cannot judge a man by his appearance. How is it possible that we have had at our service for so long a Bodhisattva in flesh and blood?"

'Seeing that those present were taken aback, and being apprehensive that evil men might harm me, the Patriarch took his shoe and erased my gāthā, saying: "This also does not show perception of the fundamental nature." They all subscribed to his opinion.

'The following day, the Patriarch secretly came to the place where I was pounding rice and seeing that I was working with a stone attached to my waist,³ he said to me: "Should a seeker of the truth risk his life for the Dharma in such a manner?" Then he asked: "Is the rice ripe?" I replied: "Ripe long ago but still waiting for the sieve." He knocked the pestle thrice with his staff and left. I immediately grasped his idea and that night, in the third watch, I went to his room. He used his robe as a

1. If one despises others, one will cling to the idea of the reality of ego which is the cause of delusion. Moreover, others have also their Buddha nature and should never be slighted.

2. Shen Hsiu's gāthā showed that he still clung to externals which obstructed his realization of his self-nature. The Sixth Patriarch's gāthā was intended to wipe out all traces of bodhi tree and mirror on a chest which could not be used for comparison with the immaterial bodhi and mind. His method of destroying all discriminations is described in detail in Chapter 10 of this sūtra.

3. The stone was to add weight to the body of the worker using the foot pestle which was very heavy. This stone was kept at Tung Ch'an monastery at Huang Mei.

screen so that no one could see us from outside and expounded the Diamond Sūtra to me. When he came to the sentence: "One should develop a mind which does not abide anywhere", suddenly I was completely enlightened and realized that nothing existed outside the self-nature. I then said to the Patriarch:

"Who would have expected that the self-nature is fundamentally pure and clean?

Who would have expected that the self-nature is fundamentally beyond birth and death?

Who would have expected that the self-nature is fundamentally complete in itself?

Who would have expected that the self-nature is fundamentally immutable?

Who would have expected that the self-nature can create all things?"

'Knowing that I had realized my own nature, the Patriarch said to me: "He who does not know his fundamental mind, will not gain any advantage in his studies of the Dharma but he who knows it and perceives his self-nature, is called a master,¹ a teacher of devas and men, a Buddha."

'I received the Dharma in the third watch of the night, thus escaping the notice of the community. Then the Patriarch transmitted to me the doctrine of instantaneous enlightenment as well as the robe and bowl, saying: "You are now the Sixth Patriarch. Take good care of yourself, liberate as many living beings as you can and spread the teaching widely for its uninterrupted continuity in future generations. Now listen to my gāthā:

*' "Seed sown by the sentient
In causal ground produces (Buddha) fruit.
If no sentience, then no seed,
If no nature, no production."*

The Patriarch further said: "When the great Master Bodhidharma first came to this country, people did not believe him. Therefore, he transmitted this robe as a token of faith, to be handed down from one patriarch to another. As to the Dharma, it was transmitted from mind to mind for self-awakening and self-interpretation. From ancient times, the Buddhas transmitted their own substance, from one Buddha to another

1. A master who brings all passions under control.

and the masters esoterically passed down their fundamental minds from one master to another. This robe is the cause of dispute and you should not hand it down. If you transmit it, your life will hang by a thread. You must leave this place quickly as I am apprehensive that bad people may harm you." I asked him: "Where should I go?" He replied: "Halt at Huai and hide yourself at Hui."¹

'In the third watch of the night, I received the robe and bowl, and said to the Patriarch: "I am a southerner and do not know the mountain tracks; will you please tell me how to get to the river?" He replied: "Don't worry, I will accompany you."

'The Patriarch accompanied me to the couriers' station at Chiu Chiang (Kiukiang). He ordered me to board a boat, took the oar and rowed. I said to him: "(Sir), please sit down, it is fitting that I take the oar." He replied: "It is appropriate that I ferry you across." I said: "When one is infatuated, one's master ferries one across, but when one is enlightened, one should ferry oneself. Although (the word) ferry has only one meaning, its use is different in each case. (Although) I was born in a frontier region and although my enunciation is incorrect, you have transmitted the Dharma to me. As I am now enlightened, it is only appropriate for my own nature to ferry itself across." The Patriarch said: "Exactly so, exactly so! Hereafter, the Buddha-dharma will prosper through you. Three years after you leave me, I will leave this world. Now start on your journey and go south as fast as possible. Do not expound the Dharma too soon as it will not flourish without difficulty."

'I bade farewell to the Patriarch, set out on foot to the south, and within two months, reached the Ta Yu mountains.'

The following note is inserted in the Text:

'The Patriarch returned to the monastery but did not come to the hall for several days. His disciples were suspicious and went to his room to ask him "(Sir) are you indisposed?" He replied: "I am not but the robe and Dharma have gone to the south." When asked who had received them, he replied: "The able one has got them." Thereupon, his disciples realized that upāsaka Hui Neng had received the robe and Dharma."²

'Several hundred people were pursuing me with the intention of snatching the robe and bowl. A monk whose lay name was Ch'en Hui

1. Huai is Huai Chi and Hui is Szu Hui, two small towns in East Kwangsi and West Kwangtung respectively.

2. The Sixth Patriarch's name was Hui Neng, lit. 'Bestow-Able', hence the 'Able One'. See also the Preface, page 15.

Ming and who had been a military commander of the fourth rank, a man of harsh temper, was intent in his search for me and ahead of the others. When he was about to overtake me, I threw the robe and bowl on a rock, saying: "This robe is a token of faith; can it be taken by force?" Then I hid myself in the bushes. When Hui Ming came to the rock, he tried to pick up the robe and bowl but could not move them. Then he shouted: "Lay brother, lay brother! I come for the Dharma and not for the robe."

I came out and sat with crossed legs on the rock. Hui Ming made obeisance to me and said: "Lay brother, please expound the Dharma to me." I replied: "Since you come for the Dharma, you should (first) banish all feelings and should not give rise to a single thought (in your mind); I will expound it to you." After a long while, I said: "Do not think of either good or evil, at the very moment (when there is no thought in your mind), what is the Venerable Hui Ming's fundamental face?" Instantaneously Hui Ming was enlightened. He asked me: "Is there any other hidden meaning beside the esoteric expression and teaching handed down by the Patriarchs?" I replied: "That which has been expounded to you is not esoteric, (and) if you look inward, that (which you call) esoteric is within yourself." Hui Ming said: "Although I was at Huang Mei, I did not realize my fundamental face. Now that you have taught me, I am like a drinker of water who alone knows whether it is cold or warm. Lay brother, you are now my master." I replied: "If this be so, then you and I are fellow disciples of Huang Mei. Take good care of yourself." Hui Ming asked again: "Where should I go now?" I replied: "Halt at Yuan and dwell at Meng."¹

Then Hui Ming descended from the mountain and at its foot said to the other pursuers: "Above there is only a rocky height; we are on the wrong track and must follow another one." They believed him. Afterwards, *Hui Ming* changed his name to *Tao Ming* in deference to the Sixth Patriarch (whose name was *Hui Neng*).

Afterwards, I proceeded to Ts'ao Ch'i and was again pursued by evil men. To avoid trouble I went to Szu Hui, where I mixed with a group of hunters. I stayed there fifteen years and occasionally expounded the Dharma to them in a manner suitable (to their understanding). They asked me to watch the nets for them but as soon as I saw living beings

1. *Yuan* is *Yuan Chou* and *Meng* is *Meng Shan*. Hui Ming was later abbot of a monastery on *Meng Shan* Mountain in *Yuan Chou* district.

caught therein, I set them free. For my meals I put vegetables in the same pan that the hunters used to cook meat and when asked, I said that I ate only vegetables cooked next to meat in the pan.¹

'One day I thought the time was ripe for spreading the Dharma and that I should not stay in hiding for ever. I went, therefore, to Fa Hsin monastery at Kuang Chou (now Canton city) where the Dharma master Yin Tsung was expounding the Mahāparinirvāṇa Sūtra. One day, as a banner was streaming in the wind, a dispute arose between two monks, one insisting that the wind, the other that the banner, was moving. As they could not agree, I said: "Neither the wind nor the banner moves; the minds of the Venerable Sirs really move."

'All those present were startled. The Dharma master Yin Tsung invited me to take the seat of honour and asked me about the abstruse meaning (of the sūtras). Seeing that my doctrine was exactly to the point and that what I said was concise and did not come from the Scriptures, he said: "Lay brother, you are not an ordinary man. I heard long ago that the robe and Dharma of Huang Mei were brought to the south, are you not the holder of them?" I replied: "I dare not (claim to be)."²

'Upon hearing this, Yin Tsung made obeisance to me and requested me to show the robe and bowl to the community. He further asked: "How was the Huang Mei doctrine taught?" I replied: "There was no teaching but the Patriarch only discussed looking into the (self-) nature and did not postulate meditation and deliverance." Yin Tsung asked: "Why were meditation and deliverance not postulated?" I replied: "Because that is a dual Dharma and is not Buddha-dharma. The Buddha-dharma is not a dual one." Yin Tsung again asked: "What is the non-dual Buddha-dharma?" I replied: "The realization of Buddha nature is the non-dual Buddha-dharma. The Mahāparinirvāṇa Sūtra which you are expounding, mentions a question put to the Buddha by Bodhisattva Kao Kuei Te Wang³ who asked: 'Does the commitment of four grave prohibitions,⁴ of five rebellious acts⁵ and of icchantika⁶ cut off the good roots of Buddha nature?' The Buddha replied: 'There are two kinds of good root, one permanent and one impermanent, but the Buddha nature

1. Lit. 'meat-fringing vegetable'.

2. A very polite term in Chinese, meaning, 'Yes, I am.'

3. The Sanskrit name of the Bodhisattva is unknown.

4. The four grave prohibitions or sins, pārajikas in Sanskrit, are: killing, stealing, carnality and lying.

5. The five rebellious acts, or pañcānantarya in Sanskrit, are: parricide, matricide, killing an arhat, shedding the blood of a Buddha and destroying the harmony of the Saṅgha.

6. Icchantika: An unbeliever who has no desire for Buddha enlightenment.

is neither permanent nor impermanent, and cannot, therefore, be cut off.' This is called the non dual. There are good (roots) and bad (roots) but the Buddha nature is neither good nor bad and is called non dual. The five skandhas¹ and (eighteen) dhātus² are dual as seen by the common man, but for the wise man who has a clear understanding of them, their nature is non dual and the non dual is Buddha nature."

'Yin Tsung, very delighted at what I said, brought his two palms together to salute me and said: "My way of expounding the sūtra is as worthless as a potsherd and your discourse on its meaning is as valuable as real gold." Then he shaved my head and asked me to accept him as my disciple. Subsequently, under the Bodhi tree, I inaugurated the Tung Shan doctrine.³

'I acquired the Dharma at Tung Shan and suffered great hardship, my life hanging by a thread. Today, if I have the opportunity of meeting you, magistrate, officials, monks, nuns, Taoists and laymen here in this assembly, it is due to co-operating causes of many former aeons and also to our past offerings to all Buddhas and to our having planted in common good roots in former incarnations, thus giving ourselves the chance of listening to the above instantaneous doctrine and providing a cause for the acquisition of Dharma. The teaching was handed down by former Patriarchs and does not come from my own knowledge. All of you who wish to hear about the teaching of past Patriarchs should purify your minds and after you have listened to it, you should cut off your doubts so that you will become exactly like the Patriarchs of past generations.'

After listening to the Dharma, the assembly was filled with joy, made obeisance to the Patriarch and dispersed.

1. The five skandhas, or aggregates, are: *rūpa*, form; *vedanā*, reception, sensation, feeling, the functioning of mind and senses in connexion with affairs and things; *sañjñā*, conception or discerning, the functioning of mind in discerning; *saṃskāra*, functioning of mind about like and dislike, good and evil, etc.; *viññāna*, mental faculty in regard to perception and cognition, discriminative of affairs and things.

2. The eighteen dhātus: realms of sense, i.e. the six organs, their objects and their perceptions.

3. The Fifth Patriarch stayed on Huang Mei mountain in Huang Mei district. The mountain was to the east of the district and was called Tung Shan, lit. 'Eastern Mountain'. His doctrine was also called the Tung Shan doctrine.

Prajñā

THE following day, at the invitation of magistrate Wei Ch'u, the Patriarch ascended to his seat and addressed the assembly: 'All of you should purify your minds and repeat: "Mahāprajñāpāramitā".'

He continued: 'Learned friends, all worldly men fundamentally possess the wisdom of Bodhi-prajñā. If they cannot be awakened to it, it is because their minds are under delusion. They should call on enlightened persons who will guide and show them how to perceive their (self-) nature. You should know that the Buddha nature of the ignorant and of the enlightened are the same, the only difference being that the former are deluded whereas the latter are awakened to it. Today, I will expound the Mahāprajñāpāramitā-dharma so that each of you will acquire wisdom. Please listen attentively to what I say.

'Learned friends, all day long worldly men repeat aloud (the word) prajñā but do not know their self-natured prajñā. They are like one who cannot satisfy his hunger by only talking about eating. Just talking of voidness will not enable one to perceive one's nature for myriads of aeons, and there will be no advantage in the end.

'Learned friends, Mahāprajñāpāramitā is a Sanskrit word which means, in our language, "the great wisdom (which enables one to) reach the other shore". This should be performed by the mind and has nothing to do with verbal repetition. Verbal repetition without using the mind is like an illusion, a transformation, dew and lightning; but verbal repetition, coupled with use of the mind, will ensure a union of mind and mouth. The fundamental nature is Buddha and apart from this nature, there is no other Buddha.

'What does Mahā mean? Mahā means great. The capacity of the mind is broad and great, like space; it has no boundaries; it is neither square nor round; neither great nor small; neither blue nor yellow; neither red nor white; neither above nor below; neither long nor short; neither anger nor joy; neither right nor wrong; neither good nor bad; and it has neither head nor tail. All Buddha lands are like space. The wondrous nature of (all) worldly men is fundamentally void and does not contain

a single thing (dharma). The absolute voidness of the fundamental nature is also like it.

‘Learned friends, when you hear me speaking of the void, please do not grasp the void. The first thing is not to grasp the void. If you sit in meditation with an empty mind, you will grasp the unrecordable voidness.¹

‘Learned friends, the voidness of the universe is capable of containing all things of various forms and shapes, such as the sun, moon, stars, mountains, rivers, the great earth, springs, streams, mountain torrents, plants, trees and woods, good and bad men, good and bad things (dharma), heavens and hells, all the great oceans and all the Sumeru mounts; all these are in the void. The voidness of worldly men’s nature is also like it.

‘Learned friends, one’s own nature is great because it can contain all things (dharma). As all things (dharma) are contained in your (own) nature, if good and bad men are viewed with neither attachment nor repulsion, also without contamination, the mind which is like space, is called great. For this reason, it is called mahā.

‘Learned friends, while the ignorant only talk, the wise apply their minds to practice. There are also ignorant people who sit in meditation with an empty mind and without thinking of anything and who call themselves great. It is useless to talk to them because of their heterodox views.

‘Learned friends, the mind has a great and broad capacity and pervades the whole Dharmadhātu.² Its function is to see through (all things) completely and clearly, and when at work, it readily knows everything. One is all and all is one.³ It is free to come or go. The substance of mind is free from all obstructions. This is prajñā.

‘Learned friends, all prajñā wisdoms come from one’s own nature, not from outside. Make no mistake about this. This is called the true nature’s own function. One reality is all reality. The capacity of the mind is for great affairs and not for small ways. Do not speak of voidness all day while the mind does not practise the same (great things). This is

1. Avyākṛta, or avyākhyāta; unrecordable either as good or bad; neutral, neither good nor bad; things that are innocent or cannot be classified under moral categories but cause a deviation from the self-nature.

2. Dharmadhātu here means the physical universe. See its full meaning in the Glossary.

3. Mind and objects are not two different things; all things are identical with One Mind and One Mind is identical with all things. This is the essential unity of all things.

like a commoner who calls himself, but can never be, a king. Such people are not my disciples.

‘Learned friends, what is prajñā? It is wisdom in Chinese. At all times and in all places, if all our thoughts are not stupid and if we act wisely, this is the performance of wisdom. A stupid thought will cut off prajñā at once and a wise thought will beget it. Worldly men are ignorant and deluded and do not perceive prajñā. They speak of it but their minds are always stupid. They always talk of their practice of prajñā, and (although) they always speak of voidness, they do not know absolute voidness. Prajñā has neither form nor shape. It is just the wise mind. Such an interpretation is called the wisdom of prajñā.

‘What does pāramitā mean? It is an Indian word and means in Chinese “reaching the other shore”. It is interpreted as freedom from birth and death. Attachment to externals produces birth and death, just as water rises in waves; this is called “this shore”. Detachment from externals (ensures) freedom from birth and death, like water which flows freely and uninterruptedly; this is called the “other shore”. Hence the term “pāramitā”.

‘Learned friends, the ignorant repeat (Mahāprajñāpāramitā) with their mouths and during their repetition, false and evil thoughts arise (in their minds). If thought after thought, (Mahāprajñāpāramitā) is actually practised, this is called the true nature. Awakening to this Dharma is called prajñā-dharma. Practice of this Dharma is prajñā conduct. He who does not practise it is a common man. Its practice (even) in the time of a thought will put one’s own body on an equality with the Buddha.

‘Learned friends, the worldly man is Buddha (and) distress (kleśa)¹ is Bodhi. If the preceding thought be under delusion, it is (that of) a worldly man (and) if the following thought be awakened, it is (that of) Buddha. The preceding thought clinging to objects is kleśa (and) the following thought discarding objects is Bodhi.

‘Learned friends, Mahāprajñāpāramitā is the most honoured, the highest and the supreme. It neither stays nor comes nor goes. All Buddhas of the past, present and future come from it. One should use this great wisdom to destroy the kleśa caused by the passions of the five aggregates. Such a practice will ensure the certain attainment of Buddhahood. The three poisons² will thereby be transmuted into discipline (śīla), meditation (dhyāna) and wisdom (prajñā).

1. Kleśa: distress, worry, anxiety, trouble and whatever causes them.

2. The three poisons are: (1) concupiscence, or desire; (2) anger, hate or resentment; and (3) stupidity.

‘Learned friends, this Dharma door of mine begins with one prajñā begetting 84,000¹ wisdoms. Why? Because the worldly men have 84,000¹ passions (to cope with). If there are no passions, wisdom will constantly be apparent and will not stray from one’s self-nature. Awakening to this doctrine is (realization of) the mind without a thought. The non-recollection, the non-attachment, the non-arising of deception and falsehood, the use of one’s self-natured suchness to contemplate all things by means of its wisdom and the non-grasping and non-rejecting of all things, all this is the perception of one’s self-nature and attainment of Buddhahood.

‘Learned friends, if you wish to enter the very deep Dharmadhātu and the prajñā-samādhi, you should practise the prajñā performance (and) keep and recite the Diamond Sūtra which will enable you to perceive your self-nature. You should know that the meritorious virtues of this sūtra are immeasurable and boundless and cannot, as clearly praised in the text, be fully discussed. This Dharma door is the Supreme Vehicle and is for expounding to men of great wisdom and superior roots. Those of small roots and shallow wisdom do not believe it when they hear about it. What is the reason? Take for example the rain which the heavenly dragons (nāga) shower on this world (Jambudvīpa); it causes cities, towns and villages to be swept away in the flood like leaves of the date tree. If rain falls into the great ocean, it will neither increase nor decrease the latter. If men of the Mahāyāna and men of the Supreme Vehicle hear about the Diamond Sūtra, they will open their minds to it, and comprehend and interpret it (accordingly). So we know that the fundamental self-nature possesses the wisdom of its own prajñā and uses its own wisdom for constant contemplation without having recourse to Scriptures.

‘Take for example rain water. It does not come from heaven but its downpour is caused by dragons (nāga) so that all living beings, plants and trees, the sentient as well as the insentient will all receive its refreshing benefit. Carried by rivers and streams, it flows into the great ocean where it merges into one body. The prajñā wisdom of the fundamental nature of all living beings is also like it.

1. The digit 8 stands for the ālaya-vijñānā, or the eighth consciousness and the digit 4, for the four elements, earth, water, fire and air, of the human body; they symbolize space. The three zeros stand for time. The whole number symbolizes space and time which should be eradicated before enlightenment can be attained. This is a Ch’an interpretation which differs from other explanations for men of inferior spirituality, which we do not mention in this sūtra for men of great wisdom and superior roots.

'Learned friends, when men of small roots hear about this instantaneous teaching, they are exactly like plants and trees which are not deeply rooted and are swept away by torrential rains without having a chance to grow. Men of small roots are also like these (plants and trees). The prajñā wisdom which fundamentally they possess does not differ from that of people of great wisdom. Why do not they open up their minds to and understand the Dharma when they hear about it? It is because of the great obstacles caused by their perverted views and of their deep-rooted kleśa, like thick clouds hiding the sun which appears only after the clouds have been dispersed by the wind.

'Prajñā wisdom is also neither great nor small. All living beings differ from each other because of their minds which are either deluded or enlightened. Those of deluded mind see outwardly; they practise and seek the (external) Buddha. They are not awakened to their self-nature and are, therefore, of small roots. If one's self-mind is opened up and awakened to the instantaneous teaching, there will be no external practice but only the uprising of correct views in one's self-mind so that the passions of kleśa cannot stain it. This is realization of (one's self-) nature.

'Learned friends, non-abiding either within or without, freedom to come and to go, ability to relinquish the clinging mind and thorough and unimpeded comprehension (of the self-nature), if put into practice, do not differ fundamentally (in pattern) from the Diamond Sūtra.

'Learned friends, all sūtras and scriptures, the Mahāyāna and Hīnayāna, and the twelve divisions¹ of the canon are all devised for men. (Dharmas) are established because there is the wisdom nature (which can absorb them). If there were no human beings, there would be no Dharmas which fundamentally do not exist. So we know that all Dharmas are set up for men and that all sūtras exist because they have been expounded by men. Since there are men who are ignorant and men who are enlightened, the ignorant are inferior and the enlightened are superior. At the request of inferior men, the superior expound the Dharma to them. Suddenly the latter wake up, comprehend and open up their minds, thus

1. The 12 divisions of the Mahāyāna canon are: (1) sūtras, the Buddha's sermons; (2) geyā, metrical pieces; (3) gāthā, poems or chants; (4) nidāna, sūtras written because of a request or query, because certain precepts were violated and because of certain events; (5) itivṛttaka, narratives; (6) jātaka, stories of former lives of Buddha; (7) adbhutadharma, miracles; (8) avadāna, parables, metaphors, stories, illustrations; (9) upadeśa, discourses and discussions by question and answer; (10) udāna, impromptu, or unsolicited addresses; (11) vaipulya, expanded sūtras; and (12) vyākaraṇa, prophecies.

becoming equals of superior men, without any difference existing between the two.

‘Learned friends, without enlightenment, even Buddha is a living being. If enlightened in the time of a thought, even a living being is Buddha. Therefore, we know that all Dharmas are inherent in our self-mind. Why do not we (try to) perceive instantly our fundamental Bhūtatahatā mind which is immanent in our self-mind? The Bodhisattva-śīla Sūtra¹ says: “Fundamentally our own nature is pure and clean; if we know our mind and perceive our self-nature, we will all attain Buddhahood.” The Vimalakīrti Nirdeśa Sūtra says: “Instantly (the Bhikṣus) obtained a clear understanding and regained their fundamental minds.”²

‘Learned friends, when I was with (the Fifth Patriarch) Hung Jen and heard (his words) I immediately became enlightened and instantly perceived my fundamental Bhūtatahatā nature. This is why I am spreading this Dharma so that seekers of the truth will instantly be awakened to Bodhi and that each of them will (succeed in) looking into his self-mind and perceive his essential nature. If they are unable to be awakened, they should call on a learned person who is well versed in the interpretation of the Dharma of the Supreme Vehicle and will give them the direct pointing at the right way. This learned person possesses a great (co-operating) cause for instructing and guiding them to perceive their (fundamental) nature, because all good Dharmas are established by men (like that learned person). All Buddhas of the three times and the twelve divisions of the Mahāyāna canon are immanent in men’s own nature. If one cannot awaken to it, one should look for a learned person’s teaching which will enable one to perceive (one’s fundamental nature). (However), if one is able to enlighten oneself, no external help is required. It is incorrect to think that a learned person is indispensable so that one can attain liberation. Why? Because the self-enlightening knowledge is immanent in one’s own mind. If erroneous, deluded, false and inverted thoughts arise (there), even the teaching of a learned person cannot save one. But if there arises the correct and true contemplation by prajñā, all false thoughts will instantly disappear. If one’s own nature be known, one’s awakening will enable one to reach the Buddha stage (in one bound).

‘Learned friends, the contemplation of wisdom which thoroughly

1. The tenth chapter of the Brahmajāla Sūtra was published in a special edition called the Bodhisattva-śīla Sūtra.

2. The Buddha’s disciple Pūrṇamaitrāyaṇīputra was reprimanded for his wrong teaching by upāsaka Vimalakīrti who used his supernatural power to enable the Bhikṣus to perceive and recover their fundamental minds.

penetrates the internal (organs) and external (objects) ensures the knowledge of one's fundamental mind. If the fundamental mind is known, this is fundamental liberation. If the fundamental liberation is realized, this is prajñā-samādhi. Prajñā-samādhi is (the mind) without a thought.¹ What is (the mind) without a thought? It is seeing all things without the mind being stained by and clinging to them. Its functioning pervades everywhere without attachment to anything. If one purifies one's mind so that the six consciousnesses come out through the six gates (sense organs) without being stained and infected by the six sense data so that one's coming and going are free without obstruction, this is unhindered liberation by prajñā-samādhi. This is using (the mind) without a thought. If nothing is thought about in order to cut off all thinking, this is Dharma bondage and is an extreme view.

'Learned friends, he who is awakened to the Dharma of (the mind) without a thought thoroughly knows all Dharmas. He who is awakened to the Dharma of no thought perceives all Buddha realms. He who is awakened to the Dharma of no thought reaches the Buddha stage.

'Learned friends, in future generations those who acquire this Dharma of mine should, together with men sharing the same views and making the same observance, vow to receive and practise this instantaneous Dharma door as if serving the Buddha without backsliding during their whole lives; they are bound to attain the holy rank. They should transmit the esoteric teaching² handed down (by past Patriarchs) and should never hide the latter's correct doctrine. (However) they should on no account teach this doctrine to the followers of other schools holding different views and observances, for this will harm them and will after all be futile. I am apprehensive that ignorant people who cannot understand this Dharma door may make slanderous observations about it and thereby destroy their Buddha seeds for hundreds of aeons and thousands of reincarnations.

'Learned friends, I have a hymn of the Immaterial which laymen and monks should recite and practise, because the mere memorizing of my words without actual practice is useless. Now listen to my hymn:

'Real knowledge of the Teaching³ and of the Mind⁴ is like

1. Apart from thoughts, nothing exists.
2. From mind to mind without words or writing.
3. The expedient teaching as distinguished from 'direct pointing' of the mind, outside scriptures.
4. The Transmission of Mind which the Buddha handed down through Mahākāśyapa.

*The sun in space. To transmit the self-realizing Dharma
 Is why (the Buddha) on earth appeared,
 And to destroy all heresies. This Dharma is neither
 Gradual nor instantaneous, for delusion and enlightenment
 Are the cause why one is slow, the other sudden.
 The ignorant can never comprehend
 This door through which self-nature is perceived.
 The myriad ways of teaching it are
 Traced right back to the fundamental one.
 The dark house of kleśa should be lit
 Constantly by the sun of wisdom.
 Kleśa leads to heresies,
 But is destroyed by the orthodox;
 If both be discarded there remain¹
 Purity and cleanness absolute.
 Self-natured Bodhi in itself will be
 Deluded if the mind discriminates.
 A pure mind in the midst of falsehood
 When corrected meets not the three barriers.²
 Nothing can impede these worldly men
 Who practise this (instantaneous) teaching:
 If on their faults they keep a constant eye,
 They with this doctrine ever will agree.
 Since each living species has its nature³
 Why should one impede or irritate the other?
 He who from his nature strays elsewhere to seek it
 Will never in this life perceive that nature:
 Restlessly will he pass his days
 And in the end be disappointed.⁴
 If you would perceive your own self-nature (realize)
 That it is but the right performance (of the mind).⁵
 If on it you do not set your mind,*

1. Orthodoxy and heterodoxy are a duality which has no room in the pure and clean self-nature.

2. Desire, hate and stupidity.

3. As they are at one with the undivided whole, it is natural that there should be no interference and irritation.

4. At his death.

5. The Patriarch said to Ch'en Hui Ming: 'Do not think of either good or evil; at this very instant, what is the Venerable Hui Ming's fundamental face?' This is the right use of the mind which should never be stirred.

Walking in the dark you see it not.
 Whoe'er can truly practise it
 Sees not others' errors.
 If we find fault with others,
 We too are in the wrong:
 Though they not we be faulty,
 We are wrong when we discriminate.
 If we discard this erring mind
 We destroy the trouble (kleśa).
 If from our minds we can dismiss both love
 And hate, we can stretch our two feet to sleep.
 Have expedient methods
 If others you would teach:
 Strip them of all doubts¹ and then
 Their own nature can appear.
 This (instantaneous) Dharma belongs to the (discriminating) world
 Within which only can enlightenment be sought.
 If we leave it in our search elsewhere for Bodhi
 'Tis as hopeless as searching for a hare with horns.
 Right views are transcendental
 But heresies mundane:
 When both are eliminated²
 Bodhi nature is fulfilled.
 This is the hymn of instantaneous teaching,
 Known as the great ferry o'er the Dharma.³
 'Tis aeons before the deluded hear of it,
 (But) for the enlightened it happens in an instant (kṣaṇa).⁴

The Patriarch further said: 'I have now expounded the instantaneous teaching in this Ta Fan monastery. May all living beings in the dharma-dhātu instantly comprehend the Dharma and attain Buddhahood after listening to my sermon.'

At the time, magistrate Wei Ch'u, the local officials, monks and laymen were all awakened to the teaching and paid obeisance to the Patriarch, all exclaiming: 'Excellent! Who would have thought that a Buddha has appeared in Ling Nan?'

1. Doubts about their self-nature and their abilities to attain Buddhahood.

2. The transcendental and the mundane are a pair of opposites which should be discarded so that the absolute self-nature can manifest itself.

3. Ferry of salvation.

Queries

ONE day, the Patriarch was entertained by magistrate Wei Ch'u who, after the feast, invited him to ascend to the seat. Together with local officials, gentry and laymen, he knelt down again and asked the master: 'I have listened to your expounding of the Dharma which really is inconceivable. I have some doubts and hope you will be compassionate enough to enlighten me.' The Patriarch replied: 'If you have doubts, please ask me and I will explain.' Wei Ch'u said: 'Is it true that the doctrine you are expounding is that of the great Master Bodhidharma?' The Patriarch replied: 'Yes, it is.' The magistrate asked: 'I hear that when Bodhidharma first tried to convert emperor Liang Wu Ti, the latter said to him: "All my life, I have built monasteries, given aid to the Saṅgha order, practised charity and offered food to monks. Have I thus acquired merit(orious) virtues?" Bodhidharma replied: "Really you have acquired no merit(orious) virtues." "I do not understand and hope you will enlighten me." The Patriarch replied: "There were really no merit(orious) virtues." Emperor Liang Wu Ti's mind was deluded and he did not know anything about the right Dharma. The building of monasteries and help given to the Saṅgha order as well as the practice of charity and offering of food were for the quest of blessing and should not be regarded as merit(orious) virtues. These are inherent in the Dharma-kāya¹ and have nothing to do with the cultivation of blessedness.'

The Patriarch continued: 'The realization of self-nature is merit and its universality is virtue. The constant perception of self-nature without impediment and the incessant performance of its wondrous function are called merit(orious) virtues. Inner humility is merit and outer politeness is virtue. The self-nature's ability to create all things is merit and the

1. The Buddha has three bodies: (1) Dharmakāya, i.e. essential or immaterial body; (2) Sambhogakāya, i.e. reward-body or body of bliss; and Nirmāṇakāya, or transformation body. His Dharmakāya is called Vairocana and is perceptible to Buddhas only. His Sambhogakāya is called Locana and is perceptible only to Bodhisattvas and his Nirmāṇakāya is called Śākyamuni and is perceptible to men and gods (deva) only.

mind's ability to discard all thoughts is virtue. Not to stray from self-nature is merit and its performance without contamination (by externals) is virtue. The performance of the above in quest of the meritorious and virtuous Dharmakāya is true merit(orious) virtue. Those cultivating merit(orious) virtues do not slight, but always respect, others. Contempt of others and non-relinquishment of the notion of the I will not result in merit. The self-nature abiding in unreality and falsehood has no virtue because of the self-importance of the I and the constant contempt for all others.

'Learned friends, the (right) concentration of mind at all times, without interruption (and without disturbance) is merit and the performance of impartiality and straightforwardness is virtue. Self-cultivation of the self-nature is merit and (moral) culture of the body is virtue.

'Learned friends, merit(orious) virtue should be introspected within the self-nature and cannot be sought by means of almsgiving and offerings. Hence the difference between blessings and merit(orious) virtue. Emperor Liang Wu Ti did not know the true doctrine and my ancestor (Bodhidharma) was not wrong.'

The magistrate asked again: 'I have always noticed that monks and laymen repeat Amitābha Buddha's name in the hope that they will be reborn in the Western Paradise. Will you please tell me if they will succeed in being reborn there, and so remove my doubt?' The Patriarch said: 'Please listen attentively, I will tell you all this now. In Śrāvastī town, the World Honoured One expounded the sūtra of the Western Paradise to guide and convert people. It is clearly stated in the text that this Paradise is not distant, yet it is 108,000 miles away which (number) means the ten evil things¹ and the eight heterodox practices² which are within ourselves and that is why he said it is so far away. He spoke of a long distance to men of inferior roots and of nearness to men of superior wisdom. There are two classes of man but there is only one Dharma. The difference between delusion and enlightenment produces the difference between slow and quick realization. The deluded man repeats the Buddha's name to seek rebirth in the (Western) Paradise but the enlightened man purifies his own mind (instead). This is why the Buddha said that purification of mind is simultaneous with purification of the Buddha land.

'If you are a man of the east and if your mind is pure, you are sinless.

1. The ten evils are: killing, stealing, carnality, lying, double-tongue, coarse language, filthy language, covetousness, anger and perverted views.

2. The opposite of the eightfold noble path.

If your mind is not pure, even though you may be a man of the west, you will be wrong. The man of the east commits sins and repeats the Buddha's name so that he will be reborn in the west. Where will the man of the west, who commits sins and repeats the Buddha's name, seek to be reborn? The ignorant man who does not know clearly about his own nature and ignores the Pure Land which is within himself, looks to the east and the west. For the enlightened man, the position in which he may find himself makes no difference. This is why the Buddha said that happiness existed anywhere one might happen to be. If your mind is entirely right, the West(ern) Paradise is near at hand. If your mind is wrong, it will be very difficult to reach it by (merely) repeating the Buddha's name.

'I now advise you, learned friends, first to get rid of the ten evils and you will have walked 100,000 (miles); then get rid of the eight heterodox practices and you will have gone (another) 8,000 (miles). If thought after thought and without interruption you perceive your own nature, and if you are constantly impartial and straightforward, you will arrive there in a snap of the fingers and will behold Amitābha Buddha. If you practise the ten good virtues, there will be no need for you to be reborn there. If you do not get rid of the ten evils, which Buddha will come and receive you? If you are awakened to the instantaneous doctrine of the uncreate, you will perceive the Western Paradise in an instant (kṣaṇa).¹ If you are not awakened to it and if you (only) repeat the Buddha's name to be reborn there, the distance being so great, how can you go there? Do you want me to shift the Western Paradise here in a kṣaṇa so that all of you can behold it?'

The whole assembly knelt down and said: 'If we can behold it here, there will be no need to pray for our rebirth there. Will you please be compassionate enough to make the Western Paradise appear so that all of us can behold it?'

The Patriarch said: 'Learned friends, the human body is a citadel. The eyes, ears, nose and tongue are gates. Outside there are five gates and inside there is the gate of the intellect (manas)². The mind is the ground and self-nature is the king. The king dwells on the mind-ground. When the self-nature is in, the king is in. When the self-nature is out, there is no king. When the self-nature is in, body and mind exist. When

1. Kṣaṇa: the shortest measure of time; 60 kṣaṇa equal one finger-snap, 90 a thought, 4,500 a minute.

2. Manas: the sixth of the six means of perception, or the intellect, usually called the sixth consciousness.

the self-nature leaves, body and mind perish. We should cultivate Buddhahood within our own nature and should not seek it outside the body. If deluded, the self-nature is a living being. If enlightened, the self-nature is Buddha. Kindness (*maitrī*) and compassion (*karuṇā*) are Avalokiteśvara (Bodhisattva). Joy (*muditā*) and indifference or renunciation (*upekṣā*) are Mahāsthāmaprāpta (Bodhisattva).¹ The ability to purify (self) is Śākya-muni (Buddha). Impartiality and straightforwardness are Amitābha (Buddha). The (false) view of an ego and of a personality is Mount Sumeru. The depraved mind is ocean water and *kleśa* is the waves: cruelty is the evil dragon (*nāga*); falsehood is a ghost or spirit; passions are fish and turtles; desire and anger are the hells; and stupidity and ignorance are the animals.

'Learned friends, the unceasing performance of the ten good virtues will bring forth the coming of the (Western) Paradise. The riddance of (the view of) self and others will cause Mount Sumeru to fall. With the disappearance of the depraved mind, the ocean will dry up of itself. With the removal of *kleśa*, all waves will vanish. The ending of cruelty will bring about the elimination of fish and dragons (*nāga*). (Then) on the mind-grounds, the Tathāgata² of enlightened self-nature will send out a great light to shine on and purify the six external gates and destroy the six heavens of desire (*devaloka*). It shines inwardly to wipe out the three poisons. At a stroke, hells and other sins will vanish. (Thus) the internal (organs) and external (objects) become thoroughly bright and clear and do not differ from the West(ern Paradise). How can one go there if one does not practise?'

After listening to the discourse, the whole assembly was awakened to self-nature and knelt down, exclaiming: 'Excellent! May all the living in the dharmadhātu who hear this sermon, understand it!'

The Patriarch said: 'Learned friends, if you wish to cultivate yourselves in the right practice, you can do so while staying at home and need not enter a monastery. If you can do so at home, you are like a man of the east whose mind is good. If you enter a monastery and do not practise it, you are like a man of the west whose mind is wicked. If your mind is pure and clean, it is the Western Paradise of your own nature.'

Magistrate Wei Ch'u then asked: 'Will you please instruct us how to practise it while staying at home?' The Patriarch replied: 'I will give

1. *Maitrī* (kindness), *karuṇā* (pity), *muditā* (joy) and *upekṣā* (indifference or renunciation) are the four immeasurables, or infinite Buddha states of mind.

2. Tathāgata: He who came as did all Buddhas; who took the absolute way of cause and effect and attained to perfect wisdom; one of the highest titles of a Buddha.

you a hymn of the immaterial. If you practise it, it will make no difference whether you are with me or not. If you do not practise it, (even) if you shave your head and leave your home (to join the Saṅgha order), there will be no advantage. My hymn is:

*‘Why should śīla be observed when the mind’s impartial?
 When conduct is correct why practise meditation?
 Parents to requite their kindness should be cared for by their sons.
 Righteous conduct leads to sympathy between high and low,
 Between man and master complaisance breeds goodwill,
 While patience stops development of evil acts.
 If fire can be kindled with a piece of wood,¹
 Mud surely will produce the lotus flower.²
 Medicine that tastes bitter is well known to be good,
 So the word that is not pleasing must be good advice.
 Wisdom is begotten by correcting faults. Concealment
 Of one’s own shortcomings is surely lack of sageness,
 While what we do each day should benefit all others.
 Buddhahood cannot be won by giving alms,
 For Bodhi must be sought within one’s mind,
 Why trouble then to seek for the abstruse outside?
 The hearing of this hymn when followed by its practice
 Ensures that Paradise will loom before the eyes.’*

After hearing the teaching, magistrate Wei Ch’u and local officials as well as virtuous men and women were awakened and believed, accepted and practised it.

1. Zealous conduct with devotion and diligence.

2. Mud symbolizes kleśa and a lotus-flower symbolizes the Buddha land.

Dhyāna and Prajñā¹

(ONE day) the Patriarch addressed the assembly as follows:

'Learned friends, dhyāna (meditation) and prajñā (wisdom)¹ are the fundamentals of this Dharma door of mine. Make no mistake about this and do not say that dhyāna and wisdom differ from each other. Dhyāna and wisdom are one and are not two (separate) things. Dhyāna is the substance of wisdom and wisdom is the function of dhyāna. Whenever wisdom is at work, dhyāna is within it, (and) when dhyāna is at work, wisdom is within it. To understand this is to understand simultaneously (both) dhyāna and wisdom. You students of this doctrine, should not say that dhyāna comes first and then begets wisdom (or) that wisdom comes first and then begets dhyāna. If this view were held, the Dharma would have two aspects, and while your mouths were uttering good words, your minds would be wrong. (In such a case), dhyāna and wisdom would be useless, because they were not present

1. 'Ting' and 'hui' in Chinese. For want of better Western equivalents, we are compelled to use the Sanskrit words dhyāna, or abstract meditation, and prajñā, or wisdom. However, dhyāna is not the exact equivalent of the Chinese ting which means 'dhyāna-samādhi' or abstract meditation leading to a state of imperturbable mind free from disturbances. According to the Chinese Buddhist terminology, ting is an abbreviation of 'ch'an ting' which means: ch'an, the unstirred mind, and ting, its imperturbable condition which causes prajñā, or wisdom, to manifest itself. In other words, one should practise dhyāna in order to attain samādhi, without which wisdom cannot appear.

According to the Chinese Buddhist terminology, there are: (1) the worldly dhyānas which lead to a rebirth in the dhyāna heavens; (2) the supramundane dhyānas which ensure the realization of samādhi; and (3) the supreme dhyāna which is the characteristic of our self-nature. The Chinese ting comes under the above category (2) of 'supramundane dhyāna leading to samādhi'.

The introduction in the West of Sanskrit, Pāli, Tibetan and Japanese terms has already created enough confusion and to avoid further complication, we do not use English transliterations of Chinese terms which, however, convey the exact meaning of the Patriarch's teaching and of all Chinese sūtras. Moreover, the ancient Sanskrit in use at the time of the Buddha, has disappeared and is now completely unknown in India and in the West and it is possible that the Sanskrit as now known there, may not convey the exact meaning of the former, the alphabet of which is, however, found and fully explained in the Mahāparinirvāṇa Sūtra. In spite of the lack of proper equivalents in Western languages, we will be able to interpret correctly the profound teaching if we are serious in our practice of self-cultivation and succeed in releasing from illusion our inherent wisdom which will enable us to take up the 'host' position in order to understand our self-natured Dharma.

simultaneously. If both mouth and mind are right, within and without there will be a true state of suchness, and dhyāna and wisdom will be (present) in equal proportions. The practice of self-enlightenment does not depend on debating and the discussion as to whether dhyāna or wisdom precede or follow (one another) denotes a deluded man. Such a debate will never be settled and will intensify the (false) notion of ego and dharma (things)¹ and the clinging to the four (false) conceptions.²

‘Learned friends, what are dhyāna and wisdom like? They are like a lamp and its light. Where there is a lamp, there is light and where there is no lamp, there is darkness. The lamp is the substance of light and light is the function of the lamp. Although there are two (different) names, fundamentally there is one body. Dhyāna wisdom is just like that.

(Another day) the Patriarch addressed the assembly as follows:

‘Learned friends, the samādhi of universality³ is the unceasing state of one straightforward mind in all places, while walking, standing, sitting and lying. The Vimalakīrti Nirdeśa Sūtra says: “The straightforward mind is the holy site⁴; the straightforward mind is the Pure Land.” Your minds should not practise flattery and crookedness while your mouths speak of straightforwardness. Do not speak of the samādhi of universality when you do not act straightforwardly.

‘Just be straightforward and do not cling to anything. Deluded men grasp the Dharma and hold on to the samādhi of universality. They claim that the samādhi of universality consists in sitting motionless all the time without any uprise in the mind. Such an interpretation makes the meditators inanimate and hinders the (realization of) self-nature.

‘Learned friends, the self-nature should pervade everywhere. How can it be obstructed? If the mind does not abide in Dharma, the self-nature will pervade everywhere. If the mind abides in Dharma, this is self-bondage. If it is claimed that continuous and motionless sitting (in meditation) is right, it is the same as when Śāriputra sat in meditation in the wood and was reprimanded by Vimalakīrti.⁵

1. The two false conceptions of the reality of (1) an ego and of (2) dharma (things); both are illusions.

2. The four false conceptions of an ego, a man, a being and a life. (See Diamond Sūtra.)

3. Samādhi of universality or samādhi of one act (of body, mouth and mind); holding to one course. A samādhi for realizing that the nature of all Buddhas is the same.

4. Holy site: bodhimaṇḍala, truth-plot; place of enlightenment; a place for attainment to Buddha truth; a place for teaching, learning and practising religion.

5. See Vimalakīrti Nirdeśa Sūtra, Chapter III, The disciples.

'Learned friends, there are also those who teach people to sit for the purpose of watching over the mind and of contemplating stillness, without motion and without any uprise in the mind, and who claim that this is real achievement. The deluded man who knows nothing about this, sticks to it and so becomes insane. There are cases like this. Such a teaching is a great mistake.

(On another occasion) the Patriarch addressed the assembly as follows:

'Learned friends, fundamentally the correct teaching is neither instantaneous nor gradual, whereas the nature of each individual may be either sharp or dull. The deluded man practises the gradual method whereas the enlightened man realizes the instantaneous union (with reality). This is why the unreal names of instantaneous and gradual (methods) have been in use (but) there will be no difference between the two when their own minds are known and their fundamental nature is perceived.

'Learned friends, this Dharma door of mine was established by past Patriarchs with:

- (1) Thoughtlessness (not-a-thought) as its doctrine;
- (2) Immateriality as its substance, and
- (3) Non-abiding as its fundamental.

"Immateriality is detachment from all forms, aspects and characteristics whilst in the midst of forms, aspects and characteristics.

'Thoughtlessness (not-a-thought) is the absence of all thoughts while in the process of thinking.

'Non-abiding is (the characteristic of) men's fundamental nature.

'In all worldly situations, whether good or evil, pleasant or ugly, friendly or hostile and when faced with provocative, critical, oppressive and quarrelsome language, all this should be treated as empty and all thoughts of retaliation should be dismissed. Instant after instant, one should not think of the past, because if past, present and future thoughts succeed one another without interruption, this is bondage. If there are no thoughts abiding in anything, this is freedom from bondage. Therefore, non-abiding is set up as the fundamental (of my Dharma door).

'Learned friends, the riddance of all external forms, aspects and characteristics is called immateriality. If all forms, aspects and characteristics are discarded, the Dharma body¹ will be clean and pure. Therefore, immateriality is set up as the substance.

'Learned friends, if the mind is not stained by external objects, this is called thoughtlessness (not-a-thought). (This means that) while thinking

1. Dharma body: the nature of all mundane and supra-mundane things.

of our 'Self', all our thoughts are detached from the externals to which our mind does not cling. If one merely refrains from thinking so as to stop the thinking process, then when the last thought ceases, one will die and will transmigrate elsewhere. This is a great mistake and students of the Tao (Truth) should think about it. It is bad enough to make mistakes through not understanding the Dharma, but if one exhorts others to do the same, one will not only be unaware of one's own delusion, but will also vilify the Buddha's sūtras. Therefore, thoughtlessness is set up as the doctrine (of my Dharma door).

'Learned friends, why is thoughtlessness (not-a-thought) established as the doctrine (of my Dharma door)? Because there are deluded men who speak only of perceiving their own nature while their thoughts cling to external objects with the resultant rise of heterodox views. As a result all passions and erroneous thinking are generated. Our self-nature fundamentally does not gain a single Dharma. The presumption that something is obtainable and false talk about weal and woe are nothing but passions and heterodox views. This is why this Dharma door sets up thoughtlessness (not-a-thought) as its doctrine.

'Learned friends, (when I say "not a thought", I mean this:) "not" is not a thing (of real concern to us) and "thought" is thought of nothing; "not" is not dual, is not the passion-mind and "thought" is thought of the self-natured Bhūtatathatā. Bhūtatathatā is the body of thought and thought is the function of the self-natured Bhūtatathatā.¹ When the self-natured Bhūtatathatā gives rise to a thought, it is not the eyes, ears, nose and tongue which can think. As Bhūtatathatā has its own nature, it can give rise to thoughts. If Bhūtatathatā does not exist, the eyes, ears, form and sound will decay immediately.

'Learned friends, when the self-natured Bhūtatathatā gives rise to a thought, although the six sense organs see, hear, feel and know, there is no taint of myriad externals and the true nature is always independent and comfortable. For this reason, the (Vimalakīrti Nirdeśa) Sūtra says: "He who is versed in the skilful discerning of all phenomena remains immutable in the Supreme Reality." '

1. Our self-nature possesses body, or substance, and function, or activity. A body without function is a useless body and function without body is bodiless function which is non-existent.

Sitting in Meditation

(ONE day) the Patriarch addressed the assembly as follows:

‘According to this Dharma door, sitting in meditation does not primarily mean that the mind should be grasped, that the (idea of) purity should be clung to, nor that it should be motionless.

‘When you talk of grasping the mind, (remember that) the mind is fundamentally unreal and is known to be illusory. Therefore, there is nothing that can be grasped.

‘When you talk of clinging to the (idea of) purity, (remember that) the self-nature is essentially pure. It is only due to false thoughts that the absolute is concealed. If there is no thinking, the self-nature will appear pure and clean. If the mind grasps the (idea of) purity, the illusion of purity will be created. As illusion itself is non-existent, it is an error to grasp it. Purity has neither form nor shape. If the (idea of) purity is nevertheless established, with the claim that such is an achievement, this view will screen the self-nature and will result in bondage to purity.¹

‘Learned friends, if we practise imperturbability (*samādhi*), we should not, when meeting all kinds of people, see whether they are right or wrong and good or bad and whether they have other faults. This is self-natured imperturbability.

‘Learned friends, although deluded men do not move their bodies, as soon as they open their mouths, they immediately speak of other people’s qualities or defects, and of their being good or evil. They thus contradict their own nature. To grasp the mind and the (idea of) purity is to screen the self-nature.’

(Another day) the Patriarch addressed the assembly as follows:

‘Learned friends, what is sitting in meditation? According to this Dharma door, sitting means the non-rising of thoughts in the mind which is free from all obstructions and is beyond all states, good or evil, and meditation means insight into the immutable self-nature.

1. The practiser is kept in bondage by the idea of purity which is an illusion.

'Learned friends, what is dhyāna-samādhi?¹ Outwardly (when) all forms are discarded, this is abstract meditation (dhyāna). Inwardly (when) there is no disturbance, this is samādhi. If there is clinging to forms without, the mind will be disturbed within. Without if all forms are discarded, immediately the mind (within) will be free from disturbances. One's fundamental nature is essentially pure and immutable; there is disturbance only when external objects are seen and clung to. If external objects are seen while the mind remains undisturbed, this is true samādhi.

'Learned friends, the discarding of all external objects without is dhyāna and the freedom from disturbances within is samādhi. Dhyāna without and samādhi within, this is dhyāna-samādhi. The Bodhisattva-śīla Sūtra says: "Our own nature is fundamentally pure and clean."

'Learned friends, one should, thought after thought, realize the self-perception of one's own nature which is pure and clean, self-cultivation and self-performance for the self-attainment of Buddhahood.'

1. See also page 44, note 1.

Repentance and Reform

SEEING that the literati and people from Kuang Chou (Kwangchow), Shao Chou (Shiukwan) and the four quarters had assembled in the mountain to listen to the Dharma, the Patriarch ascended to his seat and addressed them as follows:

‘Learned friends, please come in. This business should begin with the self-nature. At all times, instant after instant, you should purify your own minds, practise self-cultivation, realize your own Dharmakāya, perceive the Buddha of your own minds, effect your self-liberation and observe your self-discipline (śīla) so that your coming shall not be in vain. As you have come from afar for this gathering, this is due to a common co-operating cause. Please all kneel down and I will transmit to you first the five kinds of fragrance of the fivefold Dharmakāya¹ of the self-nature and will teach you the immaterial repentance and reform.’²

As the whole assembly knelt down, the Patriarch continued:

‘First, the fragrance of discipline (śīla). If your mind is not tainted with evil, wickedness, envy, jealousy, concupiscence, hate, spoliation and killing, this is the fragrance of śīla.

‘Second, the fragrance of samādhi (imperturbability). In all circumstances, either good or bad, if your mind remains undisturbed, this is the fragrance of samādhi.

‘Third, the fragrance of wisdom. If your self-mind is free from obstructions, if you constantly use your wisdom to look into and illumine your self-nature, if you do not commit evil actions, if while performing good actions your mind is free from all graspings, if you respect your superiors and have kind thoughts for your inferiors and if you have sympathy and compassion for orphans and those in distress, this is the fragrance of wisdom.

1. Pañca-dharmakāya, the five attributes of Dharmakāya, or spiritual body of Buddha, i.e. that he is above all moral conditions; tranquil and apart from false ideas; wise and omniscient; free, unlimited, unconditioned which is the state of nirvāṇa; and that he has perfect knowledge of this state.

2. Repentance and reform which are beyond the form, appearance, aspect and characteristic of things.

'Fourth, the fragrance of liberation. If your self-mind is free from all grasping, if it thinks of neither good nor evil and if it is independent and comfortable, free from all obstruction, this is the fragrance of liberation.

'Fifth, the fragrance of perfect knowledge of liberation. When your mind is free from all grasping and all concepts of good and evil, you should not abide in the voidness and stillness or else you will be brought to a standstill. You should widen your field of learning and hearing to know your self-mind and attain to the fundamental law of all Buddhas; you should be congenial when meeting others and free from the idea of self and others until you realize Bodhi and the unchanging true nature. This is the fragrance of the perfect knowledge of liberation.

'Learned friends, these five kinds of fragrance should perfume us from within and cannot be sought from without.

'Now I teach you the immaterial repentance and reform so as to eradicate all your sins committed in the past, present and future and to purify your three karmas (of deed, word and thought).¹ Learned friends, please follow me and repeat:

'We so-and-so are disciples of Buddha. May our past, present and future thoughts, (that is to say) all our thoughts, be free from the taints of ignorance and delusion. We now (sincerely) repent of our former evil conduct in deed, word and thought due to our ignorance and delusion; may all these sins be obliterated at once and may ignorance and delusion never arise again (within us).

'We so-and-so are disciples of Buddha. May our past, present and future thoughts, (that is to say) all our thoughts, be free from the taints of arrogance and deception. We now (sincerely) repent of our former evil conduct in deed, word and thought due to our arrogance and deception; may all these sins be obliterated at once and may arrogance and deception never arise again (within us).

'We so-and-so are disciples of Buddha. May our past, present and future thoughts, (that is to say) all our thoughts, be free from the taints of envy and jealousy. We now (sincerely) repent of our former evil conduct in deed, word and thought due to our envy and jealousy; may all these sins be obliterated at once and may envy and jealousy never arise again (within us).

'Learned friends, the above are the immaterial repentance and reform. (Now) what is repentance and what is reform? Repentance is contrition for former sins, for evil conduct in deed, word and thought due to ignorance, delusion, arrogance, deception, envy and jealousy so that

these shall never arise again (within us). Reform concerns sins which we may commit in future. Henceforward, since we are awakened from evil conduct in deed, word and thought, due to ignorance, delusion, arrogance, deception, envy and jealousy which we (vow to) cut off for ever, we will never commit these sins again.

'Ordinary men who are ignorant and deluded, only know how to repent of their past sins but not how to reform in respect of future sins. Since they do not so reform, their past sins cannot be obliterated and will be repeated in the future. As former sins are not obliterated and since new ones are again committed, how can this be called repentance and reform?

'Learned friends, as you have repented of your sins and have reformed, I now teach you how to take the four Universal Vows. All of you should listen attentively:

*We vow to save countless living beings in our own minds,
We vow to put an end to the limitless kleśas of our minds,
We vow to study and learn the endless Dharma doors of our own nature, and
We vow to attain the Supreme Buddhahood of our own nature.*

'Learned friends, is it not the idea of the whole assembly that the vow is taken to save countless living beings? If so (how can you save them?) as even I myself, Hui Neng, do not save them.

'Learned friends, speaking of the living beings in our minds, they are what we call the erroneous and deluded mind, the deceptive and false mind, the evil mind, the envious and jealous mind and the wicked and poisonous mind; all these minds are living beings. Each of them should be self-delivered by his own nature and this is true deliverance. What is self-deliverance by self-nature? It means that all living beings holding heterodox views as well as passionate, ignorant and stupid beings are to be delivered by correct views. Once they hold correct views, they use prajñā-wisdom to destroy ignorant, stupid, deluded and false beings so that each of them can be self-delivered. The heterodox is to be delivered by the orthodox, the deluded by the awakened, the ignorant by the wise and the evil by the good, and deliverance in this manner is true deliverance.

'Speaking of the vow to put an end to limitless kleśas, this is the use of the prajñā-wisdom of one's own nature to eradicate all erroneous and false thinking of the mind.

'Speaking of the vow to study and learn endless Dharma doors, self-

perception of one's own nature and unceasing practice of the correct Dharma are necessary. This is called true study and true learning.

'Speaking of the vow to attain Supreme Buddhahood, we should, with humility on all occasions, practise the true and correct (Dharma), by discarding both ignorance and enlightenment and should constantly give rise to wisdom to eliminate both the real and the unreal; all this will lead to perception of the Buddha nature. This is the achievement of attaining Buddhahood at will. You should always bear in mind the practice of this Dharma of the power of vows.

'Learned friends, as you have taken the four Universal Vows, I will now teach you the three immaterial formulas of surrender.¹

'Learned friends, we surrender ourselves to and rely on the Enlightened (One), the most honoured among two-footed (beings).² We surrender ourselves to and rely on the correct (One), the most honoured One free from desires. We surrender ourselves to and rely on the pure (One), the most honoured of the Order.

'From now on, we will call the Enlightened (One) our teacher and will no longer surrender ourselves to and rely on demons (māra) and heretics. We should, on all occasions, clearly prove our own selves by means of the Triple Gem of our self-nature. Learned friends, I advise you all to surrender yourselves to and rely on the Triple Gem of your own nature: Buddha is the Enlightened (One), Dharma is the correct (One) and Saṅgha is the pure (One).

'If your minds surrender themselves to and rely on the Enlightened (One), error and delusion will no longer arise within you; you will be content with few desires and will be able to give up wealth and indulgence in the flesh. This is called (being) the most honoured among two-footed (beings).

'If your minds surrender themselves to and rely on the correct (One), all your thoughts will be free from heterodox views, and because of this freedom, there will be no clinging to the idea of self and others, as well as to pride, desire and cupidity; this is called (being) the most honoured (One) free from desires.

1. The three formulas of refuge: Triśaraṇa or Śaraṇagamana. They are: Buddhāṃ śaraṇaṃ gacchāmi, surrender to the Buddha; Dharmāṃ śaraṇaṃ gacchāmi, surrender to the Dharma; and Saṅghaṃ śaraṇaṃ gacchāmi, surrender to the Order. The exact translation of the Chinese is: To surrender oneself to, or to return to, go back to, and rely on.

2. The most honoured among men and devas, lit. 'among two-footed beings', a title of the Buddha. The two feet are compared to commandments and meditation, blessing and wisdom, relative and absolute teachings, Hīnayāna and Mahāyāna, meditation and action.

'If your minds surrender themselves and rely on the pure (One), your own nature will be free from the taints of passion, love and desire; this is called (being) the most honoured (One) of the Order.

'If the above are practised, this is surrender to and reliance on your own selves. Ordinary men do not understand all this and offer the formulas of surrender all day long from morning to evening when accepting the precepts. If they surrender themselves to and rely on the Buddha, where is Buddha? If the Buddha is not seen, to whom do they surrender themselves and on whom do they rely? This is tantamount to falsehood.

'Learned friends, you should look into yourselves and should not make wrong use of your self-minds. The (Avataṃsaka) Sūtra clearly says that one should surrender oneself to and rely on one's own Buddha. It does not say that one should surrender oneself to and rely on another Buddha. If you do not surrender yourself to your own Buddha, there will be no one on whom to rely. Now that you are self-awakened, each of you should surrender himself to and rely on the Triple Gem of his own mind. Within, the mind should be in harmony with the self-nature and without, other people should be respected. This is surrender to and reliance on one's own self.

'Learned friends, now that you have surrendered yourselves to and relied on your own Triple Gem, all of you should listen attentively to my talk on the trikāya¹ in one body of the self-natured Buddha so that you can perceive the threefold body and realize self-awakening to the self-nature. Please all of you repeat after me:

*'We surrender ourselves to (or we return to) and rely on the pure and clean Dharmakāya Buddha who is in our physical body;
We surrender ourselves to (or we return to) and rely on the completely perfect Sambhogakāya Buddha who is in our physical body; and
We surrender ourselves to (or we return to) and rely on myriads of Nirmāṇakāyas of the Buddha who is in our physical body.*

'Learned friends, the physical body is an inn² to which there can be no return. Every worldly man possesses the Trikāya Buddha in his own nature. When his mind is deluded, he does not perceive his inner nature, so he looks for the Trikāya Tathāgata from without, but does not see the

1. Trikāya: the three bodies of a Buddha: Dharmakāya, Sambhogakāya and Nirmāṇakāya; the threefold body.

2. Where a traveller only stops for a short while but does not stay for ever.

Trikāya Buddha who is in his own body. As you have listened to my talk, you will be able to see that in your own bodies, your self-nature possesses the Trikāya Buddha, which is begotten by your own nature and does not come from without.

‘What is the pure and clean Dharmakāya Buddha? The worldly man’s nature is fundamentally pure and clean and can produce all things. When evil things are thought of, evil actions follow and when good things are thought of, good actions follow. Thus all things in the self-nature are like the permanently clear sky and permanently bright sun and moon which are (temporarily) hidden by floating clouds above which there is brightness and below which there is darkness. Suddenly the clouds are blown away by the wind and there is brightness above and below with everything appearing clearly. The human disposition is constantly moving, like clouds floating in the sky.

‘Learned friends, knowledge is like the sun and wisdom is like the moon. Knowledge and wisdom are always bright, but if external objects are grasped, the self-nature will be hidden by the floating clouds of one’s own thoughts and will not be clear and bright. If one meets an enlightened person and listens to his expounding of the true and correct Dharma one will get rid of one’s own delusion and errors with the result that there will be penetrating brightness within and without and all things will appear within the self-nature. This is also the case of those who perceive their self-nature. This is called the pure and clean Dharmakāya Buddha.

‘Learned friends, when your minds surrender themselves to and rely on your own nature, it is surrender to and reliance on the true Buddha. Surrender to and reliance on one’s own self will break up the evil mind, the envious and jealous mind, the flattering and crooked mind, the mind clinging to the concept of an ego, the deceptive and false mind, the contemptuous, the arrogant, and the heterodox mind and all other evils which may rise in the self-nature at any time. If you (can) always see your own faults and stop talking about the good and evil of others, this is surrender to and reliance on your own selves. If you are always humble and polite to others, this shows that you have thoroughly perceived your own nature without any further obstructions. This is surrender to and reliance on your own selves.

‘What is the perfect Sambhogakāya? Like the light of a lamp which can disperse darkness that has lasted for a thousand years, a ray of wisdom can obliterate ignorance that has persisted for ten thousand years. Do not think of the past because it has gone and is irrecoverable. Think always of the future and all your thoughts should be perfectly clear so that the

fundamental nature can be perceived. Although good and evil differ from each other, the fundamental nature is non-dual. The non-dual nature is the true one. When there are no taints of good and evil in the true nature, this is the perfect Sambhogakāya Buddha.

'If the self-nature gives rise to an evil thought, it will destroy good causation¹ for ten thousand aeons. If the self-nature gives rise to a good thought, it will obliterate as many evils as there are sand grains in the Ganges, until one attains Supreme Bodhi. If thought after thought the self is perceived without losing sight of the fundamental thought,² this is the Sambhogakāya.

'What are the myriad Nirmāṇakāyas? If there is no thinking of anything, the (self-) nature is fundamentally like voidness. If in one thought, there is thinking and comparing, there will be transformation. If there is thinking and comparing of evil things, there will be transformation into hell. If there is thinking and comparing of good things, there will be transformation into heaven. Cruelty and harmfulness are transformed into dragons (nāga) and snakes. Kindness (maitrī) and pity (karuṇā) are transformed into Bodhisattvas, wisdom into a high world (of devas) and ignorance and stupidity into the lowest worlds of existence. Transformations of the self-nature are very numerous but deluded men are not awakened to this; there arise in them only evil thoughts and they always tread evil paths. If a thought is turned to the good, it will beget wisdom. This is called the Nirmāṇakāya Buddha of the self-nature.

'Learned friends, the Dharmakāya is complete in each individual. If, instant after instant, the self-nature sees itself, this is the Sambhogakāya Buddha. If the Sambhogakāya thinks and compares, it is the Nirmāṇakāya Buddha. The self-awakening to and self-practice of the meritorious virtues of the self-nature are true surrender (or true return) to and true reliance on the self-nature. Skin and flesh are the physical body which is like an inn for one cannot return to or rely on it. When one is awakened to the trikāya of the self-nature, one will recognize the self-natured Buddha. I have an immaterial hymn and if you repeat and observe it, you will, at a stroke, obliterate all sins accumulated during aeons of delusion. The hymn is:

*'Deluded men practise blessed virtues, not the truth
Which they say these virtues are. To give alms*

1. A good cause for a good effect.

2. Fundamental thought: thought of one's self-nature, of the true self.

'Because the mind is pure and clean, the seeing (impurity called) dust¹ is pure and clean. Because the seeing is pure and clean, the organ of sight is pure and clean. Because the organ (of sight) is pure and clean, the sight perception is pure and clean. Because the sight-perception is pure and clean, the organ of hearing is pure and clean. Because the organ of hearing is pure and clean, the ear-perception is pure and clean. Because the ear-perception is pure and clean, the impure awareness is pure and clean. Likewise, the (other sense organs such as) nose, tongue, body and intellect are also (pure and clean).

This shows what the substance of the wondrous enlightened mind (looks like) as a result of perfect insight into it,² to reveal the substance of (absolute) voidness. The 'seeing dust' (in the text) is the defiling seeing caused by ignorance, that is the discriminating³ function of ālaya-vijñāna (or the eighth consciousness).

When the six senses are perfectly introspected, the 'seeing' is a (defiling) dust¹ in contrast with the form dust (of the organ of sight). The Buddha meant that the mind, whether or not enlightened, and its mental conditions in the ten dharmadhātus owe their existence to this defiling dust. As ignorance is now wiped out, the wondrous enlightenment becomes clear and perfect. As the (subjective) mind and its (objective) conditions vanish and since all dualisms are eliminated, this (defiling) seeing also disappears. Hence the all embracing pure and clean ten dharmadhātus. Because of this (all pervading) purity and cleanness, there is (in reality only) one all pervading, wondrous and illuminating dharmadhātu.

In the following text, the Buddha listed in turn the mental conditions in the six worldly existences and the four saintly realms which are all pure, clean and all embracing. According to the underlying principle, when the One Mind is in its illuminating perfection, both the saintly and the worldly vanish. However, as the Buddha was teaching unenlightened men, he successively listed in the following passage the wondrous qualities of this all embracing (One Mind) in its shining perfection. He first pointed out the purity and cleanness of the six worldly existences as follows:

'Virtuous man, because the sense organs are pure and clean, all forms are

1. Dust: or rajas in Sanskrit, which means also dirt, minute, vapour.

2. We should know that the eighteen dhātus, or six sense organs, six sense data and six consciousnesses are not real but are created by the one mind under delusion.

3. According to the Dharmalakṣaṇa school or Vijñāna-mātra (vāda) doctrine, the function of cognition (vijñāna) is divided into four, i.e. (1) the mental phenomena, (2) discriminating such phenomena, (3) that which discriminates, and (4) the evidence, or proof, of that which discriminates. (See note 1.)

Potentiality and Condition

AFTER he had acquired the Dharma at Huang Mei, the Patriarch returned to Ts'ao Hou village in Shao Chou prefecture where no one recognized him, but a scholar named Liu Chih Lueh received him with reverence. This scholar had an aunt named Wu Chin Ts'ang who was a nun and used to recite the Mahāparinirvāṇa Sūtra. When the Patriarch heard her recitation, he immediately understood the profound meaning which he explained to her. When she showed him the sūtra and asked about some characters, he said: 'I (am illiterate and) do not know the characters, but you can ask me about the meaning.' She asked: 'If you do not know the characters, how can you understand the meaning?' He replied: 'The Buddha's profound doctrine is beyond written words.'

The bhikṣuṇī was very surprised and told the story to pious elders of the village, saying: 'He is an enlightened Buddhist and should be asked to (stay with us to) receive our offerings.' A man named Ts'ao Shu Liang, who was a great-great-grandson of a marquis of the Wei dynasty, came with the villagers to pay reverence to the Patriarch.

At the time, the ancient Pao Lin monastery was in ruins, having been destroyed by war and fire towards the end of the Sui dynasty. When it had been rebuilt on the old site, the Patriarch was invited to stay and it soon became a precious place.¹ He was there for over nine months but evil men came again in pursuit of him. He hid himself on a hill in front of the monastery and they set fire to the brushwood and trees, but he escaped by worming his way through the rocks. One over which he crawled can still be seen today with his knee-prints and marked by the texture of his clothes. It is called the 'Rock of Escape'.

As he remembered the Fifth Patriarch's suggestion that he would halt and hide at Huai and Hui (respectively), he went there to conceal himself.

A monk named Fa Hai, who was a native of Ch'u Chiang town in Shao Chou prefecture, called on the Patriarch for the first time and said to him: 'Will you please enlighten me on the saying "Mind is Buddha"?'

1. A famous monastery.

The Patriarch replied: 'When the preceding thought is not born,¹ it is mind (and) when the following thought does not end, it is Buddha.² Mind is that which produces all phenomena and Buddha is that which discards all phenomena. If I were to discuss this fully, the whole aeon would not be long enough for me to complete my statement. Now listen to my gāthā:

*'When Mind is Wisdom called
Buddha is in Samādhi.³
When Wisdom and Samādhi match
Manas is pure and clean.
You will not awaken to this Dharma door unless
Your habit be to cultivate your nature.⁴
Since the function (of Samādhi) is in essence uncreated
The twin cultivation (of Wisdom and Samādhi) is correct.'*⁵

After hearing the Patriarch's gāthā, Fa Hai was greatly awakened and chanted:

*'Mind is in essence Buddha, (but) I, when not
Awake, humiliate my own nature. Only now
Do I understand the (true) cause of Wisdom and Samādhi
Of which twin cultivation means discarding everything.'*

A monk named Fa Ta, who was a native of Hung Chou,⁶ left his

1. The first half of the Patriarch's reply: 'When the preceding thought is not born, it is mind' meant the same thing that he had said before to Ch'en Hui Ming: 'Do not think of either good or evil' (see page 27), i.e. when no thought stirs the mind, or when all thoughts have been banished, look into the mind.

2. The second half of the Patriarch's reply: 'When the following thought does not end, it is Buddha' meant the same thing that he had said before to Ch'en Hui Ming: 'At this very moment (of thoughtlessness) what is the Venerable Hui Ming's fundamental face?' (see page 27). This is the moment when one should look into one's self-natured Buddha. The whole reply means that the self-nature is beyond birth and death.

3. If the mind does not move and is thereby transmuted into Wisdom which is function, the self-natured Buddha who is body, is simultaneously apparent in his usual state of Samādhi. This explains the saying: Mind is Buddha.

4. One's awakening depends on the habit of cultivating the self-nature.

5. Wisdom and Samādhi are simultaneous and are beyond birth and death. Therefore, the twin cultivation of Samādhi and Wisdom is the correct practice of this teaching of instantaneous enlightenment.

6. Now called Nan Chang, capital of Kiang Si province.

home at the early age of seven and used to recite the Lotus Sūtra. (One day) he called on the Patriarch and knelt down before him but his head did not touch the ground.

The Patriarch reprimanded him and said: 'If your head does not touch the ground, what is the use of kneeling?¹ There must be something (wrong) in your mind; tell me what is your daily practice.'

Fa Ta replied: 'I have already recited the Lotus Sūtra three thousand times.' The Patriarch said: 'Even if you have recited it ten thousand times, have understood its meaning and have not claimed to surpass others, you would only walk with me (on the same Path). You have failed in your calling and do not even realize that you are wrong. Listen to my gāthā:

*'Since ceremony is to subdue arrogance,
Why touches not your head the ground? (Clinging fast
To) ego is the cause of sin, (but) merits,
When forgotten, matchless blessings gain.'*

The Patriarch then asked: 'What is your name?' Fa Ta replied: 'Fa Ta.' The Patriarch said: 'Your name means Dharma Penetration, but have you ever penetrated the Dharma?' He then chanted:

*'Your name is Dharma Penetration (and) you have
Diligently recited the sūtra without pause.
Aimlessly to recite is to follow (but) the sound,
(While) he who realizes Mind is Bodhisattva called.
Now that you have a co-operating
Cause, I will explain this (clearly) to you:
If you believe that Buddha's speechless
Then from your mouth will bloom the lotus.'*²

After hearing the gāthā, Fa Ta, in deep remorse (for his arrogance) thanked the Patriarch and said: 'Henceforth I will be humble and respectful towards everybody. I recited the Lotus Sūtra but did not understand its meaning about which I (still) have doubts. As your knowledge and wisdom are great and wide, will you please give me a short outline of

1. When kneeling, the five members, i.e. the knees, elbows and head are placed on the ground, thus implying the utmost respect.

2. If you can believe that the absolute has no room for words and speeches, you will realize your self-natured Buddha.

the sūtra?' The Patriarch replied: 'Dharma Penetration, the Dharma is very penetrating but not your mind. The sūtra contains nothing that is doubtful. You recite it but do you know its doctrine?' Fa Ta replied: 'I have a dull nature and character; I only follow the text which I recite but I really do not know its doctrine.' The Patriarch said: 'I (am illiterate and) do not know the text but if you take the sūtra and recite it, I will explain it to you.'

Thereupon, Fa Ta read the sūtra aloud and when he came to the chapter on parables, the Patriarch stopped him and said: 'The cause of (the Buddha's) appearance in this world is the doctrine of this sūtra and the many parables spoken of do not go beyond it. What is this cause? The sūtra says: "All Buddhas, the most honoured Ones in the world, appeared for the sake of a great cause. This great affair is the penetrative power of the Buddha's wisdom. Worldly men are under delusion and cling to external phenomena and internal (relative) voidness. If one discards all externals while in the midst of phenomena and if one banishes (relative) voidness when facing it, delusion will vanish within and without. If this Dharma is comprehended, the mind will be opened up in the flash of a thought. This is the opening up of Buddha's wisdom, and Buddha is the Enlightened One. This (Dharma) has four stages:

- (1) The opening up of the Enlightened One's wisdom;
- (2) The revelation of the Enlightened One's wisdom;
- (3) The awakening to the Enlightened One's wisdom; and
- (4) The entry into the Enlightened One's wisdom.¹

If one hears about the opening up and revelation of the Enlightened One's wisdom, one will readily wake up and enter it. This wisdom which comes fundamentally from the true self-nature, will manifest itself. You should not misinterpret the meaning of the sūtra. When you hear about opening, revealing, awakening and entering, you should not think that all this is the wisdom of the Buddha and does not concern you. If you do so, you will vilify the sūtra and defame the Buddha. As He is a Buddha, His wisdom is already complete so what is the use of opening it up again? Now you should believe that this Buddha's wisdom is only that of your own mind. All living beings obscured their own light and, being pushed

1. (1) K'ai: to open up the (hidden) treasure of the (self-natured) Buddha's wisdom. (2) Shih: to indicate (or reveal) its meaning. (3) Wu: to cause men to awaken to it; and (4) Ju: to lead them into it. The self-natured Buddha's wisdom is self-existent and inherent in man but is hidden by ignorance. It appears only after ignorance has been wiped out, but cannot be developed or grown because fundamentally it is self-existent. Bodhi, therefore, is beyond practice and cultivation.

by external concurrent circumstances and internal disturbances, their avidity and fondness for the surrounding six sense-data made them willing slaves thereof. And so the World Honoured One took the trouble of coming out of His Samādhi tenderly to urge them to give up their attachments and to stop seeking things from the outside so that they could be on an equality with Buddha. This is the opening up of the Buddha's wisdom.

'I also exhort all worldly men constantly to open up the Buddha's wisdom which is in their own minds. They have depraved minds, are ignorant, deluded and commit sins. While their mouths speak of good things, their minds are evil. They are greedy, hateful, envious, jealous, flattering, arrogant, usurping and harmful. Thus they develop the views of living beings.

'If one has a correct mind, it will always beget wisdom which will enable one to have an insight of one's own mind, to stop evil actions and to perform good ones. This is the opening-up of the Buddha's wisdom. You should, instant after instant, develop this and not the views of living beings. The development of the one is supramundane and that of the other is worldly. If you only take the trouble to cling to your recitation and regard it as an achievement, you do not differ from a yak that loves its tail.'

Fa Ta said to the Patriarch: 'Then, if only the meaning is to be understood, is it still necessary to recite the sūtra?' The Patriarch replied: 'What is wrong in the sūtra which can obstruct your thoughts? Delusion or enlightenment depends on the reciter and advantage or disadvantage is self made. If the mouth recites and the mind acts (accordingly), this is turning the sūtra round.¹ If the mouth recites and the mind does not follow (the teaching), this is (the reciter who is) turned round by the sūtra. Now listen to my gāthā:

*'When the mind is in delusion, the Lotus (Sūtra) turns it round,
When the mind is (all) enlightened, it turns round the Lotus (Sūtra).
You have long recited it without comprehension
(Because) you quarrel with its meaning.
The non-existence of a thought proves that thought correct,
(While) the existence of a thought proves that it is wrong.
When existence and non-existence cease to be
One rides for ever in the white-bullock cart.'*²

1. To turn round a sūtra is to recite it from end to end.

2. The white-bullock cart is the Supreme or Buddha Vehicle; a quotation from the Lotus Sūtra.

Fa Ta heard the gāthā and was moved to tears. Instantaneously he was greatly awakened and said to the Patriarch: 'Up to now I have not turned the Lotus Sūtra round but have been turned round by it.'

He continued: 'The sūtra says: "Even if the great Śrāvakas and Bodhisattvas combined their efforts and exhaustively used all their powers of thinking and comparing, they would never be able to fathom the Buddha's wisdom." Now, if (as you say) an ordinary man's mere awakening to his own mind enables him to acquire the Buddha's wisdom, (I am apprehensive that) those who have no superior roots, will certainly doubt and abuse what you say. The sūtra also mentions the three carts, drawn by a goat,¹ a deer² and an ox³; how do they differ from the white-bullock cart? Will you kindly enlighten me on this point?'

The Patriarch replied: 'The sūtra is already clear but you are deluded. Those in the three carts cannot fathom the Buddha's wisdom as the trouble lies in their thinking and comparing⁴; the more exhaustively they think and investigate, the farther they will be from it. The Buddha's expounding is for ordinary men and not for another Buddha. If they do not want to believe this doctrine, let them leave the assembly.⁵ They did not know they were already riding in the white-bullock cart and tried to look for the other three carts outside the door.⁶ Moreover the text of the sūtra is clear and mentions only one Buddha Vehicle beside which there are no other vehicles. When mention was made of the second or third vehicle, of numberless expedient methods, of all kinds of cause,⁷ parables, words and terms, all these Dharmas were used solely for (expounding) the One-Buddha Vehicle. Why do not you wake up? The three carts were unreal and were formerly used (in the temporary teaching).⁸ The One-Buddha Vehicle was real and was for the present

1. The goat-cart: the vehicle used by Śrāvakas, or hearers, disciples of Buddha who understood the four dogmas, rid themselves of the unreality of the phenomenal and entered the incomplete nirvāṇa.

2. The deer-cart: the vehicle used by Pratyeka Buddhas who lived apart from others and attained enlightenment alone, or for themselves, in contrast with the altruism of the Bodhisattva principle.

3. The ox-cart: the Bodhisattva-vehicle.

4. Thinking and comparing with their discriminating minds.

5. When the Buddha expounded the Lotus Sūtra, five thousand monks, nuns, and male and female devotees who did not believe it, left their seats, paid Him reverence and withdrew. See the Lotus Sūtra.

6. A parable quoted from the Lotus Sūtra.

7. Primary and secondary causes.

8. At the beginning, the Buddha urged His disciples to forsake their attachments to worldly things to realize Nirvāṇa which they took for their abiding place. This was the Hīnayāna, or incomplete teaching.

(fundamental, complete) teaching.¹ You are taught to relinquish the unreal and return to the real, after which even the real is inexpressible. You should know that all treasure and wealth belong to you and are for your own use. You should think of neither the father, nor the son nor of the use (of riches).² This is called observance of the Lotus Sūtra. In this manner, from aeon to aeon, you will (really) hold the sūtra in your hand, and from morning to evening, you will (really) recite it without interruption.³

As his mind was opened up to the teaching, Fa Ta was filled with joy and chanted the following hymn of praise:

*'Although I have recited three thousand times this sūtra
A sentence heard at Ts'ao Ch'i made me forget it all.
Before I understood the aim of His appearance in the world
How could I dissipate delusions due to my former lives?
The carts drawn by goat and deer and ox are but expedients
To illustrate the first, intermediate and final stages.
Who would have thought that in this burning house
The real dweller is the Dharma king?'⁴*

The Patriarch said: 'Henceforth, you can be called a sūtra reciting monk.'

From that day, (although) Fa Ta understood the profound meaning, he continued to recite the sūtra without pause.

A monk named Chih T'ung, who was a native of An Feng in Shao Chou prefecture, had read the Laṅkāvatāra Sūtra over a thousand times but still failed to understand the meaning of the threefold body (trikāya) and the four wisdoms. He called on the Patriarch and asked him to explain what they meant.

The Patriarch said: 'The three bodies are: the pure and clean Dharmakāya which is your (own) nature; the perfect Sambhogakāya which is

1. The present teaching revealed the real or absolute. The Buddha taught them to relinquish even Nirvāṇa in order to realize the absolute or their self-natured Buddhas. This was the Mahāyāna or complete teaching.

2. A parable quoted from the Lotus Sūtra; the father symbolizing the Buddha who pointed out to the poor son (His disciples) all the wealth of the latter's wisdom.

3. The proper way of turning the sūtra round.

4. A quotation from the Lotus Sūtra: the burning house symbolizes the three worlds of existence (desires, forms and formless). When a man is enlightened, he becomes the king of the Law, i.e. Buddha.

your wisdom; and the countless Nirmāṇakāyas which are your actions. If you stray from your own nature and speak of the trikāya, this is called a body without wisdom. If you understand that the three bodies have no self-nature, this is called the Bodhi of Four Wisdoms. Now listen to my hymn:

*'The trikāya are immanent in the self-nature
Which manifests itself through the four wisdoms.
No need is there to stray from what you see and hear
Which can be overleaped to reach the Buddha-bhūmi.¹
I expound this to you so that in it you can believe
And from delusion thus be free for evermore.
Try not to look for it outside. All day
Talk not in vain about the Bodhi.'*

Chih T'ung asked again: 'May I hear something about the meaning of the four wisdoms?' The Patriarch replied: 'Since you have understood the three bodies (trikāya), you should also be clear about the four wisdoms. Why do you ask again? If you stray from the trikāya and speak of the four wisdoms, that is bodiless wisdoms. In such a case, even if there really were (four) wisdoms, they would ultimately be non-existent.' The Patriarch then chanted the following hymn:

*'The great mirror wisdom is pure and clean by nature,
The wisdom of equality frees the mind from ills,
The profound observing wisdom is not discriminating,
The perfecting wisdom matches that of the great mirror.
The five, eighth, sixth and seventh, effects and causes turn,
But only names are used which have no real nature.
If, as they turn, you do not feel attachment to them,
The myriad (thoughts) that rise in Nāga-samādhi dwell.'²*

The following note is inserted in the Text:

The above is the transmutation of consciousnesses into (the four) wisdoms. The sūtra says: 'The first five consciousnesses are transmuted into the perfecting

1. Buddha-bhūmi: the Buddha-stage, being the tenth stage when a Bodhisattva has arrived at the point of highest enlightenment and is just about to become a Buddha.

2. Nāga-samādhi: dragon's samādhi; dragons are noted for their samādhi or stillness of mind.

wisdom, the sixth consciousness into the profound observing wisdom, the seventh consciousness into the wisdom of equality and the eighth consciousness into the great mirror wisdom.' In spite of the transmutation of the sixth and seventh consciousnesses as causes, and of the first five consciousnesses and the eighth consciousness as effects, there is only a change of terms and no change in substance.'

Chih T'ung was instantaneously awakened to his self-natured wisdom and submitted the following hymn (to the Patriarch):

*'The trikāya are immanent in my own body,
The four wisdoms are only of my own enlightened mind.
Bodies and wisdoms blend in one without obstruction, in response
To appeals by living beings they take on various forms.
To practise them is wrong, to cling
To them is misplaced zeal.¹
Thanks to my master I now understand their meaning
Forgetful of impurities² which are only words.*

A monk named Chih Chang, who was a native of Kuei Ch'i town in Hsin Chou prefecture, left his home (to become a monk) when he was still a child in order to perceive his self-nature. One day, he called on the Patriarch to pay him reverence.

The Patriarch asked him: 'Where do you come from and what do you want?' Chih Chang replied: 'Recently I went to Pai Feng mountain to call on Master Ta T'ung, who explained to me the meaning of perception of the self-nature and attainment of Buddhahood, but I still have some doubt about it and have come from afar to pay you reverence and to ask you to be compassionate enough to clear this up for me.' The Patriarch asked: 'What instruction did that master give you? Try to repeat what he said.' Chih Chang replied: 'After my arrival there, although three months had elapsed, the master did not give me any instructions. As I was eager to learn the Dharma, one night I entered

1. The trikāya and four wisdoms cannot be attained by practice and should not be clung to.

2. The self-nature is fundamentally pure and clean and does not rely on practice to get rid of impurities which are non-existent.

alone the abbot's room and asked him what were my own mind and nature. He said to me: "Do you see space?" I replied: "Yes, I see it." He asked me: "Do you see its outward appearance?" I replied: "Space has no form, how can it have an appearance?" He said: "Your own nature is like space. The non-seeing of a single thing is correct seeing and the non-knowing of a single thing is true knowing. There is not a thing that is either blue or yellow and either long or short, but there is only the seeing of that which fundamentally is pure and clean and of the perfect body of Bodhi. This is called perception of (self-) nature and attainment of Buddhahood. This is also called the Tathāgata's wisdom." Although I listened to his instruction, I am still not clear about it. So I pray you to enlighten me.' The Patriarch said: 'That master's saying showed that he still clung to seeing and knowing and this is why you are still not clear (about mind and self-nature). I now give you the following gāthā:

*'The non-seeing of a thing is clinging to non-seeing,
This is like drifting clouds that hide the (brightness of the) sun.
The non-knowing of a thing is clinging to the knowing
Of voidness, like a lightning flash in the clear (void of) space.
The momentary uprising of what you know and see
Proves that expedients cannot be understood.
In a thought realize yourself that this is wrong¹
Then your own inner light will shine for evermore.'*

After hearing the gāthā, Chih Chang was awakened and chanted one of his own:

*'The uprising without cause of what you see and hear
Is like the quest of Bodhi while clinging (fast) to forms.
The clinging to a thought about awakening
Is no better than the delusion of the past.
Thus the fundamental Bodhi of self-nature
Vainly follows the uprising in its ceaseless flow.
If I had not entered the (Sixth) Patriarch's room, I should still
Be undecided about my bias towards the two extremes.'*

1. The uprise of not seeing and not knowing is wrong because seeing and not seeing as well as knowing and not knowing are pairs of extremes which should be discarded so that the absolute can appear.

One day, Chih Chang asked the Patriarch: 'The Buddha spoke of the three vehicles and again mentioned the Supreme Vehicle; I do not understand His idea and ask you please to enlighten me.' The Patriarch replied: 'You should look into your own mind and never cling to externals. The Dharma does not possess the four vehicles but men's minds differ from one another. Those who rely on their seeing and hearing and decide to recite sūtras belong to the small vehicle. Those who are awakened to Dharma and understand the meaning of sūtras, belong to the middle vehicle. Those who cultivate themselves in the practice of Dharma belong to the great vehicle. Those who comprehend all Dharmas and possess all Dharmas, who are free from (all) impurities, who discard all externals and who reap no gain whatever (in return) belong to the supreme vehicle. A vehicle is a means of conveyance and is not a matter for argument. You should cultivate yourself and should not ask me anything more. At all times, the self-nature is by itself in the state of suchness.'

Chih Chang bowed to the Patriarch and thanked him; he stayed on and served him until the death of his master.

A monk named Chih Tao, who was a native of Nan Hai of Kuang Chou prefecture (now Canton city), came for instruction and said to the Patriarch: 'Since I left my home, I have read the Mahāparinirvāṇa Sūtra for over ten years but I have not understood its main points. Will you please enlighten me?' The Patriarch asked: 'About which section of the sūtra are you not clear?' Chih Tao replied: '(The sūtra says:) "Whatever is phenomenal is impermanent; this is the Dharma of birth and death. The annihilation of birth and death brings bliss in Nirvāṇa." I have some doubts about these sentences.' The Patriarch asked: 'Why are you doubtful about them?'

Chih Tao replied: 'All living beings have two bodies, the physical one and the Dharmakāya. The physical body is impermanent and is not free from birth and death. The Dharmakāya is permanent and is free from knowing and feeling. The sūtra says: "The annihilation of birth and death brings bliss in Nirvāṇa." I do not know which body will be annihilated and which one will enjoy the bliss. If the physical body enjoys the bliss, when it dies, the four elements (earth, water, fire and air) will scatter and there will be only suffering, and suffering is certainly not bliss. If the Dharmakāya was in the state of calmness and extinction (of

reincarnation), it would be like grass, plants, tiles and stones; then who would enjoy the bliss? Moreover, the Dharma nature¹ is the body of birth and death and the five aggregates (skandhas) are functions of birth and death. With one body having five functions, birth and death are permanent; when the body is born, it begets the five functions and when it dies, the functions return to the body. If there is rebirth, all sentient beings would not be subjected to cessation or extinction. If there is no rebirth, there would be eternal stillness and extinction, and (then) all sentient beings would not differ from inanimate objects. Thus all things (dharma) would be suppressed by Nirvāṇa and since there would be no birth, who would enjoy the bliss?

The Patriarch said: 'You are a disciple of Buddha; how can you hold the heterodox views of annihilation (uccheda) and of permanence (śāśvata) and criticize the Dharma of the Supreme Vehicle? According to what you say, there is a Dharmakāya outside the physical body and a Nirvāṇa that can be won by straying from birth and death. You also infer that there is a body which enjoys the permanent bliss of Nirvāṇa. This is due to your obstinate clinging to birth and death and your indulgence in worldly pleasures. Now you should know that because all deluded men wrongly took the combination of the five skandhas as their own bodies; discriminatively regarded all things as external; loved birth and hated death; indulged in the unceasing flow of thoughts; did not know that all illusions were false and non-existent; endured to no purpose the round of transmigrations; mistook the bliss of Nirvāṇa for suffering and looked for something else the whole day long, the Buddha took pity upon them and revealed to them the true bliss of Nirvāṇa where there was neither birth nor death in a single kṣaṇa and where there was no real birth or death that could be annihilated. When Nirvāṇa appears, it is beyond all inference² and this is called permanent bliss for there is no enjoyer of it and no non-enjoyer of it. How can there be such a term as a body with five functions? Still less should you speak of a Nirvāṇa which suppresses all things so as to stop their production for ever. This is vilification of Buddha and defamation of Dharma. Now listen to my gāthā:

1. Dharma nature or Dharmatā: the nature underlying all things, the Bhūtata-thatā, a Mahāyāna philosophical concept unknown in Hīnayāna. It is discussed in its absolute and relative, or static and dynamic, senses. In the Mahāparinirvāṇa Sūtra the term means inherent Dharma or Buddha nature; abiding Dharma nature; Dharmakāya, embodiment of Dharma; region of reality; nature of the void or immaterial nature; Bhūtata-thatā.

2. Direct or sense inference, and comparative or logical inference.

*'The Supreme Mahāparinirvāṇa
 Is perfect and is permanently still
 And shining. The ignorant call it death,
 Heretics annihilation term it,
 Śrāvakas and Pratyeka-buddhas
 Assert that it is non-activity.
 These are speculations based on (worldly) feelings
 And they cause the two and sixty (depraved) views.¹
 Hence baseless terms are arbitrarily
 Invented, but what do they really mean?
 Only those whose minds no longer measure things
 Understand Nirvāṇa which they grasp not
 Nor reject. They know the karma of five skandhas,²
 The ego (said to be) therein, the external
 Appearance of all forms that can be seen,
 Of every sound and voice that can be heard,
 They know are like a dream and an illusion.
 They are unmindful of both saints and sinners,
 They do not try Nirvāṇa to interpret,
 For them the three times and both extremes have disappeared.
 In the normal functioning of their senses
 No more do they give rise to thoughts of function.
 In their discerning of all dharmas
 They banish their discrimination.
 Even in the aeons of destruction when flames will scorch the bottom
 Of the sea and winds will rock the peaks to knock against each other,
 The permanent reality enjoys the bliss of stillness
 And extinction. Such, then, is Nirvāṇa
 Which you have compelled me to describe
 (To help you) to abandon your wrong views.*

1. The 62 views originate from the 5 skandhas. Consider them under the three sorts of time. In the past each had permanence, impermanence, both or neither ($5 \times 4 = 20$). In the present, and here we deal with space or extension, each is finite, infinite, both or neither ($5 \times 4 = 20$). In the future each either continues or not, both or neither ($5 \times 4 = 20$), that is 60 in all. To reach the grand total of 62 add the two ideas that body and mind are a unity or different.

2. The 100 dharmas of the 5 skandhas or the 100 divisions of all mental qualities and their agents of the Vijñapti-mātra-tāśiddhi school, also known as the 5 groups of 100 modes or 'things': (1) the 8 perceptions, or forms of consciousness; (2) the 51 mental images; (3) the 5 physical organs and their 6 modes of sense, e.g. ear and sound; (4) the 24 indefinites, or unconditioned elements; (5) the 6 inactive or meta-physical concepts – wu wei.

*If you take not all this literally,
You may know a little of Nirvāṇa.'*

Chih Tao was greatly enlightened after hearing the gāthā. He was filled with joy, made obeisance to the Patriarch and withdrew.

Ch'an master Hsing Szu was born of a Liu family in An Ch'eng town of Chi Chou prefecture.¹ When he heard that the Patriarch had converted a number of people, he went straight to Ts'ao Ch'i, called on him and asked him this question: 'What should one do in order not to fall into the progressive stages?' The Patriarch asked back: 'What have you practised of late?' Hsing Szu replied: 'I have not even practised the sacred truths.'² The Patriarch asked: 'Then into what progressive stages (could you) fall?' Hsing Szu replied: '(Since) even the sacred truths are not practised, where are the progressive stages?'

The Patriarch had a high opinion of Hsing Szu and made him the leader of the assembly. One day, he said to him: 'You should take charge of the conversion of people in another place to continue the (instantaneous) teaching.'

Having now acquired the Dharma, Hsing Szu returned to Ch'ing Yuan mountain at Chi Chou, where he spread the Dharma and carried on the conversion of people there. After his death, the emperor conferred upon him the posthumous title of Ch'an master Hung Chi.

Ch'an master Huai Jang was the son of a Tu family at Ching Chou.³ At first he called on state-master Hui An of Sung Shan mountain who urged him to go to Ts'ao Ch'i for instruction.

On arrival, he made obeisance to the Patriarch who asked him: 'Where do you come from?' Huai Jang replied: 'From Sung Shan.' The Patriarch asked: 'What thing is it and how does it come?' Huai Jang

1. In Kiangsi province.

2. The Four Noble Truths are: misery; the accumulation of misery, caused by passions; the extinction of passions, being possible; and the doctrine of the Path leading to the extinction of passions.

3. In Shensi province.

replied: 'To say that it is like something is to miss the mark.' The Patriarch asked: 'Can it still be cultivated and experienced?' Huai Jang replied: '(Although) its cultivation and experiencing are not uncalled for, it cannot be sullied.' The Patriarch said: 'Just that which cannot be sullied is protected and thought of by all Buddhas. It is so for you and also for me. In India, (the Twenty-seventh Patriarch) Prajñātāra had predicted that under your feet, a colt¹ would rush out, trample on and kill people all over the world. The answer will be found in your mind but do not speak of it too soon.'

Thereupon, Huai Jang's mind was completely awakened (to the Dharma). He stayed and served the Patriarch as his attendant for fifteen years during which time he gradually penetrated into the profound and abstruse (Dharma). Later he went to Nan Yo where he spread the Ch'an doctrine. At his death, the emperor conferred upon him the posthumous title of Ch'an master Ta Hui (Great Wisdom).

Ch'an master Hsuan Chueh of Yung Chia was the son of a Tai family of Wen Chou.² When he was young, he studied sūtras and śāstras³ and was well-versed in the śamatha-vipaśyanā⁴ Dharma door of the T'ien T'ai school.

After he had read the Vimalakīrti Nirdeśa Sūtra, he realized his own mind. One day, by chance, Hsuan Ts'e, a disciple of the Patriarch, came to see him and they had a pleasant chat. Seeing that his talk agreed with the Patriarch's teaching, Hsuan Ts'e asked him: 'From which master have you acquired the Dharma?' Yung Chia replied: 'I have listened to the (expounding of the) Vaipulya sūtras and śāstras and have a master

1. A colt or horse is called ma in Chinese. Ma was also the surname of a Dharma successor of Huai Jang, called Ma Tsu, or ancestor Ma. The Ch'an sect flourished when Ma Tsu spread the instantaneous doctrine and his spiritual descendants were found all over the country.

2. Also called Wenchow, a seaport south of Shanghai.

3. Sūtras and śāstras: sermons and treatises.

4. Śamatha-vipaśyanā: Chih kuan in Chinese. Chih is silencing the active mind and getting rid of distraction for moral ends, and kuan is observing, examining, sifting evidence. In practice there are three methods of attaining such abstraction: (1) by fixing the mind on the nose, navel, etc.; (2) by stopping every thought as it arises; (3) by dwelling on the thought that nothing exists of itself, but from a preceding cause. When the physical organism is at rest, it is called chih and when the mind is seeing clearly it is kuan. The chief object is the concentration of the mind by special methods for the purpose of clear insight into truth and to be rid of illusion.

for each school. Later, after reading the Vimalakīrti Nirdeśa Sūtra, I was awakened to the doctrine of Buddha mind but I still have no one to verify and bear witness to my awakening.' Hsuan Ts'e said: 'Before the advent of the Buddha (called the) "King-with-awe-inspiring-voice"¹ a master could be dispensed with, but since the advent of that Buddha, all those who are self-awakened and have no masters to testify to their awakening, are heretics of the school of uncaused existence.' Yung Chia said: 'Will you please testify it for me?' Hsuan Ts'e replied: 'My words are not weighty but there is the Sixth Patriarch at Ts'ao Ch'i where people come from the four quarters to (learn and) receive the Dharma. If you go, I will accompany you.'

Thereupon, Yung Chia went with Hsuan Ts'e to Ts'ao Ch'i and called on the Patriarch. (On arrival) he circumnambulated the Patriarch thrice and holding his staff, stood still before him.

The Patriarch said: 'A monk is the embodiment of three thousand moral rules² and 80,000³ minor good conducts. Where does the Virtuous One come from and what makes him so proud?' Yung Chia replied: 'The question of birth and death is a great one and impermanence (i.e. death) is coming quickly (at any moment).⁴ The Patriarch said: 'Why do not you embody that which is not created and clearly perceive that which is not quick?' Young Chia replied: 'The body itself is not created and fundamentally there is no quickness in clear perception?' The Patriarch said: 'Exactly so! Exactly so!'⁵

Thereupon, Yung Chia paid reverence to the Patriarch with full ceremony. A short while later, he took leave of the Patriarch who said:

1. The Sanskrit name of this Buddha is: Bhīṣma-garjita-ghoṣa-svara-rāja, the king with awe-inspiring voice, the name of countless Buddhas successively appearing during the kalpa or aeon, called the 'kalpa free from the calamities of decadence, famine, epidemics, etc'.

2. There are 250 rules which are multiplied by four to cover the states of walking, standing, sitting and sleeping and thus 1,000, this when multiplied by 3 for the past, present and future, brings the total to 3,000.

3. An abbreviation for 84,000. (See page 33, footnote 1.)

4. Since death may come at any moment, I am in a hurry and have no time to waste on ceremony. Yung Chia wanted to probe the Patriarch's enlightenment before paying him reverence in full ceremony.

5. The Patriarch said, 'Exactly so! Exactly so!' to confirm the visitor's awakening. Readers will note the very interesting questions and answers. The Patriarch probed Yung Chia's understanding of the self-natured Dharmakāya by using the words 'embody' and 'clearly perceive', to see if the visitor realized both 'body' and 'function'. In his answer Yung Chia showed that he not only understood both body and function, but that he had also wiped out both space and time by mentioning the uncreated body and the non-existent quickness. Thus the visitor's comprehension of the absolute was confirmed by the Patriarch.

'Why are you leaving so quickly?' Yung Chia replied: 'How can there be quickness where fundamentally there is no motion?' The Patriarch asked: 'Who knows there is no motion?' Yung Chia said: 'The Virtuous One is giving rise to discrimination.' The Patriarch said: 'You have got an idea of the uncreate.' Yung Chia asked: 'Does the uncreate (still) have an idea?' The Patriarch asked: 'If there is no idea, who does the discerning?' Yung Chia replied: 'Discerning does not come from ideation.' The Patriarch said: 'Excellent! Just stay for a night.'¹

For this reason, Yung Chia was at the time called 'The overnight-enlightened-one'. Later he wrote the 'Song of Enlightenment', which was widely read in the country. After his death, the emperor conferred upon him the posthumous title of great master Wu Hsiang (The Immaterial). He was called by his contemporaries Ch'an master Chen Chueh (Truly Enlightened).

A Ch'an monk named Chih Huang, who previously had sought instruction from the Fifth Patriarch and who thought that he himself had attained the (state of) imperturbability (Samādhi), stayed for twenty years in a small temple where he used to sit in meditation all the time.

Hsuan Ts'e, a disciple of the Patriarch, when wandering from place to place, (one day) reached the north bank of the Yellow River, where he heard of the name of the Ch'an monk. Hsuan Ts'e came to see him and asked him: 'What are you doing here?' Chih Huang replied: 'I am entering Samādhi.' Hsuan Ts'e asked: 'So you say, but are you mindful

1. The Patriarch again probed Yung Chia to make sure that his enlightenment was complete, by using once more the word 'quick' to set a trap. Yung Chia refused to be trapped by revealing the unchanging self-nature which is immutable and is beyond both quickness and slowness, i.e. a dualism.

The Patriarch again probed him by asking him who knew that which was not in motion to see if the visitor still clung to the subject who knew and the object, non-existent motion. Yung Chia retorted that the Patriarch gave rise to discrimination since the absolute is free from all dualisms.

Again the Patriarch set a new trap by insinuating the more subtle view of the subjective 'you' and the objective 'idea of the uncreate', i.e. ego and dharma as explained by the Buddha in the Diamond Sūtra. (See *Ch'an and Zen Teaching*, Series One.) Yung Chia's reply, 'Does the uncreate still have ideas?' wiped out this finest view which is imperceptible to a practiser just entering the stream of right meditation. In his next probe, the Patriarch tried again to induce Yung Chia into error by asking, 'Who does the discerning?' Yung Chia's reply, 'Discerning does not come from ideation,' really means: 'He who is versed in the skilful discerning of all phenomena, remains immutable in the Supreme Reality.' (See the last sentence of Chapter 4, pages 47.)

or unmindful of your entry. If you are unmindful, all inanimate things such as grass, plants, tiles and stones should also be in (the state of) Samādhi. If you are mindful, all living beings should also be in Samādhi.' Chih Huang replied: 'When I enter Samādhi, I am mindless of existence and non-existence (or of "is" and "is not").' Hsuan Ts'e said: 'If you are mindless of "is" and "is not", that is eternal Samādhi, so how can there be entering into and coming out of it? If there is entering and leaving, it is not the great Samādhi.'

Chih Huang was dumbfounded and after a long while, he asked: 'Who is your master?' Hsuan Ts'e replied: 'My master is the Sixth Patriarch at Ts'ao Ch'i.' Chih Huang inquired: 'Then what is Samādhi according to the Sixth Patriarch?' Hsuan Ts'e replied: 'According to my master's teaching, the self-nature is perfect and still and its body and function are in the realm of the absolute. (Within it) fundamentally the five skandhas are void and the six sense-data are non-existent. It does not go in and does not come out. It is neither still nor disturbed. The dhyāna nature is non-abiding and is beyond the calmness of dhyāna. The dhyāna nature is uncreated and is beyond the thought of dhyāna. The mind is like space and is beyond the capacity of space.'

After hearing this, Chih Huang went straight to (Ts'ao Ch'i where) the Patriarch asked him: 'Where do you come from?' Chih Huang related the talk he had had with Hsuan Ts'e and the Patriarch said: 'What my disciple said was correct. If your mind is like space without clinging to the concept of space, free from all obstructions in its function, indifferent to both the mutable and immutable, mindless of both the worldly and the saintly, and disentangled from both subject and object, the self-nature is in the realm of the absolute and is in permanent Samādhi.'

Thereupon Chih Huang was fully enlightened. What he had regarded as his realization (of Samādhi) during the past twenty years had now completely vanished. That night, on the north bank of the Yellow River, the literati and people heard a voice in the air announcing: 'Today Ch'an master Chih Huang has attained enlightenment.'

Later, he took leave of the Patriarch and returned to the north bank of the Yellow River, where he taught and converted monks, nuns and male and female devotees.

(One day) a monk asked the Patriarch: 'Who (can) acquire the Huang Mei doctrine?' The Patriarch replied: 'He who comprehends the Buddha

Dharma.' The monk asked: 'Have you acquired it?' The Patriarch replied: 'I do not comprehend the Buddha Dharma.'¹

One day the Patriarch wanted to wash the robe he had inherited (at Huang Mei) but there was no clear water in the vicinity. So he went to a place about five miles behind the monastery where he found a luxuriant grove surrounded with an aura of felicity. There he raised his staff and thrust it into the ground, and a stream gushed out which soon became a pond. He knelt down and washed the robe on a rock.

Suddenly a monk came, paid reverence to him and said: 'My name is Fang Pien and I am a native of Hsi Shu (Western Szechwan). Yesterday, in South India, I met Bodhidharma who urged me to return quickly to China where he had transmitted Mahākāśapa's right Dharma eye treasury and patched robe which have been handed down to the sixth generation at Ts'ao Ch'i in Shao Chou prefecture whither I should go to see them and to pay reverence. I come from afar and wish to see the robe and bowl which you have inherited.'

After showing him the robe and bowl, the Patriarch inquired about his calling. Fan Pien replied: 'I am good at making clay images (of Buddha).' In all seriousness the Patriarch said: 'Please try to make one.'²

Fang Pien was at a loss what to do, but a few days later he completed a seven-inch life-like image of the Patriarch which was a real work of art (and which he presented to him). The Patriarch smiled and said: 'You only know the nature of images but you do not know the Buddha nature.' Then he stretched out his hand which he laid on Fang Pien's head, saying: 'You shall be for ever a field of blessedness for men and devas.' He also rewarded him with a robe.

Fang Pien received the robe which he divided into three parts, one for dressing the image, one which he kept for himself and one which he wrapped with palm leaves and buried in the ground, swearing: 'When this robe is dug up, I will appear in the world to be the abbot of this monastery which I will rehabilitate.'

1. The Patriarch's answer aimed at smashing the monk's attachment to the so-called doctrine which, if clung to, would be a real obstruction to the realization of his self-nature. If the monk were of high spirituality, he would be suspicious about the answer and would strive to find a solution thereto until he achieved himself the perception of his fundamental face which is the source of all Dharmas or doctrines of the Buddha.

2. The Patriarch told the monk to try to make an image of the Buddha nature.

A monk chanted the following gāthā composed by Ch'an master Wo Lun:

*'Able is Wo Lun and skilful,
He can cut off all his thoughts.
Facing forms no thought rises,
Bodhi grows from day to day.'*¹

The Patriarch heard of this and said: 'This gāthā shows that the composer does not realize his mind; the practice of it will bind with additional ties.' Then he read to the monk:

*'Hui Neng has no ability nor skill,
He does not cut off any thoughts.
Facing forms thoughts oft arise,
How then can Bodhi grow?'*²

1. The first two lines of the gāthā show that the composer still clung to the twin concept of the reality of an ego (i.e. Wo Lun himself) and of the reality of dharma, or things (i.e. thoughts). His self-nature was, therefore, held in bondage by the dual concept of subject (i.e. Wo Lun himself) and object (i.e. thoughts). The last two lines denote his attachment to the four notions of an ego (facing forms), a personality (his mind not giving rise to thoughts), a being (the Bodhi that grows) and a life (from day to day). These four notions are described in the Diamond Sūtra (See *Ch'an and Zen Teaching*, Series One).

2. Skill and ability are two empty words and have nothing to do with the absolute self-nature of Hui Neng which cannot be disturbed by passions (i.e. thoughts) and remains indifferent to illusions (i.e. forms). It is like a mirror in which all things appear without leaving a trace behind. Bodhi fundamentally does not change and cannot, therefore, be increased or decreased; how can it grow?

Instantaneous and Gradual Enlightenment

WHILE the Patriarch was staying in Pao Lin monastery at Ts'ao Ch'i, the great master Shen Hsiu was at Yu Chuan monastery in Ching Nan prefecture. At that time, the two schools flourished side by side and were called the Southern Neng and Northern Hsiu; hence their division into the instantaneous school of the south and the gradual school of the north.

As his followers did not know the main purpose of the teaching, the Patriarch said to them: 'Although men are divided into southerners and northerners, this Dharma has one aim only. Although there is only one Dharma, men's awakening may be slow or quick. What is instantaneous and what is gradual? The Dharma itself is neither the one nor the other, but men have either sharp or dull potentialities, hence instantaneous and gradual achievement.'

(In spite of the above statement) Shen Hsiu's disciples continued to expose the Patriarch to ridicule by saying that he was illiterate and did not have a single good point. (However) Shen Hsiu said to his disciples: 'His wisdom was attained without a teacher (i.e. his enlightenment was self-attained) and since he is awakened to the teaching of the Supreme Vehicle, I am really inferior to him. Moreover, our master, the Fifth Patriarch, did not hand down the robe and Dharma to him without a good reason. I am retained here by state patronage of which I am not worthy and I hate not being able to make the long journey to call on him. But you men should not linger here any more; you should go to Ts'ao Ch'i and call on him (for instruction).'

One day, Shen Hsiu called in his disciple Chih Ch'eng and said: 'You are very intelligent and wise. You may go to Ts'ao Ch'i so that I can listen to the Dharma (expounded there). Note down carefully and memorize all you hear and repeat it to me when you return.'

As ordered, Chih Ch'eng journeyed to Ts'ao Ch'i and joined the assembly without disclosing where he came from. The Patriarch said to the assembly: 'Today there is a plagiarist of my Dharma who has come in secret to join the assembly.' Thereupon, Chih Ch'eng came forward, knelt down and told the Patriarch about the object of his visit. The

Patriarch said: 'You come from Yu Chuan and must be a spy.' Chih Ch'eng replied: 'No, I am not a spy.' The Patriarch asked: 'Why not?' Chih Ch'eng replied: 'Had I not told you about the object of my call, I would be a spy, but since I have told you about it, I am not one.' The Patriarch asked: 'How does your master instruct his disciples?' Chih Ch'eng replied: 'His instruction is as follows: The mind should abide in the meditation on purity and the meditator should keep up the sitting position all the time without lying down.' The Patriarch said: 'If the mind abides in the meditation on purity, this is illness and not ch'an. The constant sitting will restrain the body; what advantage does it give? Listen to my gāthā:

*'When one is born, one comes to sit;
When one dies, one reclines to go.
How can a set of stinking bones
Be used for training purposes?'*¹

Chih Ch'eng bowed again and said: 'I studied the Dharma for nine years at the monastery of the great master Shen Hsiu but my mind was not up to his teaching and I am still not awakened to it. Now my mind accepts your instruction as soon as I hear it. As the question of birth and death is a great one, will you be compassionate enough to teach me further?'

The Patriarch said: 'I hear that your master gives his disciples instruction on śīla, dhyāna and prajñā,² but I do not know how he expounds śīla-dhyāna-prajñā to them. Please tell me something about his instruction.' Chih Ch'eng replied: 'According to the teaching of the great master Shen Hsiu, abstention from all evil actions is śīla, performance of all good actions is prajñā and purification of the self-mind is dhyāna. This is how he teaches us but I do not know what kind of Dharma you teach here.' The Patriarch said: 'If I say I have a Dharma to give to others, I tell you a lie. (Mine consists) only in untying bonds according to each individual case (so that the students will attain a state) expediently called samādhi. Your master's expounding of śīla-dhyāna-prajñā is truly inconceivable (but) my conception of śīla-dhyāna-prajñā is different.' Chih Ch'eng asked: 'There is only one kind of śīla-dhyāna-prajñā; how can there be another kind?'

1. This gāthā wipes out all dualisms, such as birth and death, coming and going and sitting and reclining, to expose the absolute state.

2. Discipline, abstract meditation and wisdom. See also note 1 of page 44 for the meaning of 'dhyāna', or ting in Chinese.

The Patriarch replied: 'The (kind of) śīla-dhyāna-prajñā expounded by your master is to receive men of Mahāyāna and that expounded by me is to receive men of the Supreme Vehicle. Comprehension and interpretation being different, realization is accordingly slow or quick. As you are listening to my talk, do you see that it is similar to your master's teaching? The Dharma expounded by me does not stray from the self-nature.¹ If the expounding of Dharma strays from the self-nature, it is an expounding of externals,² and then the self-nature is still under delusion. You should know that all Dharmas are but the self-nature's functions. This is the true Dharma of śīla-dhyāna-prajñā. Listen to my gāthā:

*'The mind when free from evils is the self-natured śīla,
The mind when free from delusion is self-natured prajñā,
Free from disturbances it is self-natured dhyāna.
That which neither grows nor shrinks is the self-diamond.³
The bodily coming and going from samādhi arise.'*⁴

After hearing this, Chih Ch'eng, repentant (of his doubts), thanked the Patriarch and submitted to him the following gāthā:

*'The illusion body is created by the skandhas,⁵
In what does the illusion ultimate?⁶
A bias for the Bhūtatahatā
Results (only) in an impure Dharma.'*⁷

The Patriarch approved Chih Ch'eng's (correct interpretation) and said further: 'Your master's (way of expounding) śīla-dhyāna-prajñā is for wise men of small roots and mine is for men of big roots. If the self-nature is realized, there is no need to set up (such Dharmas as) bodhi and

1. This is the 'host' position.

2. This is the 'guest' position.

3. Self-diamond: the self-nature as indestructible as a diamond.

4. The motion of the body in coming and going is but manifestation of the self-nature which fundamentally is in the imperturbable condition of samādhi.

5. Lit. 'illusory body of five aggregates'.

6. The ultimateness, or root, of illusion is Bhūtatahatā, or the absolute, temporarily hidden by ignorance, and from which all arises.

7. A Dharma containing a bias for the Bhūtatahatā is not pure and is certainly not a correct Dharma or method for realizing the self-nature because of the false concept of gain. (See also the Heart Sūtra which says: 'There is neither gain nor wisdom.')

nirvāṇa and even the knowledge and experience of nirvāṇa. It is only when the (doctrine of) the non-acquisition of a single Dharma has been experienced that myriads of Dharmas can be established. The (correct) interpretation of this is called Buddha body.¹ It is also called bodhi and nirvāṇa. It is also called the knowledge and experience of nirvāṇa. It is up to a realizer of the self-nature to set up or not to set up Dharmas, for he is free to come and to go and does not encounter any more interference and obstruction. He will act when called upon to exercise his function and will answer when questioned and in spite of transformation bodies around him, he does not stray from the self-nature. He is independent and comfortable in his omnipresence while in the (state of) vikṛīḍita-samādhi.² This is called the perception of self-nature.'

Chih Ch'eng again asked: 'What do you mean by the non-setting up (of Dharma)?' The Patriarch replied: 'The self-nature is free from evil, ignorance and disturbance. It is kept constantly enlightened as the result of insight by prajñā and it always discards all externals, thus ensuring its freedom and comfortable independence. As it can move either lengthwise or crosswise, what then can be set up (as Dharma doors)? The self-nature is to be self-awakened; its instantaneous awakening and instantaneous cultivation do not develop gradually step by step. Hence the non-setting up (of Dharma doors). Since all Dharmas (fundamentally) are in the nirvāṇic condition, where is their gradualness?'

Chih Ch'eng made obeisance and stayed with the Patriarch, serving him day and night with diligence.

A monk named Chih Ch'e was a native of Chiang Hsi (Kiangsi) province. His lay surname was Chang and lay name was Hsing Ch'ang. When he was young, he was a flower of chivalry. After the division of the sect into southern and northern schools, although the two masters did not distinguish between them, their followers stirred up strong feelings of love and hate.

At the time, the followers of the northern school wanted to elevate their master to the Sixth Patriarchate, but being apprehensive that the story of the transmission of the robe might already be known in the country, they sent Hsing Ch'ang to murder the Patriarch.

1. Embodiment of the Buddha-truth.

2. The vikṛīḍita-samādhi is attained only when a Bodhisattva is able to enter into, stay in and come out of all other kinds of samādhi at will. He is like a fearless lion moving freely in the midst of other wild beasts. See Sūtra of Complete Enlightenment.

As the Patriarch possessed the transcendental power of knowing others' minds, he knew of the plot in advance and put ten silver taels at the side of his seat. That night, Hsing Ch'ang entered the master's room with the intention of killing him. The Patriarch stretched out his neck to receive the sword. Hsing Ch'ang chopped thrice but could not harm the master who said:

*'A straight sword is not crooked,
A crooked sword is not straight.
I only owe you cash,
I do not owe you life.'*

Hsing Ch'ang was terrified and fell to the ground. After a good while, he recovered consciousness, was seized with remorse, begged for mercy and vowed to become a monk. The Patriarch gave him the money and said: 'You must leave this place at once lest my disciples harm you. Later you may change your appearance and come back; I will receive you.'

Hsing Ch'ang obeyed the command and fled away the (same) night. Later he joined the order at another monastery, where he received the full ordination and pursued his practice (of the Dharma) with vigour. One day, remembering what the Patriarch had told him, he made a long journey and came to pay him reverence.

The Patriarch said: 'I have been thinking of you all the time, why have you come so late?' Hsing Ch'ang replied: 'You so kindly forgave me but although I have left my home and have practised austerity, I shall never be able to repay the debt of gratitude I owe you. May I do so by spreading the Dharma for the salvation of living beings? I am a regular reader of the Mahāparinirvāṇa Sūtra but I do not understand what permanence and impermanence mean. I pray that you will be compassionate enough to explain it.' The Patriarch said: 'That which is impermanent is the Buddha nature and that which is permanent is the mind discriminating about good and evil.' Hsing Ch'ang said: 'Your explanation contradicts the sūtra!' The Patriarch replied: 'I am transmitting the Buddha's mental seal;¹ how dare I contradict the Buddha's sūtra?' Hsing Ch'ang said: 'The sūtra says that the Buddha nature is permanent and you say it is impermanent. (It says) all good and evil things including even the Bodhi mind are impermanent and you say

1. Buddha's mental seal: intuitive certainty; the mind is the Buddha mind in all which can seal or assure the truth; the term indicates the intuitive method of the Ch'an school which is independent of the spoken or written word.

they are permanent. Your contradiction only increases my doubts and perplexities.' The Patriarch replied: 'Long ago, when I heard the nun Wu Ching Ts'ang reciting the Mahāparinirvāṇa Sūtra, I immediately expounded it to her and my every word and meaning agreed with the sūtra. Even now as I am speaking to you, it is just the same exposition.' Hsing Ch'ang said: 'My knowledge is shallow; pray take the trouble to enlighten me.'

The Patriarch replied: 'Don't you know this? If the Buddha nature is permanent, what is the use of speaking of so-called good and evil things and why in the whole long aeon is there not a single man who develops the Bodhi mind? This is why I speak of impermanence which is exactly the true permanence expounded by the Buddha.¹ Again, if all things were impermanent, their nature would be subjected to birth and death, and if so, the nature of eternal reality would not be all-pervading (as it is). Therefore, the permanence of which I speak is exactly the true impermanence expounded by the Buddha.² It is because all worldly men and heretics clung to false permanence and because Śrāvakas, and Pratyeka-buddhas mistook permanence for impermanence, thus making

1. If the Buddha nature were permanent, all living beings would have been Buddhas long ago and there would be no need to expound so many sūtras to convert them and to ferry them across the sea of mortality. Why for so long has no man developed the Bodhi mind? Therefore, when speaking of the ignorant, it can be said that the Buddha nature is impermanent and when speaking of the enlightened, it can be said that the Buddha nature is permanent. Because worldly men clung to the idea that the Buddha nature was impermanent, the Buddha expounded the permanent. Now, because Hsing Ch'ang clung to the idea that the Buddha nature was permanent, the Patriarch expounded the impermanent which in reality was the true permanence expounded by the Buddha. As the Buddha said in the Diamond Sūtra, he did not tie others with a firm Dharma for His teaching consisted solely in stripping the ignorant of their false views so that their Buddha nature could freely manifest itself.

2. The self-nature is free from birth and death which are a dualism. Now if all things were impermanent, their nature would be subjected to birth and death. Assuming that this is so, the eternal reality which is beyond birth and death, would not pervade everywhere as it should. The Sixth Patriarch said that all good and evil things were permanent because the omnipresent self-nature is free from birth and death. Because the ignorant grasped the discriminating mind as permanent, the Buddha spoke of its impermanence. Because Chih Ch'ang grasped the discriminating mind as impermanent, the Sixth Patriarch spoke of its permanence. As the Buddha nature is constantly hidden by illusions, it can also be said that it is impermanent. Therefore the Patriarch said: 'The permanence of which I speak is exactly the true impermanence expounded by the Buddha.' The words permanence and impermanence were used by the Buddha and the Patriarch to wipe out the wrong views of permanence and impermanence held by the ignorant to strip them of illusions, for the self-nature is neither permanent nor impermanent and is beyond all dualisms because it is absolute.

in all the eight perverted views¹, that the Buddha, in His teaching of the "whole truth" in the Mahāparinirvāṇa Sūtra, broke up their relative notions to reveal true eternity, true bliss, true personality and true purity.² Now you only rely on the wording of the sūtra and quarrel with its meaning. You wrongly interpret the last subtle words of the Buddha's "complete teaching" by holding that which is subjected to cessation and annihilation is impermanent and by clinging to lifeless (and so-called) permanence. Even if you read the sūtra a thousand times, you will gain no advantage in the end.'

(Upon hearing the teaching), Hsing Ch'ang was suddenly awakened and chanted the following gāthā:

*'Since people cling to the changing mind,³
 Buddha taught that nature does not change.
 He who this expedient method cannot understand
 Is like one who picks up (and treasures)
 Pebbles from a pond. Now I make no effort,
 (My) Buddha nature manifests before me.
 'Tis no gift from my Master
 And I gain not anything.'*

The Patriarch said: 'You are now thoroughly awakened and should call yourself Chih Ch'e (Purpose Realized).' Chih Ch'e bowed his thanks and withdrew.

A little fifteen-year-old (monk) called Shen Hui who was born of a Kao family in Hsiang Yang district, arrived from Yu Chuan and called on the Patriarch who said: 'Learned friend, you must have endured hardship in coming from a distant place but have you brought the fundamental along with you? If you possess the fundamental, you should know its owner. Try to say something about it.' Shen Hui replied: 'That which abides not anywhere is the fundamental and that which sees is

1. Wordly men and heretics believe in permanence, pleasure, personality and purity, or the four inverted views; the two Hīnayāna vehicles deny these both now and in Nirvāṇa, thus making another four, or in all eight inverted views.

2. The four transcendental realities revealed in the 'whole truth' in the Mahāparinirvāṇa Sūtra which was the last sermon expounded by the Buddha before he passed away.

3. The wrong view held by heretics and those of the two Hīnayāna vehicles.

the owner.' The Patriarch said: 'How can this novice talk loosely?' Shen Hui then asked the Patriarch: 'When you sit in meditation, do you still see or not?' The Patriarch struck him thrice with the staff and asked: 'As I strike you, do you feel pain or not?' Shen Hui replied: 'Both pain and no pain.' The Patriarch said: 'I see and also see not.' Shen Hui asked: 'What do you mean by seeing and not seeing?'

The Patriarch replied: 'My seeing is the constant sight of my mind's errors and faults, and is not that of others' right or wrong and good or evil. This is my seeing and not seeing. What is your "both pain and no pain"? If you feel no pain, you are like a stone or a piece of wood. If you feel pain, you are like an ordinary man and will give rise to anger and hate. Your "seeing and not seeing" are a pair of extremes and your "pain and no pain" are (the cause of) birth and death. You do not even perceive your own nature and yet you dare to mock others.' Shen Hui knelt down, begged for forgiveness and thanked the Patriarch (for his instruction).

The Patriarch continued: 'If your mind is deluded and if you do not perceive (your own nature), you should ask learned people to show you the way. If your mind is awakened, you perceive your own nature and should cultivate yourself according to the Dharma. You are self-deluded and do not perceive your own nature, yet you come and ask me if I see or not. If I perceive it, I know this myself but how can I replace you and take over your delusion? If you perceive it yourself, you will also not act as my substitute and take over my delusion. Why, instead of knowing and perceiving it yourself, do you ask me if I perceive it or not?' Thereupon, Shen Hui again bowed down over a hundred times and begged for the master's pardon. (Thereafter) he served the Patriarch with diligence and never left him.

One day, the Patriarch said to the assembly: 'I have a thing that has neither head nor tail, neither name nor term and neither front nor back. Do you know what it is?' Shen Hui came forward and said: 'It is the fundamental source of all Buddhas; it is Shen Hui's Buddha nature.' The Patriarch said: 'As soon as I speak of that which has neither name nor term, you immediately call it the fundamental source and Buddha nature. Even if you go away to live in a thatched hut (for further studies), you will only become a follower of those who seek knowledge and interpretation.'

After the death of the Patriarch, Shen Hui went to the capital, Lo Yang, where he spread the Ts'ao Ch'i doctrine of instantaneous enlightenment. He wrote the 'Hsien Tsung Chi' (The Sect's Revelations) which

circulated widely in the country. He was then known as Ch'an master Ho Che.

(One day) seeing that he was surrounded by adherents of other schools who asked him embarrassing questions with bad intention, the Patriarch took pity on them and said: 'All students of the truth should wipe out all thoughts, whether good or evil. No word can be used for that which is the self-nature. The non-dual nature is the real nature upon which all Dharma doors (doctrines) are established for the teaching. It should be self-perceived as soon as heard.' After hearing this, all those present paid him reverence and asked him to be their master.

Imperial Patronage

ON the fifteenth of the first lunar month of the first year of the Shen Lung reign (A.D. 705), empress dowager Tse T'ien and emperor Chung Tsung issued the following imperial mandate:

'We have invited the two great masters Hui An and Shen Hsiu to stay in the palace to receive our offerings so that, after the performance of our busy imperial duties and in our spare time, we can inquire about the Vehicle of Oneness.¹ The two masters have been very modest and have recommended Ch'an master Hui Neng of the south, saying that he had truly inherited the robe and the Dharma from the great master Hung Jen who transmitted to him the Buddha's mental seal.

'We now send the court attendant, Hsieh Chien, with this imperial mandate to invite and welcome the master with the hope that he will be compassionate and will come to the capital as soon as possible.'

The Patriarch sent in reply a petition to the throne declining the imperial invitation on the ground of illness and expressing the wish that he be allowed to spend his remaining years at the foot of the mountain (at Ts'ao Ch'i).

Hsieh Chien said to the Patriarchs: 'In the capital, all Ch'an masters have said: "If one wishes to understand the Tao,² one should sit in dhyāna meditation and practise Samādhi. There is no such thing as deliverance without dhyāna and Samādhi." I do not know how you expound the Dharma here.' The Patriarch replied: 'Tao is to be understood by the awakening mind and has nothing to do with sitting (in meditation). The Diamond Sūtra says: "He who says that the Tathāgata comes or goes, sits or lies, treads the heterodox path. Why? Because the Tathāgata has neither whence (to come) nor whither (to go)." Because it is beyond birth and death, it is the Tathāgata's pure and clean Ch'an. When all things (are perceived as) void and still, this is the Tathāgata's pure and clean sitting. There is even no realization in the end, still less is there sitting (in meditation).'

1. The Supreme Vehicle.

2. Tao: road, way, path, doctrine, truth, self-nature, reality, the absolute.

Hsieh Chien said: 'When I return to the capital, their majesties will certainly ask me about your teaching. I hope you will be compassionate enough to instruct me on its main points so that I can submit my report to the two palaces and to students of Tao in the capital. It will be like a lamp that will light hundreds and thousands of other lamps so that all darkness will disappear and the light will be boundless.' The Patriarch replied: 'Tao is neither light nor darkness. Light and darkness convey the meaning of alternation. Even limitless light implies a limit, because the words (limit and limitless) are relative. And so the Vimalakīrti Nirdeśa Sūtra says "The Dharma is above comparison because it is absolute."'

Hsieh Chien said: 'By way of illustration, light is wisdom and darkness is kleśa. In one's self-cultivation, if one does not use wisdom to shine on and break up kleśa, on what should one rely to escape from the round of births and deaths which is without a beginning?' The Patriarch replied: 'Kleśa is identical with Bodhi; they are neither two (separate) nor different (things). If wisdom is used to illumine and break up kleśa, this is the Hīnayāna interpretation and shows the qualification of (those who ride in) the goat and deer carts (for receiving the truth). Men of superior wisdom never interpret in this manner.'

Hsieh Chien asked: 'What is the Mahāyāna interpretation?' The Patriarch replied: 'Light and darkness are seen by ordinary men as two (different) things, but for the enlightened with clear perception both are of the same nature; the non-dual is real. Real nature does not decrease with the ignorant; nor does it increase with the sage. It is not disturbed in the midst of kleśa and is not still in the state of Samādhi. It is neither permanent nor impermanent. It neither comes nor goes. It is neither within nor without nor between the two. It is not born and will not die. Its nature and phenomenal expressions are in the absolute state of suchness. It is eternal and unchanging. It is called Tao.'

Hsieh Chien asked: 'You speak of that which is not born and will not die; how does your saying differ from that of heretics?' The Patriarch replied: 'According to the heretics who speak of that which is not born and will not die, death is the end of life, and birth is to reveal death. What they call death is not real extinction and what they call birth does not really take place (hence the wheel of transmigrations). What I mean by non-existent birth and death is this: fundamentally there was no birth and now there will be no death. Therefore, my saying differs from that of heretics. If you wish to know the essential mind, it will suffice to think of neither good nor evil and you will be able to enter into the pure and clean body of mind which is constantly and clearly still and of which

the wondrous functions are as many as sand grains in the River Ganges.'

After receiving the instruction, Hsieh Chien was greatly awakened. He made obeisance, bade farewell to the Patriarch and returned to the capital where he presented it (to the two palaces).

That year, on the third of the ninth lunar month, an imperial mandate was issued praising the master as follows:

'The master has declined our invitation on the ground of old age and illness. He is devoting his time to the practice of Tao for our benefit and is thus a field of blessedness for the nation. Like Vimalakīrti who pleaded illness in Vaiśālī, he spreads the Mahāyāna widely, transmits the Buddha mind and expounds the non-dual Dharma.

'Hsieh Chien has brought back the master's instruction on the Tathāgata's wisdom. It must be due to the abundance of blessings resulting from our accumulated virtuous deeds and good roots planted in former lives that we are contemporaries of the Master and are now instantaneously awakened to the Supreme Vehicle. We are grateful for his grace which we carry on our heads.¹ We now present in return a Korean (Mo Na) robe and a crystal bowl as gifts (to the master). We hereby command the district magistrate of Shao Chou to renovate and decorate the monastic buildings and to convert the master's old abode (at Hsin Chou) into a temple to be called Kuo En (The State's Gift of Grace).'

1. A conventional expression of gratitude.

His Last Instruction

ONE day, the Patriarch summoned his disciples, Fa Hai, Chih Ch'eng, Fa Ta, Shen Hui, Chih Chang, Chih T'ung, Chih Ch'e, Chih Tao, Fa Chen and Fa Ju, and said to them: 'You are men above the average. After my death, each of you should be the master of a region. I will now teach you how to expound the Dharma in order not to stray from our sect.

'Let us begin with the three categories of Dharma doors (to enlightenment) followed by the application of thirty-six pairs of opposites, with avoidance of the two extremes while moving hither and thither¹ and without deviation from the self-nature while expounding all Dharmas.

'If someone suddenly asks you about the Dharma, your answer should be based on a pair of extremes depending upon each other for their existence, until both are wiped out, leaving nothing behind.

'The three categories of Dharma doors are: skandhas, dhātus and āyatanas.²

'There are five skandhas which are: form (rūpa), reception (vedanā),³ conception (sañjñā),⁴ mental activities (saṃskāra)⁵ and consciousness (vijñāna).⁶

'There are twelve entrances (āyatana),⁷ which are divided into six external sense-data, such as sight, sound, smell, taste, touch and idea, and six internal gates (sense-organs), such as eye, ear, nose, tongue, body and mind.

'There are eighteen realms of sense (dhātu) which comprise the six sense-data, six gates and six consciousnesses.

1. Used in a figurative sense. Textually 'while appearing and disappearing' or 'while coming in and going out'.

2. *Skandha*: the five aggregates; *dhātu*: the eighteen realms of sense and *āyatana*: the twelve entrances.

3. *Vedanā*: reception, sensation, feeling, the functioning of the mind or senses in connexion with affairs and things.

4. *Sañjñā*: conception or discerning; the functioning of the mind in distinguishing.

5. *Saṃskāra*: the functioning of the mind in its process regarding like and dislike, good and evil, etc.

6. *Vijñāna*: mental faculty in regard to perception and cognition, discriminative of affairs and things.

7. The twelve entrances, or bases through which consciousness enters.

‘As the self-nature is capable of containing myriads of things, it is called the store consciousness (ālaya-vijñāna).¹ As soon as thinking and comparing arise, it is transmuted into consciousness and begets the six consciousnesses which come out of the six gates and perceive the six sense-data. Thus the eighteen dhātus come from the functioning of the self-nature. If the self-nature is wrong, it gives rise to eighteen wrong (things) and if the self-nature is right, it gives rise to eighteen right (things). If its functioning is evil, it is the functioning of living beings and if good, it is the functioning of Buddha. How does the functioning operate? It originates from the self-nature facing externals.

‘External inanimate things consist of five pairs of opposites: heaven and earth, sun and moon, light and darkness, negative and positive and water and fire.

‘The aspects of things consist of twelve pairs of opposites: speech and dharma, existence and non-existence, form and the formless, the material and the immaterial, the stream of birth and death and “beyond the stream of birth and death”, matter and the void, motion and stillness, purity and impurity, the worldly and the saintly, the saṅgha and the laity, old and young, and big and small.

‘The activities of self-nature consist of nineteen pairs of opposites: long and short, wrong and right, delusion and wisdom, ignorance and knowledge, disturbance and imperturbability (samādhi), kindness and cruelty, morality and immorality, straight and crooked, real and unreal, partiality and impartiality, kleśa and bodhi, permanence and impermanence, pity and harmfulness, joy and anger, renunciation and stinginess, advance and retreat, birth and death, Dharmakāya and Rūpakāya, and Nirmāṇakāya and Sambhogakāya.

‘These thirty-six pairs of opposites, if well interpreted and well used, will enable you to go through the doctrines (Dharma) of all sūtras by discarding the two extremes when moving hither and thither. When the self-nature is applied to your talks to others, outwardly you should discard all phenomena while facing phenomena, and inwardly you should discard the void while facing the void. If you cling to forms, you will increase heterodox views (and) if you grasp the void you will increase ignorance.

‘Those who cling to the void, vilify the sūtras by saying that they do not use written words (Scriptures). (If they were correct in) saying that written words should not be used, it would not be right even to speak because the spoken is also an aspect of the written word. They also

1. The store-house of all knowledge.

say: "The direct way establishes not written words" (but they forget that) the two words "establishes not" are also words. As soon as they see someone expounding (the Dharma), they immediately criticize him on the ground that he clings to written words. You should know that it is already bad enough for them to delude themselves but in addition they vilify the Buddha's sūtras. You should never defame the sūtras because of the barriers of sin¹ which will result therefrom.

'Those clinging to externals while performing ceremonies in their quest of the truth, or while setting up spacious Bodhimāṇḍalas where they expose the error and falsehood (of the notions) of existence and non-existence will not for many aeons perceive their own nature.

'You should listen to the Dharma and cultivate yourselves in accordance with it. You should not refrain from thinking, because this will obstruct your own nature. If you listen to the teaching and do not practise it, you will cause heterodox thoughts to rise in the minds of other people. Just follow the Dharma and practise the almsgiving of Buddha truth with a mind not abiding in externals.

'If you are awakened to my teaching and adhere to it in your speech, application, performance and deeds, you will not err from our sect.

'If someone puts a question to you and asks you about the existing, mention the non-existent in your answer. If you are asked about the non-existent, mention the existing in your answer. If you are asked about the worldly, mention the saintly in your answer. If you are asked about the saintly, mention the worldly in your answer. (Thus) the mutual dependence of the two extremes will bring to light the significance of the "mean". If all questions are answered in this manner, you will not err from the principle.

'Suppose someone asks you: What is darkness? you should reply: Light is the primary and darkness the secondary cause. When light disappears, darkness appears. Light reveals darkness and darkness reveals light. The significance of the mean arises from the mutual dependence of light and darkness.

'All other questions should be answered in the same manner. In future, in your transmission of Dharma (to your disciples), you should comply with and hand down this teaching in order not to err from the aim of our sect.'

1. Veil of sin which hinders the obtaining of good karma and the obedient hearing of the truth.

In the seventh lunar month of the year Jen Tsu (A.D. 712), which was the first year of the T'ai Chi and Yen Ho reigns,¹ the Patriarch sent some of his disciples to Hsin Chou to erect a stūpa in Kuo En monastery and ordered them to hasten its construction, which was completed by the end of the summer in the following year.

On the first of the seventh lunar month, he assembled his disciples and said to them: 'I want to leave this world in the eighth month. If you have any doubts (about my teaching), you should ask me in time so that I can break them up and you will be free from delusion, because after my departure, there will be no one to teach you.'

Upon hearing this, Fa Hai and the other disciples wept, while Shen Hui alone remained unmoved and did not weep. The Patriarch said: 'The young master Shen Hui has attained a state in which good and evil are (for him) the same, in which he is not disturbed by either blame or praise and in which he is free from grief and joy. None of the others have achieved this. What Dharma have you practised on the mountain during these years? For whom are you worried and for whom do you weep? Are you sad because I do not know where to go? (But) I know myself where I will go, because if I do not, how can I foretell my departure? You are weeping because you do not know where I will go (but) if you know, you should not weep. Nature underlying all things (dharmatā) is beyond birth and death and beyond coming and going. All of you, please sit down and I will give you a hymn called the gāthā of the real and the unreal and of the mutable and immutable. If you read and observe it, you will be in accord with my meaning and if you practise it in your self-cultivation, you will not err from the aim of our sect.'

The whole assembly knelt down before the Patriarch and implored him to read the gāthā which ran as follows:

*All things are unreal, as real
They should not be perceived. For if
Perceived as real, the perception
Is entirely false. If the mind
Can apprehend the real, when the unreal
Is discarded, (then) the mind will real be.
If the mind discards not that which is unreal,
Where, since all's unreal, can the real be found?
Mobile are sentient beings. Without
Motion are (all) inanimate things.*

1. A change of two reigns in the same year.

*If when motionless one meditates, 'tis like
 Things that are inanimate and motionless.
 If the true immutable is sought,
 One finds it above the motion.
 If immobile (sitting) is for this mistaken, 'tis like
 Inanimate things devoid of the seed of Buddhahood.
 Who'er with skill discerns all Dharma forms
 Stays changeless in Reality Supreme.¹
 If what you perceive accords with the above,
 Of Bhūtatathatā it is the function.
 Learn, seekers of the truth,
 How to exert yourselves.
 In this (instantaneous) door of Mahāyāna cling
 Not to the (false) knowledge that causes birth and death.
 In your talks to others with responsive minds
 You can Supreme Reality discuss.
 If you meet people unresponsive, bring
 Your palms together and so cheer them.²
 This Sect is not a matter for debate,
 For discussion will destroy its meaning.
 Clinging to contradiction and debating
 Brings self-nature to (the round) of birth and death.'*

After hearing the gāthā, all his disciples bowed down before the Patriarch. In accordance with his instruction, they concentrated their minds on the practice of Dharma and refrained from differentiation.

As it was known that the Patriarch would soon leave the world, the head monk, Fa Hai, bowed again and asked him: 'After your entry into Nirvāṇa to whom will the robe and Dharma be transmitted?' The Patriarch replied: 'Ever since I expounded the Dharma at Ta Fan temple, all my discourses have been recorded and circulated in a volume entitled *The Altar Sūtra of the Dharma Treasure*. You should take good care of it and hand it down (to future generations) for the deliverance of living beings. The expounding (of this Dharma) in accordance with its teaching is (that of) the correct Dharma. I only expound the Dharma to you but will not transmit the robe, because the roots of your faith are genuine and ripe and, since you are all free from doubts, you are qualified to

1. See the last sentence of Chapter IV.

2. Merely salute them to make them happy but do not reveal supreme Reality to them.

undertake this great affair. According to (the First Patriarch) the great master Bodhidharma's gāthā on the transmission of Dharma, the robe should not be handed down. It read:

*'My aim in coming to this country
Was to transmit the Dharma and liberate all beings.
A flower of five petals¹
Cannot fail to fruit.'²*

The Patriarch added: 'Learned friends, please all purify your minds and listen to my expounding of the Dharma. If you wish to realize the (Buddha's) infinite wisdom (sarvajñā)³ you should achieve the Samādhi of One Undivided Whole⁴ and the Samādhi of Universality.⁵

'Wherever you may happen to be, if your minds do not abide in externals, are free from love and hate (for them), from grasping and rejecting (them), from (the ideas of) gain and loss, etc., are above disturbance and reach an undivided state, being anchored in calm and quiet, this is called the Samādhi of One Undivided Whole.

'Wherever you may happen to be, if you can keep a straightforward mind while walking, standing, sitting and lying, it is the imperturbable Bodhimaṇḍala and the true Pure Land, this is called the Samādhi of Universality.

'If one attains these two Samādhis, one may be likened to the ground in which seeds are sown; buried in the mud, they absorb nourishment, grow and bear fruit. It is the same with the Samādhis of One Undivided Whole and Universality (or Sameness). My expounding of the Dharma is likened to seasonable rain which thoroughly moistens the great earth. Your Buddha nature is likened to seeds which receive moisture and will grow in full.

'Whoever adheres to my doctrine will certainly obtain enlightenment (bodhi) and whoever follows this line of conduct will certainly attain the excellent fruit. Listen to my gāthā:

*'The mind ground holds the seeds which sprout
When falls the (all) pervading rain.*

1. The five Chinese Patriarchs.
2. A prediction of the prosperity of Ch'an in China. (See *Ch'an and Zen Teaching*, Series One, Part I.)
3. Sarvajñā: All wisdom, Buddha wisdom, perfect knowledge, omniscience.
4. The body of Dharmakāya.
5. The function of Dharmakāya.

*The presentient flower of instantaneous awakening
Is in nature followed by the bearing of Bodhi fruit.'*

After chanting the gāthā, the Patriarch said: 'This Dharma is non-dual and so is the mind. The self-nature is pure and clean and is devoid of externals. You should refrain from contemplating stillness and from emptying the mind. Fundamentally the mind is pure and neither grasps nor rejects anything. You should exert yourselves and may now leave and act according to circumstances.'

Thereupon, the disciples made obeisance and withdrew.

On the eighth of the seventh lunar month, suddenly the Patriarch said to his disciples: 'I want to return to Hsin Chou, get a boat ready for me.' As his disciples were sad and insistently implored him to stay with them, he said: 'All Buddhas returned to Nirvāṇa after their appearance (in this world). It is quite in order that coming is to be followed by going. This body of mine must have a place to return to.' His disciples (consoled him and) said: 'If you want to visit the place, you will certainly be able to return sooner or later.' The Patriarch said: 'Fallen leaves return to the root.¹ When I came I had no mouth.'² When again asked: 'To whom will you transmit the treasury of the right Dharma eye?' he replied: 'The owner of self-nature will get it and the mindless will penetrate it.' When asked about any forthcoming misfortune which might befall him, he replied: 'Five or six years after my death, a man will come to take my head. Listen to my prediction:

*'Offerings made on the head as if
To parents.³ (Then) must a mouth be fed.⁴
When (one called) Man creates the trouble,
Officials will be Yang and Liu.'*

He added: 'Seventy years after my death, two Bodhisattvas, a monk and

1. The illusory transformation body, or Nirmāṇakāya, should return to the essential nature.

2. The essential nature has no mouth, is speechless; in reality there is no Dharma that can be expounded.

3. Offerings should be made with the deepest reverence as if placed on the head of the worshipper and made to his own parents. The prediction was that a Korean monk would try to take the Patriarch's head to Korea for worship.

4. Someone called Man who has to make money for his living will be hired by the Korean monk to steal the Patriarch's head.

a layman¹ will come from the east and will simultaneously contribute to the prosperity of the sect and the conversion of people. They will renovate and erect monasteries and will have a great following.'

When asked: 'Will you please let us know for how many generations the teaching has been transmitted since the first Buddhas and Patriarchs appeared in this world?' the Patriarch replied: 'The number of ancient Buddhas who made their responsive appearance² cannot be estimated but beginning with the seven Buddhas (of antiquity), we have:

Vipaśyin Buddha	}	of the Alaṃkāra-kalpa (or Glorious Kalpa)
Śikhin "		
Viśvabhū "		
Krakucchanda Buddha	}	of the present Bhadrakalpa (or Virtuous Kalpa)
Kanakamuni "		
Kāśyapa "		
Śākyamuni "		

'They were the first seven Buddhas (of antiquity). Śākyamuni Buddha handed down the transmission to Ārya Mahākāśyapa (and the Dharma passed from one Patriarch to another in the following order):

- | | |
|--------------------------|---------------------------------|
| 1. Ārya Mahākāśyapa | 18. Ārya Gayaśāta |
| 2. " Ānanda | 19. " Kumārata |
| 3. " Sāṇakavāsa | 20. " Jayata |
| 4. " Upagupta | 21. " Vasubandhu |
| 5. " Dhṛtaka | 22. " Manorhita |
| 6. " Miccaka | 23. " Haklena |
| 7. " Vasumitra | 24. " Āryasimha |
| 8. " Buddhanandi | 25. " Basiasita |
| 9. " Buddhamitra | 26. " Puṇyamitra |
| 10. " Pārśva | 27. " Prajñātāra |
| 11. " Puṇyayaśas | 28. " Bodhidharma |
| 12. Mahāsattva Aśvaghoṣa | 29. Great master Hui K'o |
| 13. Ārya Kapimāla | 30. " " Seng Ts'an |
| 14. Mahāsattva Nāgārjuna | 31. " " Tao Hsin |
| 15. Ārya Kānadeva | 32. " " Hung Jen |
| 16. " Rāhulata | 33. I, Hui Neng, am the thirty- |
| 17. " Saṅghānandi | third Patriarch |

1. Ma Tsu and upāsaka P'an Yung. Some say Huang Po and upāsaka P'ei Hsiu.

2. In response to the needs of men.

'Thus the transmission was handed down from one Patriarch to another. You should continue the transmission to future generations without fault.'

On the third of the eighth lunar month of the year Kuei Ch'ou, which was the second year of the Hsien T'ien reign (A.D. 713), after a meal at Kuo En temple, the Patriarch said to his disciples: 'Please take your seats so that I can bid you farewell.'

Fa Hai asked him: 'What teaching will you leave us so that deluded men of future generations can perceive their Buddha nature?' The Patriarch replied: 'All of you, please listen attentively. If deluded men of future generations recognize living beings, they will perceive the Buddha nature. If they do not, they will not be able to meet the Buddha for myriads of aeons. I now teach you how to recognize the living beings of your own minds and perceive the Buddha nature of your own minds. If you wish to perceive the Buddha, you will only have to recognize a living being. It is only a living being who deludes the Buddha as the Buddha does not delude a living being. If one is awakened to the self-nature, a living being is Buddha. If the self-nature is deluded, the Buddha is a living being. If the self-nature is impartial,¹ a living being is Buddha. If the self-nature is depraved and harmful, the Buddha is a living being. If your minds are crooked and dangerous, this means that the Buddha is within a living being. If a thought be impartial and straightforward, this means that a living being attains Buddhahood. Our self-mind has its own Buddha and the self Buddha is the true Buddha. If the mind does not have its own Buddha, where else should one look for a true Buddha? Your own minds are Buddhas, have no doubt about this. Outside the mind, there is not a single thing that can be set up, for the mind begets myriads of things. This is why the sūtra says: "When the mind stirs, every kind of thing is created; when the mind vanishes, every kind of thing also disappears." To bid you farewell, I give you now a hymn called the gāthā of the true Buddha of self-nature. Those of future generations who understand its meaning, will perceive their own minds and attain Buddhahood. Here it is:

*'The self-natured Bhūtatataṭā is the true Buddha,
The three poisons of depraved views are the king of Māras.
When (mind) is deluded and depraved, Māra stays
At home, when views are right Buddha is in the hall.
Depraved views in the (self-) nature the three poisons breed,*

1. An equal attitude towards all things.

*This is the moment when the king of Māras stays at home.
 When right views eliminate the three poisons of the mind,
 Māra is transformed into the Buddha who is true.
 The three kāyas of Dharma, Sambhoga and Nirmāṇa
 Are the three bodies which in reality are one¹. If this
 In the self-nature can be perceived, it will bring
 Bodhi that (e'er) leads to Buddhahood's attainment.
 From Nirmāṇakāya pure nature² is produced,
 For that pure nature is immanent therein.
 (If) the (self-) nature leads the Nirmāṇakaya down
 The right Path, real infinite perfection follows.³
 Lewdness in itself of pure nature is the cause,
 When lewdness is destroyed that nature pure substance becomes.²
 If the five desires⁴ within (self-) nature are eliminated,
 The self-nature that in a moment is perceived will real be.
 If in this life one enters this instantaneous Dharma door
 Suddenly one finds self-nature and perceives the Bhagavat.⁵
 He who when practising the Dharma seeks outside
 For Buddha will know not where to find the real one.
 If one can perceive the real in one's mind, the real found
 Therein will be the cause of Buddhahood's attainment.
 He who perceives not his self-nature, but will seek elsewhere
 For Buddha, with such thought in mind is the most stupid man.
 This instantaneous teaching is now handed down to liberate
 (All) worldly men who should cultivate themselves in its
 right practice.
 I want to tell you and coming generations (this):
 If you hold not to this view, you will only waste your time.'*

After chanting the gāthā, the Patriarch said: 'O disciples! Please stay on. After my departure, please do not follow worldly custom and please do not weep. If you receive messages of condolence from outsiders and if you wear mourning, you are not my disciples. Moreover, all this is not (in line) with the correct doctrine (of the Buddha). (What you should do is) only know your own mind and perceive your own nature; you

1. The three bodies in one.

2. The pure Dharmakāya.

3. Sambhogakāya.

4. Arising from the objects of the five senses, things seen, heard, smelt, tasted and touched.

5. Bhagavat: the holy one, world-honoured; an epithet of the Buddha.

should neither change nor be still, but be above birth and death, free from coming and going, from right and wrong and from staying and leaving. As I am apprehensive that your minds are still deluded and that you may not understand my ideas, I am instructing you again so that you will perceive your (own) nature. After my passing away, you should observe this teaching as when I was alive. If you disregard it, you would not benefit even if I were still with you.' He then chanted the following gāthā:

*'Without change are no virtues practised,
In comfort are no sins committed.
When sound and sight serenely are cut off,
The mind impartially grasps nothing.'*

After chanting the gāthā, the Patriarch sat formally until the third watch of the night, when suddenly he said to his disciples: 'I am leaving,' and passed away. The room was filled with a rare fragrance and a lunar rainbow appeared linking heaven to earth. The trees in the thicket turned white and birds and beasts cried mournfully.

In the eleventh lunar month, a dispute arose among the officials and the Patriarch's disciples, monks as well as laymen, of the three counties of Kuang Chou, Shao Chou and Hsin Chou, as each county claimed the body. Since the dispute could not be settled, they burned incense and prayed to the Patriarch, saying: 'The direction in which the smoke turns will indicate the place which should receive the body.' As the smoke drifted directly towards Ts'ao Ch'i, the coffin, together with the robe and bowl, were taken back to Ts'ao Ch'i on the thirteenth of the eleventh lunar month.

The following year, on the twenty-fifth of the seventh month, the body was taken out of the coffin, and Fang Pien, a disciple of the Patriarch, plastered it with a fragrant paste. As the disciples remembered the Patriarch's prediction about the (attempt to) cut off his head, they used an iron plate and a piece of lacquered cloth to wrap and protect his neck, and placed the body in the stūpa wherein suddenly a ray of white light appeared, going up straight towards the sky and not disappearing for three days. The magistrate of Shao Chou reported the (remarkable occurrence) to the throne and received an imperial order to erect a stone tablet with an inscription recording the master's religious life.

The Patriarch passed away at the age of seventy-six. At twenty-four, he inherited the robe; at thirty-nine his head was shaved (to join the

Order) and for thirty-seven years he expounded the Dharma to deliver living beings. Those who realized his doctrine and inherited his Dharma as his successors numbered forty-three men. Those who were awakened to the truth, thereby surpassing worldly men were so numerous that they could not be counted.

The robe handed down by Bodhidharma, the Korean (Mo Na) robe and the crystal bowl presented by emperor Chung Tsung, the master's statue by Fang Pien and all his sacred articles were entrusted to the good care of the monk in charge of the stūpa and were kept permanently in Pao Lin monastery to guard the welfare of the holy site. The Altar Sūtra was widely circulated to spread the aim of the sect for the prosperity of the Triple Gem and the universal profit of all living beings.

(Here follows the record of Ling T'ao, the monk in charge of the stūpa.)

The body of the Patriarch was placed in the stūpa. About midnight on the third of the eighth month of the year Jen Shu which was the tenth of the K'ai Yuan reign (A.D. 722), a noise was suddenly heard in the stūpa as if an iron rope was being pulled. Alarmed, the monks got up and saw a man (dressed) in mourning for his parents rushing out of the stūpa. Seeing that the neck of the Patriarch was damaged, they reported the case to the prefecture. The prefect Yang K'an and magistrate Liu Wu T'ien then ordered the immediate apprehension of the culprit. Five days later the thief was caught in Shih Chueh village and sent to Shao Chou for interrogation. The man declared that his name was Chang Chin Man, a native of Liang Hsien of Ju Chou prefecture and confessed that a Korean monk called Chin Ta Pei of K'ai Yuan temple at Hung Chou had given him twenty thousand coins to steal the head of the Patriarch and bring it to his country for veneration.

After hearing the case, magistrate Liu reserved judgement and personally went to Ts'ao Ch'i to consult the Patriarch's senior disciple Ling T'ao whom he asked: 'What decision should I take?' Ling T'ao replied: 'According to the state law, the culprit deserves capital punishment but since kindness and compassion are the essentials of the Buddha's teaching according to which both friends and foes should be treated equally, and since his motive was to obtain the head for veneration, his act can be excused.' Magistrate Liu was impressed and exclaimed: 'It is only now that I realize that the Buddha door is broad and extensive.' The thief was subsequently released.

In the first year of the Shang Yuan reign (A.D. 760) emperor Su Tsung sent an envoy to bring the Patriarch's robe and bowl to the palace for veneration. On the fifth of the fifth month of the first year of the Yung T'ai reign (A.D. 765), emperor Tai Tsung saw in a dream the Patriarch who claimed back the robe and bowl and on the seventh of the same month, the following imperial order was given to magistrate Yang Chien:

'I saw in a dream Ch'an master Hui Neng who asked for the return of the inherited robe (and bowl) to Ts'ao Ch'i and, now order the great minister of defence Liu Ch'ung Ching to carry the relics on his head and convey them (to Ts'ao Ch'i). I consider these relics as national treasures. You should place them properly in the monastery and instruct the monks who had personally received the Patriarch's teaching to take good care of them in order to avoid damage or loss.'

Thereafter each time the robe and bowl were stolen, they were always recovered in the neighbourhood and this happened several times.

Emperor Hsieng Tsung (A.D. 806-820) conferred upon the Patriarch the posthumous title of Ch'an master Ta Chien (lit. Great Mirror) and on the stūpa an inscription of (four Chinese characters) 'Yuan Ho Ling Chao' (Spiritual Shining of the Primal Unity). All other biographical records were inscribed on the stone tablet erected in the T'ang dynasty by president Wang Wei of the board of state, magistrate Liu Tsung Yuan and magistrate Liu Yu Hsi.

(The following is taken from a paragraph at the end of the Ts'ao Ch'i copy of the Altar Sūtra.)

The stone which the Patriarch used to attach to his waist when pounding rice bore an inscription of eight Chinese characters 'Lung Shuo Yuan Nien Lu Ch'u Shih Chih'. (The first year of the Lung Shuo Reign (A.D. 661) - Inscribed by upāsaka Lu). It was kept in Tung Ch'an monastery at Huang Mei. In the Chia Ching reign (A.D. 1522-1566) of the Ming dynasty, officials of Kuang Tung province took it to Ts'ao Ch'i where it is still kept (in good condition).

PART II

YUNG CHIA'S SONG OF
ENLIGHTENMENT

(Yung Chia Ta Shih Cheng Tao Ko – Yōka Daishi Shōdōka)

From The Transmission of the Lamp

(Ching Te Ch'uan Teng Lu)

With a commentary by Lu K'uan Yü

Foreword

*We take refuge in the Buddha,
We take refuge in the Dharma,
We take refuge in the Saṅgha,
We take refuge in the Triple Gem within ourselves.*

CH'AN MASTER HSUAN CHUEH of Yung Chia joined the Saṅgha order when he was still young and began to study the T'ien T'ai (Japanese, Tendai) teaching which he practised with great success. Then he called on learned masters for instruction. After reading the Mahāpari-nirvāṇa Sūtra, he was awakened to the Buddha Dharma and his later study of the Vimalakīrti Nirdeśa Sūtra enabled him to realize his mind. Since his major awakening had not yet been confirmed by an enlightened master, he proceeded to Ts'ao Ch'i where he called on the Sixth Patriarch Hui Neng who sealed the visitor's enlightenment after a short and very skilful probe related in the Altar Sūtra. He was retained at the monastery for a night and was then known as 'the overnight Enlightened One'.

After his thorough understanding of the Buddha's expedient Teaching in the sūtras and his complete awakening to the Transmission outside the Scriptures, he wrote Yung Chia's Ch'an Collection (Yung Chia Ch'an Tsung Chi) and the Song of Enlightenment (Yung Chia Ta Shih Cheng Tao Ko) for the benefit of those practising the Buddha Dharma. In one of his meditations, while entering the state of samādhi, he saw the golden words of his Song filling the whole of space. Since then, it became well known in all monasteries in China and was widely read all over the country. It was later translated into Sanskrit by an Indian master who took it to India for the benefit of his fellow-countrymen.

Yung Chia was a successor to T'ien Kung, the seventh Patriarch of the T'ien T'ai School and was also a Dharma successor to Hui Neng, the Sixth Patriarch of the Ch'an Sect.

I hope I will later have time to translate and present Yung Chia's Ch'an Collection which is an inspiration for practisers of the 'chih kuan' doctrine, which consists in silencing the active mind for the correct meditation leading to enlightenment. The immortal Song of Enlightenment is now presented in this volume with a comprehensive commentary

and full notes so that readers can comprehend it from end to end. Its beauty is incomparable and its vigorous style and stirring appeal to indecisive and wavering devotees are reminiscent of 'La Marseillaise' as the two famous songs of the East and of the West are both calls to the colours with different goals, the former for the salvation of all living beings and the latter for the defence of the fatherland. Now let us analyse this Song of Enlightenment.

The Supreme Vehicle

The first nine lines summarize the whole teaching of the Supreme Vehicle, revealing the pure and inherent Buddha nature which is beyond all mental activities, study and learning, rejection of the seeming and acceptance of reality; for ignorance and illusion spring from the underlying principle which is immaterial and does not contain an atom of foreign matter. All phenomena created by the mind contaminated with the three poisons of ignorance are only floating clouds that appear and vanish aimlessly.

When the pure Buddha nature is realized, even the worst hell of suffering produced by evil karmas is wiped out in a finger-snap, and to convince his listeners that he did not tell a deliberate lie, the master swore that he would consent to fall into the hell where his tongue would be pulled out again and again as punishment for deceiving them.

How to realize this pure state of the absolute

How can one realize this pure state of Buddhahood? It can be attained by means of any of the six perfections (pāramitā) or of the Bodhisattva's modes of salvation taught in the sūtras. In delusion, there are clearly six worlds of existence but, once awakened to the One-Reality, all universes vanish without leaving a trace. The ultimate nirvāṇa thus attained is free from all impurities, such as weal and woe, gain and loss, etc., that is from all relativities and contraries. In order to realize this purity, one should rub clean one's mind-mirror from the covering dust of delusion. All this must be ripped open at once and solved with decision for one cannot afford to hold the matter in abeyance any longer and allow oneself to suffer uselessly.

In this thorough overhauling of the unbearable state of things that has existed since the time without beginning, one should know that one cannot leave delusion to try to find reality elsewhere. Although the deluded mind has created this world of desire, one should not strive to destroy it in one's quest of the uncreate because the idea of annihilation

implies that of creation and both are a duality having no room in the absolute. If the killing of thoughts can result in enlightenment, when will a wooden puppet which has no creative thoughts, attain Buddhahood?

In the quest of enlightenment, it is of paramount importance to lay down all attachments to an ego in the four elements and to develop a mind that does not abide anywhere, while continuing to eat and drink to preserve the temporary body and perform the common acts of daily life. For it is only by correctly perceiving all phenomena as unreal that Complete Enlightenment can be won.

The master's teaching consists in going to the root, that is the self-mind according to the Buddha Dharma. As to names, terms, visions and miracles which pertain to the realm of illusions, they are all beyond his competence. This pure mind, called the *maṇi* pearl, is the absolute in the midst of the delusions of passions and desires. It is unknown to worldlings although it is inherent in them. Under delusion, its one perfect light is split into six senses.

In order to keep from delusion, one should purify the five kinds of vision so as to ensure the perfection of one's faith to eliminate all doubts about one's own mind; of one's zeal to destroy remissness; of one's right thinking to wipe out falsity; of one's state of *samādhi* to destroy one's hesitation and instability in self-cultivation; and of one's wisdom to destroy ignorance. One should undertake self-cultivation oneself because even the Buddha cannot help one to do so, and it is by personal experience that one can perceive the inconceivable. For it is the drinker of water who alone knows if it is cold or warm. If one does not allow one's mind to wander outside in pursuit of externals and if it is turned inward to look into one's self-nature, one will certainly perceive the real without difficulty, like an image reflected in a mirror. However, if the mind is stirred by the thought of winning enlightenment, it will stray from it because mind and enlightenment are but one and cannot be split into subject and object.

The lonely path

Only experienced men can tread this Transcendental Path but they are so rare that one walks alone without companions. Although it is an arduous path, we can keep up our spirits by following the examples of our forefathers. This pure living, austerity and lonely saunter will cause one's mien to look wild and one's bones to harden, but how can worldlings notice all this?

A true disciple of the Buddha is always content with his poverty in

worldly things but his mind is rich in that it possesses a priceless gem of wisdom. He can use this invaluable jewel for the welfare of others by converting and enlightening all ripening roots. They should be taught to realize in their very substance the three bodies and the four wisdoms of a Buddha. Thus the eight forms of liberation and the four transcendental powers are sealed in their mind-grounds. This is the case with men of high spirituality who, when they succeed in keeping from one illusion, avoid all others at one stroke. But the Supreme Dharma is beyond the comprehension of men of medium and inferior spiritualities who are mostly sceptical when they hear about it. It consists solely in getting rid of one's own inner delusion that screens the inherent wisdom but does not teach a search for externals. Only deluded and superstitious men look for outer Buddhas and boast of their devotion to them, for a true disciple seeks only his inner bodhi.

How to turn to advantage all adverse surroundings

Let the ignorant criticize and abuse the Dharma if they like but they will tire themselves helplessly in trying to scorch that which cannot be destroyed. When I hear of their criticism and insult, this to me is the nectar that helps me to enter into the inconceivable in a finger-snap, for I can turn their offensive words to my own advantage by digesting them and thereby attain the compassionate endurance of the uncreate. Therefore, they are my helpful friends and their abuse and slander are really blessings in disguise.

The Master's experience

After a personal experience of both the expedient Teaching and the Patriarchs' Transmission, I have realized samādhi and wisdom without any hindrance from the seeming voidness. I have attained this state which was also realized by all past Buddhas. When you reach it, do not hesitate to speak fearlessly and to give a lion's roar to scare away the demons of ignorance. When hearing it, even followers of the gradual method of expedient Teaching lose their respect inspiring mien but adherents of the Transmission are all happy in silence.

The Ch'an transmission

Formerly I crossed many hills and rivers in search of teachers and their instruction in Ch'an practice, but since I have met the Sixth Patriarch at Ts'ao Ch'i, I have realized that the self-nature is beyond birth and death.

Do not stray from your mind whether you walk, stand, sit or recline and you will be always at ease in all circumstances. You will be serene even in time of persecution and danger, and sword and poison cannot worry you in the least. The Buddha himself practised patient endurance for many aeons before He was qualified to meet His teacher Dīpaṅkara.

Self-enlightenment

In spite of a countless number of succeeding births and deaths, I have eliminated all worldly feelings of joy and sorrow after my instantaneous awakening to the law of the uncreate which is past relativities and contraries.

After my great awakening, I would stay in a quiet retreat beneath the firs on a high peak to be away from the worldly and to meditate in some hut where I would enjoy with light heart the stillness of a tranquil life. This is what one should do immediately after a major awakening. All great masters did the same after their enlightenment in order to preserve and nourish the 'holy foetus', as they put it, and then to eradicate gradually all former habits contracted since the time without beginning and impossible to be wiped out at one stroke.

This is self-enlightenment or the fifty-first stage of Bodhisattva development into Universal Enlightenment.

Now the master compared this stage with worldly good actions which can only result in a good karma of short duration, like an arrow shot up in the air but bound to fall after its force has been spent. A good karma can ensure a rebirth in heaven where happiness is limited and impermanent because of attachment to the phenomenal. When the reward has been enjoyed, the person concerned is bound to return to the lower worlds of existence to endure suffering again. For this reason, no keen Buddhists aspire to rebirth in the heavens where temporary happiness may cause them to forget all about the Buddha Dharma.

On the other hand, the Transcendental Reality ensures a straight leap to and beyond the 'other shore' in the reality of the absolute Tathāgata stage where there are true eternity, true bliss, true personality and true purity as described in the Mahāparinirvāṇa Sūtra.

Enlightenment of others

After being assured of complete self-enlightenment, it is the duty of a master to enlighten others and this is the fifty-second stage of Bodhisattva development into the Wonderful Enlightenment. His teaching consists in getting at the root, or the self-mind which is pure and clean

and should be realized. It is a jewel for use for your own and others' welfare.

The state attained is comparable to a moon in the stream, with a blissful breeze fanning the firs overhead in the stillness of a pure and endless night, symbol of true rest. Even phenomenal surroundings are in harmony with the Buddha nature which is realized by means of the gem of discipline and the sealing of the mind-ground, the starting point of self-cultivation.

In his common acts of daily life, a disciple should never lose sight of his begging bowl, the symbol of humility and renunciation taught by the Buddha who proclaimed the non-existence of an ego and the conquest over the three poisons of ignorance. He should listen to the clear sound of the six metal rings on his staff, warning against deviation from the six pāramitās. The bowl and staff are not the fabled relics of some groundless tale but the emblem of the Tathāgata's precious mace.

In his quest of bodhi, a disciple should not destroy the phenomenal to seek the real for neither falsehood nor reality nor the voidness of both have a place in the absolute thatness. For his mind, disentangled from the above three illusions, is pure and clean like a bright mirror reflecting everything without discrimination and its vastness embraces all worlds as countless as the Ganges' sand. This one brightness is boundless and contains all phenomena in the universe.

He should neither cling to the voidness nor foolishly reject the law of causality because both acceptance and rejection still pertain to the realm of relativities. Nor should he reject falsehood and grasp the underlying principle because if he does so, he will mistake for his own son a thief who is but his discriminating mind that splits his undivided whole into the eighth, seventh and sixth consciousnesses, will thereby ruin the Dharma wealth he has already accumulated and destroy all spiritual merits won from self-cultivation. A true Ch'an student should look into all this to realize the uncreate instantaneously.

A disciple worthy of his name should use the sharp sword of wisdom to cut down all heterodox views and scare away the demons of his own discriminating mind. He should not only look for his own enlightenment, but should also carry out the Bodhisattva works, which consist in rolling the Dharma thunder and in beating the Dharma drum to proclaim the sublime Doctrine; in spreading clouds of compassion for the welfare of all living beings; and in raining down nectar to liberate all poor mortals. He should gather 'dragons', or men capable of instantaneous enlightenment as well as those able only to practise the gradual method, to convert

the ignorant and arouse all the five natures and the three vehicles of śrāvakas, pratyeka-buddhas and Bodhisattvas so that they also can all attain the Buddha stage.

The Buddha Dharma

This Dharma is likened to pure and nourishing milk in the Himālayas which stand for the Dharmadhātu. This milk gives refined butter, symbol of the Supreme Vehicle which has enabled the master to attain ultimate nirvāṇa and to enjoy transcendental bliss.

The state of Nirvāṇa

In this all-embracing state of Nirvāṇa, one nature pervades all other natures without obstruction and one Dharma contains all other Dharmas, like one moon appearing in all waters wherein all moons derive from the One Moon, symbol of bodhi. In this stage of enlightenment, the essential bodies of all Buddhas intermingle unobstructedly for it is complete in itself, being neither matter, nor mind nor a product of karma.

In this state, all methods of practice are perfected in a finger-snap for the elimination of space, while endless aeons, which stand for time, are wiped out in an instant. It is indescribable and inexpressible and has nothing in common with the worldly.

The Dharmakāya

The substance of enlightenment is like boundless space, being beyond all dualities such as praise and censure, etc. It is serene and is eternally so-existing. Listeners to my song should guard against searching for this Dharmakāya which cannot be grasped or dropped, and only when there is no idea of realizing it can it be won.

It is speechless but can be perceived when its silence is correctly interpreted. Its aim is to enlighten all living beings and can be understood only by means of the inherent wisdom called Mahāprajñā which I now proclaim.

This Mahāprajñā is very difficult to understand; it is beyond the comprehension of worldlings and no devas can even venture to guess about it. I have passed long aeons in self-cultivation and my words are not deceitful.

Authenticity of the Ch'an Transmission

I now hoist the Dharma banner and proclaim the aim of our Ch'an Sect in accordance with the Buddha's command to the Sixth Patriarch

Hui Neng at Ts'ao Ch'i. Indian records clearly testify to the Tathāgata's Transmission of the Lamp to the First Patriarch Mahākāśyapa who handed it down to the twenty-eighth Indian Patriarch Bodhidharma. Then this Dharma moved east and reached China, the land of promise, to which Bodhidharma came as the First Chinese Patriarch and handed the robe down to his five Chinese Dharma successors. In this land, those who have since attained enlightenment cannot be counted.

The Doctrine of Transmission

It aims to wipe out all dualities and does not establish even the real which implies an opposite, the unreal, both reality and falsity existing only in the realm of illusions. It keeps from not only the existing and the non-existent but also from the idea of avoiding them. Even the twenty types of voidness taught in the sūtra aim merely at disentanglement from phenomena because of the sameness of all substance in the one-natured thatness. Even both the mind and its objects are illusory and are likened to dust settling on a mirror which can become bright only after the dirt has been rubbed off. For the self-nature can be realized only after mind and dharma, or subject and object, the two last, most subtle and imperceptible views have been eradicated, as taught in the Diamond Sūtra.

Karmic obstruction in this Dharma ending age

In this period of the Dharma's termination and in the present evil world, living beings of ill-fortune are very hard to convert. The period of right Dharma has long passed and perverse views are so deeply rooted that the demon is very strong while the Dharma gains no support, with the result that hatred and harm prevail everywhere on our poor earth. When evil and heterodox people hear of this doctrine of Instantaneous Enlightenment, they vilify it and regret they have not smashed it up. They do not know that while they give rise to evil thoughts, their bodies will suffer from evil consequences. They should blame only themselves for their miseries and should never accuse others. If you want to avoid these unnecessary sufferings, you should not slander the Wheel of the Buddha's Right Dharma.

Exhortation to true disciples

In unfavourable surroundings, one should act like a lion, symbol of the Buddha, which lives a different way of life to that of beasts and birds, or evil people. A lion cub stands for a true disciple of the Buddha who is making rapid progress in self-cultivation and who, after only a short

period of training, can already proclaim the Supreme Dharma, whereas an imposter can never interpret it correctly even after he has studied the Teaching for hundreds of years.

How to practise the Teaching of Instantaneous Awakening

A true disciple should keep from all worldly feelings which have nothing in common with this Dharma; all his doubts and indecisions should be examined closely and ironed out before he can interpret it correctly. I am speaking frankly and you should not think that I am indulging in discrimination. Just wipe out all dual views for even right is never really right and wrong is never really wrong in the absolute, a hairbreadth from which means the difference between heaven and earth.

Avoidance of common mistakes

In his youth the master also made mistakes and looked for knowledge in sūtras, śāstras and their commentaries. He discriminated between names and terms, thus neglecting his self-cultivation and his practice was likened to counting in vain sandgrains on the ocean bed. Then he heard the Buddha's voice reprimand Ānanda for looking for knowledge without caring for self-cultivation. These words hit him in the heart and he realized the futility of his aimless journeys for so many years.

It is due to perverse nature and wrong interpretation that the Dharma of Instantaneous Enlightenment is not understood. Men of Hīnayāna are zealous but neglect their self-minds in their training. Although the heterodox are intelligent, they do not develop prajñā in their practice. Because of their delusion and recklessness, they wrongly interpret the right Dharma and cling to the pointing finger, thus forgetting about the indicated moon, symbol of enlightenment. By so doing, they invent all kinds of absurdities in the illusory realm of senses and objects from which they cannot disentangle themselves. These externals should be looked into and if they are perceived as unreal, the Tathāgata stage will be attained and the practiser will be liberated and will rank as a Sovereign Regarder of phenomena. When this Dharma is rightly interpreted and realized, all karmic obstructions will vanish in an instant, otherwise there remains in the world of illusions a retribution for past evil actions. The law of causality which has no room in the absolute remains in force in the realm of dualities wherein sufferings must be endured. He who fails to practise this Dharma is like a hungry man unable to attend the royal feast, symbol of the Transmission, or a sick man refusing medicine prescribed by a physician king, symbol of the Buddha.

In spite of all sorts of difficulties, the world of desires is suitable for the practice of this Dharma because in the realm of the gods, the inhabitants are too happy to think of self-enlightenment whereas on the lower planes of existence, living beings endure endless sufferings without having a chance to practise self-cultivation. If a man can relinquish all his attachments to develop self-natured wisdom in this world of desires which in the Lotus Sūtra is likened to a burning house, his prajñā will harden and will become indestructible like a lotus blossoming in a fire. For instance, Bhikṣu Pradhānaśūra who truly repented of his sins after breaking all grave prohibitions and called on an enlightened master. The latter explained that sins have no nature of their own; thereupon, the Bhikṣu immediately understood the law of the uncreate and thereby disentangled himself from the phenomenal and attained Buddhahood on the spot.

In spite of fearless sermons delivered by the Buddha, the deluded persist in their stupidity, perverseness, obstinacy and wavering; they are pitiable indeed. They are prone to break important precepts and to ignore the Buddha's disclosure of profound secrets, thereby impeding their own enlightenment.

Example set by Vimalakīrti

There were two monks, one who committed carnal sin and the other who killed a girl. They called on and confessed to Upāli who was unenlightened and exaggerated the gravity of their evil actions. Not satisfied with the Hīnayāna master's interpretation, they came to Vimalakīrti, who wiped out their doubts about their absolute self-nature which was beyond retribution.

Vimalakīrti's power of speech to teach the Dharma correctly and to convert and liberate all living beings was inconceivable and its benefiting functions are as countless as dust and sand. How can one requite a debt of gratitude to a Bodhisattva whose words ensure one's liberation?

The Dharma King

Therefore, the unsurpassed King of all Dharmas, or the doctrine of the Mind, has been experienced by all past Buddhas. The master interpreted it correctly and he who believes and observes his words will unite with the absolute Reality. He who realizes it perceives nothing in the pure Dharmadhātu, for he is free from all attachments to the worldly, the saintly, worldlings and Buddhas who are like bubbles in the sea and lightning flashes in the sky.

This state of immutability, characteristic of the unchanging absolute

Reality, resists all movement including that of a hot wheel of iron turning on the head of its realizer, for samādhi-prajñā is indestructible and immovable. Heterodoxy is likened to a praying mantis which can never stop the Supreme Vehicle from rolling everywhere without obstruction. Like a big elephant which does not step into a hare's track, a great awakening cannot be restricted to a small way. You should not rely on your narrow views to abuse the infinite and since you are not clear about all this, here is the Song that gives you the golden key.

UPĀSAKA LU K'UAN YÜ.

Hongkong, Armistice Day, 1960.

Yung Chia's Song of Enlightenment

*Have you not seen a man of Tao¹ at his ease
In his non-active² and beyond learning³ states
Who neither suppresses thoughts nor seeks the real? To him
The real nature of ignorance is Buddhātā⁴
And the non-existent body of illusion is Dharmakāya.⁵
After his awakening, his Dharma body owns not anything,
For each thing in essence comes from his true self-natured Buddha;
The five aggregates⁶ are just floating clouds that aimlessly come and go,
While the three poisons⁷ are but bubbles that appear and vanish.*

The whole teaching of the Supreme Vehicle is condensed into the above lines. A man of Tao, or a follower of the transcendental path, is one who is unconcerned with his illusory surroundings, whose mind is passionless and non-creative and who dwells in the absolute thatness which is beyond study.

He neither suppresses his thoughts nor seeks enlightenment because if he does, his undivided whole will be split into subject and object and he will thereby abide in the realm of duality. As his mind is already still and passionless, it is imperturbable and cannot be stirred by false thoughts.

To him, all dualities, including ignorance and knowledge, originate from the underlying principle called Buddha nature which is inherent in man. By keeping from illusions he perceives the real nature of ignorance which is eternal and immutable whereas ignorance itself is only its non-existent shadow.

1. Tao: road, way, path, truth, self-nature, the transcendental.

2. Wu wei: asaṃskṛta, anything not subject to cause, condition or dependence; out of time, eternal, inactive, transcendental. Here it means a state that is passionless and non-active.

3. Aśaikṣa: no longer learning, beyond study, the state of arhatship, the fourth of the śrāvaka stages, the preceding three requiring study. When a man is free from all illusions, he has nothing more to study. Here aśaikṣa means a state beyond all study.

4. Buddhātā: the Buddha nature inherent in all living beings.

5. Dharmakāya: the essential body of the Buddha which is perceptible to Buddhas only.

6. Pañcaskandha: the five aggregates: form, feeling, ideation, reaction and consciousness.

7. The three poisons, desire or concupiscence, anger or resentment and stupidity.

He realizes that the human body is impermanent and is an illusion springing from the immaterial Dharma body which is pure and clean and does not contain a speck of foreign dust. Since all proceeds from the self-nature, the five aggregates of body and mind and the three poisons are just appearances having no real nature of their own.

*When the real is attained, neither ego nor dharma exist,
And in a moment the avīci¹ karma² is eradicated.
If knowingly I lie to deceive living beings, my tongue
Will be pulled out for aeons uncountable as dust and sand.³*

The one reality is immaterial and is beyond form, appearance, indication, sign, aspect and characteristic. It is inconceivable and inexpressible and is attained only after the last and imperceptible twin conception of the seeming reality of the subjective ego and objective dharma or thing has been eliminated in the mind. When this is realized, even the worst karma that causes rebirth in the avīci hell will vanish instantly, for the absolute is free from all illusions including the hells.

The self-natured absolute suchness called Bhūtatathatā, is inherent in every man and can manifest itself only after the ignorance that screens it has been wiped out by self-cultivation as taught by the Buddha and Patriarchs.

All this is not so hard to realize as it seems to be and in order to urge his listeners to practise self-cultivation, the compassionate master said that his were true words and swore that if he lied to deceive others, he consented to fall into the hell wherein his tongue would be pulled out as punishment.

*When at once awakened, the Tathāgata's Ch'an is perfected in
self-substance
By any of the six pāramitās⁴ or myriad methods of salvation.⁵*

1. Avīci: the last and deepest of the eight hells, where sinners suffer, die and are instantly reborn to suffer without interruption.

2. Karma: moral action causing future retribution and either good or evil transmigration.

3. This is another hell where the tongue of a sinner is pulled out as punishment for verbal sins.

4. The six pāramitās are the six methods of attaining enlightenment: dāna (charity), śīla (discipline), kṣānti (patient endurance), vīrya (zeal and progress), dhyāna (meditation) and prajñā (wisdom).

5. The Bodhisattvas' myriad modes of salvation.

*When dreaming, clearly there are six worlds of existence,
When awake, not even the great chiliocosm¹ can be found.*

The Tathāgata's ch'an, or the One Mind of the Buddha, is the embodiment of all phenomena in their state of suchness. It was pointed at by Bodhidharma when he came from the west. When one is instantaneously awakened to this Tathāgata mind, all contributory causes that create phenomena are renounced, this is perfection by means of charity, or dāna-pāramitā; all things created by the mind are fundamentally pure and clean, this is perfection by means of discipline or śīla-pāramitā; one is free from joy when praised and anger when censured, this is perfection by means of patient endurance, or kṣānti-pāramitā; one is free from thoughts in all situations, this is perfection by means of zeal or vīrya-pāramitā; one is undisturbed by feelings and passions, this is perfection by means of correct concentration or dhyāna-pāramitā; and one's wisdom will illumine everywhere, this is perfection by means of wisdom or prajñā-pāramitā. When this state is attained, the Saṅgha's 3,000 rules of discipline and the Bodhisattva's 84,000 modes of salvation are automatically perfected in the absolute condition of both the noumenal and phenomenal wherein clearly there are six worlds of existence when one dreams or is deluded and even the great chiliocosm of 1,000,000,000 worlds cannot be found when one is awake or enlightened.

*There's neither weal nor woe and neither gain nor loss:
Try not to find something in nirvāṇic nature.²
It is like a mirror never rubbed clean from covering dust.
Today all this must be ripped open and solved with decision.*

In this state of nirvāṇa, there is no room for illusory relativities such as weal and woe, gain and loss, etc., because the one mind is fundamentally pure and clean in its suchness and is beyond all illusions which have no room in its universality.

It is like a bright mirror covered with dust and if the dust is removed, the mirror will recover its original brightness and reflect everything by

1. A great chiliocosm: tri-sahasra-mahā-sahasra-loka-dhātu in Sanskrit. Mount Sumeru and its seven surrounding continents, eight seas and rings of iron mountains form one small world; 1,000 of these form a small chiliocosm; 1,000 of these small chiliocosms form a medium chiliocosm; 1,000 of these form a great chiliocosm, which consists of 1,000,000,000 small worlds.

2. Nirvāṇic is an adjective derived from the Sanskrit word nirvāṇa which means cessation of reincarnation for entry into eternal bliss.

means of its wisdom. Today let us get to the bottom of, and settle once and for all this annoying question of birth and death.

*Who is free from thoughts and birth? The uncreate can
Be realized without destroying the created.
Ask a wooden puppet when it will attain
Buddhahood by self-cultivation*

In this changing world of ours, there is no one free from birth and from thoughts before his own enlightenment. If one is really awakened to the law of the uncreate, one does not destroy the created to attain the absolute state because creation and annihilation are a duality which has no room in it. Moreover the doctrine of annihilation is that of the heterodox who do not believe in the law of causality which is the cause of our rebirth in this world. This is why the Sixth Patriarch Hui Neng said:

*'This instantaneous Dharma belongs to the discriminating world
Within which only can enlightenment be sought.
If we leave it in our search elsewhere for Bodhi
'Tis as hopeless as searching for a hare with horns.'*

and:

*'If the true immutable is sought
One finds it above the motion.'*

In other words the immutable nature of enlightenment can be perceived only through changing illusions.

If you argue that thoughtlessness can lead to enlightenment, why do not you ask a wooden puppet which is also free from thoughts when it will attain Buddhahood? (This last line of the text is wrongly interpreted by many commentators because the Chinese here for 'when it will attain' is slang used in the native province of the master but unknown in other parts of China.)

*Lay down the four elements, cling not to anything,
Keep on with food and drink within nirvāṇic nature.
To perceive that all phenomena are not lasting nor existent
Is to realize the complete enlightenment of all Tathāgatas.*

How can we realize the above-mentioned absolute state? It will suffice to lay down the four elements that make the illusory body and mind

and to refrain from grasping externals. All daily activities such as eating and drinking should be carried on as usual with only one difference, that is while abiding in the still and passionless state of nirvāṇa. When old habits are uprooted in this manner, all phenomena will be clearly perceived as impermanent and non-existent and the enlightenment of all Buddhas will be attained.

*I must speak with decision to set a true monk's example:
To answer those who disagree and frankly ask me questions
I go to the root according to the Buddha's sealing:
As to the search for twigs it is beyond my competence.*

The brightness of the mirror appears when it has been rubbed clean of the dust which covers it. In other words, enlightenment is won when illusions are kept away. I want to speak decisively about this to set a good example of the real Saṅgha, as a true teacher of men and devas (the gods). I let those who disagree with me ask embarrassing questions. I will receive all of them and teach them to go to the root in order to be awakened instantaneously to the Buddha knowledge without passing through gradual stages of sainthood according to the Transmission of Mind as sealed by the Buddha. If they are really looking for twigs, that is if they look for the names and terms of the expedient teaching, this is an unprofitable study which leads nowhere and is not within my province.

*The maṇi pearl¹ is unknown to men
But is found in the Tathāgata store,²
All its sixfold function, which neither 'is' nor 'is not', derives
From one perfect light that is neither with nor without form.*

The maṇi pearl stands for the mind which creates all phenomena but is unknown to man. It is inherent in the Tathāgata store and although it has six functional consciousnesses which are neither existing nor non-existent, all the six come from one light of perfection which is neither material nor immaterial, for it is absolute and non-dual. The six functions are the six senses.

1. The maṇi pearl, cintāmaṇi, is a fabulous pearl of the devas, capable of responding to every wish.

2. Tathāgata store, Tathāgatagarbha, is the absolute in the midst of the delusion of passions and desires.

*To purify five kinds of eyes¹ perfects the powers five.² Only after
Personal experience can the inconceivable be understood.
'Tis easy to perceive (one's) image in a mirror,
But who can grasp the moon (reflected) in the water?*

Purification of the five kinds of eyes brings about perfection of the five spiritual powers which will be complete. The Dharma door to enlightenment based on cultivation of the mind-ground can be known only when it is personally experienced because it is beyond the realm of feelings and passions. If the light is turned inwards to look into the self-nature, one's fundamental face can be perceived without difficulty, like an image reflected in a mirror. However, if the mind is stirred by the thought of catching the moon (which stands for enlightenment) in water (which stands for self-nature), one will stray from bodhi and will never win it.

*It is always a lonely saunter, for one always goes alone:
Only experienced men can be companions on nirvāṇa's path.
By following old tradition, your spirits will be high,
But your wild mien and hardened bones will remain unnoticed.*

Ch'an and Zen Teaching, First Series, Part I, relates the story of upāsaka P'ang Yun who asked Ma Tsu: 'Who is the man who does not take all things as his companions?' He meant – as does the first line above – the man who does not grasp externals, that is the one who gives up all worldly attachments and is alone on his lonely Supreme Path. Those who still cling to the phenomenal cannot accompany him on the Nirvāṇa Path which is trodden only by experienced followers of the Mind Sect.

The man taking this Transcendental Path does not follow worldly habits, and thus looks strange to those indulging in all sorts of pursuit and enjoyment. His pure living, austerity and long journeys cause his mien to look wild and his bones to harden, but deluded men do not notice all this.

1. The five kinds of eyes are (a) the human eye which should be free from delusion, (b) the deva eye or divine sight with unlimited vision, (c) the eye of wisdom which sees all things as unreal, (d) the Dharma eye which penetrates all things to see the truth that releases from reincarnation and (e) the Buddha eye, the enlightened eye that sees all and is omniscient.

2. The five powers, pañcabalāni, are faith (destroying doubts), zeal (destroying remissness), right thought (destroying falsity), samādhi (destroying wandering mind) and wisdom (destroying illusions).

*A disciple of Buddha who is poor admits
It. Truly his body is poor but not his Tao.
His poverty is clear with his body wrapped in rags:
His Tao means his mind which possesses a priceless gem.*

A true Buddhist always gives up worldly pursuits so as to disentangle his mind from illusions. He is, therefore, really poor and in China, a monk likes to refer to himself as 'This poor monk' instead of 'I'.

Although he has relinquished all attachment to the phenomenal and is, therefore, poor in the material sense, he is not poor spiritually because he has recovered his inner wisdom, a priceless gem that surpasses all earthly possessions.

*It is a priceless gem for use without the least hesitation
In looking after others or in response to ripening
Potentialities. The three bodies¹ and four wisdoms² in their substance
Are perfected. While the six powers³ and eight forms of liberation⁴
Are sealed. Superior men to one of them awakened are to all.
Medium and inferior men are mostly sceptical when they hear
(This Dharma) which destroys their dirty inner garments.
How can one then be boastful of zeal for external things?*

1. The three bodies of a Buddha (trikāya) are: dharmakāya, or essential body, perceptible only to Buddhas; sambhogakāya, or reward-body, perceptible only to Bodhisattvas; and nirmāṇakāya, or transformation-body perceptible to men and devas.

2. The four wisdoms of a Buddha are: the great mirror wisdom, the wisdom of equality, the profound observing wisdom and the perfecting wisdom. The first five consciousnesses are transmuted into the perfecting wisdom, the sixth consciousness into the profound observing wisdom, the seventh consciousness into the wisdom of equality and the eighth consciousness into the great mirror wisdom.

3. The six supernatural powers (ṣaḍabhijñā) are: (1) divyacakṣus, deva eye or divine sight, unlimited vision; (2) divyaśrota, deva ear or divine hearing; (3) paracittajñāna, knowledge of the minds of all other living beings; (4) pūrvanivāsānusmṛtijñāna, knowledge of all forms of previous existence of self and others; (5) ṛddhipāda, power to appear at will in any place and to have absolute freedom, and (6) āsravakṣayajñāna, insight into the ending of the stream of birth and death.

4. The eight forms of liberation (aṣṭa-vimokṣa) are eight stages of meditation leading to deliverance: (1) deliverance, when there is attachment to form (rūpa) by examination of form and realization of its filthiness; (2) deliverance, when there is no attachment to form, by examination of form and realization of its filthiness. These two are deliverance by meditation on impurity; (3) deliverance by meditation on the pure and realization of a state free from desire; (4) deliverance in realization of boundless immateriality; (5) deliverance in realization of boundless knowledge; (6) deliverance in realization of nothingness; (7) deliverance in the state wherein there is neither thought nor absence of thought; (8) deliverance in the state wherein the two aggregates feeling (vedanā and ideation) (sañjñā) are entirely eliminated.

When this priceless gem is recovered, it will be for permanent use without the least hesitation to look after the welfare of all living beings and to respond to ripening roots. Men of superior spirituality are able instantaneously to realize their threefold body and fourfold wisdom which are perfected in their own substances. Thus the eight forms of liberation and six transcendental powers are perfected and sealed in the mind-ground.

They disentangle themselves from illusions by means of their priceless wisdom and when they succeed in keeping from one illusion, they will be disengaged from all illusions for ever. When they realize a Dharma, they will realize all Dharmas and their enlightenment will be complete.

As to medium and inferior men, they do not believe in their self-natured wisdom which is inherent in themselves; they do not believe in the Supreme Vehicle and the more they hear about it, the more they are sceptical.

This Dharma consists solely in the destruction of one's dirty inner garments, or the inner veil of ignorance that screens one's wisdom. If externals are grasped while practising the Dharma, this is devotion to illusory externals; how can one boast of this zeal for illusions which has nothing in common with self-cultivation?

*Let them criticize and wrong you (if they like):
In trying to scorch heaven they but tire themselves.
When I hear them, it is to me (like drinking) nectar, enabling
Me to enter in an instant (that state) which cannot be conceived.*

Let the unbelievers and sceptics criticize and abuse the Supreme Dharma; we can turn their evil words to our own advantage by achieving the two perfections called zeal (*vīryapāramitā*) and endurance (*kṣāntipāramitā*). Thus they will tire themselves uselessly like someone trying to scorch heaven because they can never harm a universal mind. When I hear of their criticism and abuse, to me these are but nectar¹ that enables me to dissolve all illusions for my entry into the inconceivable state.

*Thus offensive words are blessings (in disguise)
And the speaker's my helpful friend. Without
This universal mind digesting slander and abuse, how can
The uncreate compassionate endurance manifest?*

1. Amṛta: ambrosial drink which gives immortality.

As these offensive words are regarded as nectar enabling one to realize the inconceivable, they are just disguised blessings and the speaker thereof is one's most helpful friend. Without the opportunity afforded by this encounter with abuse and slander, how can one's uncreated self manifest the two sublime virtues of compassion and endurance?

*So by penetrating both the Transmission and (expedient) Teaching
Samādhi and wisdom are to perfection brought unhindered by the void.¹
I am not the only man to have attained this stage
Which Buddhas countless as the sand have realized.*

After turning offensive words to one's advantage to realize the universal mind, one will interpret correctly both the Teaching in the sūtras and the Transmission of Mind outside of the Scriptures, thanks to the patient endurance (kṣānti) thus achieved. I am not the only man to have realized this stage; all Buddhas as many as sandgrains in the Ganges, including Śākyamuni, also achieved this universality by means of patient endurance. In one of his former lives, the Buddha was a Bodhisattva who patiently suffered insult to convert Kalirāja. (See *Ch'an and Zen Teaching*, First Series, 'The Diamond Cutter of Doubts'.)

1. This is relative voidness experienced when all illusions have been wiped out and is the last obstacle before absolute voidness appears. Many meditators think they have reached their goal which is still relative nirvāṇa. Here the so-called Mahāyāna and Hinayāna controversy (which does not exist in the Far East) begins. While they claim that they have attained enlightenment and write poems and gāthās praising their final achievement, their enlightened masters urge them to wipe out this false illusion. This is called sitting on the top of a hundred-foot pole from which one should take a step forward to release the last hold and leap over this shore of suffering to reach the other shore of bliss. Avalokiteśvara Bodhisattva also urged his listeners to eliminate this voidness in the following lines:

*'The awareness of voidness became all-embracing
After elimination of both subject and object relating to voidness.
Then the disappearance of both creation and annihilation
Resulted in the state of Nirvāṇa becoming manifest.'*

An ancient master said:

*'Sitting on a pole top one hundred feet in height
One will still perceive that which is not real.
If from the pole top one takes a step
One's body will appear throughout the universe.'*

(See *Ch'an and Zen Teaching*, First Series, Part I, Master Hsu Yun's Daily Lectures at two Ch'an weeks.)

*Speak without fear and like a lion roar,¹
 At the sound all beasts take fright and tremble,
 As the fragrant elephant² strolls by, losing its awe-inspiring air,
 The heavenly dragon³ in silence listens and is filled with joy.*

Only those of high spirituality can understand the Supreme Dharma. In the Lotus Assembly, when the Buddha stopped teaching the relative truth to reveal the One Reality, 5,000 bhikṣus who did not want to relinquish the relative nirvāṇa which they had attained, refused to listen to His sermon and withdrew. This sermon was likened to a fearless lion's roar that made all deluded men tremble with fright. Even those who were slow in understanding His teaching and were likened to fragrant elephants which had lost their usually respect-inspiring deportment because they had not listened to this Supreme Dharma before and were now scared to hear it. Those who immediately comprehended it were likened to nimble minded dragons and were joyful to hear it for their attainment of complete enlightenment.

*In days gone by I crossed many hills and rivers in
 My search for teachers and instruction in Ch'an practice,
 But since I have known the Path of Ts'ao Ch'i,⁴
 I have realized it is past birth and death.*

Formerly I went to many places searching for teachers and their instruction but their teaching did not reveal the self-mind which is beyond birth and death and differed greatly from the Dharma expounded by the Sixth Patriarch which is beyond the realm of the six sense organs, six sense data and six consciousnesses.

*Stray not from Ch'an⁵ whether you walk or sit, you will then be
 At ease whether you speak or keep silent, move or stay still.
 Serene when facing a sharp weapon,*

1. Lion's roar (simhanāda): a term designating authoritative and fearless preaching. As it makes all animals tremble and subdues even elephants, it stands for the Buddha's preaching which subdues demons and heretics by proclaiming the truth.

2. The fragrant elephant (gandahastī) stands for one who follows the gradual method of expedient teaching.

3. The heavenly dragon stands for one who follows the method of instantaneous enlightenment of the Transmission of Mind.

4. The Path of Ts'ao Ch'i is the Dharma of the Sixth Patriarch Hui Neng who confirmed Yung Chia's enlightenment. (See 'The Altar Sūtra of the Sixth Patriarch'.)

5. Ch'an stands for the mind.

*Even poison will not worry you.
My teacher (Śākyamuni) only met Dipaṅkara
Buddha after He had been a kṣāntiṛṣi¹ for many aeons.*

Here the master urged his listeners never to stray from the mind. If we succeed in this patient endurance, our bodies will always be at ease whether we speak or not and whether we move or not. Our mental imperturbability will thus be preserved even when someone threatens us with a sharp chopper or when evil men poison us. The Buddha had practised this patient endurance for many aeons before He was qualified to meet His teacher Dipaṅkara Buddha, who confirmed His future complete enlightenment.

*How many births and many deaths have succeeded
One another without interruption? Since my
Instantaneous awakening to the law of the uncreate
Vanished are my joy in glory and my sorrow in disgrace.*

The master asked about the countless number of births and deaths succeeding one another in the realm of illusions since the time without beginning. In spite of his uninterrupted transmigrations, he was successful in his instantaneous awakening to the law of the uncreate because he eliminated all worldly feelings and discriminations between joy and sorrow, glory and disgrace, etc., dualities which were non-existent.

*I would stay at some hermitage, deep in
The hills beneath the firs on some high peak.
Carefree I would meditate in some wanderer's hut
Enjoying with light heart the stillness of a tranquil life.*

The master was now self-enlightened, but had not yet received and converted others. He would, therefore, retire to some lonely place on a peak where there were plenty of fir-cones to supply him with food. Being at ease, he would stay in some hut erected and left vacant by some wandering monk where he could sit in meditation and enjoy light-heartedness in calm surroundings. He wanted to preserve this absolute state and to make sure that he would not stray from it, before thinking of starting his Bodhisattva work.

1. A kṣāntiṛṣi was an immortal who trained in patient endurance, i.e. the Buddha who in a former life patiently suffered insult to convert Kalirāja.

*Once enlightened, that is all: no efforts are needed:
 There is nothing common between this and the worldly way.
 Alms¹ given with attachment earn rewards in heaven:
 It is like shooting an arrow high up in the air.*

The master urged his listeners to follow the Supreme Path which is absolute and does not require efforts, for efforts imply both subject and object, a duality that can only soil the Path. There is nothing in common between it and the worldly way in which every action is linked with attachment to the phenomenal. If charity is so practised, it will earn blessings in the world of devas, just like an arrow shot upwards into the air, because a good karma can ensure happiness in a high transmigration.

*With force expended, a spent arrow's bound to fall and cause
 Distasteful things to follow in the next incarnation.
 How can it then compare with the wu wei reality,
 Which ensures a leap straight to the Tathāgata stage?*

Complete enlightenment is eternal and greatly differs from the limited good karma which is like an arrow shot skyward but unable to stay there for ever. When the limited blessings have been enjoyed in heaven, it is like a spent arrow which is bound to drop to the ground. After a limited period of enjoyment, that is after good karma has been exhausted, one is bound to transmigrate through the lower worlds of existence. How can this compare with the transcendental reality which ensures a leap straight into the eternal Tathāgata stage?

*Get at the root, do not worry about the twigs:
 It is like a crystal enclosing a bright moon.
 Since you have understood this cintāmaṇi jewel
 Use it for ever for your own and others' welfare.*

To get at the root is to recognize the self-mind for perception of self-nature. Twigs stand for transcendental powers acquired after one's enlightenment. Crystal is twig and moon is root. If one clings to the beautiful crystal surrounding the moon, one will disregard the latter which stands for enlightenment and will never be awakened. Cintāmaṇi stands for enlightenment which is capable of responding to every wish,

1. Dāna: charity, almsgiving, i.e. of money, goods or doctrine.

and if it is understood, it can be in permanent use for the welfare of self and others.

The master urged his listeners never to look for supernatural powers but only for the cognition of self-mind for perception of self-nature because when one is enlightened one will automatically possess all transcendental powers. Unfortunately most practisers are interested only in seeking visions of Buddhas and Bodhisattvas and even those of strange animals and extraordinary states, but disregard their self-nature which is inherent in them. This is certainly not the correct way to practise the Dharma.

*A bright moon in the stream, a breeze fanning the firs,
Where's all the bustle in this pure and endless night?
After realizing the Buddha nature, the śīla gem,
And sealing the mind-ground, fog, dew and cloud are garments now.*

After a practiser has succeeded in getting 'at the root' that is after he has cognized his self-mind, he finds himself in a state of purity comparable to a calm and endless night in which the stream, symbol of self-nature, reflects the bright moon, symbol of enlightenment; fir trees which are free from discriminations and discernings, are fanned by a blissful breeze; and all former mental creations have come to an end for lack of their *raison d'être*.

Consequently he achieves the three transcendental virtues: (a) potency of the Buddha's Dharmakāya or spiritual body begotten by his inner Buddha nature; (b) his wisdom begotten by the gem of discipline, and (c) his liberation from all bondage and his complete independence begotten by the sealing of the mind-ground. In this state, the fog, dew and clouds, symbols of changing illusions, which had hitherto obstructed him, are turned to his own advantage and are now likened to warm garments covering and protecting his physical body.

*The dragon subduing bowl¹ and the staff that tigers separates²
With clear sounds from its two hangers of metal rings³*

1. A reference to the Sixth Patriarch who caught a dragon with his bowl and subdued it. See Fa Hai's Preface to 'The Altar Sūtra, p. 18.

2. An ancient Ch'an master was sitting in meditation when he saw two tigers fighting each other; he separated them with his staff and they ran away in opposite directions. Hence the 'fighting tigers separating staff'.

3. The two hangers symbolize the worldly way and the holy Path, each has three metal rings, or six in all which stand for the six perfections (pāramitā).

*Are not the fabled relics of some groundless tale,
But symbols of the Tathāgata's precious mace.*

The dragon is said to be the most lustful creature and stands for lewdness and the tiger stands for anger and hostility. A practiser of Dharma should eliminate sexual desire and anger in order to keep from illusions.

A Mahāyāna staff is provided with two hangers, each having three metal rings and the sounds of the rings serve as warning to its bearer who should always be vigilant and should never give rise to desire and anger. Therefore, a staff is not a nonsensical vestige of some groundless ancient tale but a symbol of the Buddha's precious mace, that is of His teaching.

*Neither search for the real nor destruction of the false
(Are needed since) both in themselves are void and matterless.
That which is neither void nor matterless nor yet
Not void is the Tathāgata's true reality.*

Quest of reality by worldly men and elimination of falsehood by Hinayāna men are a duality which, if clung to, will obstruct the realization of the absolute which is neither real nor unreal. When one succeeds in clearly perceiving the nature of both reality and falsehood which is void and immaterial, one will attain the absolute state that is neither immaterial nor void nor not void, which is the Buddha's true reality, free from all dualities.

*The mind mirror is bright, reflecting all without obstruction,
Its vast brightness pervades worlds uncountable as Ganges' sand.
The universe in its diverse variety appears
Inside one brightness which is neither within nor without.*

This reveals that which is neither immaterial nor void nor not void, or the indescribable. Therefore a bright mirror is used to illustrate the enlightened mind which reflects all phenomena without obstructive attachments and which pervades all worlds. The universe in its vast variety appears inside its all-embracing brightness which is boundless.

*Grasp not the void, reject not the law of cause (and of effect),
Such confusion and recklessness bring trouble and misfortune.*

*Rejection of what is and grasping what is not are also wrong,
For both are like jumping into a fire to escape from drowning.*

The master warned his listeners against imitating heretics who grasp the void, thereby rejecting the law of causality, because this confusion and recklessness will encourage them to commit evil actions which will cause them trouble and misfortune.

On the other hand, if they follow men who reject existence and grasp non-existence, they are also wrong because they dwell in the realm of relativities wherein they are like a man jumping into a fire in order to escape from drowning.

*To reject falsehood while accepting the true principle is wrong
And artful because of the accepting and rejecting mind,
If a student does so in his training
He will mistake a thief for his own son.*

Acceptance and rejection are a duality in the realm of relativities and if the absolute truth is sought by means of relativities, the result will be false because of the discriminating mind which is artful and wrong. If the differentiating mind is used in one's training, one will wrongly recognize a thief for one's son and will lose all one's Dharma wealth.

*Damage to Dharma wealth and destruction of spiritual merits
Are caused solely by the eighth, seventh and sixth consciousnesses,
Into these, therefore, Ch'an followers are always looking to realize
Instantaneously the uncreate and win the Buddha's wisdom.*

The Buddha's expounding of Dharma makes us wealthy in Dharma and spiritual merits, the accumulation of which will cause our enlightenment sooner or later. If we mistake a thief for our own son, that is if we use our discriminating sixth, seventh and eighth consciousnesses in quest of the real, our Dharma wealth will be lost and our spiritual merits destroyed. For this reason, all practisers of Ch'an look exhaustively into these three discriminating consciousnesses in their training so as to realize the uncreate instantaneously and win the Buddha's wisdom.

The Ch'an practice of Dharma consists in putting a stop to the flow of thoughts first so as to disentangle the mind from sense organs, sense data and consciousnesses in order that the self-nature inherent in man can return to its normal state and operate in the normal way without

hindrance. So long as the sixth, seventh and eighth consciousnesses are not incapacitated, our mind will wander outside and will remain deluded.

*A virile man uses his wisdom-sword
Whose point of prajñā shines with vajra light.¹
It both destroys the heterodox mind
And scares away all heavenly demons.*

A virile man is one who seeks the Buddha's all-knowledge by means of the sword of wisdom the point of which emits the light of the indestructible thunderbolt, destroying not only heterodox minds but scaring away all deadly demons who are the most powerful enemies of the Dharma.

*Roll the Dharma thunder and beat the Dharma drum,²
Spread clouds of compassion and rain nectar down.³
Dragons and elephants⁴ come to help countless living beings
Arousing all of five natures in the three vehicles.⁵*

The master urged virile men who could already make use of their wisdom-swords to beat the Dharma drum to gather living beings so that they could listen to the Dharma thunder or fearless sermons and benefit from the clouds of compassion which release the rain of amṛta that gives immortality. At these meetings, Bodhisattvas who were capable of instantaneous or gradual enlightenment would come out to teach practisers of Mahāyāna, Madhyamayāna and Hīnayāna and all men of the five natures.

1. 'Prajñā' is wisdom and 'vajra' is the thunderbolt; wisdom is like the thunderbolt that destroys ignorance.

2. 'The rolling of the Dharma thunder' is a Buddhist term meaning the spreading of the teaching for the liberation of all living beings. 'The beating of the Dharma drum' is also a Buddhist term meaning the convocation of living beings for their conversion and liberation.

3. 'The spreading of the clouds of compassion' is a Buddhist term meaning the compassion which causes the preaching of Dharma to cover and protect all living beings.

4. 'Dragons' stand for Bodhisattvas of the highest spirituality who are capable of instantaneous enlightenment and 'elephants' for Bodhisattvas whose spirituality is good for gradual enlightenment.

5. The Three Vehicles which carry living beings across the sea of mortality to the 'other shore' of liberation are those conveying śrāvakas, pratyekabuddhas and Bodhisattvas. The five natures are those of the worldly, Hīnayāna, Bodhisattva, uncertain and heterodox potentialities as defined in the Sūtra of Complete Enlightenment.

*Milk in the snow mountains¹ is pure and nourishing,
It makes the refined butter that I enjoy.*

It is said that the white ox (symbol of the contemplating wisdom) which feeds on a kind of auspicious grass (symbol of the right teaching) in the Himālayas (symbol of the Dharmadhātu) gives a pure and nourishing milk which stands for the Buddha Dharma. The refined butter stands for the white bullock vehicle which unlike the other three vehicles, teaches the Dharma of One Reality as expounded in the Lotus Sūtra. This unexcelled Dharma which can save all living beings gives the master the complete enlightenment which he is now enjoying.

*One nature pervades perfectly all others,
One Dharma embraces all other Dharmas,
One moon appears (reflected) in all waters
Wherein all moons from the One Moon derive.*

The nature of the One Reality is the unobstructive noumenal which penetrates all natures in the Dharmadhātu. Its expression is the unobstructive mind Dharma which contains all other Dharmas and things. The One Nature and its expression are not two different things because they are but one. Therefore, one thing pervades all things as explained in the Sūtra of Complete Enlightenment.

Moon and waters illustrate the unobstructive nature and Dharma. There is only one moon but it is reflected in all lakes, streams, rivers, seas and oceans wherein all separate moons come from but one moon.

*The Dharmakāyas of all Buddhas pervade
My nature which unites with all Tathāgatas.
When this stage is completed, so are the others (realized)²
Being neither matter, mind, nor any act of karma.*

Like so many moons which are seen in the water and come from but one moon, the essential bodies of all Buddhas pervade my nature which unites with all Tathāgatas, intermingling with one another. This stage can be known by personal experience only; hence one stage which is complete with all the ten progressive stages through which a Bodhisattva

1. The snowy mountains are the Himālayas which were so called in China in ancient times.

2. The ten stages of progressive development of a Bodhisattva into a Buddha.

develops into a Buddha and which cannot be easily explained and understood. It is neither matter (rūpa) that obstructs, nor mind that feels and discriminates, nor the changing and creating karmic deeds.

This state is attainable by men of superior roots who, once awakened to one, are awakened to all.

The master spoke of the ultimate Dharma and mentioned the One Nature that pervades all natures without hindrance, the One Dharma containing all Dharmas without hindrance, the One Moon producing many moons without hindrance and the One Stage that is complete with and eradicates all the ten progressive stages of a Bodhisattva's development into Buddhahood, thus wiping out all expedient Dharmas by directly pointing at the mind for instantaneous enlightenment.

*Eighty thousand doors¹ are perfected in a finger snap
And three endless kalpas² are destroyed in a moment.
Figuring or expressing and not doing either
Have nothing in common with transcendental bodhi.*

A finger-snap reveals the function of self-mind. In this state that is neither material nor immaterial nor created by karma, the 84,000 Dharma doors to enlightenment of the expedient teaching can be perfected in a finger-snap by the Mind Dharma and the three endless aeons of time can be thus wiped out in a kṣaṇa. Complete enlightenment is thus attained by the wiping out of both space and time. Our transcendental enlightenment has nothing in common with all that can be figured and expressed in the expedient teaching because it is inconceivable and inexpressible.

*It cannot be praised or censured,
Its substance is like boundless space,
It is serene and always present,
You will fail if you search for it.
It can neither be grasped or dropped, only
When unobtainable can it be won.*

1. 80,000 is an abbreviation for 84,000. The digits 8 and 4 stand for the 8th consciousness and the 4 elements. Both 8 and 4 symbolize space and the following 000 stand for time. Since there are so many kleśas, the Buddha taught as many Dharma doors to enlightenment to deliver all living beings.

2. Kalpa: the period of time between the creation, destruction and recreation of a world or universe; aeon. 'Three Kalpas' stand for the past, present and future.

Since the nature of enlightenment is inconceivable and inexpressible and is also imperceptible to worldly men, how can they praise or censure it?

Its body is extensive and boundless like space; it is still and present wherever one may happen to be because it is all embracing and omnipresent. As it is immaterial, it cannot be sought and won and since it is everywhere, how can it be discarded?

If, instead of trying to grasp or reject it, one looks into that which so acts, one will be awakened to it, and only then, that is when it is known as unobtainable, can it be won.

*Its silence preaches (yet) silent is the sermon,
Its dāna opens wide the door (to enlightenment).
If asked about what doctrine I interpret,
I call it the strong Mahāprajñā.¹*

When the Buddha held up a flower to point directly at the mind, before transmitting the Lamp to Mahākāśyapa, this was His silence that expounded the Dharma; at the same time, this silent sermon was full of meaning. His silence revealed His still Dharmakāya and holding up the flower was its benefitting function which expounded the Mind Dharma. His charity (dāna) consisted in opening wide the door to liberation by means of the great wisdom (mahāprajñā) which the master rightly interpreted as the doctrine embodied in this Song of Enlightenment.

*No man knows whether I am right or wrong,
No deva whether I agree or not.
Since in self-cultivation I have passed
Long aeons, I talk not loosely to deceive.*

As I am expounding the mahāprajñā doctrine which is beyond the comprehension of men and devas (the gods) who still dwell in the realm of relativities and illusions, they do not know whether I am right or wrong and whether I accord with it or not. I can now expound this Dharma because I have spent long aeons in self-cultivation in my former lives and this is certainly not a deliberate lie to deceive others. If they want to realize the same goal, they should make real efforts in their practice now and they will be bound to achieve the same attainment.

1. Mahāprajñā: great wisdom.

*Hoist the Dharma banner, proclaim the object of our Sect,
Clearly this was the Buddha's command to Ts'ao Ch'i.
In Indian records Mahākāśyapa was the first
To transmit the Lamp to twenty-eight succeeding generations.*

To convince his listeners that his Dharma came direct from the Buddha, the master said it was the Tathāgata who had ordered the hoisting of His Dharma banner and the proclamation of His doctrine. This command was handed down to Ts'ao Ch'i, the name of a district where the Sixth Patriarch Hui Neng continued to turn the Wheel of the Supreme Law. Ancient records in India (which have only survived in Ch'an tradition) proved that the Lamp was handed down by the Buddha to Mahākāśyapa, the first Patriarch of the long Ch'an lineage, who transmitted it to the succeeding twenty-eighth Indian Patriarch Bodhidharma.

*Moving east, the Dharma reached the Middle Kingdom
Where Bodhidharma was the First Patriarch.
It is well known that six generations inherited
The robe and countless were those who later realized the Tao.*

Realizing that the Dharma was on the decline in India and that China was a land of promise, Bodhidharma brought it to the East where he was the First Chinese Patriarch. Altogether there were six Patriarchs in China who inherited the robe handed down by the Buddha and a countless number of men who became enlightened because of this Supreme Dharma.

*If the real is not established, the false is void in essence,
If 'is' and 'is not' are eradicated¹, so is the not void.
The teaching of twenty (types of) voidness means disentanglement
(from 'is')²
Because in the one natured Tathāgata all substance is the same.*

This shows that names and terms have nothing in common with Bodhi. Reality is used to reveal falsity but both are a pair of relativities

1. Existence and non-existence which are a dualism.
2. To wipe out the twenty kinds of attachment to existence, the Buddha to teach His disciples, set up twenty kinds of voidness or non-existence of things.

devoid of nature and are essentially void. So when existence and non-existence are eliminated, that which is not void should be eradicated also, because 'the void' and 'not void' are also a pair of extremes which have no room in the absolute state.

The twenty kinds of voidness taught by the Buddha when His disciples harboured twenty kinds of attachment to the reality of things, were not used as relativities to reveal the real but were only expedients to teach disentanglement from all illusory existences. When the mind is disengaged from these illusions, there remains only the sameness of substance in the One Nature of Buddha which is pure and free from all contraries.

*Mind is a sense organ with things for its object,
Both are like the dust which settles on a mirror
Which becomes bright (quickly) when the dust is rubbed away:
Self-nature is realized when mind and dharma vanish.*

Here mind stands for the eighth, seventh and sixth consciousnesses or the three aspects of the deluded mind and dharma stands for the six sense data. Both sense organs and sense data are like the dust that covers and screens the brightness of a mirror. When the dust is wiped off, the mirror will be bright again. When the impure mind and sense data are rubbed clean, the self-mind returns to its essential purity and the self-nature is realized. When this duality of mind and dharma, that is ego and objects, is eliminated, this is enlightenment.

*Alas, in this Dharma ending age and this evil world,
Living beings of ill fortune are hard to discipline.
The holy period's long passed and perverted views are deep,
With demon strong and Dharma weak both hatred and harm prevail.*

After the nirvāṇa of the Buddha, the period of correct doctrine lasted 1,000 years, followed by the semblance or image period of 1,000 years and then by the termination period of 10,000 years. During the first 500 years of the period of correct doctrine, the Dharma was still remembered and practised but in its last 500 years, the teaching was almost forgotten and people were already confused about it. Master Yung Chia was born in the semblance period when the holy period had long passed and perverted views were deep. Consequently living beings of ill fortune were very hard to discipline and the master was not happy

about the powerful demon and weak Dharma. This was the cause of the prevailing hatred and harm everywhere. At the time, the Buddha's One-Dharma was forgotten and was arbitrarily divided into different schools hostile to one another, hence the prevailing troubles. As examples, we can cite Bodhidharma who was poisoned and the second Chinese Patriarch who was murdered.

*When they hear the Tathāgata's Instantaneous Dharma Door
They hate not having smashed it into pieces.¹
While their minds so act their bodies will then suffer;
They cannot accuse or blame their fellow-men.
If you would avoid the retribution of continuous
Karma² speak no ill of the Tathāgata's Right Dharma Wheel.*

When those evil and heterodox people hear about the Buddha's Dharma door to Instantaneous Enlightenment, they abuse it and regret they have not smashed it to pieces so that they can destroy the last obstacle to their desires. They do not realize that while their minds act wrongly and harbour evil thoughts, their bodies will suffer from evil consequences. They should take the whole blame for their stupidity for no one can share their responsibility. If we criticize and abuse the Buddha's Transmission of Mind, our ignorance will be intensified and we will commit evil actions that will finally cause our rebirth in the avīci hell.

*No other trees can grow in a sandal forest,
A lion lies usually in a thick bush and strolls
Alone at ease in quiet and familiar
Haunts from which all other beasts and birds have fled.*

It is said that no other kinds of plant or tree grow in a forest of sandalwood which stands for the pure realm of the absolute where there are no foreign impurities. The lion stands for the enlightened one whose state differs from the phenomenal wherein he enjoys comfortable sovereignty for this state is still, free from disturbances and familiar to him, in other words it is of the same characteristic as his own. Beasts and birds stand for the worldly and heterodox who have no room in this pure state.

1. In another edition, this line reads: "They hate not having swept it like broken tiles."

2. The Karma that causes our eventual rebirth in the avīci hell, the last and deepest of the eight hells where sinners suffer, die and are instantly reborn to suffer without interruption.

*A lion cub, with all others lagging slow behind,
When it is three years old can give a frightening roar:
A jackal, even following after the Monarch of the Law,
Will vainly open its strange mouth after a hundred years.*

'A lion cub' stands for a newly initiated Bodhisattva of high spirituality who already walks ahead of those of lower roots; after three years of training, he can fearlessly expound the Supreme Doctrine with a frightening 'lion's roar'. The digit 3 in 'three years' stands for meditation on the void, the unreal and the mean as taught in the Sūtra of Complete Enlightenment. Master Yung Chia practised these meditations before studying the Vimalakīrti Nirdeśa Sūtra which enabled him to realize his mind. His training was completed and perfected after calling on the Sixth Patriarch Hui Neng, who confirmed and testified his enlightenment. (See 'Sūtra of the Sixth Patriarch'.)

'A jackal' stands for one of evil roots who, even if he follows the Buddha for instruction, will only misunderstand the right Dharma, will get confused and will never be able correctly to expound it, after a wrong practice lasting a hundred years. This comes from the wrong interpretation of the Dharma.

*The teaching of instantaneous perfection is beyond all worldly
Feeling: all doubts and indecisions should be examined and ironed out.
It is not because this monk is clinging to selfness and otherness:
Practisers should beware of traps set by permanence and its opposite.*

The teaching of the instantaneous leap to 'the other shore' of absolute enlightenment is beyond the imagination of worldly men and the very last suspicion and hesitation which a practiser still entertains should be wiped out before achieving it. A monk staying on a mountain used to call himself 'this mountain-monk', which is the equivalent of the pronoun I. He spoke as he did, not because he liked to discriminate between selfness and otherness, but so that all serious students should beware of the usual inclination to grasp dualities such as permanence and impermanence, death and immortality, etc., which greatly obstruct their training and constitute spiritual pitfalls into which they can easily fall.

*Neither right is right nor is wrong wrong: the slightest
Deviation means a thousand miles away.
The believing Nāga maiden attained the Buddha stage at once
While the unbelieving Sunakṣatra was reborn in hell.*

In a relative state what seems right is really not right and what seems wrong is really not wrong for right and wrong come from discrimination and are devoid of self-nature. If you only preserve an idea of your right achievement now and of your wrong delusion in the past, this minute deviation from the absolute will create a great distance between you and the real. You will thus stray thousands of miles away from the nature of enlightenment.

To be in accord with wisdom, one should give up all attachment to right and wrong. In other words one should keep from all conceptions and also from this idea of keeping from them until there remains nothing further to avoid. One will thus come to something that cannot be spoken of and looked into. If one proceeds in this manner, one will be in accord with the absolute and will be really right like the Nāga maiden; otherwise one will be really wrong like Sunakṣatra.

According to the Lotus Sūtra, a certain Nāga maiden (Nāgakanyā) was only eight years old when she became a Buddha instantaneously because she did not stray from the state of suchness as taught by her teacher, Mañjuśrī. On the other hand, Sunakṣatra (Shang Hsing in Chinese), also called the icchantika Bhikṣu, or unbelieving monk, was one of the Buddha's three sons before the Tathāgata left home. After hearing the sūtras, he succeeded in keeping from troubles (kleśa) in this world of desire and in achieving the mental concentration of the fourth dhyāna heaven which he mistook for real Nirvāṇa. Later, he followed heterodox teachers, backslid and did not believe in the doctrine of nirvāṇa and law of causality. He became hostile to the Buddha and was reborn in the world of hells. Hence, he was called the 'Unbelieving Bhikṣu'.

*I amassed much learning in my youth, searching
Sūtras and śāstras and their commentaries.
Endlessly I discriminated between names and forms,
A task as vain as counting sandgrains on the ocean bed.*

The master related his former mistakes in his youth when he amassed only knowledge gathered from the Buddha's sermons (sūtras), the masters' treatises (śāstras) and their commentaries by learned monks. This knowledge intensified his endless discrimination between names and forms and caused his failure to achieve personal experience of the profound teaching. This sterile work was likened to a vain counting of sandgrains in the sea for no real purpose. He now urged his listeners to refrain from this useless exertion.

*I was severely reprimanded by the Buddha
 Who asked what gain derived from counting others' gems.
 I realized how futile were my dreary journeys
 When I travelled without aim for so many years.*

Later, when I undertook the Buddha's profound Dharma, I heard His voice which reprimanded Ānanda and asked him what gain he had derived from counting others' gems. I felt as if I was personally reprimanded by Him. The question is not to count but to actually possess these gems, in other words personal realization of the precious Dharma expounded in these books for the teaching is useless if not absorbed and digested.

I then realized the futility of my long and monotonous journeys through the country in which I wandered aimlessly for so many years. Listeners should discard book knowledge to realize the experiential wisdom as taught in the sūtras and śāstras.

*It is due to perverse nature and wrong interpretation that the
 Tathāgata's instantaneous perfection is not understood.
 Hīnayāna men are zealous but neglect their Tao mind,
 (While) the heterodox have no wisdom though intelligent.*

It is because of our wrong inclination and false interpretation that the instantaneous perfection as taught by the Buddha is not well understood and achieved. While men of Hīnayāna are zealous but neglect the Tao, or self-nature, from which alone enlightenment can be won, those of heterodox sects neglect to arouse their inner wisdom in spite of their worldly intelligence which increases their discrimination.

In all Chinese Buddhist texts, the term 'Hīnayāna' does not indicate a certain Buddhist school outside of China but refers to a class of Chinese Buddhists who grasp relative nirvāṇa or who claim they have realized enlightenment whereas they have not made adequate progress in their training. In the Chinese Mahāyāna teaching, even the idea of Complete Enlightenment should not be grasped for the absolute state is inconceivable and inexpressible and should never be clung to. For this reason, the Diamond Sūtra taught men of the Supreme Vehicle to develop a mind that does not abide anywhere in their quest of enlightenment. (See *Ch'an and Zen Teaching*, First Series.)

*In their ignorance and folly they interpret
 Wrongly the pointing finger of the empty hand.*

*Mistaking finger for moon they practise aimlessly the Teaching
And fabricate absurdities in the realm of sense and objects.*

Not only are they unable to realize this instantaneous perfection, but by clinging to words and sentences in the sūtras and by disregarding the moon or self-mind which is actually pointed at, they are indeed stupid and will not understand the profound Dharma, with the result that they will create all kinds of absurdities in the realm of the senses.

*When not a single thing can be perceived, this is Tathāgata
And only then can one be called a Sovereign Regarder.
When truly understood, all karmic obstructions in their essence
Exist not: when there's no realization, all debts must be paid.*

The Diamond Sūtra says that when all phenomena are perceived as unreal, the Tathāgata is perceived. (See *Ch'an and Zen Teaching*, Series One, Part III, 'The Diamond Cutter of Doubts'.) When a practiser attains this stage, he is called a Sovereign Regarder, a title of Avalokiteśvara Bodhisattva who cannot be hindered in seeing through the phenomenal.

After enlightenment, one's enlightened self-nature is beyond all karmic influences which have no place in the absolute Dharmakāya, but when one is still deluded and dwells in the realm of illusions, one must repay all former debts contracted when committing evil actions, because karma is effective in the realm of relativities.

*It is like a hungry man who cannot attend the royal feast,
Or the sick refusing medicine prescribed by the physician king.
Ch'an practice is most effective in this world of desires, because
A lotus blossom growing in a fire is indestructible.*

The Tathāgata stage attained when phenomena are perceived as unreal, is likened to a 'royal feast' which is quoted from the Lotus Sūtra. Seekers of enlightenment are likened to hungry people who cannot share the royal feast because they cannot forsake the phenomenal. The line 'the sick refusing medicine prescribed by the physician king' is also quoted from the Lotus Sūtra which says the Buddha was like the doctor who gave medicine to his sick children who, however, refused to take it. This indicates stupid people who do not believe the Dharma and prefer to remain deluded.

In the world of desire, people think only of enjoyment but those who

can forsake desire are able successfully to practise Ch'an. They are likened to a lotus blossom opening in a fire, that is the Buddha's pure land (symbolized by a lotus) can be won within the fierce fire of desire.

*Pradhānaśūra broke grave prohibitions and awoke to the uncreate
Thereby long ago achieving his realization of the Buddha state.*

Bhikṣu Pradhānaśūra who had broken the main precepts of Buddhist discipline, was worried and wished to repent and reform. He called on a master who said: 'The nature of sins cannot be found.' Upon hearing these words, the bhikṣu was instantaneously awakened to the law of the uncreate and his repentance was thus immaterial, beyond all ritualistic ceremonies and free from all attachments to the phenomenal. Immediately he attained the Buddha stage. This is the story of a bhikṣu who was enlightened long ago showing that even after the commitment of evil actions, one can realize Buddhahood if one is sincere in one's true repentance and relinquishes all attachments to the worldly.

*(After) the fearless sermon, like a lion's roar, to be pitied
Are the stupid, the perverse, obstinate and wavering.
Prone are they to break important precepts thereby impeding bodhi
(And) ignoring the Tathāgata's disclosure of profound secrets.*

The Buddha had expounded the right Dharma fearlessly like a lion's roar to silence all opposition but people still refuse to trust Him because they are stupid, perverse, obstinate and wavering and are inclined to break all the main rules of discipline thus ignoring His disclosure of the profound secrets which lead to perfection, and impeding their capabilities to attain the Buddha stage.

*There were two bhikṣus, one committed carnal sin, the other
killed. Both confessed
To Upāli whose 'firefly' knowledge exaggerated the retribution.
Mahāsattva Vimalakīrti wiped out the doubts of both
Like a hot sun that easily dissolves both frost and snow.*

There were two monks who were contemporaries of the Buddha. They built a hut on a mountain for their tranquil dwelling. One day, one of them went out while the other fell in a heavy sleep in the hut. A wood-cutting girl who happened to pass by saw the sleeping monk,

entered the hut and had carnal knowledge of the bhikṣu who woke up and was ashamed of his weakness. He related the story to the other monk when the latter returned. Upon hearing it, the second monk could not suppress his anger and went out in search of the girl. When she saw him, she was very frightened and took to her heels with the monk behind her in hot pursuit. Finally she slipped, fell into an abyss and died. As both monks had committed evil actions, one, carnality and the other killing, they went together to Upāli who was a disciple of the Buddha and was a teacher of Hīnayāna discipline; he told them that they had really broken two grave prohibitions. The monks were not satisfied and called on Vimalakīrti who said: 'No sins were committed because both actions were unintentional' (lit. not intended by the mind). Thus he wiped out all doubts harboured in their minds, like a hot sun melting frost and snow. 'Firefly' knowledge is shallow knowledge that cannot dissipate the darkness of ignorance. A Mahāsattva is a Bodhisattva who is about to become a Buddha.

*His power to free all living beings is inconceivable
And its functions are uncountable as the Ganges' river sand.
Who dares to refuse to offer (a monk's) four necessities
To one who is entitled to ten thousand ounces of gold?
To have bone and body reduced to dust is still inadequate
Repayment for words ensuring a leap over countless aeons.*

This shows the inconceivable transcendental power of Vimalakīrti and its uncountable benefitting functions. The four necessities of a monk are clothing, food, bedding and medicine which are usually offered to ordinary monks but Vimalakīrti was an enlightened Mahāsattva whose teaching was worth ten thousand ounces of pure gold. Formerly in China the term 'ten thousand ounces of gold' was a superlative designating a great fortune. Although one sacrifices one's body and bones, this sacrifice is still inadequate to repay one's debt of gratitude for the spiritual enlightenment caused by Vimalakīrti's teaching of the uncreate.

*It is the unsurpassed King of all Dharmas that has been
Experienced by Tathāgatas countless as the sand.
I have interpreted correctly this cintāmaṇi stone,
Those who believe and who observe my words will unite with it.*

This Supreme Dharma which I am now expounding in this song is

the unsurpassed King of all Dharmas, by means of which all Buddhas, as many as sand grains in the Ganges, were awakened and enlightened. This enlightenment is likened to cintāmaṇi, the philosopher's stone that satisfies all one's wishes and is now revealed to you. He who believes my words and put them into practice, is bound to unite with this Supreme Bodhi.

*To him who sees clearly that there is not a thing,
There is not a man and also not a Buddha.
Countless worlds in the great chiliocosm are only bubbles
In the sea, (while) all saints and sages are but lightning flashes.*

An enlightened man who sees things clearly, does not see a single real thing in this illusory world of ours, because he has relinquished the idea of the I. This idea of the I is subjective and exists only because it implies a thing, its object. Likewise, the idea of man is subjective and exists because it implies that of Buddha, or an object sought by the former. They are all relativities which are devoid of real nature and are, therefore, illusory and non-existent. According to the underlying law, even the great chiliocosm which contains 1,000,000,000 small worlds is illusory and impermanent, like a bubble in the ocean, and all saints and sages are but passing flashes of lightning which cannot be grasped.

*Even a hot wheel of iron turning on one's head
Cannot disperse perfect samādhi-prajñā.
Though demons can cool the sun and heat the moon,
They can never hinder truthful speaking.*

Formerly there was a king of demons who told a Bodhisattva to leave his stage and to return to his previous delusion, threatening that in case of his refusal to obey, he would turn a hot iron wheel on his head to destroy him. The Bodhisattva used the power of his samādhi wisdom to oppose the demon who was defeated.

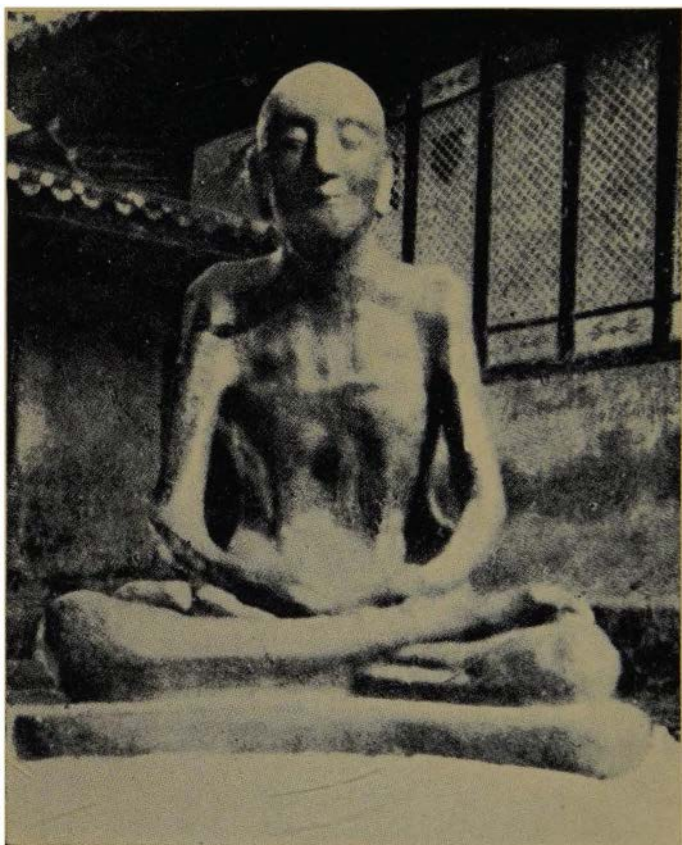
This is the enlightened mind which no powerful demons can harm. Even if a hot iron wheel is placed on the top of the head of an enlightened man to destroy his body, the brightness of his samādhi wisdom cannot be dispersed. Even powerful demons who can cool the sun and heat the moon, can never impair correct speech which is fearless and brooks no opposition.

*When a stately cart drawn by an elephant advances
 Slowly, will a praying mantis try to bar its passage?
 As a huge elephant steps not in a hare's track,
 A great awakening cannot be circumscribed.
 Rely not on your narrow views to abuse the infinite.
 Since you are not yet clear(minded), this Song gives you the key.*

The 'praying mantis' refers to a story which tells how a prince who one day went out hunting and saw a praying mantis on the wheel of his cart, said: 'What a presumptuous insect to want to stop my cart!'

A Bodhisattva following a great path does not bother about those holding narrow views who can never obstruct him. He is like a giant elephant which does not step into a hare's track which is too small for it. Likewise the great awakening of a Mahāyāna man cannot be restricted to the relative nirvāṇa sought by a man of the small vehicle.

The master urged his listeners not to rely on their narrow views to criticize the Supreme Dharma which is inconceivable. Since they were not clear about it, his song was to show them the secrets and remove all their doubts about the absolute Bhūtatathatā (Thusness).



The body of Ch'an Master Han Shan (1546-1623)
in the monastery of the Sixth Patriarch at Ts'ao
Ch'i

PART III

A direct explanation of the Universal Doctrine which reveals the whole truth in the Sermon called:

THE SŪTRA OF COMPLETE ENLIGHTENMENT

Ta Fang Kuang Yuan Chueh Hsiu To Lo Liao I Ching Chih Chiai)

Translated into Chinese by Master Buddhatrāta of Kabul (about A.D. 650)

Preface and Commentary by Śākya Te Ch'ing, generally known as Ch'an Master Han Shan of Kuang Shan mountain (1546-1623).

Edited by Ch'eng Meng Yang (also known as Upāsaka Chueh O) of Hsin An in the Ming Dynasty.

Foreword and notes by Upāsaka Lu K'uan Yü

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Foreword

*We take refuge in the Buddha,
We take refuge in the Dharma,
We take refuge in the Saṅgha,
We take refuge in the Triple Gem within ourselves.*

AFTER His complete enlightenment, the Buddha exclaimed: 'It is wonderful that all living beings possess the Tathāgata's wisdom which they are unable to experience solely because of their false thinking and clinging.' He then taught them to keep from illusions so that their inherent wisdom could manifest itself and destroy the veil of ignorance that hid their Buddha nature and caused their unnecessary sufferings.

The five periods of the Buddha's Teaching

According to the T'ien T'ai school (Tendai in Japanese), the Buddha's Teaching is divided into five periods. In the Avataṃsaka or first period in three divisions, each of seven days, after His enlightenment, He expounded this long sūtra which was comprehended by Bodhisattvas only and which not one of His disciples could understand. In the second period of twelve years, He expounded the Āgamas in the deer park, urging His followers to relinquish their worldly conceptions of the reality of an ego and the reality of things (dharma). As the Transcendental Path was still very long for them to tread and in order to stimulate them so that they would not backslide, He revealed the illusion-city of Hīnayāna's nirvāṇa where they could take a temporary rest before resuming their spiritual travels. After they had made real progress in the right direction, He expounded the Mahāyāna-with-Hīnayāna doctrines in the following vaipulya period of eight years to initiate them to the Mahāyāna. After they had developed their Mahāyāna minds, He taught the Prajñā Sūtras for the next twenty-two years so that the wisdom inherent in them could return to its normal condition and function in the normal way. Then, after they had made good progress, He taught for another eight years the Lotus Sūtras to reveal the One Reality of the Buddha vehicle which transcended the three vehicles of śrāvakas, pratyeka-buddhas and Bodhisattvas. The aim of the Lotus

Teaching is summarized in four Chinese characters 'k'ai shih wu ju' which mean 'opening, showing, awakening and entering'. It consisted in 'opening up' the treasure of self-possessed Buddha wisdom, in 'showing' it to His disciples and in guiding them so that they could be 'awakened' to it and 'enter' it. It was at this stage that some 5,000 disciples who had realized the relative nirvāṇa and had thought they were already completely enlightened, refused to listen to His Lotus Sermon and to advance farther. The so-called Mahāyāna and Hīnayāna controversy which is criticized in the West, began here when these recalcitrant disciples were reprimanded for not leaving their 'illusion-city' to take a step forward in order to reach the absolute final nirvāṇa. Finally, in a day and night, before passing away, He expounded the Mahāparinirvāṇa Sūtra to reveal the four transcendental realities: eternity, bliss, personality and purity in the ultimate nirvāṇa.

How to study the Buddha's Teaching

In our study of the Buddha Dharma, it is, therefore, necessary to begin with the Āgamas Sūtras, to continue with the Vaipulya, Wisdom and Lotus Sūtras, and then to study the Avataṃsaka Sūtra and finally the Mahāparinirvāṇa Sūtra. Only so can we pick up the thread linking all parts of the Teaching which, if taken separately, seem to contradict each other. We then avoid the unnecessary arguments of those who fail to have a clear picture of the Doctrine as a whole.

The Buddha knew quite well these divergent opinions held by His disciples on His unsurpassed Teaching and said in the Mahāparinirvāṇa Sūtra:

'By way of illustration, a prince (one day) ordered his minister to have an elephant brought in and shown to a group of blind men. As commanded, the minister gathered several blind people and showed them the elephant. After each of them had touched the animal with his own hands, the minister reported to the prince that the order had been carried out. Thereupon the prince summoned the blind men and asked each of them: "Have you seen the elephant?" They all replied that they had. He asked: "What does it look like?" The man who had touched its tusk declared the elephant was like a carrot. The man who had touched its ear declared that it was like a (big) sieve; the man who had touched its head that it was like a boulder; the man who had touched its nose that it was like a pestle; the man who had touched its leg, that it was like a mortar; the man who had touched its back, that it was like a bed; the

man who had touched its belly, that it was like a jar; and the man who had touched its tail, that it was like a rope.

‘O man of virtue, (not one of the) blind men spoke of the (real shape of the) elephant’s body but (not one of them) failed to speak. (Individually) their different descriptions did not represent the animal but (taken together) there it was. Virtuous man, the prince stands for the Tathāgata, the minister for the Mahāparinirvāṇa Sūtra of the vaipulya teaching, the elephant for the Buddha nature and the blind men for deluded living beings.’

*Misunderstanding of the Teaching and the so-called Mahāyāna
and Hīnayāna controversy*

The above quotation from the Mahāparinirvāṇa Sūtra gives a clear picture of the contradictory opinions held by followers of the various Buddhist schools although there was only one Buddha expounding one Dharma. The so-called Mahāyāna and Hīnayāna controversy which never existed in China, seems to prevail in other lands. When a disciple who has made some progress in his training, writes gāthās and poems praising his achievement and claiming that he has attained complete enlightenment, the duty of his learned master is to correct him by urging him to advance farther on the long transcendental path; therefore it is quite unfair to accuse the teacher of promoting some sort of controversy which never exists in his mind. When a competent master urges his students to develop a broad Mahāyāna mind instead of a narrow Hīnayāna mind, he is not criticizing anybody outside his country or any native of a foreign land. If Chinese Buddhists are judged according to their partial or universal minds and according to their attachment to or detachment from relativities and contraries, I can say without hesitation that there are in China more Hīnayāna than Mahāyāna men. It is regrettable that lack of comprehension of the two Sanskrit words ‘Mahāyāna’ and ‘Hīnayāna’ used in the Buddhist sūtras has been the cause of unnecessary dissension amongst followers of the Enlightened One who passed His whole life preaching universality instead of partiality.

The Buddha took forty-nine years to teach the Dharma to His disciples, revealing little by little only what they could absorb and digest, until gradually they were qualified to receive His sermon on the One Reality of the Buddha Vehicle when He finally disclosed it to them. Those failing to pick up the thread of His teaching over this long period, will find that He was self-contradictory and will never understand the real aim of His Dharma. Hence, the arbitrary division of the teaching

into different schools contradictory and hostile to each other. This is one of the main causes of the present decline of the Buddha Dharma. When Buddhism was introduced into the West, it was mixed with theosophy, psychology, contemporary science and various philosophies with the result that students of the Dharma are still being thrown into confusion.

The Buddha Dharma

The Buddha had no fixed Dharma to teach as He said in the Diamond Sūtra. His teaching consisted in disentangling deluded disciples from their attachments to illusions so that their inherent wisdom could manifest itself, but in view of the vast variety of delusions, He could not use a single method to teach to all like a physician who cannot prescribe the same medicine to all his patients suffering from different ailments. Therefore we cannot cling to a particular teaching given in a particular case and claim that it is better than another particular teaching given in another case. It does not make sense if we claim that the alphabet taught in a kindergarten is better than the more comprehensive teaching in a primary school. We also cannot say that iodine is better than aspirin or vice-versa.

A true Buddhist should revere all sūtras expounded by the Buddha whether in the Hīnayāna or Mahāyāna periods of teaching, and after he has comprehended one sūtra he should continue to study others until he understands the whole Dharma before trying to form an arbitrary opinion about the sublime Dharma as a whole. However, we should not cling to words and expressions expediently used by the World Honoured One but strive to pick up the real gem hidden underneath them.

The Host position and correct interpretation

The correct interpretation of a sūtra is therefore of paramount importance and can be made only after we have succeeded in banishing all our discriminatory thoughts and in casting away our prejudices and preconceived ideas which have no room in the absolute reality. In other words, we should never stray from our 'Self' and should know how to take up the 'host' position, because if we allow our mind to wander outside in quest of externals, we will slip into the 'guest' position and will see only the indicating finger instead of the moon actually pointed at in the sūtras. The 'host' position can be taken only after our mind has been stripped of all worldly feelings and passions by means of our immanent wisdom. Only after we have realized singleness of mind can our self-natured wisdom manifest itself and perceive the real aim of the teaching. It is

appropriate to quote here the following passage from the Mahāparinirvāṇa Sūtra:

‘Mahākāśyapa Bodhisattva said to the Buddha: “All Bhikṣus should rely on four things: on the Dharma but not on men; on the meaning but not on words (and phrases); on wisdom but not on consciousness and on the whole truth but not on the incomplete truth.”’

Therefore, when we interpret a sūtra, we should strive to understand its profound meaning instead of grasping its beautiful style and should rely on our inner wisdom instead of on our discriminating mind. In other words, we should get at the root but should never worry about twigs as Yung Chia put it in his Song of Enlightenment.

It is only after we have succeeded in taking the ‘host’ position that we can appreciate the profound meaning of the unsurpassed teaching on which our ultimate liberation very much depends. Only then can we know if a version of a sūtra is authentic or not. Only then can we avoid being deceived by false presentations concealed by their racy style.

The Buddhist vocabulary

The well-known British scholar, Dr Edward Conze, rightly wrote in *The Middle Way* of February 1960, published by the Buddhist Society of London:

‘As regards the Mahāyāna we are still in the first stage of painfully gathering any material that may be at hand . . . Much of the technical vocabulary of the Mahāyāna is therefore still quite unexplored, and even scholars are forced to guess where they do not know . . . It is indeed difficult to see how a satisfactory translation of a Mahāyāna sūtra can be expected from anyone but a devout and believing Mahāyāna Buddhist. . . . Numerically speaking, perhaps 5 per cent of the Mahāyāna sūtras have been reliably edited, and perhaps 2 per cent intelligibly translated. It is clear that inferences drawn from the scanty material at our disposal must remain extremely dubious.’

It is, therefore, of paramount importance that scholars come forward to coin new Western equivalents of Mahāyāna terms, for it is impossible to rely on the existing Sanskrit dictionaries compiled by non-Buddhist authors who were not familiar with the profound Dharma and had no personal experience in its practice. To give an idea of inaccurate terms coined by them, we quote below a few examples:

Samādhi-prajñā = meditation and wisdom (Chinese: Ting Hui).

Samādhi = putting together, composing the mind, intent contemplation, perfect absorption, union of the meditator with the object of meditation (Chinese: Ting, San Mei or San Mo Ti).

Samādhibala = the power of abstract or ecstatic meditation (Chinese: Ting Li).

Dhyāna = meditation, abstraction, trance; meditation, thought, reflection, especially profound and abstract religious contemplation (Chinese: Ch'an Na).

All the above Chinese terms in brackets are either transliterations or appropriate Chinese equivalents of Sanskrit words, coined by Indian masters who came to China to translate sūtras or by Chinese masters who improved the Chinese Buddhist vocabulary. These equivalents are explained in the Chinese dictionaries of Buddhist terms which a student can consult to obtain their meanings without any difficulty. However, when a translator wishes to find Western equivalents in Sanskrit dictionaries, he is confronted with wrong terms arbitrarily coined by non-Buddhist authors. For instance, *samādhi*, which is the state of a passionless and still mind that has become imperturbable after a successful meditation, is the result of meditation but not the state of meditation itself. Likewise, the states of 'putting together, composing the mind, contemplation, absorption' may be unsuccessful and may never beget *samādhi* which is the result of these states but not these states themselves. *Samādhi* cannot be 'union of the meditator with the object of meditation' for this union is made possible only by means of the transcendental function of wisdom (*prajñā*), that is the integration of the phenomenal, or 'guest', into the noumenal, or 'host' begetting the state of an undivided whole called bodhi. As Hui Neng put it, *samādhi* is a lamp and *prajñā* is its light. It is *prajñā* which destroys the darkness of ignorance and ensures the sameness of subject and object. In Ch'an parlance, *samādhi* stands for substance and *prajñā* for its enlightening function. Therefore, dhyāna is pointed concentration or abstruse meditation for the purpose of disentangling the mind from the six sense-data, six sense organs and six consciousnesses so that the mind becomes perfectly pure and clean and attains to the state of stillness, passionlessness and imperturbability which is called *samādhi* and which appears simultaneously with the inherent *prajñā* now able to function correctly. In the same way, *samādhibala* is not the power of the so-called 'ecstatic meditation' which all enlightened masters urged their disciples to avoid and which has no room in the absolute state of Bhūtatathatā. It

is the transcendental power of *samādhi* which puts an end to all mental disturbances for ever and ensures imperturbability of mind in all circumstances, as when, for instance, the Sixth Patriarch stretched out his neck to receive the fatal blow when an assassin came to murder him. When the mind is imperturbable, it penetrates into all phenomena without obstruction and becomes all embracing, hence its omnipresence. It is a great pity that the current Western translations of these technical terms do not convey the profound meaning of Mahāyāna Buddhism or of the sayings of the Ch'an Masters.

In the Mahāparinirvāṇa Sūtra, the Buddha before passing away, revealed the profound meaning of the technical terms used in His teaching of the Hinayāna and Mahāyāna doctrines, thus clearing away all misunderstanding on the part of His disciples. He also disclosed the esoteric significance of each letter of the siddham alphabet. It is, therefore, impossible for those who do not know siddham or have not read the Mahāparinirvāṇa Sūtra to compile Sanskrit dictionaries without making fundamental mistakes when explaining technical terms used by the Buddha during His forty-nine years of preaching.

The contents of this presentation

The Sūtra of Complete Enlightenment is a vaipulya or 'expanded' sermon, so-called because it is 'fully developed' for the benefit of men of all categories, from the highest to the lowest spiritualities, that is from students who can be awakened when merely given a hint of their inherent Buddha nature, to those clinging to all kinds of local customs, habit, tradition, belief and even superstition and requiring divine aid and divination to sustain their wavering faith in the Dharma and to support their indecisive minds set on the quest of bodhi.

Since our ignorance is self-inflicted, the Buddha taught us to begin our self-cultivation from the self-moving cause-ground, that is the self-nature stirring itself and giving rise to feelings and passions, the primal cause of our delusion and transmigration through the six worlds of existence. This self-moving cause-ground should be the starting point of the practice of self-cultivation in order to reach the fruit or effect-ground which is the stage of Buddhahood, for no other method can ensure complete enlightenment.

On behalf of deluded living beings such as ourselves in this period of the Dharma's termination, the great Bodhisattvas in the assembly asked the Buddha for expedients suitable for our different natures and propensities. The Buddha successively taught us (1) to use our immanent

wisdom to look into all illusions which are unreal; (2) to keep from illusions which are but non-existent flowers in the sky; (3) to perceive our non-existent body and mind which are created respectively by the four illusory elements and six illusory sense-data; (4) to abstain from using a discriminating mind to seek enlightenment; (5) to eliminate desire and love, the basic causes of the five saṃsāric natures; (6) to realize the inherent Buddha nature which differs from these five saṃsāric natures, by abstaining from giving rise to falsehood and from dwelling in the phenomenal; (7) to practise the three meditative studies called śamatha, samāpatti and dhyāna; (8) to practice either the single, combined or simultaneous methods of the twenty-five expedients developed from these three meditative studies, choosing the most suitable one by means of divination similar to that in the selection of a patron Buddha or Bodhisattva of the Shingon sect; (9) to relinquish the wrong conception of the reality of an ego, a man, a being and a life (again dealt with later in the Diamond Sūtra); (10) to rely on enlightened masters holding correct views and (11) to practise the meditative expedients for which monks and laymen should set time-limits for their achievements, to vow to liberate all living beings, to pay no attention to visions not mentioned by the Tathāgata, sincerely to repent of past errors and faults and resolve to reform themselves, to practise (in case of those whose evil karmas are too obstructive) any one of the expedients and if they fail, to try another method with the fervent hope of gradual realization and finally to have faith in this sūtra which is suitable for all natures and propensities.

Inspirations and guides for students of Mahāyāna and Ch'an

The Sūtra of the Sixth Patriarch, the Song of Enlightenment and the Sūtra of Complete Enlightenment are an inexhaustible source of inspiration for serious students of Mahāyāna and the Ch'an Transmission and are precious guides for correcting and adjusting their meditations according to the instructions given by the Buddha, a Patriarch and a great master. The Mahāyāna and Ch'an paths are very slippery for the inexperienced, who are apt to fall into the evil ways listed in the Śūraṅgama Sūtra. No practice can be successful if it is not sustained by a great vow to enlighten all living beings before seeking Buddhahood for oneself. The vow of Samantabhadra Bodhisattva, who resolved to empty all universes of deluded beings before aspiring to his own enlightenment, is a great inspiration for all Buddhists, for no achievement is possible without a great deal of sacrifice according to the Bodhisattva principle. This is why all enlightened masters used to reprimand their disciples

developing the Hīnayāna mind in pursuit of self-enlightenment and disregarding the welfare of others.

How to read sūtras and Ch'an texts

A Mahāyāna sūtra or a Ch'an text should never be read in hurry once or twice and then placed in the book-case like a novel or ordinary book. It should be read again and again, as many times as required, until the reader understands its profound meaning. At each reading, he will discover new meanings hidden underneath words and phrases. The more he reads it the more he will comprehend its aim until he will forget all about the printed words and will confront only its deep meaning, which will loom before him to the exclusion of everything else. He will notice his gradual embodiment of the doctrine taught in it, although he may be unprepared for the startling experience.

How to take up the Host position

Simultaneously, his 'true man'¹ will appear, watching him and criticizing him when he gives way to worldly habits contracted since the time without beginning. This inner battle may be short or long. If his 'true man' is too weak and is not sustained by continuous training and supported by the great vow he has taken, he will backslide and it will vanish. However, if the latter is well sustained, it will gain ground in the inner battle and will take the place of the 'worldly man'; he will make rapid progress in his self-cultivation. His inner wisdom, hitherto unknown, will manifest itself and he will hear the Buddha's words addressed to him instead of to His disciple, His voice ringing in his ears long after reading the sūtra. He will be ashamed of his ignorance, will be moved to tears and will realize his heavy responsibility as regards the liberation of his fellow men. Henceforth, he will be able to interpret correctly all sūtras and Ch'an texts. In other words, he will be able to take up the 'host' position instead of his former 'guest' stand which has caused him a great deal of suffering. This is the beginning of the 'Resurgence of the Real', 'Host coming to Light' or 'Prince looking at Minister', the third of the five progressive stages of the Ts'ao Tung Sect (Sōtō Zen). His advance will be rapid and if he persists in it with more vigour and perseverance, he will succeed in stepping into this stage or the holy stream without much difficulty. (See *Ch'an and Zen Teaching*, Second Series, 'The Ts'ao Tung Sect'.)

1. 'True man' is a Taoist term for which Ch'an has no equivalent. This 'double' is not what is usually meant by the astral, subtle, imaginary, spiritual or causal body or bodies. It stands for a man's true self which at this stage is very dim to him.

All enlightened masters are loath to use those terms found in the sūtras because of the proneness of their disciples to cling to names and expressions, thus disregarding the aim of the Sect, which consists in pointing directly at the mind for the realization of self-nature and attainment of enlightenment. They develop a vocabulary which upāsaka P'an Yun called the language of the uncreate which ordinary men cannot understand and which is understood only after we have taken the 'host' position. In order to understand this language of the absolute, which seems strange to beginners, we should cast away all relativities and contraries which screen its beauty and profundity. The extent of one's comprehension of this vocabulary shows the extent of one's progressive advance on the Ch'an Path.

The First and Second Series of *Ch'an and Zen Teaching* have already covered this Ch'an terminology and it would be repetitive and superfluous to deal with it again in the present volume.

We are living in this period of world tension caused by the last two world wars, the present cold war, threats of new wars, political disturbances, economic unrest and increasing symptoms of our spiritual degradation in spite of the giant strides made in the field of science with the invention of nuclear bombs, guided missiles and earth, moon and sun satellites. The advance of modern civilization is responsible for our present troubles, while the general feeling of insecurity is also the direct cause of the increase of such ailments as mental disorder, hypertension, etc. This state is created by our attachment to illusions and its only remedy is the practice of the Buddha Dharma. Mahāyāna practice and Ch'an training are the best means at our disposal to destroy our deadly enemy who is but our illusory 'ego' by developing a passionless, still, imperturbable, universal and sublime mind which alone can effectively resist all the assaults of materialistic delirium created by our discriminating mind. If we only listen to the Buddha's word, this foul world in which we live will be turned into a Pure Land full of bliss.

All brackets are mine.

UPĀSAKA LU K'UAN YÜ

Hongkong, 8 October 1960.

Preface

By Ch'an Master Han Shan

WHEN the Dharmakāya¹ transmigrates through the five worlds of existence², it is called a living being. Therefore, the (ultimate) stage of pure and clean enlightenment attained by a living being is, in fact, the self-moving cause-ground of all Buddhas.³ The Dharmakāya manifests itself in all our daily activities but is imperceptible because it is screened by our ignorance. This is why the World Honoured One took the trouble to appear in the three realms⁴ in response to the needs (of people) of different potentialities to point out that every man fundamentally possesses the Buddha nature.

Because (all) living beings have been deluded for so long, with their ever-growing ignorance thickening its veil, their delusion can be destroyed only by means of meditative insight. For this reason, the threefold method of profound meditation⁵ was set up as essential to their awakening

1. The essential body of a Buddha which is pure and clean and is inconceivable, one of his trikāya, or three bodies, the other two being the Sambhogakāya, the reward-body or body of bliss, and the Nirmāṇakāya, or transformation-body. The Dharmakāya is perceptible to Buddhas only, the Sambhogakāya only to Bodhisattvas and the Nirmāṇakāya to men and gods.

2. The five worlds of existence are: (1) the world of the gods and titans; (2) of men; (3) of animals; (4) of hungry ghosts and (5) of hells. If the gods and titans are classified separately, there are six worlds of existence.

3. Lit. 'Therefore, the pure and clean enlightened ground attained by living beings is, in fact, the self-moving cause-ground of all Buddhas.' In order to understand this, readers should familiarize themselves with the two Buddhist terms 'Cause-ground' and 'Fruit-ground' which are frequently found in the sūtras. The cause-ground, or causal ground, is the fundamental self-nature which, by means of self-cultivation, leads to the fruit-ground, or effect-ground, that is the stage of Buddhahood. The 'self-moving cause-ground' is so-called because the self-nature gives rise to discrimination, the cause of its delusion and transmigration in the worlds of existence. In order to eliminate this delusion for the ultimate attainment of enlightenment, the method of self-cultivation should begin from the cause-ground and end in the fruit-ground, also called the enlightened ground, or stage of enlightenment. This is the right method and is the basis of the Ch'an (Zen) school's direct pointing at the mind for realization of self-nature and attainment of Buddhahood.

4. Realms of desire, of form and formless realm.

5. According to the T'ien T'ai (Japanese Tendai) School there are three kinds of meditation to eradicate delusion (moha), namely insight into the immaterial, into the phenomenal and into the mean. The mind that discriminates is immaterial and is, therefore void; all phenomena are its creation and are, therefore, false; and both mind and phenomena are not a duality, but one; hence the mean that includes both.

to their (self-) minds. It is due to dull human potentiality which is not qualified for perfect self-cultivation that during His lifetime, the Buddha was obliged to expound first the meditative study of all as void to eliminate the trouble (kleśa)¹ caused by human views and desires,² then that of all as unreal to wipe out (illusions as countless as) dust and sand and finally that of the mean (inclusive of both) to eradicate ignorance.³

After these methods had been taught separately one after the other, living beings were still unable to experience the perfect realization of the One Mind and the Buddha taught them the great Samādhi of Śūraṅgama⁴ to combine these three methods into a perfect meditation on the One Mind for the instant eradication of ignorance. This is the perfect instantaneous Dharma door (to enlightenment). Although (the Śūraṅgama Sūtra) comprises the whole canon (Tripiṭaka)⁵ and its teaching includes all the five periods of teaching,⁶ thus completely revealing the law of causality in relation to ignorance and enlightenment in the ten realms of the worldly and the saintly,⁷ students whose knowledge is shallow and minds are dull, cannot understand (the teaching) because of the length of the text and the depth of its meaning. Still less do they comprehend the aim lying beyond words and the subtle union with the one Mind.

This incomparable Sūtra of Complete Enlightenment which is concise and essential as well as emphatic and requisite, is the unsurpassed Dharma

1. Kleśa: trouble, worry, anxiety, passions, delusions and whatever causes them.

2. For example, the illusion that an ego is real and the consequent desires and passions. Views and desires are the basic causes of all suffering.

3. Voidness or śūnya which annihilates all relativities; particularity which sets up all relativities and the mean which transcends and unites them. According to the T'ien T'ai School, there is no contradiction in them as they are but unity, the one including the other.

4. Samādhi: equanimity, imperturbability as expounded in the Śūraṅgama Sūtra.

5. Tripiṭaka: the Buddhist canon consisting of sermons, rules of morality and discipline, and treatises.

6. The five periods of the Buddha's teaching are: (1) the Avataṃsaka or first period, in three divisions each of seven days after His Enlightenment when He expounded this sūtra; (2) the twelve years of expounding the Āgamas in the Deer Park; (3) the eight years of expounding the Mahāyāna-with-Hīnayāna, called the Vaipulya period; (4) the twenty-two years of expounding the wisdom of the Prajñā Sūtras; and (5) the eight years of expounding the Lotus Sūtra, and in a day and a night, the Mahāparinirvāṇa Sūtra.

7. The ten dharma worlds or dharmadhātus, i.e. the hells, hungry ghosts, animals, asuras or titans, men, devas or gods, śrāvakas or the half-enlightened, pratyekabuddhas or seekers after enlightenment for themselves, Bodhisattvas or seekers of universal enlightenment for all living beings, and Buddhas.

door (to self-realization). It does not exceed 13,000 characters, embodies the boundless ocean of teaching, includes the (Avataṃsaka school with its) perfect harmony among all differences, is the source of the One Mind, achieves the aim of the threefold meditation, ensures the intermutation of the seeming and the real and ultimate realization by either the separate or simultaneous practice of the threefold meditative study. It inquires exhaustively into all falsehood and strips (the mind of) all obstructing thoughts. Its subtle method of realization of the self-mind and straight leap (into reality) is the real sūtra in the Dharmadhātu and the unexcelled line of conduct leading to the attainment of Buddhahood which will be (as easily) reachable as fruit held in the hand, by means of instantaneous awakening and experiencing. It reveals the deep and secret meaning of Bodhidharma's direct pointing and thus exposes all without hiding anything.

All students of the Buddha's teaching use this sūtra as their guiding compass. Formerly Ch'an master Kuei Feng wrote an abridged commentary, but it seems rather short. There are available also, other commentaries which are too complicated and, being heavy, fail to reveal the profound meaning. If its meaning cannot be gathered, its doctrine is not clear, and if its doctrine is not clear, confusion will arise which will hide its purport. When I was at leisure on the mountain, (one day) I opened (Kuei Feng's) commentary and was moved by it; I realized that it penetrates deep into the text of the sūtra and reaches the Buddha's main idea by disregarding its words and terms. Hence my commentary, the purpose of which is to form a propitious cause.

After my manuscript had been written, upāsaka Ch'eng Meng Yang, also known as Chueh O, of Hsin An, praised it and at the suggestion of upāsaka Wu Ch'i Kao, asked for my permission to have it carved on wooden blocks. I found that his intention was praiseworthy and said: 'The Buddha said that merits derived from the practice of a four-line stanza (of the Diamond Sūtra) surpass those from giving away a heap of seven treasures in worlds as many as the Ganges' sands, because the bestowal of treasures constitutes only a worldly cause whereas that of Dharma is essential to the attainment of Buddhahood. The difference between the two kinds of bestowal is likened to that between heaven and an abyss. This was praise from the golden mouth of the Buddha¹. Therefore, the boundless merits of upāsaka Ch'eng's bestowal of Dharma will be as extensive as space.

1. Golden mouth: a Buddhist idiom meaning the precious firmness of His doctrine.

The above serves as preface to give the reason why I wrote this commentary.

This 15th day of the 5th lunar month of year Jen Shu
in the second year of the T'ien Ch'i reign (July 4, 1621).

(Sgd) Śākya Te Ch'ing of Han Shan mountain,
Dharma successor to and restorer of the Ts'ao Ch'i Sect.¹

1. The names of all Chinese monks are preceded by the word 'Śākya', the name of the Buddha's clan.

Chan master Te Ch'ing adopted his alias Han Shan after the mountain on which he stayed. He was Dharma successor to the Ts'ao Ch'i sect, or to the Dharma of the Sixth Patriarch which was in decline and was revived during his stay at Ts'ao Ch'i monastery. See my version of *Han Shan's Autobiography*, published by Charles E. Tuttle Co., Tokyo, Japan.

The Sūtra of Complete Enlightenment

With the Commentary of Han Shan

THIS sūtra implies (a) as title a single Dharma, (b) as substance the self-existent mind in the Dharmadhātu,¹ (c) as principle perfect insight into enlightenment, (d) as application the forsaking of all falsehood for realizing the truth and (e) as teaching the instantaneous and complete enlightenment of the One Vehicle.²

(a) The title: One single Dharma

It is said: 'Dharma is so-called because it is only the mind of all living beings.' The two words 'Complete Enlightenment' directly point at the One Mind which is the substance of this Dharma. Complete Enlightenment is also called 'Great complete and full enlightenment', 'Profound awareness of the enlightened mind', 'The Dharma realm of One Reality' and 'The pure and clean true mind of the Tathāgatagarbha'.³ It is the nirvāṇic One Mind⁴ according to the Laṅkāvatāra Sūtra and is the substance of Bhūtatathatā as the totality of things in the Dharma realm according to the Awakening of Faith. Although its names are many, it is only the profound mind of Complete Enlightenment and it is only this One Mind which is the fundamental cause and effect on which depend the enlightenment of the saintly and delusion of the worldly in the ten dharmadhātus. It is the main source of all Buddhas and is called the Dharmakāya⁵. It is the mind-ground of living beings and is (therefore) called Buddha nature. All things arise from this One Mind; hence 'A single Dharma' is the title of this sūtra.

Mahāvaiṣṭya (great doctrine of universalism) means the greatness of the substance, characteristic and function of this mind.⁶

1. Dharmadhātu: the Dharma realm, the unifying underlying spiritual reality, regarded as the ground or cause of all things, the absolute from which all proceeds. The ten dharmadhātus or states of existence are the hells, hungry ghosts, animals, titans, men, gods, śrāvakas, pratyekabuddhas, Bodhisattvas and Buddhas.

2. See also footnote 1 of p. 165.

3. Tathāgatagarbha: Tathāgata womb or store, the absolute in the midst of delusion caused by passions and desires.

4. One Mind in the condition of nirvāṇa, i.e. calmness and extinction of all passions and reincarnations.

5. Body in its essential nature, or that of the Buddha as such. Only Buddhas can see it.

6. This is the T'ien T'ai interpretation.

Great. This indicates greatness of substance, that is the One Mind which contains all the dharmadhātu and includes the whole empty space, leaving nothing outside it. Its extensiveness in all directions has no limits, hence its greatness.

Doctrine. Its characteristic is its greatness and it is also the teaching Dharma. This means that this One Mind is the Buddha nature of living beings who are endowed with the law of their nature and, upon hearing about it, will be able to understand it. In spite of transmigrations through long aeons, it has never been lost. Therefore, it serves as a path to understanding the self-nature and provides a support for it. The true mind which is devoid of characteristics serves as a doctrine having this (teaching) characteristic; hence the greatness of its characteristic.

Universalism. Universalism implies greatness of function. As the substance of this mind pervades everywhere and is omnipresent in all places, it embraces all things; hence its great function.

Since this Dharma implies the completeness of the One Mind and since this sūtra directly points at this mind which is the basis upon which depend the delusion of living beings and the enlightenment of Buddhas as well as practice and realization, it is but a single Dharma.

Sūtra is a Sanskrit word which means a 'harnessing' sermon, because all sūtras expounded by the Buddha are so called. This means that the teaching of this sūtra tallies with (the fundamental) law and with the potentiality (of man). Since there are great and small potentialities, when a sūtra is expounded to men of Hīnayāna, it is called a sūtra of partial revelation of the whole truth and when it is expounded to men of Mahāyāna, it is called a sūtra of complete revelation of the whole truth, or a sermon revealing the ultimate (reality) as indicated in the above title.

(b) *The substance: The self-existent mind in the Dharmadhātu of One Reality*

The Buddha said: 'Entry into the supernatural bright store-house embodies the pure and clean self-existent mind which is undivided and universal.' Hence the One Reality.

The Buddha also said: 'The Dharma nature is wholly complete in its ultimateness.' Therefore, in the practice of Dharma from the cause-ground, the essential is absolute control (over good and evil passions and influences). In other words, it is the substance of Bhūtatathatā as the totality of things which is the cause-ground of all Buddhas and the basic conduct of Bodhisattvas. Hence the substance (or body) as implied in this sūtra.

(c) *The principle: Perfect insight into enlightenment*

The self-moving cause-ground of all Tathāgatas relies on perfect insight into pure and clean enlightenment for the permanent eradication of ignorance and attainment of Buddhahood. Hence the principle of this sūtra.

(d) *The function: Forsaking all falsehood to realize the truth*

The Buddha said: 'The cognition of a flower in the sky puts an end to Saṃsāra.' He also said: 'When illusions are known as such, one should keep from them. When one does so, one is enlightened.' Hence the function.

(e) *The teaching: Instantaneous and complete enlightenment of the One Vehicle*

This sūtra teaches exclusively the nature of enlightenment, perfect practice of triple meditation and instantaneous awakening of the One Mind. In spite of the twenty-five ways of practising meditation, single or combined, there is only transmutation of One Mind for which there are no progressive stages. Hence the teaching of instantaneous enlightenment. The T'ien T'ai (Jap. Tendai) school's five-fold method of commenting on sūtras¹ is its own pattern, covering the whole aim of this sermon. If a student knows how to apply it here, he will already comprehend a major part of this sūtra.

Thus have I heard. Once the Bhagavān² was enjoying samādhi correctly in the great supernatural effulgent store-house which was the bright and glorious resting place upheld by all Tathāgatas and (also) the pure and clean enlightened stage (attainable by) all living beings.³

1. The T'ien T'ai School's fivefold method of commenting on a sūtra is: (a) explanation of its title; (b) definition of its body or substance; (c) determining its principle; (d) consideration of its function or applicability; and (e) ascertaining its teaching.

2. Bhagavān is one of the titles of the Buddha. It has no Chinese equivalent and means: (1) independent; (2) glorious; (3) excellent; (4) adorable; (5) fortunate and (6) venerable.

3. This is the place where this sūtra was expounded. The Buddha has three bodies: the Dharmakāya or essential body; the Sambhogakāya or reward-body and the Nirmāṇakāya or transformation-body. These three bodies have three corresponding lands or regions: the still and illuminating land of the Dharmakāya Buddha (called Vairocana); the glorious reward land which is the lotus treasury where the Sambhogakāya Buddha (called Locana) dwells and where Bodhisattvas who have realized their immaterial bodies expounded the Avataṃsaka Sūtra; and the incomplete expedient land where the Nirmāṇakāya Buddha, or Śākyamuni expounded the Three Vehicles to men and gods on the Vulture peak at Śrāvastī (and in other places).

This sūtra was expounded from the great supernatural effulgent store-house which is the calm and illuminating land of the Dharmakāya. Samādhi is imperturbability and its correct use is the appropriate exercise of this undivided condition. In other words this sūtra was expounded by the Buddha in His Dharmakāya and Sambhogakāya. His correct use of samādhi was His own exercise of Dharma joy.

The bright and glorious resting place upheld by all Tathāgatas¹ is the region of Dharma nature.² This region is the eternally calm and illuminating land realized by all Buddhas, its glorious ornament being its brightness to the exclusion of all other kinds of embellishment. Since this region is still and effulgent, it is the resting place of the Buddha in His Dharmakāya who upholds it, in other words it is the land of reality from which this sūtra was delivered. As it is an unusual place, the Dharma expounded there is unexcelled.

The pure and clean enlightened stage (attainable by) all living beings is (also) calm and illuminating, it is the region of reality where the living and the Buddhas are one. The resting place of all Buddhas is only the fundamentally existing enlightened ground, free from delusion, of all living beings. This reveals the region of reality where the real and the seeming are one.

(This is where) both body and mind are in (a state of) calmness and extinction of passions,³ the fundamental region is universal, the function is complete and all-embracing and non-duality prevails. (A) From this undivided land, He caused all pure lands to appear. (B)

(A) The calm and illuminating region of reality is the real state in which all Buddhas and living beings as well as bodies and minds are in the universal condition of calmness and extinction of all passions. This is the profound substance. The complete and all-embracing function has no limits and contains all ten directions of space. (This is the perfect function.)⁴ Where there is no duality, all the saintly and the worldly return to the oneness of universality.

(B) The above non-duality is the state in which all Buddhas enjoy

1. Tathāgata: He who came as did all Buddhas; who took the absolute way of cause and effect and attained to perfect wisdom; one of the highest titles of a Buddha.

2. Dharma nature or Dharmatā: the nature underlying all things, the Bhūtata-thatā.

3. Lit. 'both body and mind in the nirvāṇic condition of stillness and extinction of passions', Nirvāṇa as absolute without disunity or phenomena.

4. As the Dharmakāya is perceptible to Buddhas only, the Sambhogakāya to Bodhisattvas only and the Nirmāṇakāya to men and gods, the Buddha appeared in His Sambhogakāya to expound the Dharma to Bodhisattvas and in His Nirmāṇakāya to expound it to men and gods.

Dharma bliss. If body and mind are non-existent, there is no division between principal (expounder) and secondary (listeners). If there is neither principal nor secondary, it follows that there is also no speaking and teaching and there is complete absence of expounding of Dharma. (As said in the text) from this non-dual condition, the Buddha caused all pure lands to appear so as to turn the actual land where the Buddha was enjoying His own practice (of Dharma) to that where the spiritual benefit of others was possible. This is the reward land from which He could expound the Dharma of self-nature to Bodhisattvas who had attained the last stages of development, for it is from this land only that it is possible (for the Buddha) to expound and (for Bodhisattvas) to listen.

However, even in this reward-land where expounding and hearing were possible, how could this happen since the Tathāgata was still in the condition of samādhi and had not come out of it? This shows that this sūtra is a sermon delivered by the Tathāgata in His Dharmakāya, is beyond the sphere of mind and consciousness and (arose) from His unsurpassed pure and clean Ch'an (Zen).¹ For this reason, no other sūtra can equal it.

The Laṅkāvatāra Sūtra is the sermon delivered by the Dharmakāya to bear witness to the Buddha by means of His Dharma, whereas the present sūtra serves to bear witness to Him by means of His land. The joint study of both sūtras reveals (His) profound aim which had not been explained before and which readers are now urged to look into carefully.

(The Buddha) was accompanied by great Bodhisattvas and Mahāsattvas² who with their followers numbered one hundred thousand. The chiefs among them were Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, the Bodhisattva of Universal Eyes, Vajragarbha Bodhisattva, Maitreya Bodhisattva, the Bodhisattva of Pure and Clean Wisdom, the Respect Inspiring Sovereign Bodhisattva, the Sound Distinguishing Bodhisattva, the Bodhisattva of Clean Karma, the Bodhisattva of Universal Enlightenment, the Bodhisattva of Complete Enlightenment and the Sage Leader Bodhisattva. They all entered into samādhi and abode in the Tathāgata's assembly of universal Dharma.

This shows that the assembly was headed by twelve great Bodhisattvas. They all entered into samādhi (to be in accord with) the Buddha in the reward aspect of His Dharmakāya dwelling in the reward aspect of His still and illuminating land. The Buddha entered into samādhi to expound the Dharma of self-nature and those whose minds were stirred

1. Ch'an is the name of mind, ch'an being name and mind being substance; it is wrongly interpreted as meditation, abstraction, or dhyāna.

2. Mahāsattva: a perfect Bodhisattva about to become a Buddha.

could not enter it, which they had to do if they were to attend this meeting of the universal Dharma.

Question: If principal and secondaries were in samādhi, there would be no listeners. Then how could the Dharma be revealed?

Answer: This is the inconceivable profound Dharma. Formerly when Subhūti sat in meditation in a grotto, Indra¹ made offerings of flowers and praised his excellent expoundings of wisdom (prajñā). Subhūti said: 'Actually I am speechless.' The king of Heaven replied: 'The Honoured One expounds the Dharma by remaining speechless and I hear it by stopping my ears. Such expounding and hearing are really prajñā itself.' If the student understands this dialogue, he will realize that those who are in samādhi are the best speakers and the best hearers.²

Some former commentators said that since Mañjuśrī had requested the Buddha to expound the Dharma, he would have had to come out of samādhi first and that this was probably omitted in the text. Such an inference is not proper for we know that the Nāga (a title of Buddha) always abides in samādhi and is never out of it. Can it be assumed that the Buddha was always in samādhi whereas the Bodhisattvas were not? Should Bodhisattvas of the eighth stage (of development) who enter samādhi to take any appropriate form at will in order to convert and deliver living beings, come out of it for this purpose? Moreover, we know that they always remain in it while appearing with respect inspiring deportment. I mention this so that students will not be confused about it.

1. Indra or Śakra: king of Heaven, the god of the sky who fights demons (asura) with his vajra or thunderbolt. Buddhism adopted him as its defender, though like all the gods, he is considered inferior to Buddha or any who have attained enlightenment.

2. Because when the speechless self-nature expounds the Dharma or listens to it, it does so by means of its enlightened function without interference from the discriminating mind.

I

Mañjuśrī Bodhisattva

Mañjuśrī Bodhisattva who was in the assembly rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right,¹ bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, may you expound to this assembly the Dharma of the Tathāgata's (self-awakening from) the self-moving pure and clean cause-ground and of a Bodhisattva's development of the pure and clean Mahāyāna mind for riddance of all impurities so that they can teach future living beings in the period of the Dharma's termination how not to fall into perverted views in their search for the Great Vehicle.' After saying these words, he again made the same prostration and the same request for a second and a third time.

Mañjuśrī's supplication implies two things: first, an elucidation of the practice and method which the Buddha first used from His cause-ground to attain enlightenment (as His fruit-ground) and second, about what method of mind cultivation Bodhisattvas of Mahāyāna who have taken the pure vow of attaining enlightenment for the welfare of all living beings, should start with so that they can have correct knowledge and will not fall into all kinds of heresies. The Buddha's instruction would enable those in the period of the Dharma's termination to develop the Mahāyāna mind and to follow the teaching in their practice so as to avoid falling into perverted views. Although the request was made at the time, it was clearly for the benefit of coming generations and showed Mañjuśrī's great vow of compassion.

Thereupon the World Honoured One said to Mañjuśrī Bodhisattva: 'Excellent, excellent! (It is good that) for the benefit of all Bodhisattvas you are able to ask about the Dharma of the Tathāgata's (self-awakening) from the self-moving cause-ground and also for that of future living beings in the period of the Dharma's termination about how to abide and what to hold on to in their quest

1. To circle the Buddha three times from the right is to return function to rest in the still substance, or body, so that the latter can contact the Dharmakāya Buddha.

of Mahāyāna in order not to fall into perverted views. Listen attentively to what I now tell you.'

Mañjuśrī was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, the Supreme Dharmarāja¹ has the method of a Dhāraṇī door² called Complete Enlightenment out of which stream all pure and clean Bhūtatathatā,³ Bodhi and Nirvāṇa as well as pāramitās⁴ to teach Bodhisattvas about all Tathāgatas' (self-awakening from) the self-moving cause-ground, by entire reliance on perfect insight into pure and clean enlightenment for the permanent eradication of ignorance and ultimate attainment of Buddhahood.

This shows the self-moving cause-ground about which the Buddha taught only one Dharma: 'complete enlightenment' as the basic conduct in self-cultivation. This complete enlightenment is called Dhāraṇī because this Sanskrit word means 'whole control', 'whole' being the universal characteristic of all things and 'control' the mastery of infinite meaning.⁵ This complete enlightenment is the substance of the universal characteristic of all phenomena,⁶ for the saintly and the worldly as well as enlightenment and delusion depend on the law of causality established on the complete enlightenment of the One Mind which (is self-sufficient and) does not lack a single thing; so it is 'whole'. As the law of causality can neither err nor decay, it is called 'control'. Since all the saintly and the worldly arise from it, it is called a 'door'. To 'stream out' of it is to come from it. However, the substance of this enlightenment is the Dharmakāya of all Buddhas and the primal enlightenment inherent in the mind-ground of all living beings. Although it (seems) soiled, it has never been so (essentially) and is, therefore, pure and clean. As it has never been false or changing, it is called Bhūtatathatā. It cannot manifest because it is screened by ignorance. From this cause-ground, all Buddhas relied on the true mind of this dormant enlightenment to develop the wisdom of aroused

1. Dharmarāja: King of the Law, i.e. the Buddha.

2. Dhāraṇī door: dhāraṇī is ability to lay hold of the good so that it cannot be lost and likewise of the evil so that it cannot arise, i.e. absolute control over good and evil passions and influence. Door here means a door to enlightenment.

3. Bhūtatathatā: bhūta is substance, that which exists; tathatā is suchness, thusness, i.e. such is its nature. It means the real, thus always, or eternally so; i.e. reality as contrasted with unreality, or appearance, and the unchanging or immutable as contrasted with form and phenomena.

4. Pāramitās: methods of perfection which enable practisers to reach the 'other shore' of enlightenment.

5. The meaning of infinity; the meaning of the all, or of all things.

6. As contrasted with the specific characteristic.

(or initiated) enlightenment to eradicate delusion. When both dormant and aroused enlightenment unite, this is ultimate enlightenment.¹ The attainment of Bodhi fruit is only to return to the One Mind in its condition of calmness and eradication (of passions) which is also called perfect rest² and nirvāṇa. Therefore, we know that the resulting merits of the stage of attainment of all Buddhas are established upon the complete enlightenment of this One Mind; hence their streaming out of it. This is not only true of the Buddha fruit but also of the Bodhisattvas' methods of perfection (pāramitā) which stream out of it as well. Since the cause-ground of all Buddhas is the fundamental course for Bodhisattvas, it was taught to them (as said in the text). Therefore, the attainment of Buddhahood by all Tathāgatas from their self-moving cause-ground has no other method than complete reliance on the light of self-natured enlightenment shining upon its (own) pure, clean, still and passionless enlightened body, for its characteristic and substance will be thus in perfection. As this perfection is complete, it penetrates everywhere and permanently eradicates ignorance. This is the only method of perfect (realization) of the Dharmakāya. Hence the words 'by reliance on perfect insight into pure and clean enlightenment for the permanent eradication of ignorance and the ultimate attainment of Buddhahood'. However, this perfect insight is only the threefold meditation by the wisdom of the One Mind, while pure and clean enlightenment is but the substance of this One Mind in its three aspects. The aim of the whole sūtra lies in the words 'perfect insight into pure and clean enlightenment'.

Question: Is there any difference in meaning between this sūtra's dhāraṇī door called 'complete enlightenment out of which stream all things' and the Śūraṅgama Sūtra's samādhi called 'the Śūraṅgama-samādhi king', the words in both sūtras seeming to be much the same?

Answer: Although the words seem to be much the same, there is a slight difference in their meaning, this sūtra pointing directly at the mind in the cause-ground as the substance of enlightenment whereas the Śūraṅgama Sūtra deals with the Śūraṅgama-samādhi as an expedient method for a mind newly developed to attain Buddhahood. The main difference is that this sūtra deals with substance, whereas the Śūraṅgama

1. There are three kinds of enlightenment: (1) the dormant (or primal) enlightenment inherent in every man; (2) aroused (or initiated) enlightenment, i.e. dormant enlightenment now developed into active enlightenment; and (3) final enlightenment, i.e. the integration of dormant and aroused enlightenment into ultimate enlightenment.

2. Perfect rest: the perfection of all good and eradication of all evil, freedom from the miseries of worldly existences and entry into complete bliss.

Sūtra deals with its function. The common point between them is that the Śūraṅgama Sūtra first points out the uncreated and indestructible mind as the cause of self-cultivation and then sets up the Śūraṅgama-samādhi upon that mind which is but the substance (or body) of enlightenment (in the Sūtra of Complete Enlightenment). The Śūraṅgama-samādhi is only perfect insight into the pure and clean enlightenment (of this sūtra). As this sūtra's perfect insight is identical with that sūtra's samādhi, the former's enlightenment is identical with the latter's uncreated and indestructible mind, and when function returns to (the still spiritual) body, they are just one; thus both are fundamental in the attainment of Buddhahood.

Question: The Buddha said that the dhāraṇī door to complete enlightenment is the self-moving cause-ground of the Tathāgata. He also said that the pure and clean Bhūtatathatā is the disillusioned Buddha nature of living beings. He again spoke of entire reliance on perfect insight into enlightenment. It thus follows that fundamentally there should be no ignorance to eradicate but why does the sūtra suddenly say 'for permanent eradication of ignorance and ultimate attainment of Buddhahood'? What, then, is the aim of the teaching?

Answer: The meaning is very profound and cannot be understood by men of coarse minds. Let me explain this. The wondrous mind of complete enlightenment is but the absolute Dharmakāya of all Buddhas and living beings. When this Dharmakāya transmigrates through the five worlds of existence, it is called a 'living being'. However, the pure and clean Bhūtatathatā is the Dharmakāya of all Buddhas and the Buddha nature of all living beings. Because of the first stirring thought, the illusion of ignorance deludes this Dharmakāya which becomes the body and mind of the illusory and false five aggregates, but the inherent disillusioned Buddha nature which is fundamentally completely enlightened is still there. Since passion (kleśa) cannot soil this Buddha nature, the latter remains pure and clean, and that which essentially is neither false nor changing is the Bhūtatathatā; hence the pure and clean Bhūtatathatā which is the Buddha nature of all deluded living beings. All Buddhas from their cause-ground were not different from living beings but they were able to rely on the primal enlightenment of the Buddha nature to develop the wisdom of initial enlightenment permanently to eradicate ignorance. The union of primal enlightenment (dormant in men) and initial enlightenment (newly developed) is called bodhi (final or ultimate enlightenment) which is the experiential realization of the calm and passionless One Mind, hence nirvāṇa. Therefore, the resulting merits of

all Buddhas' bodhi and nirvāṇa come from the return (or transmutation) of delusion to awakening which is made possible only by practice, hence the words 'for permanent eradication of ignorance and ultimate attainment of Buddhahood'. However, the method of practice for the eradication of ignorance relies solely on the wisdom light of the completely enlightened self-nature, turned back on the still, passionless, clean and pure substance of mind, hence the words 'perfect insight into pure and clean enlightenment'. As the light of the self-nature shines, it instantly eradicates ignorance; hence 'permanent eradication'. This is the secret of the attainment of Buddhahood, the profound door to enlightenment by means of instantaneous awakening and experiencing and the Tathāgata's method of practice from the cause-ground.

As the aim of this sūtra is complete and instantaneous awakening to the One Mind, it is revealed in the above text and is the principle of the whole sermon. The meaning is very subtle and cannot be understood by a student of shallow knowledge; hence my elucidation of it.

What is ignorance? Virtuous man, since the time without beginning, all living beings holding inverted views are like wanderers who lose their way, they mistake the (union of) the four elements for their bodies and the shadows of the six conditioned sense data for their minds. They are like one who, by an optical illusion, sees a flower in the sky or a second moon.

This shows the cause of ignorance. Fundamentally all living beings possess the Dharmakāya which is essentially free from birth and death. Now, because of ignorance caused by the first (stirring) thought of which they are unaware, they do not recognize their fundamental Buddha nature and indulge in desire, hatred and stupidity, thus committing all kinds of karmic deeds which result in their births and deaths through the six realms of existence. Hence, their inverted views.

Throughout their successive transmigrations, their Dharmakāyas remain motionless (and unchanging). They are like a wanderer who loses his way, as if the direction had changed whereas it had not. Their delusion lies in their rejection of the Dharmakāya and their wrong recognition of the illusory union of the four elements as being the real body, and of the thinking mind that clings to the shadows of the six sense data as being the true mind. Thus they are like one who, because of an optical illusion sees a flower in the sky and a second moon. The optical illusion symbolizes ignorance, the flower in the sky symbolizes the illusory body and the second moon symbolizes the illusory mind. They reject the real and accept the unreal; therefore they are turned upside down.

'Virtuous man, actually there is no flower in the void but the man suffering (from optical illusion) wrongly clings to it. Because of his wrong clinging, he deceives himself not only as to the nature of the void but also as to where the flower really comes from. This false existence (to which he clings) is the cause of the round of births and deaths; hence ignorance.'

This shows the essence of ignorance. Fundamentally the Dharmakāya has neither body nor mind, like the void which has no flower. Now the (union of) four elements is mistaken for body like the (illusory) flower in the sky is mistaken for a real flower. Because of this false clinging, one deceives oneself not only about one's own Dharmakāya which is the 'nature of the void' but also about the illusory body which exists only because of ignorance which is 'where the flower really comes from'. It is because of these inverted views that the wheel of births and deaths is turning. This is the essence of ignorance.

'Virtuous man, this ignorance actually has no real substance and is like a man seen in a dream; this man exists in the dream but not in the waking state. It is like an (illusory) flower in the sky; when it vanishes, it cannot be said that there is a fixed place in the void where it actually disappears. Why? Because there was no (fixed) place where it was created. In the uncreate, all living beings wrongly perceive creation and destruction. Hence the round of births and deaths.'

This teaches the non-existence of ignorance to reveal the fundamental non-existence of birth and death. For birth and death are illusions of ignorance, like things seen as existing in a dream but non-existent in the waking state. As birth fundamentally is not (actual) birth, it follows that death also fundamentally is not (actual) death, like the illusory flower in the sky which has no fixed place where to vanish.

'Virtuous man, the Tathāgata's cultivation of complete enlightenment from the cause-ground consisted in His cognition of an (illusory) flower in the sky, which cognition put an end to saṃsāra¹ (wherein) there is neither body nor mind that can be subject to birth and death. The non-existence (of body and mind) does not result from any (particular) deed for fundamentally they are not immanent in the self-nature.'

This shows the instantaneous awakening of the profound method to reveal the effectiveness of perfect insight, the efficiency of which lies in one word: 'cognition'. This means that all Buddhas' practice of self-cultivation from the cause-ground consists in directing the brightness of the perfectly enlightened self-nature to shine upon and contemplate the nirvāṇic substance of the self-mind resulting in a moment's thought in the complete understanding that body, mind and universe are just an

1. Saṃsāra: the world of births and deaths.

(illusory) flower which fundamentally does not exist in the sky. Thus, instantaneously (the illusion of) birth and death is wiped out completely. Since body and mind are essentially non-existent, there is not a thing that is subject to birth and death. Their non-existence does not result from any (particular) action, for fundamentally they are not immanent in the self-nature.

‘(Objective) enlightenment so cognized is also like space and (subjective) knowing of space is but an (illusory) flower in the sky. Even the nature of enlightenment and of knowing cannot be said to be non-existent, thus eliminating the duality of existence and non-existence to be in accord with pure enlightenment.’

This is elimination of both subject and object to reveal perfect insight by the wisdom of the pure enlightenment of the universal, nirvāṇic and ultimate One Mind.

The above word ‘cognized’ refers to the ‘cognition of the illusory flower in the sky’ in the preceding paragraph and is perfect insight which is the wisdom light inherent in the self-nature and comes from subjective wisdom. The object of this insight is the body of pure and clean space-like enlightenment, that is the pure and clean Dharmakāya which ‘is also like space’. This means that this body of enlightenment, although self-existent, has always been screened by ignorance and has never been cognized. Now, due to insight by the wisdom light which destroys ignorance, the Dharmakāya is exposed. Therefore, the round of births and deaths in successive long aeons is instantaneously wiped out. Hence ‘the cognition of the illusory flower in the sky puts an end to Saṃsāra’. This shows effective insight by wisdom.

‘(Subjective) knowing of space’ refers to the wisdom that creates insight. This means that at first wisdom looks into delusion, and when delusion is wiped out, wisdom also is not clung to. However, if after the object has vanished, knowledge of it is retained, this is still ignorance. Therefore, this knowing should be wiped out as well. Hence the ‘subjective knowing of space is but an illusory flower in the sky’. Thus both subject and object are eliminated and there remains non-dual quiet meditation. When this stage is reached, the body enjoys its independence while wisdom shines. Hence ‘even the nature of enlightenment and of knowing cannot be said to be non-existent’ until the mind and its object as well as all subjective and objective things vanish. Hence ‘thus eliminating the duality of existence and non-existence’. Only then can (self-cultivation) unite with the nirvāṇic One Mind and be ‘in accord with pure enlightenment’.

‘Why is it so? Because it is of immaterial nature, it is always unmoving and,

in the Tathāgata store, it is beyond creation and annihilation and is free from intellection. It is called Dharma nature for it is ultimate, wholly complete and all-embracing. Therefore, this is the method of practice from the cause-ground.'

This explains the still and passionless substance of mind (which is the object) of contemplation to show the absolute true mind and to reveal the pure and clean enlightenment (dealt with in this sūtra). Why are subject and object repeatedly wiped out? Because the still and passionless substance of mind is essentially like the nature of the void which is permanently existent and unmoving. This reveals the voidness of all.

Although there are the seeming body, mind, birth and death, fundamentally they are like (illusory) flowers in the sky because in the Tathāgata store, there is neither creation nor annihilation and there is no room for intellection. This reveals the unreality of all.

This Dharma nature is ultimate, wholly complete and all-embracing. This reveals the mean which is the reality of the bright mind of the wonderful enlightenment of Buddhahood.¹ The Tathāgata's cause-ground is just this.

'All Bodhisattvas, by reason (of this cause-ground), in their (practice of) Mahāyāna, develop a pure and clean mind.² In the period of the Dharma's termination, if future living beings practise their self-cultivation accordingly, they will not fall into perverted views.'

A Bodhisattva should develop his mind in accord with (this cause-ground) for it is a true cause. All living beings who follow it in their self-cultivation, will practise correctly and will not fall into heretical views. This concludes the Buddha's answer to Mañjuśrī's question.

To repeat His instruction, the World Honoured One read the following gāthā :

*'Mañjuśrī, you should know
That all Tathāgatas
Started from the causal-ground
With the wisdom of enlightenment
Ignorance to understand.
Once ignorance is known as a sky-flower,
Birth and death come to an end (at last):*

1. The wonderful enlightenment of Buddhahood is the last of the 52 stages of a Bodhisattva's development into a Buddha, the 51st stage being samyak-saṃbodhi, or absolute universal enlightenment.

2. Undisturbed mind, free from thoughts; singleness of mind.

THE SŪTRA OF COMPLETE ENLIGHTENMENT

*They are like a man seen in a dream,
Who disappears when one awakes.
Enlightenment is like (empty) space
Universal and unmoving;
If it pervades the ten directions
Buddhahood is then attained.
Illusions have no place to vanish in;
Nothing is won when truth is realized
For the self-nature wholly is complete.
By reason of this (causal-ground)
Bodhisattvas develop Bodhi mind. Future
Living beings in the Dharma ending age
Should practise it and so avoid false views.'*

Samantabhadra Bodhisattva

Samantabhadra Bodhisattva who was in the assembly rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, for the benefit of the Bodhisattvas in this assembly and of future living beings practising Mahāyāna in the period of the Dharma's termination, may you explain what they should practise upon hearing about this pure and clean Complete Enlightenment. World Honoured One, if these living beings know that like illusory knowledge, both body and mind are also illusions, how will the illusory subject practise by means of the illusory object? If all is of an illusory nature, there is total annihilation of things. There will be no mind and (so) who will be the practiser? Why do you speak of practice which is like an illusion? If fundamentally there is no practice, all living beings would always abide in saṃsāric illusions without knowing them. In this illusory realm, how can their discriminating minds be liberated? May you teach the expedient method of gradual practice so that future living beings in the period of the Dharma's termination can keep from all illusions for ever.' After saying these words, he again made the same prostration and the same request for a second and a third time.

After hearing the Buddha's teaching (in the preceding chapter), Samantabhadra Bodhisattva gave rise to doubts in his mind and asked about an expedient method of practice. The Buddha had said: 'The cognition of an illusory flower in the sky puts an end to saṃsāra (wherein) there is neither body nor mind that can be subjected to birth and death.' This is instantaneous awakening in a kṣaṇa.¹ If birth and death can be understood instantaneously in this manner, there will be no need to rely on self-cultivation, still less on expedients. This is a pathless method which men who are not of superior roots cannot understand and to which they can never be awakened. In the period of the Dharma's termination when men of superior roots will be rare, if they do not rely on practice, it will

1. Kṣaṇa: the shortest measure of time; 60 kṣaṇas equal one finger-snap, 90 a thought, 4,500 a minute.

be very difficult for them to be awakened. If there is no expedient method, they will be unable to practise self-cultivation. Therefore, Samantabhadra Bodhisattva asked about self-cultivation first and solicited an expedient method of gradual practice. If, as the Buddha had said, cognition of an illusory flower in the sky puts an end to saṃsāra, the flower in the sky is just an illusion. Even if there are living beings who can realize that body and mind are illusions, the objective being known as an illusion, it follows that the subjective body and mind are also illusions. If so, how can an illusory subject practise by means of an illusory object? This is Samantabhadra's first question.

If the illusory object vanishes when known as such, the illusory subject that knows it, also vanishes. Thus both subject and object vanish and it follows that there is no mind as well. If so, who is the practiser? Why did the Buddha speak of practice which is like an illusion? This is his second question.

If all living beings do not rely on practice, they will, while in saṃsāra, always abide in illusions and transformations without being aware of the realm of illusions. If so, how will their discriminating minds be liberated? This is his third question.

For these reasons, he asked the Tathāgata about the expedient method of practice so that living beings can keep from illusions for ever. Hence the Buddha's reply in the following text which says that the illusory minds of living beings should follow these illusions and vanish as they vanish; (thus) there is nothing wrong in the illusory subject practising by means of the illusory object. This is His answer to the first question.

After all illusions have completely vanished, the mind of enlightenment remains unchanging and indestructible. This is His answer to the second question.

When all illusions are known as such, one should keep from them and not use expedients. When one keeps from illusions, one is enlightened and there are also no gradual stages. This is His answer to the third question.

This explains the meaning of the instantaneous awakening and practice taught in the preceding chapter.

The World Honoured One then said to Samantabhadra Bodhisattva: 'Excellent, excellent! Virtuous man, (it is good that) for the benefit of Bodhisattvas and also of future living beings in the period of the Dharma's termination you are able to ask for the expedient method of a Bodhisattva's gradual practice of the samādhi (attained after cognition) of illusions¹ to enable them to keep from illusions. Listen attentively to what I now tell you.'

1. Samādhi attained after realization of the illusory nature of all things.

Samantabhadra Bodhisattva was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, all kinds of illusions of living beings arise from the wondrous mind of the Tathāgata's Complete Enlightenment. They are like flowers in the sky which come from the void. When these illusory flowers vanish, the nature of the void is undamaged. The illusory minds of all living beings will disappear as their illusions vanish, and when all their illusions vanish completely, their enlightened minds remain immutable. (A) To speak of enlightenment while clinging to illusions is also (to create) an illusion. To say that enlightenment exists is to fail to keep from illusions. Likewise to say that there is no enlightenment (is also to create an illusion). Therefore, the disappearance of illusions means immutability (of mind). (B).'

(A) This shows that the disappearance of illusions does not mean their actual annihilation.¹

(B) This answers the question as to how the illusory subject should practise by means of the illusory object, so as to reveal the doctrine of the non-annihilation of things. The idea is that awareness of illusions is also an illusion, hence 'to speak of enlightenment while clinging to illusions is also (to create) an illusion'. To say that illusions are annihilated to preserve enlightenment is also (to create) an illusion. Hence 'to say that enlightenment exists is to fail to keep from illusion'. If the view is held that there is no enlightenment after all illusions have vanished this also is an illusion. Why? Because of the failure to comprehend ultimate reality, both existence and non-existence should be cast aside so that only the solitary shining substance remains. Hence 'the disappearance of illusions means immutability (of mind)'. For all illusions are created in the wondrous mind of complete enlightenment. When all illusions vanish completely, the enlightened mind remains immutable.

'Virtuous man, all Bodhisattvas and future living beings in the period of the Dharma's termination should keep from all illusions. The realm of illusions (continues to exist) because the mind clings firmly to the idea of avoiding them. This mind is an illusion and should also be kept away.'

This is an expedient method of avoiding illusions, in reply to the question about 'the method of gradual practice to keep from illusions for ever', and consists in driving away the mind that avoids them. When (objective) illusions are known, there arises the subjective mind keeping

1. In the Mahāyāna teaching, the idea of annihilation implies that of creation, both being a dualism which should be wiped out in the interest of absolute reality. The Diamond Sūtra says: 'One who develops Supreme Enlightenment does not advocate the annihilation of things.' (See *Ch'an and Zen Teaching*, First Series.)

from them, and if, after all illusions have been wiped out, this subjective mind remains, it is also an illusion and should be driven away. This is to drive away the first obstruction from the subjective mind that can avoid (illusions).

‘(The idea of) keeping from (this mind) is an illusion and should also be avoided.’

This is to drive away the second obstruction from (the idea of) keeping from (the illusory) mind. At first, when illusions are known, they are wiped out and the subjective mind that knows them is (also) driven away. If the subjective mind is wiped out, (the idea of) keeping from that mind remains and this idea is also an illusion. Hence ‘the idea of keeping from this mind is an illusion and should also be avoided’.

‘The (new idea of) avoiding the (illusion of) keeping from the mind should also be avoided.’

This is to drive away the third obstruction from the new idea of avoiding the previous idea of keeping from the mind, that is to repel the repetitive idea of driving away (the mind).

‘When there is nothing further to avoid, all illusions vanish. By way of illustration, after a fire obtained from wood by friction has completely burned the two pieces of wood which produced it and when there is no more smoke, the ashes will scatter (in the wind). Likewise, the practice by the illusory subject (by means of) the illusory object does not lead to the annihilation of anything after the disappearance of all illusions.’

This is wiping out the idea of driving away until there remains nothing further to repel. Hence the first sentence: ‘When there is nothing further to avoid, all illusions will vanish.’ The way of getting fire from wood by friction illustrates illusory wisdom and the vanishing smoke and scattering ashes illustrate the elimination of the idea of driving away (a preceding illusion). There will remain only the ground, hence the words ‘this does not lead to the annihilation of anything’. This concludes the Buddha’s answer to the question.

‘Virtuous man, when illusions are known as such, one will keep from them without using any expedients. When one keeps from illusions, one is enlightened without passing through any gradual stages.’

This shows the sudden awakening and realization to reveal the teaching on the ultimate One Mind.

Question: The Buddha’s previous answer that the illusory subject should practise by means of the illusory object and that the elimination of both, followed by further repetitive elimination of the eliminating subject, concerned an expedient method of gradual elimination. Did not

the Buddha contradict himself here by saying in conclusion that no expedients are used and that there are no gradual stages?

Answer: The meaning is very profound and difficult to understand. Previously He had said that all kinds of illusions of living beings are created in the Tathāgata's wondrous mind of complete enlightenment and although He had spoken of the elimination both of illusions and then of the eliminating subject, all that which is to be eliminated is nothing but illusion. He meant that in the wondrous enlightened mind, whenever thought stirs without forsaking false views, there is but illusion. If the latter is cognized, all other illusions will vanish of themselves. (Therefore) the mere cognition of illusions will suffice and no expedient methods are required. However, if a clinging mind remains, this shows the existence of knowing and seeing which are called 'the finest attachment to things (dharma)'. If all things are perceived as illusory, nothing will remain and enlightenment will appear in full. Hence 'when illusions are known as such, one will keep from them. When one keeps from illusions, one is enlightened'. This is just like the fragrant elephant which, when crossing a stream, plants its feet right on the bottom.- This is the meaning of 'no expedients are used and no gradual stages are passed through'.

'All Bodhisattvas and future living beings in the period of the Dharma's termination should practise self-cultivation accordingly so that they can be rid of illusions for ever.'

This concludes the Buddha's answer to Samantabhadra's question laying stress on the importance of repeated elimination to keep from illusions for ever.

To repeat His instruction, the World Honoured One read the following gāthā:

*'Samantabhadra, you should know
That since time without beginning
The dreamlike ignorance of living
Beings came from the Tathāgata's
Completely enlightened mind.*

1. Fragrant elephant: gandhahastī, a blue elephant whose body gives off fragrant odours: the name of one of the sixteen honoured ones in the virtuous aeon (Bhadra-kalpa); the name of the third Chinese Patriarch of the Avataṃsaka school; also of a Bodhisattva of whom Kumārajīva said: 'Like the blue elephant whose body gives off fragrant odours, Ghandhahasti Bodhisattva's body is also fragrant.' The Buddhist expression, 'a fragrant elephant crossing a stream', means a sage who is noted for the fragrance of his high virtues, and who cuts off all illusions at the root like the fragrant elephant which plants its feet right on the bottom of a stream when crossing it, in order not to be thrown off balance. This idiom therefore should be interpreted figuratively and not literally.

*'Tis like a flower in the sky
Appearing in the void.
When in the sky it vanishes
Space actually does not change.
Illusions come from incomplete awareness
Which, when they vanish, become perfect,
For the enlightened mind ne'er changes.
Therefore all Bodhisattvas and those
Who live in the Dharma ending age
Should always avoid illusions
Which vanish like a fire produced
By friction of (two sticks) of wood:
When these burn out, fire also vanishes.
There is no gradual enlightenment
And there are no expedients.'*

All illusions arise from the enlightened mind. To make (the word) illusion more clear, the (word) ignorance is added in the gāthā, for all illusions are but ignorance.

The Bodhisattva with Universal Eyes

Thereupon, the Bodhisattva with Universal Eyes, who was in the assembly, rose from his seat, prostrated himself with his head at the feet of the Buddha, circled him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, may you teach all Bodhisattvas of this assembly and also all future living beings in the period of the Dharma's termination how a Bodhisattva should think (rightly), where (his mind) should abide when he practises gradual self-cultivation and what expedients an unenlightened living being should use to secure his awakening.'

This is a request for the gradual practice to dispel (any eventual mis-interpretation of) perfect insight into pure and clean enlightenment. Previously the Buddha had said to Mañjuśrī: 'Cognition of an (illusory) flower in the sky puts an end to saṃsāra wherein there is neither body nor mind (that can be) subject to birth and death.' He had also said to Samantabhadra: 'When illusions are known as such, one should keep from them without using any expedients. When one keeps from illusions, one is enlightened without passing through any gradual stages.' This is instantaneous awakening to the One Mind and instantaneous realization thereof at a stroke, which are beyond path and practice and for which only the word 'cognition' suffices. This teaching is for men of superior roots who can be awakened to it, but in the period of the Dharma's termination they are rare since men are mainly of medium or inferior roots. If the latter do not practise self-cultivation, they will remain in saṃsāra for ever. If they have no correct expedient methods of practise, they will be unable to enter the door (to enlightenment). Without this gradual practice, it will also be impossible for them to be instantaneously awakened. And so this Bodhisattva asked how to think correctly; that is about śamatha-vipaśyanā¹ which a beginner should practise at the start.

1. Śamatha-vipaśyanā: chih and kuan in Chinese. Chih is silencing the active mind and getting rid of discrimination, and kuan is observing, examining, introspecting. In practice there are three methods of attaining such abstraction: (1) by fixing the mind on the nose, navel, etc.; (2) by stopping every thought as it arises; (3) by dwelling on the thought that nothing exists of itself but from a preceding cause. When the physical organism is at rest, it is called chih and when the mind is seeing clearly it is kuan. The chief object is the concentration of mind by special methods for the purpose of clear insight into the truth and to be rid of illusion.

'Abiding' is the way to quiet the mind. All these are expedient methods for self-awakening.

'World Honoured One, if these living beings do not know the correct expedient method and do not think rightly, they will be confused and stupefied when they hear about how the Buddha expounded this samādhi and will be unable to be awakened to complete enlightenment. Will you be compassionate enough expediently to expound a method for our benefit and for that of future living beings in the period of the Dharma's termination?'

This reiterated request means that expedients and right thought are essential. For it is imperative for beginners to follow a correct expedient method so that they can enter the door and then develop right thought. Since they are in urgent need of it, the questioner asked for it. 'Expediently to expound' is to set up an expedient method when in reality no such thing exists; hence the expedient expounding.

In His answer below, the Buddha first taught the practice of morality and discipline (śīla) and meditation in accordance with śamatha; this is the right expedient method. (Then He taught how to) 'constantly give rise to this thought' for the synchronous practice of śamatha and vipaśyanā; this is right thought. (When He said:) 'that which is not illusory remains indestructible', He referred to 'where to abide', (i.e. how to quiet the mind). (When He said:) 'when all impurities vanish, there will be purity and cleanness in the ten directions of space', He meant awakening.

After saying this, he again made the same prostration and the same request for a second and third time.

Thereupon, the World Honoured One said to the Bodhisattva with Universal Eyes: 'Excellent, excellent! Virtuous man, (it is good that) for the benefit of Bodhisattvas and future living beings in the period of the Dharma's termination you are able to ask about the Tathāgata's (method of) gradual self-cultivation in how to think correctly and where to abide and about the expedient expounding of various methods of practice. Listen attentively to what I now tell you.'

The Bodhisattva with Universal Eyes was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, all newly initiated Bodhisattvas and future living beings in the period of the Dharma's termination in quest of the Tathagāta's pure mind of complete enlightenment should hold the right thought in order to keep from illusions.'

This is a complete answer to the question. Although the Bodhisattva with Universal Eyes asked about gradual practice, right thought and right (mental) abiding, his main purpose was to solicit an expedient method by

which all beginners could keep from illusions. Therefore, the Buddha taught the correct thought which is the quickest way for them at the start of their practice. Hence, His words: 'They should hold the right thought'. By right thought, is meant absence of thoughts. For movement of the mind and the rise of thoughts are all illusions within the body of complete enlightenment. His idea was that if no single thought rises, all illusions will vanish. Hence He said 'to keep from illusions'. For previously He spoke of all illusions created in the wondrous mind of the Tathāgata's complete enlightenment. Therefore, they should forsake all thoughts to unite with it. The śāstra says: 'The realm of no thought can be realized only by personal awakening.' Consequently this is the first expedient.

'First, practise the Tathāgata's śamatha by strictly observing the prohibitions of śīla, providing accommodation for fellow practisers and sitting in meditation in a quiet hall.'

This is an expedient method for keeping from illusions. The Sanskrit word śamatha means: 'to stop' (or to tranquillize). The practice should begin with silencing (the active mind) as the first step, because all living beings have the bad habit of cognizing (only) the clinging mind wherein thoughts rise and fall without a moment's respite. Is it, therefore, easy to stop all thoughts at one stroke? For this reason, śamatha should be practised at the start as a first step in the expedient method for entering (the stream) of Ch'an. As to this stopping, there are three kinds of śamatha according to the T'ien T'ai school, namely: rest in the real, the seeming and the mean. These three ways of tranquillization are necessary for the triple introspection (vipaśyanā) into respectively the real, the seeming and the mean.

Now the śamatha taught in the text is rest in the real. To practise it, one should lay down everything within and without both body and mind, again lay down and down until there remains nothing further to lay down, and only then will all thinking come to a stop. When there is only one voidness within and without, it is the real mind. When thinking has stopped, all thoughts automatically vanish. Therefore, this stoppage of thinking is right thought. When the right thought prevails, all falsehood instantaneously disappears. Hence 'keep from all illusions'. This is a pre-requisite for entering (the stream of) Ch'an and students should know it.

Strictly to observe the prohibitions of śīla is to keep first the four grave prohibitions¹ of the three gradual steps listed in the Śūraṅgama Sūtra which teaches that the practiser's conduct should be as clean as ice and

1. The four prohibitions are: killing, stealing, indulgence in the flesh and lying.

frost. Hence the Buddha said: 'observe strictly'. 'Sitting in meditation in a quiet hall' means that practisers who are accustomed to disturbance and confusion cannot control their minds unless they sit in quiet meditation. Since the text does not mention a moving state, it is clear that only śamatha in the real is meant. 'Accommodation for fellow-practisers', is not for a great number of meditators but only for those sharing the same view and undergoing the same training so that they can meet easily to achieve the same result.

'You should always think: "My body is a union of four elements: all impure things such as hair, nails, teeth, skin, flesh, tendons, bones, marrow and brain come from the element earth; all spittle, snot, pus, blood, saliva, sweat, water, phlegm, tears, semen, urine and excrement come from the element water; all warmth (and heat) come from the element fire; and all motion comes from the element wind. When the four elements scatter, where is this false body of mine?" You will immediately realize that this physical body really has no substance and owes its form to the union of four elements. It is but an illusion created by the seeming union of four (conditioning) causes and is wrongly (regarded as) having six sense organs.'

This is how to start introspection (vipaśyanā) in answer to the Bodhisattva's question as to how to think rightly. The Buddha first taught meditation on the seeming.

This Bodhisattva asked for the gradual method of right thinking because the Buddha had said to Mañjuśrī: 'All living beings mistook the (union of) four elements for their bodies and the shadows of their six conditioned sense data for their minds' and 'His cognition of an illusory flower in the sky puts an end to saṃsāra' and had also said to Samantabhadra: 'When illusions are cognized as such, one will avoid them without using expedients.' He taught instantaneous awakening and realization but men of medium and inferior roots might not be able to understand this; hence the Bodhisattva's request.

The World Honoured One first taught the practice of stopping thoughts (śamatha) which is the first expedient (of the gradual method). Now He taught insight (vipaśyanā) answering the question about the right thought. He began by teaching the expedient method of meditation on the seeming, firstly contemplation of the physical body with an analysis of its constituents, and then of the mind (in the following text). This is His method of gradual practice. There is, however, the threefold vipaśyanā, namely (insight into) the real, the seeming and the mean. He followed the pattern of śamatha on illusions of the Śūraṅgama Sūtra and first taught the meditation on the seeming, thence on the real

and thence on the mean, to reveal the practice of gradual meditation on the mind.

In the above text, meditation on the illusory body is that on the seeming. The threefold vipāśyanā concerns only one mind and explains the word 'cognized' in the Buddha's previous answer to Samantabhadra: 'When illusions are cognized as such, one should keep from them.'

'The complete union of the six inner sense organs and the four outer elements creates the false existence of causal conditions, the accumulation of which takes a seeming aspect called mind.'

This is an expedient method of contemplating the mind. The six inner sense organs and the four outer elements unite to create the six sense data. The union of sense organs and sense data creates consciousness. Hence 'complete union'. 'False existence' reveals the falsity of mind; the Buddha meant that the (so-called) existing mind is only (the product of) false thinking and is not the true mind. How can one know its falsity? Because the six consciousnesses grasp the first five sense data the shadows of which, by accumulation, become false conditions which culminate in the creation of a seeming aspect which is but a shadow of erroneous thinking and is wrongly called mind. In their daily activities, all living beings recognize only this unreal shadow as mind. Now in the meditation, this mind, if disentangled from sense data, immediately becomes bodiless (and non-existent). If the seeming is not recognized as real, all false thinking will vanish, and wherever all false thinking vanishes, the real, although unsought, will appear of itself. This is the expedient method of meditation on the seeming.

'Virtuous man, this unreal mind cannot exist in the absence of the six sense data. When the four elements scatter, the sense data no longer exist and when the conditioned sense data scatter and vanish, the clinging mind cannot be found.'

This shows successful meditation on the seeming. The Buddha had said to Mañjuśrī: 'They mistake the conditioned shadows of the six sense data for their minds.' Although they knew now that they should keep from illusions when these were cognized as such, they still could not do so at once. For this reason, the Buddha taught them first to meditate on the falsity of this body of four elements. When these elements scatter and vanish, the inner sense organs become non-existent and there is nothing to match the outer sense data. As sense organs and sense data vanish, the conditioned mind also disappears. This shows the falsity of mind.

'Virtuous man, when the illusory bodies of these living beings disappear, their illusory minds also vanish. Because their illusory minds vanish, the illusory sense data also disappear. Because the illusory sense data disappear, the illusory

disappearance (of illusions) also vanishes. Because this illusory disappearance vanishes, that which is not illusory does not disappear. For example, when a mirror is rubbed, after all the dust has been wiped off, its brightness appears.'

This is meditation on the unreal leading to that on the real. Contemplation of the sense organs, sense data and consciousnesses results in their total disappearance. Since the objective contemplated is now void, the contemplating subjective is also non-existent. Hence the Buddha's words: 'The illusory disappearance (of illusions) will also disappear.' When He previously said to Mañjuśrī: 'The subjective knowing of space is but an (illusory) flower in the sky', He did not even set up the method of meditation. Now (in His present teaching to the Bodhisattva with Universal Eyes), He wiped out both subject and object to eliminate all relativities in order to reveal the perfect, bright, pure and clean true mind. Hence 'that which is not illusory does not disappear'; in other words the enlightened mind which does not move. The two words 'purity' and 'cleanness' in the following sentence are characteristic of the real. The rubbing of the mirror illustrates meditation on the real.

'Virtuous man, you should know that body and mind are illusory impurities and when these illusory impurities vanish for ever, there will remain (only) purity and cleanness in the ten directions of space.'

This is meditation on the seeming and the real leading to that on the mean. The Buddha had said before to Mañjuśrī that 'He relied entirely on perfect insight into pure and clean enlightenment' which is only the One Mind; hence the mean now.¹

*'Virtuous man, (when) for instance the pure and clean maṇi crystal reflects the five colours as they appear before it, the ignorant hold to the view that this crystal really possesses these five colours. Virtuous man, likewise, when the pure nature of perfect enlightenment which is responsive to all appearances, reflects the body and mind, the ignorant say that it really possesses this body and mind; for this reason, they are unable to keep from illusions and transformations. Therefore, I say that body and mind are illusory impurities and that he who keeps from them is called a Bodhisattva. When (objective) impurities are eradicated and subjective (wisdom that avoids them) is eliminated, there are also neither (the Bodhisattva) confronting impurities nor the one calling (him by) that name.'*²

This shows the absolute true mind to reveal the substance of pure and clean enlightenment, the perfect insight into which (was earlier mentioned by the Buddha when speaking to Mañjuśrī). The maṇi crystal

1. The mean is the One Mind which is beyond both the real and the seeming.

2. The objective Bodhisattva and the subjective Buddha should be wiped out also to realize the absolute.

symbolizes pure mind performing this perfect insight and the five colours indicate the five aggregates which constitute the body and mind. Fundamentally the wondrous mind of complete enlightenment does not possess the five aggregates which appear in it because of the illusory karmic activities caused by ignorance. These five aggregates appearing in the wondrous mind are like the five colours reflected in the maṇi crystal. Living beings who do not know the real mind, recognize only the illusions of the five aggregates and are thus like the ignorant clinging to the belief that the maṇi crystal really possesses five colours. They mistake the five aggregates for their egos, and thereby screen their real substance; hence their illusory impurities. He who uses his contemplating wisdom to look into and wipe out the five aggregates is called a Bodhisattva. However, a mutual dependence still remains and is but ignorance itself, obstructing the appearance of the real substance. If all relativities are wiped out with the elimination of both subject and object, the absolute true mind will manifest itself.

'Virtuous man, this Bodhisattva and any living being in the period of the Dharma's termination who succeeds in awakening from all illusions and thereby in eliminating all appearances, will experience unlimited purity and cleanness as well as infinite voidness as revealed by his enlightenment. As this enlightenment is complete and clear, it reveals the mind in its purity and cleanness.'

This shows what perfect insight reveals. The substance of this perfect wondrous mind is by its nature spiritually clear, all-pervading, extensive, void and still; it is called absolute voidness. Originally (the rise of) an ignorant thought screened it and changed it into relative voidness in the ten directions of space. Now that ignorance has been eradicated, this (relative) voidness vanishes. Thus the (relative) voidness in the ten directions of space is exposed by the enlightened mind. As this voidness vanishes, the wondrous bright substance is exhibited. Hence the words: 'The mind is revealed in its purity and cleanness.' Once this mind has been purified, all the ten dharmadhātus¹ are also pure and clean. The following passage deals with the pure and clean states of body and mind of the worldly and the saintly which are the "pure and clean enlightenment" mentioned in the Buddha's earlier answer to Mañjuśrī. Purity and cleanness are the characteristics of the (absolute) voidness.

In the next paragraph, the Buddha taught insight (vipaśyanā) into the real.

1. The ten dharmadhātus, or states of existence, are: hells, hungry ghosts, animals, titans, men, the gods, śrāvakas, pratyeka-buddhas, Bodhisattvas and Buddhas.

'Because the mind is pure and clean, the seeing (impurity called) dust¹ is pure and clean. Because the seeing is pure and clean, the organ of sight is pure and clean. Because the organ (of sight) is pure and clean, the sight perception is pure and clean. Because the sight-perception is pure and clean, the organ of hearing is pure and clean. Because the organ of hearing is pure and clean, the ear-perception is pure and clean. Because the ear-perception is pure and clean, the impure awareness is pure and clean. Likewise, the (other sense organs such as) nose, tongue, body and intellect are also (pure and clean).

This shows what the substance of the wondrous enlightened mind (looks like) as a result of perfect insight into it,² to reveal the substance of (absolute) voidness. The 'seeing dust' (in the text) is the defiling seeing caused by ignorance, that is the discriminating³ function of ālaya-vijñāna (or the eighth consciousness).

When the six senses are perfectly introspected, the 'seeing' is a (defiling) dust¹ in contrast with the form dust (of the organ of sight). The Buddha meant that the mind, whether or not enlightened, and its mental conditions in the ten dharmadhātus owe their existence to this defiling dust. As ignorance is now wiped out, the wondrous enlightenment becomes clear and perfect. As the (subjective) mind and its (objective) conditions vanish and since all dualisms are eliminated, this (defiling) seeing also disappears. Hence the all embracing pure and clean ten dharmadhātus. Because of this (all pervading) purity and cleanness, there is (in reality only) one all pervading, wondrous and illuminating dharmadhātu.

In the following text, the Buddha listed in turn the mental conditions in the six worldly existences and the four saintly realms which are all pure, clean and all embracing. According to the underlying principle, when the One Mind is in its illuminating perfection, both the saintly and the worldly vanish. However, as the Buddha was teaching unenlightened men, he successively listed in the following passage the wondrous qualities of this all embracing (One Mind) in its shining perfection. He first pointed out the purity and cleanness of the six worldly existences as follows:

'Virtuous man, because the sense organs are pure and clean, all forms are

1. Dust: or rajas in Sanskrit, which means also dirt, minute, vapour.

2. We should know that the eighteen dhātus, or six sense organs, six sense data and six consciousnesses are not real but are created by the one mind under delusion.

3. According to the Dharmalakṣaṇa school or Vijñāna-mātra (vāda) doctrine, the function of cognition (vijñāna) is divided into four, i.e. (1) the mental phenomena, (2) discriminating such phenomena, (3) that which discriminates, and (4) the evidence, or proof, of that which discriminates. (See note 1.)

pure and clean. Because all forms are pure and clean, all sounds are pure and clean. Likewise, smell, taste, touch and thoughts are also (pure and clean).

This shows the purity and cleanness of the six sense data.

'Virtuous man, because the six sense data are pure and clean, the element earth is pure and clean. Because the element earth is pure and clean, the element water is pure and clean. Likewise, the elements fire and wind are also (pure and clean).'

This shows the purity and cleanness of the four elements.

'Virtuous man, because the four elements are pure and clean, the twelve entrances,¹ the eighteen dhātus,² and the twenty-five forms of existence³ are all pure and clean.'

This shows the pure and clean mental conditions in the six worldly existences. The sense organs, sense data and consciousnesses are the field of the sense organs of all worldly beings and the twenty-five forms of existence are their dependent environment⁴ in the three realms.⁵ All the above cover the body, mind and universe, that is the two forms of karma, which are all pure and clean.

'Because the above (four elements, twelve entrances, eighteen realms of sense (dhātu) and twenty-five forms of existence) are pure and clean, the ten powers of knowledge,⁶ the four kinds of fearlessness,⁷ the four unhindered powers of inter-

1. The twelve entrances, or twelve āyatanas, i.e. the six sense organs and six sense data that lead to discrimination.

2. The eighteen realms of sense, i.e. the six organs, the six sense data and the six consciousnesses.

3. The twenty-five forms of existence: fourteen in the realms of desire, seven in the realms of form and four in the formless realms.

4. The second of the two forms of karma resulting from a person's past, i.e. (1) being the resultant person as direct retribution, and (2) being the dependent condition, or environment, e.g. country, family, possessions, etc., as indirect retribution.

5. Realms of desire, of form and formlessness.

6. Daśatathāgatābala: the ten powers of a Buddha to know (1) the right and wrong in every situation; (2) the retributive effects of the past, present and future karmas of every being; (3) all stages of liberation by means of dhyāna-samādhi; (4) the superior and inferior potentialities of all beings; (5) the ability to know every living being's knowledge and understanding; (6) the different worldly conditions of all beings; (7) the ends of all different paths trodden by all beings; (8) all causes of birth and death and all good and evil karmas unobstructedly perceptible to the deva eye; (9) the past lives of all beings and the final nirvāṇa; and (10) the permanent destruction of all worldly habits.

7. Catvāritathāgatasyavaiśāradya. There are two groups of the four kinds of fearlessness: (a) the Buddha's fearlessness which comes from (1) his omniscience, (2) his perfection which is beyond the worldly stream, (3) his overcoming all obstructions and (4) his ending of all miseries; and (b) a Bodhisattva's fearlessness which comes from (1) his control of passions while expounding the Dharma, (2) his knowledge of the Dharma remedy to cure the ailments of living beings, (3) his dialectic and (4) his ability to cut off all doubts.

pretation,¹ the eighteen characteristics which distinguish a Buddha from the other three states of sainthood,² the thirty-seven contributory conditions leading to Buddhahood³ up to the 84,000 dhāraṇī doors⁴ are all pure and clean.

1. Catasrapratīṣaṇīdā: a Bodhisattva's four unhindered power of interpretation, or expounding of the doctrine: (1) Dharma, in its letter, (2) artha, its meaning (spirit), (3) nirukti, its form of expression and (4) pratibhāna, its pleasing eloquence.

2. Aṣṭādaśāveṇikā-buddha-dharma, i.e. the eighteen characteristics of a Buddha as compared with śrāvakas, pratyekabuddhas and Bodhisattvas: perfection of (1) body; (2) speech and (3) thought; (4) universality; (5) imperturbability of mind; (6) complete renunciation; (7) undiminished desire to save, (8) zeal and (9) correctness of thought; (10) undiminished wisdom, (11) liberation, (12) and knowledge of liberation; (13) perfect wisdom in deed, (14) word and (15) thought; (16) perfect knowledge of the past, (17) future (18) and present.

3. Saptatrimśadbodhipākṣika-dharma, the thirty-seven contributory conditions leading to enlightenment, i.e. (a) Catvārismṛtyupasthāna, the four subjects of reflection or fourfold objectivity of thought; (b) Catvārisamyakprahāna, the four proper lines of exertion; (c) Catvāraṣṭhipāda, the four advanced steps to powers of ubiquity; (d) Pañca-indriyāṇi, the five positive agents; (e) Pañca-balāni, the five powers intensifying the five positive agents; (f) Saptabodhyaṅga, the seven degrees of enlightenment; and (g) Āryaṣṭāṅgamārga, the eightfold Noble Path.

a. Catvārismṛtyupasthāna, or the fourfold objectivity of thought for stimulating the mind in ethical wisdom. It consists of contemplating (1) the body as impure and filthy; (2) sensation as bound to result in suffering; (3) mind as impermanent and (4) dharma, or things, as devoid of independent existence.

b. Catvārisamyakprahāna, or the four right efforts to (1) put an end to existing evil; (2) prevent evil arising; (3) bring good into existence; and (4) develop existing good. The successful practice of (a) and (b) develops wisdom in excess of dhyāna and the following four advanced steps (c) are necessary to bring wisdom and dhyāna to the same level.

c. Catvāraṣṭhipāda, or the four advanced steps to supernatural powers of ubiquity by means of adjusting dhyāna to increase wisdom: (1) chanda-ṛddhi-pāda, intense longing, or pointed concentration; (2) vīrya-ṛddhi-pāda, intensified efforts; (3) citta-ṛddhi-pāda, intense holding on to the position attained; and (4) mīmāṃsa-ṛddhi-pāda, meditation, the state of dhyāna.

d. Pañca-indriyāṇi, the five positive agents: (1) faith, (2) zeal, (3) thought of the right Dharma, (4) meditation and (5) wisdom.

e. Pañca-balāni, the five powers to intensify the above (d) five positive agents to overcome the corresponding five obstacles: (1) śraddhābala, faith (overcoming doubt); (2) vīryabala, zeal (overcoming remissness); (3) smṛtibala, correct thought (overcoming falsity); (4) samādhibala, concentration of mind (overcoming wandering mind) and (5) prajñābala, wisdom (overcoming ignorance).

f. Saptabodhyaṅga, the seven degrees of enlightenment: (1) Dharma-pravicaya-saṁbodhyaṅga, skilful discerning of the true and the false; (2) Vīrya-saṁbodhyaṅga, zeal to practise the Dharma and keep from heresies; (3) prīti-saṁbodhyaṅga, joy or delight in the Dharma; (4) praśra-saṁbodhyaṅga, riddance of all coarseness and weight of body and mind, so that they may be light, free and comfortable; (5) smṛti-saṁbodhyaṅga, power of remembering dhyāna and prajñā on the same level;

4. 84,000 dhāraṇī doors to take care of 84,000 illusions. The Ch'an interpretation which Buddhists of other schools do not know is: the digits 8 and 4 stand respectively for the 8th consciousness and the four elements, i.e. space and the three zeros, for time.

This lists the four states of sainthood which are all pure and clean.

'Virtuous man, all things are in the absolute state of reality. Because their nature is pure and clean, so is a body. Because a body is pure and clean, so are all bodies. Because all bodies are pure and clean, all living beings in the ten directions of space are in the purity and cleanness of complete enlightenment.'

This shows the physical body and universe in the purity and cleanness of complete enlightenment. A body, as direct retribution (for past karmas) is first pointed out, followed by all bodies (to reveal that) there are no living beings who are not pure and clean. As all living beings in the ten directions of space are in the purity and cleanness of complete enlightenment, they are all in the absolute condition of suchness.

'Virtuous man, because one universe is pure and clean, so are all universes. Because all universes are pure and clean, all things within them in the past, present and future are pure, clean and unchanging in their universal condition.'

This is insight into the purity and cleanness of the universe, as an indirect retribution (for past karmas) to realize the voidness of all worlds of existence. As worldly and saintly existences vanish, there remains only one complete enlightened precious awareness in its purity and cleanness. The Śūraṅgama Sūtra says: 'As I am beyond birth and death, I unite with the Tathāgatagarbha.¹ As the Tathāgata womb is neither mundane nor supramundane, all things are but the Tathāgatagarbha.' Hence the unchanging revealed in the following sentences:

'Virtuous man, since space is so universal and unchanging, you should know that the nature of knowing and feeling is universal and unchanging. Since the four elements are unchanging, you should know that the nature of knowing and feeling is universal and unchanging. Since all things (from the above) up to the 84,000 dhāraṇī doors (to absolute control of passions) are universal and unchanging, you should know that the nature of knowing and feeling is universal and unchanging.'

Space, worlds and living beings exist because of the nature of enlightenment in delusion, but since all things accord with complete enlighten-

(6) saṃādhi-saṃbodhyaṅga, power to realize singleness of mind, free from all disturbances; (7) upekṣā-saṃbodhyaṅga, indifference to or renunciation of all things to attain universalized mind.

g. Āryaṭṣāṅgamārga, the eightfold Noble Path: (1) samyagdr̥ṣṭi, correct views; (2) samyaksaṃkalpa, correct thought; (3) samyag-vāc, correct speech; (4) samyak-karmānta, correct conduct; (5) samyag-ājīva, correct livelihood; (6) samyag-vyāyāma, correct zeal; (7) samyak-smṛti, correct remembrance of right Dharma; and (8) samyak-saṃādhi, correct meditation, or mental imperturbability.

1. Tathāgatagarbha: the Tathāgata store, or womb, that gives birth to all things, whether pure or impure.

ment now, they are all universal and in the non-dual nirvāṇic condition of calmness and extinction (of saṁsāra) – hence unchanging. This is only the elimination of all things, that is meditation on the real. If the seeming returns to the real for their unimpeded interaction, the former will be as all-embracing as the latter is now. Hence the universality of everything in the following sentences:

‘Virtuous man, as the nature of enlightenment is all-embracing, pure, clean, unchanging and boundless, you should know that the six sense organs are everywhere in the dharmadhātu. Because the sense organs are all-embracing, the six sense data are everywhere in the dharmadhātu. Because the sense data are all-embracing, the four elements are everywhere in the dharmadhātu. Thus (all things from the above) up to the dhāraṇī doors are everywhere in the dharmadhātu.’

The text mentions the ten dharmadhātus to reveal the seeming following the real to become all embracing and the unimpeded interaction of the absolute and the relative. This is meditation on the seeming.

‘Virtuous man, because the nature of wonderful enlightenment is all-embracing, the nature of the sense organs and sense data is indestructible and unmixable. Because of this indestructibility (and unmixability all things from the above) up to the dhāraṇī doors are indestructible and unmixable. They are like hundreds and thousands of lamps which light a room, the whole of which is filled with the light that is indestructible and unmixable.’

The ten dharmadhātus are mentioned to reveal that all phenomena are not mutually exclusive (but in common harmony as parts of the whole). This all-embracing meditation exposes the mean of the One Mind. It shows that the dharmadhātus are but One Mind wherein all phenomena are unmixable and do not spoil one another; hence the realization of the universal shining complete enlightenment.

‘Virtuous man, you should know that in his realization of enlightenment, a Bodhisattva neither ties himself to nor frees himself from a doctrine (Dharma), neither dislikes birth and death nor likes nirvāṇa, neither respects those observing the precepts nor hates those breaking them and neither respects experienced practisers nor slights beginners. Why so? Because his complete enlightenment on all things is likened to the light of his eyes which is complete and does not like or dislike anything in front of him. What is the reason? Because this light is non-dual, neither liking nor disliking anything.’

This describes the nirvāṇic One Mind which is non-dual and universal to reveal pure and clean enlightenment because bondage and liberation, like and dislike, etc., are all dualisms. These dualisms exist through false views (caused by) ignorance, and now because of perfect insight, the

awareness of all things is complete and is, therefore, non-dual. The light of the eyes is the most revealing of all the senses, for it exposes the eighth consciousness (*ālaya-vijñāna*) by direct inference, and illustrates the non-dual, impartial and universal nature of complete enlightenment.

'Virtuous man, this Bodhisattva or any living being in the period of the Dharma's termination who cultivates this mind and achieves this attainment, neither practises (any) cultivation nor achieves (any) attainment. In the Buddha realms as uncountable as sand grains in the Ganges rivers which are as innumerable as hundreds, thousands, tens of thousands and hundreds of thousands of asaṅkhyas,¹ even universal illuminating complete enlightenment in its non-dual nirvāṇic condition is still like a flower in the sky, aimlessly rising and falling, because it is neither enlightenment itself nor something apart and is neither bound nor liberated. Therefore, fundamentally all living beings are in the condition of Buddhahood (wherein) saṃsāra and nirvāṇa are like (things seen in) yesterday's dream.'

This again describes the non-dual nirvāṇic aspect of universal illuminating complete enlightenment to reveal the ultimate realization of the One Mind. In the Tathāgatagarbha, fundamentally there is neither delusion nor awakening, neither birth nor death and neither coming nor going. Saṃsāra and nirvāṇa are but illusions seen in a dream and since ignorance is now destroyed, all past illusions are like things seen in yesterday's dream.

'Virtuous man, as they are like (things seen in) yesterday's dream, you should know that saṃsāra and nirvāṇa neither rise nor fall and neither come nor go. The (objective) realization can be neither gained nor lost and neither grasped nor rejected. The (subjective) realizer neither makes nor unmakes it and neither bears nor drops it. Subject and object do not exist in this realization wherein ultimately nothing is realized and wherein there is not even a realizer, for all things are only nature (dharmatā) which is universal and indestructible.'

This again reveals the non-dual ultimate body of the nirvāṇic One Mind. Previously the Buddha had said to Mañjuśrī: 'Out of perfect enlightenment stream all pure and clean Bhūtatathatā, bodhi, nirvāṇa and pāramitās.' He meant that ignorance makes the pure and clean Bhūtatathatā a living being of the five aggregates; this is the law of birth and death. Bodhi and nirvāṇa are the fruits realized. All pāramitās are methods for realizing (it). Since fundamentally there is in the Tathāgatagarbha neither coming nor going, neither delusion nor awakening and neither birth nor death, saṃsāra and nirvāṇa are like (things seen in) yesterday's dream. Since they are so, how can there be such things as cultivation or

1. Asaṅkhyas is an astronomical figure.

realization, gain or loss, and grasping or rejecting? Since there is neither cultivation nor realization, there is also neither subject nor object. Thus all forms and shadows are in the nirvāṇic condition of calmness and extinction. In this light, all things are real, exist eternally and are indestructible. This is the ultimate pattern of perfect insight into the pure and clean characteristic of enlightenment in the dharmadhātu. This explains 'the perfect insight into the pure and clean enlightenment' previously taught by the Buddha in His answer to Mañjuśrī's question.

'Virtuous man, if these Bodhisattvas so practise self-cultivation by gradual steps, so rightly think and so abide in these expedients, so open up (their minds) for their awakening and so seek the Dharma, they will not be confused and stupefied.'

This concludes the Buddha's answer to the question of the Bodhisattva with Universal Eyes and teaches the correct line of conduct which consists in 'so' following His instruction.

To repeat His instruction, the World Honoured One read the following gāthā:

*'Universal Eye, you should know
That the minds and bodies of all
Living beings are illusory.
(With) body made from the four elements
And mind reducible to six sense
Data, when the four elements disperse
Who is it that unites them? So by
Gradual cultivation, step by step,
All things will be pure and clean. Embracing
All dharmadhātu, the unchanging
Neither makes nor unmakes, bears nor drops;
Nor is there one to realize (it).
The realms of all the Buddhas
Are like flowers in the sky.
Since the three times are uniform,
There is no coming and no going.¹
All newly initiated Bodhisattvas
And beings in the Dharma ending age
Seeking the Buddha Way to enter
Should thus practise self-cultivation.'*

1. The first fourteen lines wipe out space, and the fifteenth and sixteenth eradicate time.

Vajragarbha Bodhisattva

Thereupon, Vajragarbha Bodhisattva, who was in the assembly arose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have (so) well expounded to all Bodhisattvas the expedient method of gradual practice, from the cause-ground of the great dhāraṇī door to the Tathāgata's pure and clean complete enlightenment so that they and all living beings can be rid of their ignorance. After hearing your teaching, all those in the assembly are free from obstructing illusions and their wisdom eyes are now pure and clean. World Honoured One, if all living beings are fundamentally in the state of Buddhahood, how can there be all sorts of ignorance? If all living beings fundamentally are ignorant in all sorts of ways, why does the Tathāgata now say that they are fundamentally in the state of Buddhahood? If different beings in the ten directions (of space) were fundamentally in the state of Buddhahood first and afterwards gave rise to ignorance, when would all the Tathāgatas give rise to passions (kleśa) again? May you not forsake your kindness; pray open the secret treasury (of profound wisdom) for the benefit of Bodhisattvas and all future living beings in the period of the Dharma's termination so that when they hear the teaching of this sūtra, they will not give rise to further doubts about its revelation of the whole truth.' After saying these words, he again made the same prostration and the same request for a second and a third time.

Vajragarbha Bodhisattva made this request because he had in his mind three kinds of doubt after hearing the Buddha say that all living beings were fundamentally in the state of Buddhahood. He meant: 'At first, the Buddha said that since the time without beginning, because of their ignorance all living beings wrongly recognize body and mind and are, therefore, subject to birth and death. He then said that they would attain Buddhahood only after they had destroyed ignorance for ever. Thus He meant that they were fundamentally ignorant. Why does He say now that they are fundamentally in the state of Buddhahood? If all beings are fundamentally in the state of Buddhahood, why are they ignorant again? If they were first in the state of Buddhahood and then

became ignorant, when would all Tathāgatas who have already attained Buddhahood, again experience passions (kleśa)?

These three doubts arose because the Buddha said: 'All beings are fundamentally in the state of Buddhahood,' which contradicted another saying of His: 'Buddhahood will be attained only after ignorance has been destroyed for ever.'

Thereupon, the World Honoured One said to Vajragarbha Bodhisattva: 'Excellent, excellent! Virtuous man (it is good that) for the benefit of Bodhisattvas and of future living beings in the period of the Dharma's termination you are able to ask the Tathāgata about the expedient (method of practice) of the very secret and profound ultimate (whole truth). It is the highest teaching of the Mahāyāna's whole truth (reserved) for Bodhisattvas so that all learning and practising Bodhisattvas in the ten directions and all future living beings in the period of the Dharma's termination can develop a decisive faith and cut off their doubts for ever. Listen attentively to what I now tell you.'

Vajragarbha Bodhisattva was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, all realms whose beginning and end, creation and annihilation, precedence and subsequence, existence and non-existence, production and dissolution, rise and cessation succeed one another in every moment of thought and replace one another by rotation, with all kinds of attachment and detachment, are but saṃsāra. If those who are still on saṃsāra's wheel discuss complete enlightenment, then even the latter rotates as well and cannot yet escape from saṃsāra.'

This rebukes the questioner who should not have discussed the substance of complete enlightenment by means of his saṃsāric (changing) mind. For the ten dharmadhātus with their delusion and enlightenment and cause and effect are on the side of the realm of birth and death. They are held as existing (only) by wrong views but fundamentally do not exist in the (region of) complete enlightenment. If complete enlightenment is discussed in the light of these false views, such complete enlightenment is but saṃsāric.

(Now the Buddha's teaching in the text means this:) There are three realms, namely the two worldly ones of direct and of conditioning retribution (for past karmas) and the Buddha's realm of enlightenment by wisdom; these three comprise all the ten dharmadhātus (or all the realms mentioned in the above paragraph). Direct and conditioning retribution result from the (law of) causality. 'Beginning' implies delusion as cause and 'end' implies nirvāṇa as effect. 'Creation' and 'annihilation' pertain to the body and mind of living beings and include the four states of birth,

stay, change and death. 'Precedence' and 'subsequence' are the past and future of the three times while the present includes 'existence', 'non-existence', 'production' and 'dissolution' which are precisely (the four changing states of) formation, preservation, destruction and voidness (in respect of all worlds of existence). Existence preserves, while non-existence is in the void and production creates while dissolution destroys. Rise pertains to birth and death in the three worlds (of desire, of form and beyond form) while cessation pertains to the (relative) nirvāṇa of Hinayāna. All the above states are produced by false views and false thoughts which succeed one another uninterruptedly and replace each other in rotation, resulting in all kinds of attachment and rejection. These false views create the round of births and deaths, and if they are used to discuss complete enlightenment, the latter will not differ from (changing) saṃsāra. Hence the Buddha's words: 'This so-called complete enlightenment is but rotation.' If false views are held to escape from birth and death, there will never be such a possibility. The whole paragraph is the Buddha's reprimand for depraved views.

'For instance when sight is disturbed one can see waves in still water and when sight is steady one can see the ring of fire drawn by a circling torch. In the same way the moon (appears to) move past floating clouds and the banks (of a river) past a boat which is sailing (by them).'

These are four examples of false views. Still water does not move, but when the eyes are disturbed it is seen to be ruffled by waves. There is no circle of fire, but (there seems) to be one only when the torch is waved in a circle. The moon and river banks do not move but (seem to) do so because of the (floating) clouds and of the (sailing) boat. Still water, steady eyes, moon and banks illustrate the (unchanging) nature of enlightenment and waves, fiery circle, floating clouds and sailing boat illustrate (changing) false views.

'Virtuous man, while there is this movement, even those objects which were unchanging (before) cannot be found.'

'This movement' means the waves, circle of fire, floating clouds and sailing boat. 'Those objects' mean still water, steady eyes, moon and banks. This sentence means that if 'this motion' does not stop, 'those objects' cannot be found.

'Still less can the impure mind which fluctuates in saṃsāra and is still not pure and clean, (succeed in) looking into the Buddha's complete enlightenment without moving in a circle. Because of this you give rise to three kinds of illusion.'

This compares the simplest with the most complicated things. It means that if the motion of simple things cannot be stopped to restore

their former stillness, still less can perverted views in the state of saṃsāra be used to discuss the pure and clean eternal nature of profound enlightenment, without their moving likewise in a circle. The three kinds of illusion are caused by discriminating perverted views.

This rebukes the three doubts raised in the question to which an answer is given below.

'Virtuous man, for instance, because of an optical illusion, a flower is falsely seen in the sky. If the illusion vanishes, it cannot be asked: "This optical illusion has vanished, when will others appear?" Why? Because the flower and the optical illusion are not mutually dependent. Likewise, when the (illusory) flower disappears in the sky, it cannot be asked when it will appear again. Why? Because fundamentally there is no flower in the sky which is beyond creation and extinction. Saṃsāra and nirvāṇa are identical with creation and extinction (but) perfect insight into wonderful enlightenment is beyond both flower and optical illusion.'

A flower in the sky is used as an example in the Buddha's complete answer to Vajragarbha's question to cut off the latter's three doubts. The optical illusion illustrates the false views of ignorance: the flower in the sky illustrates saṃsāra and nirvāṇa, while space illustrates the true mind of wonderful enlightenment. This shows that saṃsāra and nirvāṇa are like the flower produced by perverted views and have no place in the wondrous perfect mind.

Vajragarbha's doubts arose from the Buddha's teaching that all living beings wrongly recognize their illusory bodies and minds as existent solely because of ignorance. Therefore, these beings exist because of ignorance. If so, why did the Buddha then say that they are fundamentally in the state of Buddhahood? If they were fundamentally so, and then became living beings, ignorance would be inherent in the Buddha's mind. If so, when will the Buddha's mind give rise to passions (kleśa) and become a being again? His (Vajragarbha's) three doubts came from his discrimination because of his false views and from his non-awakening to the true mind of wonderful enlightenment. Therefore, the Buddha first rebuked his inverted worldly views and used an optical illusion and a flower in the sky as examples in His answer to teach him. If he understood that the void fundamentally does not have any flower, why should he doubt the fundamental Buddhahood of all living beings? If he saw clearly that the flower was created because of the optical illusion, why should he doubt that after the attainment of Buddhahood passions would not rise again? This is the Buddha's unexcelled teaching and if this illustration is well comprehended, all the three doubts will be groundless.

'Virtuous man, you should know that space neither exists nor is non-existent for an instant. How much more so is (the case with) the Tathāgata's complete enlightenment which, in accord with space, is its fundamental universal nature? Virtuous man, when for instance gold ore is smelted, the fine gold (obtained) does not exist because of the smelting. As it is (fine) gold now, it will be so permanently and will never decay. Therefore, it cannot be said that gold fundamentally does not exist. The Tathāgata's complete enlightenment is like (fine) gold.'

This shows that the permanently existing true mind belongs to neither saṃsāra nor nirvāṇa to cut off the doubt about any further rise of passions in the state of Buddhahood. The Buddha meant that even space does not follow the illusory flower in its rise and fall, still less the bright mind of wonderful enlightenment which is the fundamental nature of space. How then can it follow saṃsāra and nirvāṇa in their rise and fall? If the universal, permanent and immutable nature of enlightenment is understood, how can a Buddha who has actually attained it, become deluded again? Hence the example of true gold obtained from smelting ore, the comprehension of which will enable Vajragarbha to know that although living beings are fundamentally Buddhas, they are still in delusion and that they should practise self-cultivation in order to attain Buddhahood, like true gold which is immanent in ore and can be obtained by smelting. Hence the saying that although Buddhahood fundamentally exists, it appears only after diligent self-cultivation and that delusion although fundamentally non-existent, should be eliminated (at once). If it is known that the nature of gold does not decay, why should there be a doubt about the Buddha being not deluded again? The example is excellent in that it wiped out Vajragarbha's doubts at one stroke instead of eradicating them one by one. The 'whole truth' is taught in the following sentence:

'Virtuous man, the completely enlightened minds of all Tathāgatas are neither bodhi nor nirvāṇa, neither attain nor do not attain Buddhahood and are neither saṃsāra nor not saṃsāra.'

This shows that in the nature of complete enlightenment, there is neither saṃsāra nor nirvāṇa to wipe out Vajragarbha's doubts. If this nature is well comprehended, all perverted views of rise and cessation will vanish.

'Virtuous man, even the śrāvakas who have succeeded in realizing a state where body, mind, word and speech are entirely extinct, are still unable to enter nirvāṇa, the appearance of which has been evident to them; how much more so are those who use their discriminating minds to fathom the state of the Tathāgata's complete enlightenment? (The futility of their attempt to do so is) comparable to the use of the fire of fireflies to scorch Mount Sumeru. He who uses

saṃsāric mind and saṃsāric conceptions (in his attempt) to enter the Tathāgata's great ocean of stillness and extinction¹ will never succeed. Therefore, I say that all Bodhisattvas and future living beings in the period of the Dharma's termination, should first cut off the basic cause of saṃsāra which has no beginning.

This shows the wondrous nature of complete enlightenment which no thinking mind can reach. Even men of Hīnayāna whose bodies and minds are (already) extinct, are still unable to reach the nirvāṇa perceived by them. How much more so are living beings who use their saṃsāric minds to attain the uncreated and indestructible nature of complete enlightenment. This is like the fire of fireflies which can never scorch Mount Sumeru.

By their extinction of bodies, minds, words and speeches, it is meant that men of Hīnayāna have wiped out all the discriminations of their six consciousnesses and have subdued their seventh consciousness which is now inactive. Therefore, they have reached a state beyond feelings, conceptions, words and speeches, but the nirvāṇa they have realized is only their eighth consciousness. This eighth consciousness is in delusion but is (wrongly) recognized as nirvāṇa. As they do not understand the term 'delusion', they are unable to reach nirvāṇa, the semblance of which has been perceived by them. The text means that although they have silenced their mental activities, they are still unable to recognize the state of ignorance realized by them. How much more so are those using their saṃsāric minds to enter the Tathāgata's mind of complete enlightenment; this is absolutely impossible. Hence the fire of fireflies is cited as an example, with the concluding words that the basic root of ignorance should be cut off. All this was to point out the false views of ignorance.

'Virtuous man, all (mental) activity and thinking arise in the discriminating mind and cause the deceptive reflection of the six sense data; they are not really the substance of mind. If this thinking which is already (like) a flower in the sky, is used to discuss the state of Buddhahood, (the result will be that that state) which is already an illusory flower, will produce an illusory fruit and will increase false thoughts. Virtuous man, in spite of its cunning views, this unreal floating mind cannot succeed in the expedient (cultivation) of complete enlightenment. Because of this discrimination, your question is not proper.'

This directly points at the source of falsehood and also rebukes the questioner. It means that all stirring mind and moving thoughts are false and are not the true mind. If this false thinking is used to think of the state of Buddhahood, it will never reach it. It is like a flower in the sky which can only produce a fruit in the sky (and both are illusory). The

1. The great or absolute nirvāṇa of the Buddha.

result will be that false thoughts will be increased. How can this false and drifting mind achieve the expedient (cultivation) of complete enlightenment? Thus, Vajragarbha's question was not a proper one.

To repeat His instruction, the World Honoured One read the following *gāthā*:

*'Vajragarbha, you should know that the
Tathāgata's nirvāṇic nature
Has no end and no beginning.
If saṃsāric mind is used,
Its thoughts as they recur
Reach only to saṃsāra,
They enter not the Buddha ocean.
Thus when gold ore is smelted,
Gold does not exist because of that.
Though it regains its real nature
It needed smelting to be refined.
Once it becomes true gold
It cannot be ore again.
Saṃsāra and nirvāṇa,
All beings and all Buddhas
Are but flowers in the sky.
Since thinking is but transformation,
What from falsity can be expected?
If this mind clearly is cognized
True enlightenment can then be sought.'*

Maitreya Bodhisattva

Thereupon, Maitreya Bodhisattva who was in the assembly, arose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have opened wide the secret store (of profound wisdom) to enable this assembly to awaken from saṃsāra, to discern between wrong and right, to be capable of bestowing the fearless eye of truth upon all future living beings in the period of the Dharma's termination, to give rise to a decisive faith in the great nirvāṇa¹ and to avoid falling again into saṃsāra where they (are bound to) give rise to recurring false thoughts. World Honoured One, if the Bodhisattvas and future living beings in the period of the Dharma's termination desire to sail on the Tathāgata's great ocean of nirvāṇa, how should they cut off the basic roots of saṃsāra? How many saṃsāric natures are there, what are the differences in the cultivation of Buddha-bodhi and how many expedient methods should they use when returning to saṃsāra to liberate living beings? May you not forsake the great compassion out of which you are saving the world. Pray (teach) all practising Bodhisattvas and future living beings in the period of the Dharma's termination so that their wisdom eyes can be cleansed, their mind mirrors will shine and they will be completely awakened to the Tathāgata's unsurpassed omniscience.'

After saying these words, he again made the same prostration and the same request for a second and a third time.

Maitreya asked about four things. As the Buddha had spoken of cutting the basic roots of saṃsāra, Maitreya asked first how to cut them off, in other words, what are they? (In the following text) the Buddha answered that love and desire are the basic roots. As Maitreya next asked about the different saṃsāric natures, the Buddha replied that these two barriers (i.e. love and desire) produce five kinds (of saṃsāric nature). As Maitreya next asked about the different (methods of) self-cultivation, the Buddha answered that there are five to lay stress upon the five (saṃsāric natures). As Maitreya again asked about the number of expedients

1. The final or absolute nirvāṇa of Mahāyāna in contrast with the relative and incomplete nirvāṇa of Hīnayāna.

which Bodhisattvas use to save living beings, the Buddha replied that they only possess the power of their vows based on great compassion and service to all.

Since the questioner asked about self-cultivation and the welfare of living beings, the answer was that all Bodhisattvas practise self-cultivation solely for the purpose of liberating all beings without at the same time forsaking the worlds of existence, for the liberation of living beings is the (actual) practice of self-cultivation.

The World Honoured One said to Maitreya Bodhisattva: 'Excellent, excellent! Virtuous man, (it is good that) for the benefit of Bodhisattvas and future living beings in the period of the Dharma's termination, you can ask about the Tathāgata's profound, secret and abstruse (whole truth) so that these Bodhisattvas's wisdom eyes can become pure and that all future beings in the period of the Dharma's termination can cut off (the basic roots of) saṃsāra for ever, can be awakened to Reality and can rest in the patient endurance of the uncreate.¹ Listen attentively to what I now tell you.'

Maitreya Bodhisattva was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, there is saṃsāra because since the time without beginning, all living beings have been indulging in all sorts of love (kāma) and desire. In the saṃsāric world, all kinds of nature born from womb, from egg, from humidity and by transformation are caused by sexual desire which alone justifies the life (of conscious beings). You should know that love is the basic root of saṃsāra.'

This is a direct answer to the question about the basic roots of saṃsāra. There are two kinds of ignorance, karma creating and fertilized.

Karma-creating ignorance is the initial thought that deludes fundamental complete brightness (and transmutes it into) what is called ignorance. It only veils the self-existing Dharmakāya and wrongly recognizes as an ego the illusory body and mind of the five aggregates. It is the basic self-rising ignorance since the time without beginning mentioned in the Buddha's earlier answer to Mañjuśrī. In spite of its delusion about the real and (wrong) recognition of the unreal, this (karma-creating) ignorance forms only a karma but is not the direct cause of birth and death.

Fertilized ignorance is the basic retributive one, resulting in successive

1. Anātpatrickadharmakṣānti, a Mahāyāna idiom meaning rest in the imperturbable reality which is beyond birth and death and which requires patient endurance. The Prajñā-pāramitā-śāstra defines it as unflinching faith and unperturbed abiding in the underlying reality of all things, which is beyond creation and destruction. This must be realized before the attainment of Buddhahood.

births and deaths in saṁsāra. Because of the karma-creating ignorance that screens the underlying principle by wrongly recognizing the body and mind of the five aggregates as an ego, there results from this illusory body the (false) conception of the male and female sexes, beauty and ugliness and like and dislike. This 'like' is the spring of love and sexual desire; therefore, 'she loves his kind heart and he is fond of her beauty'.¹ Thus all living beings are held in bondage for hundreds, thousands and tens of thousands of long aeons. Therefore, sexual desire is the true cause of birth leading to life (in saṁsāra), because living beings ignore the true nature of the Dharmakāya's wisdom. Hence the Buddha's words: 'All kinds of nature are caused by sexual desire which alone justifies the life of a conscious being. You should know that love is the basic root of saṁsāra.' Therefore, in self-cultivation to escape from birth and death in saṁsāra, the foremost thing is to forsake sexual desire. This accords with the Śūraṅgama Sūtra which says: 'The difference between the worldly and the saintly and the created and the uncreated depends solely on the elimination or not of sexual desire.' Therefore, the forsaking of sexual desire is first pointed out in the text as a pre-requisite of self-cultivation.

'Because there are all sorts of desire which are an incentive to love, births and deaths are in unending succession.'

This shows that love and desire are the roots of birth and death. Since the body and mind of the five aggregates exist because of love and desire which justify the life of a (conscious) being, desire, with its multiple nature, is the stimulus of love, although wine, meat and the five pungent roots² are its contributory incentives. As love is deep-rooted and since its stimulation is ever increasing, the mind is set on desire which is constantly fertilized, hence births and deaths in unending succession.

'Desire originates from love (and) life originates from desire. A living being who loves his life, relies on the basic desire for it. (Therefore), the love of desire is cause and the love of life is effect.'

This shows that love and desire are the basic (cause) of birth and death. The words: 'desire originates from love' are complementary to the previous: 'there are all sorts of desire which are an incentive to love', because all sorts of desire also originate from love which is the basic cause while desire is the concurrent one. However, desire is but greediness and love is the root of carnality. Because of their lewdness, all living beings love either the attractive handsomeness of the male or the beauty of the

1. Quotation from the Śūraṅgama Sūtra.

2. The five pungent roots are garlic, three kinds of onion and leeks; they are forbidden because they cause irritability of temper and stimulate sexual desire.

female. Because of this greediness, they are fond of succulent food and exciting drink to sustain (their love), of choice and costly dress to embellish it, of soft and warm bedding for its comfort and of the forms and sounds available to please it. Thus all sorts of desire originate from indulgence of the flesh. Hence the words: 'desire originates from love.'

The words: 'life originates from desire' mean this: what all living beings long for in their lives is either the attractive handsomeness of the male or the lovely beauty of the female. After their death and before their retributive karmas take effect, while they are in the intermediate stage,¹ they seek only the object of their desire and even from as far away as a thousand or ten thousand miles, they can clearly see when sexual intercourse takes place. If they have karmic affinity with the couple seen, they will reach the place at full speed and, pushed by their thirst for the sex they cherish, their intermediate body will avail itself of the love play to slip into the womb of the woman, abiding in a mixture of semen and blood. The clinging to their sole thought (of staying there) will finally take the form of a foetus which is the beginning of (another) life. Hence 'life originates from desire'. Therefore, life comes from the love of desire as cause, and after this rebirth, the love of life is effect. This explains the unending round of births and deaths. The Śūraṅgama Sūtra which lists living beings in unending succession, gives the same explanation.

The following describes saṃsāra:

'The field of desire may be either favourable or adverse. If the situation is adverse, the rise of feelings of dislike and envy will cause all sorts of evil karmic deeds resulting in rebirth in the worlds of (animals), hungry ghosts and hells.'

This explains the bitter fruit of retribution in the three lower worlds which owe their existence to sexual desire. As love grows intense, it hurries towards the field of desire which may be favourable or adverse. If the situation is favourable, it will intensify love. If the situation is adverse, it will give feelings of dislike and envy which may end in hatred and brawls and even killing. Thus it is apt to commit any evil and will invite retribution in the three worlds of miseries. All this comes from love.

'The forsaking of evil and delight in doing good will result in rebirths in the worlds of men and gods (deva).'

This is the effect of love which causes rebirths in the worlds of men and devas. The 'all sorts of evil karmic deeds' mentioned, do not go beyond the ten evils, of which three pertain to deed: killing, stealing and delighting in the flesh; four pertain to word: lies, filthy language, double-

1. An intermediate stage between death and reincarnation, called bardo in Tibetan, varying from seven to forty-nine days when a rebirth takes place.

tongue and evil speech; and three pertain to thought: desire, anger and stupidity. These ten evils are caused by love and desire, and if all are committed, the result will be rebirth in the three evil worlds. If they are not committed, the result will be rebirth in the world of men. If they are replaced by good actions, the result will be rebirth in the world of devas. The worlds of men and devas are also caused by love because men and devas love good karma.

'If love is known as objectionable, the (subsequent) forsaking of love and the delight in so doing will again stimulate basic love and will result in developing good fruit which is (fundamentally) saṃsāric and does not (ensure the) attainment of sainthood.'

The devas previously mentioned are those of the six deva worlds of desire. Although evils are no longer committed, desire is still not wiped out in these six worlds which are the reward for the ten good actions.

The text now indicates the worlds of form and beyond form which are above (the worlds of desire). The gods there have forsaken love and practise pure living. In their practice, they know only that love and desire are impurities and obstructions and resolve to forsake them. Therefore, the text says that they forsake love and delight in so doing. Thus they delight in pure living, in its mysteriousness and in forsaking (love) they take delight in attaining it. However, this delight is also love. Therefore, the text says that basic love is stimulated. This can result in 'increased good fruit' which does not go beyond saṃsāra. For this reason, the text says that it is saṃsāric and does not ensure the attainment of sainthood. For one love replacing another cannot put an end to saṃsāra. There is a true saying: 'Even if you reach the heaven "of neither thinking nor not thinking"¹ you will only achieve second-rate Ch'an' because the root of saṃsāric passions is still not cut off.

'Therefore, all living beings who want to be liberated from birth and death and to escape from saṃsāra should first cut off their desire and eradicate their love.'

This concludes the teaching on the basic root of saṃsāra which is the harmful (effect) of desire and love.

'Virtuous man, a Bodhisattva appearing in the world to convert others, does not do so by love. His is (uncaused) benevolence and compassion, the object of which is to teach others to forsake love. He enters the realm of birth and death by expediently showing desire (for it). In the period of the Dharma's termination, if all living beings can forsake desire and eradicate love, they will (be able to) put an end to saṃsāra for ever. In their keen quest of the Tathāgata's state of complete enlightenment, they will be awakened to the pure and clean mind.'

1. Naivasamjñānaśamjñānāyatana.

This wipes out all doubts to reveal the expedients used by Bodhisattvas. The Buddha was apprehensive that Maitreya might harbour this doubt: 'Do not the Bodhisattvas who enter saṃsāra do so because of desire and love?' Therefore, the text says that a Bodhisattva shows desire and love when he enters the realm of birth and death to serve and guide living beings so that they can forsake desire; this is his expedient appearance only but is not a true fact. However, all practisers should cut off all desires before their pure and clean minds can be opened up and awakened.

This is the Buddha's answer to Maitreya's question on the root of saṃsāra; the following deals with the different saṃsāric natures.

'Virtuous man, because of their desires, all living beings fall into ignorance and thus betray five different natures, the shallowness and profundity of which depend on two kinds of hindrance which are, firstly the noumenal hindrance which obstructs their correct views, and secondly the phenomenal hindrance causing the continuance of their births and deaths.'

This answers Maitreya's question on the number of saṃsāric natures. The Buddha revealed the two kinds of obstruction, the noumenal and the phenomenal hindrances which are the (basic) natures of saṃsāra. Nature is identical with substance; the noumenal hindrance is karma-creating ignorance and the phenomenal hindrance is fertilized ignorance. These two hindrances constitute the substance of ignorance and the different aptitudes for practising (self-cultivation); the small or great hindrance depends on whether the (veil of) ignorance is thin or thick.

'What are these five natures? Virtuous man, those who cannot eliminate these two hindrances, will not attain Buddhahood.'

The five natures are those of worldly, Hīnayāna, Bodhisattva, uncertain¹ and heretical seed. The text has already dealt with worldly seed.

'If living beings who have forsaken all desires for ever, eradicate (only) the phenomenal hindrance without wiping out the noumenal one, they can (only) attain the realms of śrāvakas² and pratyekabuddhas³ but are unable to reach the state of Bodhisattvas.'

This is the nature of Hīnayāna seed. The men of Hīnayāna had only destroyed the three poisons (desire, anger and stupidity) of the sixth

1. Lit. unsettled.

2. Śrāvaka: a hearer, disciple of Buddha, who understands the Four Noble Truths, rids himself of the unreality of the phenomenal and enters incomplete nirvāṇa.

3. Pratyekabuddha: one who lives apart from others and attains enlightenment alone, or for himself, in contrast with the altruism of the Bodhisattva principle.

consciousness and have escaped from mortal lot.¹ Therefore, the text says that they have forsaken all desires for ever. The sūtra says: 'They have only put an end to birth and death and claim that this is nirvāṇa which in reality is not the absolute nirvāṇa.'

'Virtuous man, if future living beings in the period of the Dharma's termination wish to sail on the Tathāgata's great ocean of complete enlightenment, they should first vow diligently to destroy the two hindrances. After these hindrances have been overcome they will be able to enter the realm of Bodhisattvas.'

*'If the noumenal and phenomenal hindrances have been destroyed for ever, they will enter into the Tathāgata's profound Complete Enlightenment and fully realize bodhi and the great nirvāṇa.'*²

The two hindrances are overcome by those reaching the three virtuous stages³ and are (permanently) destroyed by those reaching the (ten) stages⁴ above the initial position of a Mahāyāna Bodhisattva's development.

The śāstra says: 'It is best if no discrimination arises from the two hindrances (and then), the sixth and seventh inborn consciousnesses can be wiped out (gradually in) every state.' However, on the (indestructible) diamond path, after all retribution has been (rendered) non-existent, the permanent destruction of the two hindrances leads to entering the Tathāgata's ocean of great nirvāṇa.

*'Virtuous man, complete enlightenment is attainable by all living beings. If they meet an enlightened person and follow his method of practice from the cause-ground, their attainment will be either gradual or instantaneous. If they come across the Tathāgata's (teaching on) unsurpassed bodhi and follow its right way of self-cultivation, they will all realize the Buddha fruit, irrespective of their small or great roots.'*⁵

This shows the nature of uncertain seed. If it is said that all living beings can realize complete enlightenment, all of them should be of the Tathāgata seed; if so, how can there be a different one, called uncertain

1. Bhāgya: lot, fate or dispensation, which includes (1) the condition resulting from good or evil karma in the three worlds of desire, form and beyond form, and in the six realms of existence; and (2) the condition resulting from good karma in the realms beyond transmigration, such as that referred to in the above commentary.

2. Mahāparinirvāṇa, or absolute nirvāṇa.

3. The three virtuous states are: (1) the ten stages in Bodhisattva wisdom; (2) the ten lines of Bodhisattva action; and (3) the ten reflective powers of a Bodhisattva's compassion to save others. These three states should be attained before daśabhūmi, the ten stages of a Mahāyāna Bodhisattva's development preceding his attainment of Buddhahood.

4. Daśabhūmi. (See above footnote).

5. This refutes the unfounded strange belief that only a certain class of men can attain Buddhahood. The Sixth Patriarch also said that every man can realize his self-natured Buddha.

seed. This is due to the fact that when they meet a learned person who teaches them his own method of self-cultivation from the cause-ground, their practice of it will cause their gradual or instantaneous progress. The uncertainty of this seed comes from the teaching and not from their own roots. It is called seed influenced by the teaching heard.

If they meet a great enlightened master who teaches them the Tathāgata's right way of practice, they will all attain Buddhahood, no matter whether their roots are small or great. This shows that there is only one Buddha nature and that an uncertain nature is due solely to the teacher's (way of guidance). For this reason, the Laṅkāvatāra Sūtra urges disciples to seek only first-class masters.

This fluctuating nature exists in all the three vehicles.¹

'If in their quest of a learned teacher, living beings meet one who holds heterodox views and has not been awakened to the real, their resultant nature will be that of heretical seed. This is due to the teacher's falsehood and not to their faults.'

'The above are the five different natures of all living beings.'

This is the nature of heretical seed. As previously said, if all living beings can realize complete enlightenment and attain Buddhahood, where does heresy come from? It is due to wrong teaching by a heretic; the fault is his and not that of their Buddha nature. The whole teaching of the Supreme Vehicle in this sūtra concerns (people of) all potentialities. If their nature is perverted because of heterodox teaching, as soon as they give up heresy and turn back to orthodoxy, they will certainly attain Buddhahood. This is why an unbeliever (icchantika)² can become a Buddha.

The above answers the question on the difference in practice of self-cultivation. The following answers that about the difference in the teaching and conversion of living beings.

'Virtuous man, a Bodhisattva only uses the expedient of his great compassion to enter the realms of existence for the purpose of opening up (the minds of) those who are not awakened and of appearing friendly in various forms and in favourable or adverse situations to co-operate with and convert them so that they can all become Buddhas. In so doing, he relies entirely on the power of his pure and clean vow (taken) since the time without beginning.'

This answers the question on the number of expedients set up by a

1. The three carts drawn by a goat, a deer and an ox in contrast with the white bullock-cart, or the One Vehicle which carries all to Buddhahood. (See also the Saddharmapūṇḍarīka and The Altar Sūtra of the Sixth Patriarch, Chapter VII.)

2. One who has no desire for Buddha enlightenment, or who is an unbeliever in it. If he forsakes this unbelief and practises the right Dharma, he too will become a Buddha.

Bodhisattva when returning to saṁsāra. It means that although he has many convenient methods for the welfare of others, the expedient of his compassion is the foremost. Strengthened by the power of his great vow and sustained by his friendly co-operation, this indeed is a wondrous line of conduct.

In his work of saving living beings, a Bodhisattva has for his use the four ways of handling them, namely by gift, friendly speech, profitable conduct and co-operation.¹ As this sūtra stresses the extreme importance of eliminating desire, emphasis is thrown upon friendly co-operation, as his line of conduct, for the purpose of helping them to eradicate love. Such co-operation would be useless if it were not sustained by the power of his vow. Hence his reliance on the power of the pure and clean vow (taken) since the time without a beginning.

'If future living beings in the period of the Dharma's termination wish to strengthen the power of their developed minds set on complete enlightenment, they should take the Bodhisattva's pure and clean great vow, declaring: "May we from now on dwell in the Buddha's complete enlightenment and may we not in our search for teachers meet heretics and men of Hīnayāna." By strictly adhering to the vow in their self-cultivation, they will be able gradually to wipe out all hindrances. When all obstructions are completely overcome, their vows will be entirely fulfilled. They are thus bound to ascend to the pure and clean Dharma temple of liberation and will experience complete enlightenment in the wonderful region of glory.'

This shows that not only should all Bodhisattvas rely on their great vows, but also all future practisers in the period of the Dharma's termination should set their minds on their great vows so that they can avoid falling into heresy. The Bodhisattvas who wish further to strengthen the power of their minds set on complete enlightenment are precisely those who are determined to attain Buddhahood. Therefore, the first step is to take a solemn vow by declaring: 'We now (decide to) abide in the Buddha's complete enlightenment and vow to become Buddhas. In our search for teachers, may we not meet heretics and men of Hīnayāna who do not interpret (the Buddha-truth) correctly and are apt to spoil our good roots. May we acquire a Bodhisattva's unsurpassed knowledge so that by strictly following the teaching in our self-cultivation we can gradually overcome all hindrances. If all obstructions are wiped out and if our vows

1. Catuḥ-saṁgraha-vastu, the four ways of handling, or guiding living beings which are: (1) dāna, donation, to please them and in order to guide and convert them; (2) priyavacana, friendly words and advice for the same purpose; (3) artha-kṛtya, actions beneficial to them and (4) samānārthatā, friendly co-operation.

are fulfilled, we will realize the Buddha fruit.' This wonderful glorious region is the ocean of Buddhahood.¹

To repeat His instruction, the World Honoured One read the following *gāthā*:

*'Maitreya, you should know
That all living beings
Are not liberated
Because of (their) desires
Which cause both birth and death.
If like, dislike, stupidity,
Greed and hate are (all) uprooted,
No matter how their natures differ
They will all attain to Buddhahood.
When the two hindrances are killed for good,
The quest of (right) teachers to awakening leads
By keeping to a Bodhisattva's vow
And abiding in the last nirvāṇa.
All Bodhisattvas everywhere²
Rely on the vow of their compassion
To appear in realms of birth and death.
Those now practising self-cultivation
And living in the Dharma ending age
Should strive with vigilance to cut off love:
Then they will realize complete enlightenment.'*

The text says that the five natures differ because of the two hindrances. Now the *gāthā* (lines 6, 7, 8 and 9) says that if passions (*kleśa*) can be instantly uprooted, no matter how these natures differ from each other, the practiser will instantaneously win the Buddha-fruit.

1. Or Buddha's ocean, the realm of Buddha, boundless as the ocean.

2. Lit. 'All Bodhisattvas in the ten directions of space'.

The Bodhisattva of Pure and Clean Wisdom

The Bodhisattva of Pure and Clean Wisdom, who was in the assembly, rose from his seat and prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have fully expounded to us an inconceivable thing which we never saw or heard before. Because of the Buddha's excellent guidance, our bodies and minds are now settled and we have derived great profit therefrom. May you again expound for the benefit of all practisers of the Dharma the nature of the Dharma-rāja's complete enlightenment and (explain) why there are differences in experiencing and attainment by all living beings, by Bodhisattvas and by the World Honoured Tathāgata, so that all those in the period of the Dharma's termination will, after hearing the holy teaching, open up their minds, awaken and gradually enter into it.' After saying these words, he again made the same prostration and request for a second and a third time.

This Bodhisattva meant: As the wondrous nature of complete enlightenment is the same in the worldly and the saintly, why are there differences in cultivation and realization? The Buddha had said to Mañjuśrī: 'The Tathāgata's cognition of an illusory flower in the sky puts an end to saṃsāra,' thus meaning the instantaneous attainment of the Buddha stage which is not realized by gradual stages. He had also said to Maitreya: 'Complete enlightenment is attainable by all living beings,' thus meaning that fundamentally there are no differences in nature. He had again said to Maitreya that all differences exist because of the two hindrances which are either great or small.

Now the Bodhisattva of Pure and Clean Wisdom asked about the differences in practice and realization. He meant that if the nature of enlightenment is the same (in every being), there should be no difference (caused by) the two hindrances. Therefore, he asked why, from the worldly up to the saintly, there are differences in their practise and realization.

Thereupon, the World Honoured One said to the Bodhisattva of Pure and Clean Wisdom: 'Excellent, excellent! Virtuous man, (it is good that) you are able to ask the Tathāgata about the differences in gradual (experiencing and

attainment) for the benefit of future living beings in the period of the Dharma's termination. Listen attentively to what I now tell you.'

The Bodhisattva of Pure and Clean Wisdom was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, the nature of complete enlightenment is not the (same as the above different) natures. It is self-existent but follows their rise (to manifest itself).¹ It cannot be grasped and realized. In the absolute fundamental reality, there are neither Bodhisattvas nor living beings. Why? Because Bodhisattvas and living beings are all illusions and transformations. When illusions and transformations vanish, there are neither graspers nor realizers. For instance, the organ of sight does not see itself. (Likewise) the self-nature is impartial by itself for it does not (require) a subject to make it so.'²

As this Bodhisattva asked why, since the nature of complete enlightenment is the same (in every being), there are differences in the practice and realization of the worldly and the saintly, the Buddha first revealed that fundamentally this nature of complete enlightenment is impartial and non-dual and that Bodhisattvas and living beings neither grasp nor realize (anything) gradually. As the self-nature does not possess (any) nature, the Buddha said: 'The nature of complete enlightenment is not (the same as the above different) natures.' As it is immanent in the saintly as well as in the worldly, He said: 'it is self-existent.' As it is influenced by environment, He said that it follows 'their rise to manifest itself' and cannot be gradually cultivated and realized. Finally, He revealed that these differences come from its wrong functioning. He cited, for example, the eye that cannot see itself, to show that the nature of complete enlightenment is absolute and is beyond both subject and object.

'Living beings who are deluded and perverted, are unable to wipe out all kinds of illusions and transformations. Before these are wiped out, their wrong practice (of self-cultivation) betrays these differences. If the Tathāgata's (teaching on) nirvāṇa is followed (by them) and if they are in accord with it, there is in reality neither nirvāṇa nor the subject (realizing it).'³

This shows that differences are created by deluded and perverted living beings themselves for in reality there is neither the subject (realizing nirvāṇa) nor the object (nirvāṇa attained) nor anything that can be grasped and realized.

1. It is influenced by pure and impure conditions to produce all phenomena.

2. This explains absolute reality wherein there is neither subject nor object.

3. If they are in accord with the Buddha's teaching on the condition of calmness and extinction of reincarnation, which is called nirvāṇa – they will realize that in reality there is neither the object, nirvāṇa, nor the subject who experiences it. Thus the illusory dualism is eradicated for realizing the absolute.

The 'six identities' of the T'ien T'ai school explain (these differences) very well.¹ The words: 'the self-nature is impartial by itself' reveal the non-dual nature in both the worldly and the saintly, covered by the T'ien T'ai's (first) identity of Buddha (with a being according to the underlying principle). By impartiality of nature is meant the one nature in the law. In spite of this, deluded and perveted beings are unable to wipe out their illusions and thus their wrong practise of self-cultivation betrays differences which are all included in the T'ien T'ai's six identities and exist only because of their ignorance.

Comprehension of these six differences will destroy pride, while awakening to their identity with the Buddha nature will stop submissiveness. This is the perfect teaching of the T'ien T'ai school.

The above reveals the perfect law and the following will show that its meaning agrees well with the T'ien T'ai's six identities.

*'Virtuous man, since the time without beginning, all living beings have been thinking wrongly of the I and of the one loving the I.² As they do not know that they are just the rise and fall of consecutive thoughts, they give rise to love and hate and indulge in the five desires.'*³

This is Buddha in a living being. As a being is completely deluded,

1. The six identities of the T'ien T'ai school are: (1) The identity of Buddha nature with all beings because (they all have the) Buddha nature but are unaware of it. This is Buddha in every being according to the law; (2) Its identity with the names and terms taught in the sūtras which lead all beings to know and believe that they can become Buddhas. This is Buddha as a name or person; (3) Its identity with the object of meditation and line of conduct. This is Buddha in meditation and deed; (4) Its identity with the object in the semblance stage, or approximation to perfection, in which the six sense organs are disciplined. This is Buddha in the semblance stage; (5) Its identity with experiences in the progressive stages in which wisdom manifests itself. This is Buddha in the progressive stages of development; (6) Its identity with experiences in the ultimate stage in which all remaining traces of delusion are wiped out for the dawning of complete enlightenment. This is the ultimate Buddha in the last stage of complete enlightenment. Although there are six different states, there is only one Buddha but in six forms.

These six identities show that one implies, or is contained in the other. For instance, the identity of kleśa (passions) with bodhi (enlightenment) and of saṃsāra with nirvāṇa, i.e. the unity of two things, kleśa and bodhi which are inseparable, the former being form and the latter, spirit; for there is no bodhi if kleśa is not subdued. Therefore the Sixth Patriarch said:

*'This (instantaneous) Dharma belongs to the (discriminating) world
Within which only can enlightenment be sought.*

If we leave it in our search elsewhere for bodhi,

'Tis as hopeless as searching for a hare with horns.'

2. Thus they split their undivided whole into subject and object – a dualism which is the cause of their delusion.

3. Arising from the objects of the five senses; things seen, heard, smelt, tasted and touched.

this is Buddha in delusion, but the (essential) Buddha nature (is still there). Since a being is (essentially) Buddha, this is the identity of Buddha nature (with a being).

When in delusion, the nature of enlightenment produces wrong thinking and in consequence, the five aggregates are recognized instead of the Dharmakāya. For this reason, the text says that because of wrong thinking about the I, the illusory body is recognized as an ego. As the illusion of an ego is grasped, it speaks 'of the one loving the I'. Since all living beings do not know that they are just the rise and fall of consecutive thoughts, they indulge in forming evil karmas. However, those who do so possess the Buddha nature. Hence the identity of the Buddha nature (with living beings).

'If they meet an enlightened master who teaches them, they will open up (their minds) and will be awakened. (They will realize that) the nature of pure Complete Enlightenment alone gives rise to births and deaths and they will know that these rises and falls come from the self-nature inflicting troubles and anxieties on itself.'

This is Buddha as a name and term. As living beings are deluded and confused about their self-nature, they do not know that fundamentally they have the Buddha nature immanent in them. If they meet an enlightened master who will teach and guide them, they will awaken, will realize that in reality birth is not (actual) birth and will know that fundamentally they are Buddhas. As they learn these names and terms (from their enlightened master), this knowledge reveals their Buddha nature. Hence the identity of Buddha nature with names and terms.

'If a man succeeds in wiping out all troubles and anxieties for ever, he will realize the Dharmadhātu in its purity. If he holds on to this interpretation of purity, he will hinder himself and will not be a sovereign (enjoyer) of complete enlightenment. He is just a worldly follower of the nature of enlightenment.'

This is Buddha in meditation and line of conduct. The T'ien T'ai's division of disciples into five grades¹ is to overcome the five attachments² of which that to perverted views should be first uprooted. Therefore, the

1. The T'ien T'ai school divides disciples into five grades: those who (1) hear and are interested; (2) read, recite and (3) expound (sūtras); (4) occasionally practise the six pāramitās to strengthen their power of insight into the mind; and (5) practise all six pāramitās to transform themselves and others.

2. The five fundamental conditions of kleśa are: (1) perverted views common to the three worlds; attachment to the worlds of (2) desire, (3) form and (4) without form; and (5) the state of ignorance which is the basic cause of kleśa in all three worlds.

the text speaks of the permanent elimination of all troubles and anxieties. As the three poisons (desire, hatred and stupidity) are eradicated, it speaks of realization of the Dharmadhātu in its purity. When this purity is grasped, it says that this attachment is a hindrance. As ignorance still remains, it states that there is no comfortable independence in (enjoying) complete enlightenment.

Both the T'ien T'ai's meditation and line of conduct and the Avataṃsaka school's ten Bodhisattva faiths advocate the eradication of wrong views, and those reaching this stage are (still) in the worldly grade. Hence 'worldly followers'¹ in the text.

'Virtuous man, all Bodhisattvas are hindered by their views and understanding. Though the understanding which hinders them has been removed the feeling of their views still remains. Because this feeling hinders them, they do not enjoy their independence. They are Bodhisattvas who have not entered Daśabhūmi² and are followers of the nature of enlightenment.

This is Buddha in the semblance stage. Those of the three virtuous stages who have made progress in their practice and have realized that attachment to purity is a hindrance, have succeeded in eliminating it. The objective hindrance has been eradicated but there remains the subjective that can eradicate it, that is awareness of it. This subjective awareness is also a hindrance, and since subject and object have not been entirely wiped out, their enlightenment is not complete. Therefore, the text says they have not entered the last ten Bodhisattva stages and are precisely in the three virtuous ones.³

'Virtuous man, both objective purity and subjective awareness of its hindrance are obstructions. For this reason, a Bodhisattva does not abide in his non-discriminating eternal awareness; thus the object introspected and the

1. There are two classes of worldly followers, the believers and the practisers. Believers are those who only believe in the Dharma but do not practise it, whereas practisers are those who practise the Dharma in which they believe.

2. Daśabhūmi: the ten stages of a Bodhisattva's development into a Buddha which are: (1) Pramuditā, joy at having overcome all hindrances to entering on the Buddha path; (2) vimalā, freedom from all impurities of kleśa; (3) prabhākari, appearance of the light of wisdom; (4) arcīṣmatī, radiation of full wisdom; (5) sudurjayā, conquest of final hindrances; (6) abhimukhī, appearance of self-nature in its purity; (7) dūramgamā, the inconceivable beyond the comprehension of men of Hinayāna; (8) acalā, imperturbability; (9) sādhumatī, unhindered correct interpretation and expounding of Dharma everywhere; and (10) dharmamegha, dharma clouds raining amṛta to liberate living beings.

3. The virtuous stages or positions are those of bhadras who are noted for goodness but are still of ordinary human standard, in contrast with āryas, or saints, who are noted for wisdom or insight and transcend the former in wisdom and character.

subjective introspection are simultaneously in the (nirvāṇic) condition of calmness and extinction.'

This is Buddha in the progressive stages of development. Objective purity and subjective awareness of it are respectively covered by the preceding stage of meditation and by the semblance stage in which all dualisms are not eliminated and constitute hindrances.

Now a Bodhisattva in the last ten stages of development realizes the universal Bhūtatathātā. As wisdom is used to look into its nirvāṇic substance, there is in reality neither subject nor object in such introspection. Hence, his non-abiding in his eternal shining wisdom; for the noumenal is one in essence and in wisdom and is absolute, with subject and object simultaneously sinking into the nirvāṇic condition of stillness and extinction (of reincarnation).

'For instance, if a man beheads himself, no (subjective) executioner remains after the head has been cut off. Therefore, the mind which is hindered should destroy its own hindrances and after all hindrances have been destroyed, no (subjective) destroyer remains.'

This shows that both the object introspected and the subjective introspection vanish. The man is the subjective introspection and his head is the object introspected. As the object vanishes, so does the subject. Hence the non-existence of the executioner (after the head has been cut off).

Therefore, the introspecting subject is a hindrance and the Śūraṅgama Sūtra says: 'By introspection, the enlightened nature creates its object.' In the nature of enlightenment, fundamentally there is neither subject nor object, but if it gives rise to an introspecting mind, it will create an object, hence the introspecting hindrance. For all kinds of ignorance are hindrances which do not vanish without introspection. For this reason, hindrances should be wiped out by hindrances. When they have all been eradicated, the subject that introspects and eliminates them should not be retained; hence the words: 'After all hindrances have been destroyed, there remains no (subjective) destroyer.'

'The teaching of the sūtra is like a finger pointing at the moon which, when it is seen, is not in fact the indicator. Likewise, all words and expressions used by the Tathāgata to teach Bodhisattvas are only pointers.'

This shows true realization by Bodhisattvas in the last ten stages of development (into a Buddha). The text means that since the practising Bodhisattvas were not awakened to their self-nature, the Buddha used all sorts of words and expressions to teach them how to realize their minds. These words and expressions served the same purpose as a finger

pointing at the moon. After they had realized their minds, all these words and expressions were but (useless) leavings.

For example, when the moon is seen, it is not the pointing finger. All words and expressions used to help wipe out subject and object are like the finger pointing at the moon. Now that the One Mind has been realized, both subject and object vanish and subjective introspection and the object introspected are simultaneously in the nirvāṇic condition of stillness and extinction (of saṃsāra).

'This is so with a Bodhisattva who has entered the (last ten) stages of development and is now in accord with the nature of enlightenment.'

This concludes the teaching on the stages of realization. Since the principle of this sūtra is perfect insight into enlightenment, it does not deal with the illusions eliminated in the progressive stages but lays stress on shallow or deep insight and on training to classify the resulting attainments.

The Samantabhadra chapter which says: 'They should keep from all illusions. The realm of illusions continues to exist because of the mind firmly clinging to the idea of avoiding them' corresponds with this chapter which says: 'If he holds on to the interpretation of purity, he will hinder himself.' This is the stage of meditation and the line of conduct (to follow).

The statement to Samantabhadra that 'this mind is an illusion and should also be kept away' agrees with this chapter which says: 'though the understanding which hinders them has been removed the feeling of their views still remains': this is the semblance stage.

The Samantabhadra chapter's words 'the idea of keeping from this mind is an illusion and should also be kept away' corresponds with this chapter which says: 'objective purity and subjective awareness are simultaneously in the nirvāṇic condition of calmness and extinction'; these are the progressive stages of a Bodhisattva's development (into a Buddha).

The following passage, which says that all hindrances are (of the nature of) ultimate enlightenment, agrees with the Samantabhadra chapter which says: 'The (new idea of) keeping from the illusion of keeping from the mind should also be kept away until there is nothing further to keep from.' This is ultimate enlightenment which corresponds with the (T'ien T'ai's) ultimate stage of complete enlightenment.

The text is very clear in this respect and readers are urged to look carefully into its deep meaning.

'Virtuous man, all hindrances are identical with the (nature of) ultimate

enlightenment: both immutable and wandering mind are liberation;¹ both creation and annihilation are nirvāṇa;² both wisdom and stupidity are prajñā;³ both the Dharma realized by Bodhisattvas and by heretics are bodhi;⁴ both ignorance and Bhūtatathatā are one undifferentiated condition;⁵ both śīla, dhyāna and prajñā and fleshly indulgence, hatred and stupidity are pure living;⁶ all worlds of existence are of one Dharma nature;⁷ both heavens and hells are the pure land;⁸ both those with and without propensities attain Buddhahood;⁹ all passions (kleśa) are ultimately liberated.¹⁰ When the ocean wisdom in the Dharmadhātu reflects all phenomena, the latter are (empty) like space.¹¹ This is the Tathāgata in accord with the nature of enlightenment.

This is exactly the T'ien T'ai's stage of ultimate identity and reveals universal Buddha wisdom. All the ten pairs of extremes in the text still pertain to the relative conditions of delusion and awakening whereas the wondrous nature of complete enlightenment is beyond the interdependence of cause and effect coming from ignorance and enlightenment. Hence the universal suchness in the nirvāṇic condition (of calmness and extinction of passions). For all contraries exist only in the field of perverted views which would be empty like space if they were reflected in the ocean wisdom in the Dharmadhātu wherein all phenomena are undiscoverable.

'Virtuous man, what all Bodhisattvas and future living beings in the period of the Dharma's termination should do at all times is only not to give rise to

1. The immutable mind is wisdom and the wandering mind is consciousness; since mind is non-existent, fundamentally there is no hindrance to liberation.

2. When all causes prevail and unite, there is creation and when they disperse, there is annihilation; but since all causes have no nature of their own and are non-existent, there is no hindrance to nirvāṇa.

3. Stupidity comes from discrimination which has no real nature of its own and cannot hinder self-natured prajñā.

4. One abiding in the right path does not discriminate between the orthodox and the heterodox.

5. The true nature of ignorance knows no hindrance for fundamentally it is in the condition of suchness.

6. Śīla-dhyāna-prajñā are the opposites of carnality-anger-stupidity which have no nature of their own and cannot hinder the pure living of the self-natured Buddha inherent in men.

7. All worlds are but illusions which cannot hinder the Dharma nature, or Dharmatā, the underlying nature of all things.

8. Both heavens and hells are created by the mind which is non-existent and cannot hinder the Buddha's pure land.

9. Those having natures are those of the triyāna and those lacking them are unbelievers in their inherent Buddha nature, but fundamentally both are of Buddha nature which cannot be hindered by anything.

10. Kleśas are caused by consciousness which has no nature of its own and cannot hinder the underlying nature which is beyond bondage and liberation.

11. All phenomena are devoid of nature and are like illusions aimlessly appearing and vanishing in the Dharmadhātu.

wrong thoughts and also not to extinguish their false minds; in the field of wrong thinking, they should not be aware of it and in their unawareness of it, they should not discern Reality.'

This is the wondrous universalizing (way of) quieting the mind. The difference between high and low positions and the gradation in the stages of attainment come from the non-cognition of the nirvāṇic essence of mind. Therefore, practice and realization are established and as subject and object are grasped, shallow and profound awakenings are produced. As the universal One Mind is now revealed, which is of itself in accord with the truth, this is the wondrous doctrine of instantaneous awakening to Complete Enlightenment. All that which can be substantiated from the daily activities of all beings is but the 'Tathāgata's universal Dharma-kāya which will appear in full if there is no rise of thoughts. For this reason, the text says that at all times there should be no rise of false thoughts, because the rise of a single thought is the manifestation of delusion. This means that false thinking is fundamentally devoid of nature and is essentially the true mind (when stirred). The annihilation of falsehood in the quest of the truth has the same effect as having one's head chopped off to save one's life. Hence the words: 'they should not also extinguish their false minds.' For the field of false thinking is fundamentally (the region of) the One Reality which is beyond all deliberation; if there is awareness of it, this has the same effect as a voice raised to stop its echo. Hence 'in the field of wrong thinking, they should not be aware of it' for wherever there is no awareness, there is true awareness.¹ If the mind is stirred to discern when seeking for the real, this is just placing another head on one's own,² and will only intensify delusion. Hence 'in their unawareness of it, they should not discern the reality'.

This is the secret of the correct way of quieting the mind in one's daily activities. If this can be done, the mind will be constantly in union with the Tao (truth) and every thought will realize the real. Thus the work of saving all living beings can be carried on without the necessity of abiding in the condition of extinction of consciousness. There was not one past Patriarch and master of the Ch'an sect who did not pass through this Dharma door to the transcendental path, which is called the guiding stick³ of a true monk.

1. Where there is no discriminating awareness that splits our undivided whole into subject and object, there is real or absolute awareness or complete enlightenment.

2. A Ch'an expression meaning the grabbing of an illusion instead of realizing the real.

3. Lit. 'the graspable nose' or 'handle', a Ch'an idiom meaning something to lay hold of in the quest of enlightenment.

'These (future) living beings who (happen to) hear of this Dharma door, will believe in, understand, accept and observe it and will not be filled with alarm and fear (because of it); they will be adherents who are in accord with the nature of enlightenment'.

This reveals the instantaneous awakening that quiets the mind and is essential in self-cultivation. This Dharma door covers the preceding paragraph from the words 'at all times' down to its end, and is the most difficult to be believed, understood and observed. He who hears it without being filled with alarm and fear, is qualified to follow and accord with the nature of enlightenment.

*'Virtuous man, you should know that these living beings will have made offerings to Buddhas and great Bodhisattvas as many as there are sandgrains in a hundred, a thousand and ten thousand million Ganges rivers and will have thus planted (the seeds of) all basic merits; the Buddha says that these persons will realize omniscience.'*¹

This concludes the chapter on the instantaneous enlightenment and permanent union with the Tao of those (people whose) potentialities are deep-rooted in former (profitable) causes and (who) are thus qualified faultlessly to believe in and accept the teaching. These persons, although still in the cause-stage,² are bound to attain Buddhahood.

To repeat His instruction, the World Honoured One read the following *gāthā*:

*'Pure Wisdom, you should know
That the nature of complete enlightenment
Cannot be grasped or realized; it has
No room for Bodhisattvas or for beings.
Between enlightenment and (the states) before it
Are differences due to progressive stages.
Wordlings seek to overcome thier hindrances,
(While) Bodhisattvas do not stray from bodhi.
The entering stages are calm and passionless,
Because of non-abiding in externals.
The great bodhi which is thus perfected
Is called adherence all-embracing.
If beings in the Dharma ending age
Do not give rise to falsehood,
The Buddha will say that they*

1. Sarvajña: Buddha wisdom, omniscience.

2. The causative position of a Buddhist who has accepted a cause which is bound to produce the stage of attainment, i.e. its effect or fruit.

*Are Bodhisattvas in their lifetime;
By offerings made to countless Buddhas
Their merits are acquired in full.
Though expedients be many
All with wisdom are attuned.'*

The first four lines praise the universal nature of undifferentiated enlightenment. The fifth and sixth lines reveal the existing differences between delusion and enlightenment, and also the stages of Buddha in a living being and of Buddha as name and term. The seventh line corresponds with the stage of a Buddha in meditation and right conduct. The eighth line describes the semblance stage. The ninth and tenth lines correspond to the stage of progressive attainments. The eleventh and twelfth lines correspond to the ultimate stage. The seventeenth and eighteenth lines say that although these stages are different, they all follow and accord with the nature of enlightenment.

The Respect Inspiring Sovereign Bodhisattva

The Respect Inspiring Sovereign Bodhisattva, who was in the assembly, rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have gone into detail concerning (the proper attitude in) conformity with the nature of enlightenment so that all Bodhisattvas can brighten their bodhi minds and that, upon hearing the Buddha's perfect words, they can derive great profit therefrom without the aid of practice and usage.'

This Bodhisattva praised and thanked the Buddha for His perfect teaching, the spiritual power of which enabled the minds of listeners to shine on and destroy ignorance: hence great profit without the aid of practice and usage.

Then he asked for the expedient method of practice for entering the door (to enlightenment).

'World Honoured One, this is like a great town having four gates which can be entered from the direction of each comer; its entrance is, therefore, not through one single gate. Likewise, all Bodhisattvas who embellish the Buddha lands, do not do so by means of one single expedient method. May the World Honoured One teach us all the expedient methods of gradual self-cultivation and enlighten us on the (different) categories of practisers so that the Bodhisattvas in this assembly and future living beings in the period of the Dharma's termination can be quickly awakened in their quest of Mahāyāna and sail quietly over the Tathāgata's great nirvāṇa ocean.' After saying these words, he again made the same prostration and same request for a second and third time.

This Bodhisattva asked about a practiser's line of conduct because he had heard only about the difference in objective attainments but had not heard about the subjective line of conduct through which they are achieved. Hence his request for expedient methods.

The town illustrates complete enlightenment and the gates the (different) paths leading to it. Expedient methods are the lines of conduct which lead to awakening, or the first expedients mentioned in the Śūraṅgama Sūtra, in other words the method of practising self-cultivation at the start.

The Buddha had taught the perfect insight which can ensure attainment of Buddhahood from the cause-ground and He had said to Mañjuśrī: 'the cognition of an (illusory) flower in the sky puts an end to Saṃsāra' and to Samantabhadra: 'when illusions are known as such, one will keep from them without using any expedients'. This teaching is suitable for perfect self-cultivation for the purpose of instantaneous awakening without the use of expedients and constitutes a line of conduct only for men of superior roots. Now this Bodhisattva asked for expedient methods of gradual practice for men of medium and inferior roots. He meant the three meditative doors to enlightenment with the twenty-five ways of practising them, all of which are gradual methods as taught below.

The World Honoured One then said to the Respect Inspiring Sovereign Bodhisattva: 'Excellent, excellent! Virtuous man, (it is good that) you are able to ask the Tathāgata about these expedient methods for the benefit of Bodhisattvas (here) and future living beings in the period of the Dharma's termination. Listen attentively to what I now tell you.'

The Respect Inspiring Sovereign Bodhisattva was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, the supreme Wonderful Enlightenment¹ which pervades all the ten directions of space² and begets all Tathāgatas, is of the same substance as all things (dharma) and is one as regards all practises and conducts.'

This shows the perfect Dharma nature (Dharmatā) which is beyond delusion and enlightenment and is impartial and non-dual; it just unites with the one reality but does not rely on any lines of conduct. Hence 'it is one as regards all practices and conducts'.

'(Although) accordant expedients are boundless, there are three which by exercising a perfect influence (over people of various potentialities) are suitable for all different natures.'

This shows the doors to (or methods of) realization. As the nature of enlightenment embraces and pervades all Dharmas, each of them is but a door to enlightenment. There are, however, doors which exert a perfect influence over (people of) different potentialities; they are three in number and are the three meditative studies (also mentioned) in the Śūraṅgama Sūtra, that is of all as void, of all as unreal and of the mean (which includes both). Both sūtras³ use the same three Sanskrit terms, śamatha, samāpatti and dhyāna.

1. See page 176, footnote 1.

2. i.e. is omnipresent.

3. The Śūraṅgama Sūtra and Sūtra of Complete Enlightenment.

Śamatha is stopping or silencing (the active mind); its characteristic is absolute and its meditative study is that of all as void.

Samāpatti is attaining equanimity, evenness or calmness (of mind); its characteristic is relative and its meditative study is that of all as unreal.

Dhyāna is unperturbed abstraction which is beyond the absolute and the relative; its characteristic is nirvāṇic and its meditative study is that of the mean.

Practice and realization require these three kinds of meditative study because according to the three dogmas (of the T'ien T'ai school)¹ the Tathāgatagarbha mind² has three characteristics, namely the absolute, the relative and the mean Tathāgatagarbha (which includes the other two), each meditative study befitting each characteristic and all three having a perfect influence over the One Mind, hence the latter's perfect insight. As it is perfect insight into the One Mind, it is instantaneous, but when the three meditative studies are made separately it is gradual. In reality, there is no difference between the three stages, (any) one (of them) and (their taking place) gradually and this is explained below.

Now first about śamatha.

'Virtuous man, if Bodhisattvas, after awakening to the pure (nature of) complete enlightenment . . .'

This shows the method of practice after awakening to the nature of complete enlightenment but not in the state of delusion. In his practice a Bodhisattva should first awaken to the true mind of pure enlightenment which is beyond birth and death and then meditate on it in order to be rid of evil habits contracted because of ignorance in previous successive aeons. Such practice is in line with the (self) nature.

' . . . use this pure bodhi mind to concentrate on stillness, they will succeed in stopping all thoughts and in exposing the agitating consciousness. With the appearing wisdom begotten by stillness, both body and mind which are (like) foreign dust will vanish for ever.'

This is the meditative study of all as void. A still condition is necessary for the awareness of this newly developed mind. A practiser, when deluded, was in the midst of moving and confusing thoughts, but since

1. The T'ien T'ai's three dogmas are derived from the following stanza in Nāgārjuna's Mādhyamika:

*'All things causally produced
I say are void,
Are but false names
And also indicate the mean.'*

2. When the Bhūtatathatā is free from illusions, it is the Dharmakāya and when it is in bonds, i.e. limited and subject to the delusions and suffering of life, it is the Tathāgatagarbha, or Tathāgata womb or store.

he is now awakened to the mind, he uses it to meditate on its immutable substance; hence: 'they should concentrate on stillness'. Because of this concentration, all false thoughts are stopped, thus exposing all the evil habits rising and falling in the store consciousness (ālaya-vijñāna); hence 'they will succeed in stopping all thoughts and in exposing the agitating consciousness'. A long enduring insight into this will cause the light of the self-mind to appear suddenly; hence 'the appearing wisdom begotten by stillness'. As the light of the mind shines, both body and mind are instantaneously perceived as illusions which do not exist fundamentally and are like foreign dust. This is disentanglement from the inner body and mind, hence the words: 'they will vanish for ever.'

This is the first step in the meditative study which ensures instantaneous realization of the uncreate in the time of a thought.

'Inwardly they will feel at ease because they will experience a lightness (of body and mind)¹ in this state of stillness wherein appear the minds of all Tathāgatas in the ten directions of space, like reflections in a mirror.'

This is the result of the effective meditation. The mysterious mind of Complete Enlightenment was formerly concealed by the illusory body and mind produced by ignorance. As the meditator is now disentangled from this illusion of body and mind, he is relieved from a very heavy burden of ignorance; hence 'inwardly they will feel at ease because they will experience a lightness (of body and mind) in this state of stillness'. When this stillness prevails in the ten directions of space, the self-possessed Dharmakāya is exposed; hence 'the minds of all Tathāgatas appear therein like reflections in a mirror'. This is the meaning of the sentence: 'The Dharmakāyas of all Buddhas enter my self-nature and my mind unites with all Tathāgatas'; (in other words) perfect unison with the Dharmakāya. This is also what these words in the Śūraṅgama Sūtra mean: 'Going against the worldly stream is to preserve the one (reality) while the invalidity of the six (differentiating) functions causes all worlds in the ten directions of space to become pure and clean, like the (transparent) crystal in which hangs a bright moon, until all Tathāgatas in their profound perfection and pure subtleness appear (in this state).' This is the instantaneous eradication of ignorance according to the perfect teaching (of the T'ien T'ai school).

'This expedient is called śamatha.'

This is the name of this expedient method which is called 'chih' in

1. Praśrabdhi: the fourth of the seven characteristics of bodhi, alleviation of all weight of body and mind causing the meditator to feel light, free and at ease. (See also page 193, footnote 3, f-4.)

Chinese, that is stopping or silencing. It means 'stoppage' as cause leading to samādhi as effect, and is the meditative study of all as void. Samāpatti is taught below.

'Virtuous man, if after awakening to the pure nature of complete enlightenment, the Bodhisattvas use this pure bodhi mind to understand that all consciousnesses as well as sense organs and sense data are but illusions and transformations, they will give rise to all kinds of illusory wisdom to eradicate illusory (basic) ignorance. While transforming illusions, they convert illusory beings. By giving rise to illusory wisdoms, they feel at ease inwardly because they experience a lightness (of body and mind) in their great compassion.'

This is meditative study of all as unreal. The Bodhisattvas who are awakened to the pure mind of complete enlightenment use it to give rise to contemplative wisdom to look into their consciousnesses, sense organs and sense data which they see clearly as fundamentally non-existent and of which the illusory existence is created by ignorance, for they seem to exist but are devoid of nature. Hence 'they are but illusions and transformations'. These illusions and transformations are merely twigs of ignorance (in contrast with basic ignorance). Since these Bodhisattvas realize that their own consciousnesses, sense organs and sense data are but illusions and transformations, they know by inference that all living beings are also illusory; hence 'they give rise to all kinds of illusory wisdom to eradicate illusory (basic) ignorance'. This means that by using the illusory wisdom of aroused enlightenment,¹ they eradicate basic ignorance. 'Transforming all illusions' means that the eradication of ignorance is bound to result in a karmic sequel, the effects of which are inconceivable; hence 'while transforming all illusions they convert illusory beings' and thus perform the Buddha work of salvation by appearing in bodily forms in the ten (dharma)dhātus in response to the needs of all beings. This is leaving the real to appear in the unreal (to save others). 'Giving rise to illusory wisdom' means that they have realized the absolute from which they now move to work for salvation. Because of their fellow feeling and compassion, they are keen to save their fellow beings without clinging to the conception of a being; hence 'they feel at ease inwardly because they experience a lightness (of body and mind) in their great compassion'.²

'By so starting and by making gradual progress in this meditative study, (they will realize that) that which looks into illusions differs from these illusions and

1. See page 171, footnote 3.

2. Because they are free from the conditioned feelings of compassion, theirs being the uncaused and universal compassion.

also from the illusory meditation, wherein all involved are but illusions; (thus) all illusions are permanently kept away.'

This shows further progress in this meditative study. As ignorance is not eradicated, the realization of self-nature is not yet complete; hence 'gradual progress'. As relativities still prevail, the object is eliminated first but subjective wisdom remains; hence 'that which looks into illusions differs from those illusions'. That which looks into illusions is subjective wisdom and its objects are precisely these illusions. As the true mind is independent, it differs from these illusions, but since objects have vanished, the subject should also disappear, because if the latter is retained, it will be an illusion also. Hence 'it also differs from the illusory meditation', and 'all involved are but illusions'. Both subject and object should be wiped out and with the elimination of both wisdom and its objects, only the true One Mind remains; hence 'thus all illusions are permanently kept away'.

'Thus these Bodhisattvas bring their meditation to perfection like the ground from which the sprout springs up.'

This shows the progress made in meditation. In his meditative study a Bodhisattva wipes out both wisdom and its objects, leaving behind the independent One Reality. Thus from the Dharmakāya's true ground, the sprout of wisdom seed springs up gradually. The ground stands for the Dharmakāya's true ground, the Bhūtatahatā of dormant enlightenment stands for the seed and the developing meditative wisdom stands for the growing sprout.

'This expedient is called samāpatti.'

This is the name of this meditation. The Sanskrit word 'samāpatti' means equalization or equilibrium of the mind leading to realization of the holy stage.

'Virtuous man, if after awakening to the pure (nature of) complete enlightenment, these Bodhisattvas in the use of this pure bodhi mind, grasp neither illusions and transformations nor all states of stillness, they will see clearly that body and mind are hindrances, they will be free from basic ignorance, they will not cling to obstructions and they will be beyond both the hindering and non-hindering states for ever. They will feel at ease and comfortable in the use of body, mind and universe, and while still in the phenomenal world, they will be like the far-reaching sound of a musical instrument, for neither kleśa nor nirvāṇa can obstruct them (any longer).'

This is meditative study of the mean. After these Bodhisattvas have been awakened to the pure mind of complete enlightenment, they use it to set up their meditative study in order directly to look into the One

Mind of the mean for forsaking all outer phenomena as well as inner wisdom; hence 'they grasp neither illusions and transformations nor all states of stillness'. As wisdom and its objects are forsaken, both body and mind are still, passionless and free from hindrance; hence 'they will see clearly' (i.e. unobstructedly). As all relativities have vanished, there is no room for subject and object and thus ignorance is eradicated completely; hence 'they will be free from basic ignorance'. As wisdom and its objects are void, 'they will not cling to obstructions'. As they keep from all objective externals, they are above hindering states and since they keep from subjective wisdom, they are beyond the non-obstructing ones. Since all states are ultimately still and passionless, 'they will be beyond both the hindering and non-hindering states for ever.'

The substance and form of a (small) musical instrument cannot prevent its sound from reaching distant places. This shows the far-reaching sound of a musical instrument in spite of the latter's small size and illustrates the possibility of reaching a non-hindering state (through practice from) a hindering condition. It means that if the mind and its objectives are not forsaken, there will be hindrance from body, mind and universe. Now that the Bodhisattvas have been awakened to the Dharmakāya, the latter cannot be obstructed by the illusory body, mind and universe; hence 'they will feel at ease and comfortable in the use of body, mind and universe and while still in the phenomenal world, they will be like the far-reaching sound of a musical instrument' to reveal the unhindered Dharmakāya. Kleśa concerns the worldly Dharma which means body, mind and universe; while nirvāṇa is the noumenal in essence and wisdom, which is but one true mind; therefore saṃsāra and nirvāṇa do not hinder each other.

'Then inwardly they will experience a lightness (of body and mind) and will feel at ease in this state of stillness and extinction (of passions). Thus (this stage of) wonderful enlightenment will be in harmony with the condition of nirvāṇa which is beyond body, mind and (the conception of) an ego and a personality and wherein (that of) a being and a life is just a passing thought. This expedient is called dhyāna.'

This is the successful achievement of this meditative study. As birth and death have vanished, the state of stillness and extinction of passions appears upon the perfect completion of the Buddha's three virtues¹ and the eternity and bliss of final nirvāṇa is realized; hence 'they will experience

1. The threefold virtue or potency (a) of the Buddha's Dharmakāya, (b) of His absolute wisdom, knowing everything in its reality and (c) of His sovereign freedom from all hindrances.

a lightness and will feel at ease in this state of stillness and extinction'. As the mind is now in accord with Wonderful Enlightenment in nirvāṇa, the text speaks of 'the nirvāṇa which is beyond body, mind and the (conception of) an ego and a personality and wherein (that of) a being and a life is just a passing thought'. This is the final realization of the ultimate One Mind after the permanent eradication of the two hindrances and the elimination of the two kinds of death.¹

'Virtuous man, these three Dharma doors (to enlightenment) are in accord with the (nature of) complete enlightenment. By means of them, the Tathāgatas in the ten directions attained Buddhahood. All expedients, whether similar or different, used by all Bodhisattvas in the ten directions, follow these three (patterns) and once they succeed in the perfect practice of them, they will attain complete enlightenment.'

This concludes the teaching on the expedients of gradual self-cultivation. These three Dharma doors to enlightenment are expedients in conformity with (the nature of) complete enlightenment and (begin from) the Tathāgata's cause-ground. The Bodhisattvas' myriad modes of salvation, whether gradual, partial or all-embracing, follow the same pattern of these three Dharma doors. If they are practised either separately or simultaneously and are perfectly pursued in a moment's thought, complete enlightenment will be attained.

'Virtuous man, if a man in his practice of the holy Tao, teaches, converts and succeeds in guiding hundreds, thousands, tens of thousands and hundreds of thousands of people to attain arhatship and pratyeka Buddhahood, he cannot be compared with another man who, upon hearing about this unhindered Dharma door to complete enlightenment, follows and practises it in an instant (kṣaṇa).'

This shows the excellence of these expedients. Partial or total practice of them will result in real achievement as time passes. Therefore, the teaching of Hīnayāna to a great number of people cannot be compared even to a temporary hearing of this Dharma which is the direct cause of attainment of Buddhahood.

To repeat His instruction, the World Honoured One read the following gāthā:

*'Respect Inspiring, you should know
That the unsurpassed mind of bodhi
Is non-dual in its reality.
As to expedient methods
Without limit is their number.
In the Tathāgata's teaching*

1. Natural and violent death, or from an external cause.

*There are three categories.¹
 Stillness (experienced) in śamatha
 Is like reflections in a mirror.
 The illusion like samādhi is²
 A shoot that gradually grows.
 Dhyāna is still and passionless
 As the sound of instrumental music.
 These three profound Dharma doors
 With full enlightenment accord.
 The Tathāgatas everywhere
 And the great Bodhisattvas
 Practised them for Buddhahood.
 Perfection in these three
 Is called Final Nirvāṇa.'*

1. The three meditative studies: śamatha, samāpatti and dhyāna.
2. Another name of samāpatti.

The Sound Distinguishing Bodhisattva

The Sound Distinguishing Bodhisattva who was in the assembly, rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, such Dharma doors are very rare indeed. World Honoured One, how many of them should each Bodhisattva practise to realize complete enlightenment? May you expediently teach this assembly and future living beings in the period of the Dharma's termination so that they can be awakened to fundamental reality.' After saying these words, he again made the same prostration and the same request for a second and third time.

This Bodhisattva asked if all these three Dharma doors or only one of them should be practised. He asked also if all the three should be practised simultaneously or one after the other.

Thereupon, the World Honoured One said to the Sound Distinguishing Bodhisattva: 'Excellent, excellent, (it is good that) you are able to ask the Tathāgata how to practise (these Dharma doors) for the benefit of this assembly and that of future living beings in the period of the Dharma's termination. Listen attentively to what I now tell you.'

The Sound Distinguishing Bodhisattva was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, fundamentally the pure and clean (nature of) the complete enlightenment of all Tathāgatas is beyond the reach of practice or practiser. All Bodhisattvas and future living beings in the period of the Dharma's termination, in their illusory efforts to practise (self-cultivation) from their unenlightened state, have (the choice of) twenty-five kinds of meditative study (which are) conducive to the attainment of pure and clean imperturbability.'

This is the Buddha's complete answer to the question. The pure nature of complete enlightenment is immanent in every being and does not depend on cultivation (for its existence). However, in the condition of unenlightenment, as illusory efforts should be made in illusory (self) cultivation by means of illusions, there are twenty-five different methods.

Although there is no difference (in attainment) by means of either of the three meditative studies of the One Mind, these twenty-five methods are established because of individual aptitudes and of the different ways in which stress is laid on either of the three. However, this does not mean that there are twenty-five fixed methods which, in reality, do not go beyond the three meditative studies, the only difference being whether they are practised separately or jointly. Their separate practices are first taught as follows.

'If Bodhisattvas concentrate only on the (state of) utter stillness and thereby (succeed in) eradicating kleśa for ever by means of the power of samādhi, they will achieve the ultimate and, without rising from their seats, they will enter (the state of) nirvāṇa. This is the single practice of śamatha.'

This is the single practice of śamatha or meditative study of all as void. As the three dogmas¹ are reducible to one fundamental state only, the three meditative studies concern only the One Mind. Because of the identity of all apparent contraries, one is three and three are one, that is the real and the seeming are inclusive of one another. Therefore, in spite of this single practice of śamatha, it also includes the other two (samāpatti and dhyāna) although not explicitly stated in the text which, however, clearly means this by implication.

The text says that Bodhisattvas hold on to (the state of) utter stillness, thus implying their meditative study of all as void (i.e. meditation on the void). By means of this samādhi power, they eradicate kleśa for ever; thus implying also their meditative study of all as unreal, for kleśa is just an illusion and a transformation which are now eliminated by that power. As the text says that the ultimate is achieved, (that is) perfect realization of the One Mind, this is the 'mean' the attainment of which enables them to enter (the state of) nirvāṇa without rising from their seats.

This is perfect realization by means of the single practice of śamatha which can be considered as successful only if made in this manner.

'In their meditative study (of unreal) illusions only, if Bodhisattvas use the Buddha power to transform the world for the purpose of performing, by means of all kinds of activity, pure and clean wondrous Bodhisattva deeds without straying from their calm thoughts controlled by dhāraṇīs and from their wisdom begotten (by stillness),² this is the single practice of samāpatti.'

This is the single practice of samāpatti or meditative study of all as unreal. By Buddha power is meant the inner power influenced by the absolute Buddha nature which is fundamentally inherent in ourselves,

1. See page 228, footnote 1.

2. See also page 228 (eighth paragraph) and page 236 (sixth paragraph).

hence all kinds of transformation for performing wondrous (Bodhisattva) deeds; this is conduct (based on) illusions. By not straying from their calm thoughts controlled by dhāraṇī, they can make full use of (benefiting) function. At the same time, the nirvāṇic substance of the One Mind of the mean gives rise to immaterial wisdom in order to shine on and destroy ignorance.

This is meditation on the unreal, which is inclusive of both the mean and the void.

'If Bodhisattvas concentrate only on the eradication of illusions without making use of (benefiting) function, they will only wipe out kleśa and when the latter has been completely eliminated, they will realize fundamental absolute reality. This is the single practice of dhyāna.'

This is the single practice of dhyāna, that is meditative study of the mean. The exclusive eradication of illusions for the sole purpose of destroying kleśa is meditative study of all as unreal leading to that of the mean. After kleśa has been completely eliminated, fundamental absolute reality is realized; this is meditative study of all as void leading to that of the mean. This is simultaneous meditation on the void and on the unreal ending in the revelation of the mean.

The above are single practices of the three main meditations. The following text deals with twenty-one combined meditations divided into three groups of seven, each group preceded by one of the three meditations. The first group is preceded by that on the void beginning with the meditative study of all as void, followed by that of all as unreal as follows.

'If Bodhisattvas first concentrate on the state of utter stillness and then use the mind of wisdom begotten by stillness¹ to shine upon² illusions, thereby inspiring their Bodhisattva work of salvation, this is śamatha followed by samāpatti.'

Next is meditative study of all as void followed by that of the mean as follows.

'If Bodhisattvas, by means of their wisdom begotten by stillness, realize the nature of utter stillness, thereby eradicating kleśa and getting out of saṁsāra for ever, this is śamatha followed by dhyāna.'

As wisdom is identical with substance, the text speaks of the wisdom begotten by stillness. As this still wisdom is used to shine upon the still substance, the text speaks of the realization of the nature of stillness which destroys kleśa and ensures a permanent exit from saṁsāra. As 'cause and

1. See page 87 (first paragraph).

2. 'To shine upon' is a Buddhist term which means 'to look into' and 'to examine'.

effect no longer have influence in the present state, the One Mind is completely realized; hence the mean.

The text then deals with two combined meditative studies beginning with meditation on the void, followed by that on the unreal and ending in that on the mean.

'If Bodhisattvas, by means of their still wisdom, reproduce their illusory powers to cause all kinds of transformation to occur for the liberation of living beings and then eliminate kleśa to enter (the state of) nirvāṇa, this is śamatha followed by samāpatti and ending in dhyāna.'

Next is meditative study of all as void followed by that of the mean and ending in that of all as unreal.

'If Bodhisattvas, by means of the power begotten by utter stillness, first wipe out kleśa and then perform pure and clean profound Bodhisattva deeds to liberate living beings, this is śamatha followed by dhyāna and ending in samāpatti.'

The text then deals with three (sets of) simultaneous meditative studies, beginning with that of all as void followed by simultaneous meditation on the mean and illusions.

'If Bodhisattvas use, by means of the power begotten by utter stillness, their minds to wipe out kleśa and then liberate living beings and set up worlds, this is śamatha followed by the simultaneous practice of samāpatti and dhyāna.'

Next is simultaneous meditative study of all as void and as unreal followed by that of the mean.

'If Bodhisattvas, by means of their power begotten by utter stillness, give rise to transformations and then eradicate kleśa, this is the simultaneous practice of śamatha and samāpatti followed by that of dhyāna.'

Next is the simultaneous meditative study of all as void and of the mean followed by that of all as unreal.

'If Bodhisattvas use their power begotten by utter stillness to realize nirvāṇa first and then make full use of their power of transmutation in the world, this is the simultaneous practice of śamatha and dhyāna followed by that of samāpatti.'

The above is a group of seven combined meditative studies, each preceded by that of all as void. The text now lists another group of seven, each preceded by the meditative study of all as unreal beginning with the practice of samāpatti followed by śamatha as follows.

'If Bodhisattvas, while in accord with their power of transmutation, concentrate on the state of utter stillness, this is samāpatti ending in śamatha.'

Then comes the meditative study of all as unreal followed by that of the mean.

'If Bodhisattvas from various kinds of state caused by their power of trans-

mutation concentrate on the still and passionless condition, this is samāpatti ending in dhyāna.'

The text now gives two combined meditations which begin with the study of all as unreal followed by that of all as void and end in that of the mean.

'If Bodhisattvas use their power of transmutation to do Buddha works and then abide in stillness to eradicate kleśa, this is samāpatti followed by śamatha and ending in dhyāna.'

Next is meditative study of all as unreal followed by that of the mean and ending in that of all as void.

'If in the unhindered full use of their power of transmutation, Bodhisattvas eradicate kleśa and dwell in the state of utter stillness, this is samāpatti followed by dhyāna and ending in śamatha.'

The text now deals with three (sets of) simultaneous meditative studies beginning with that of all as unreal followed by the simultaneous study of all as void and of the mean.

'If Bodhisattvas, by the expedient use of their power of transmutation, realize both utter stillness and nirvāṇa, this is samāpatti followed by the simultaneous study of śamatha and dhyāna.'

Next is simultaneous meditative study of all as unreal and as void followed by that of the mean.

'If Bodhisattvas make various uses of their power of transmutation for realizing utter stillness and then eliminate kleśa, this is the simultaneous (study of) samāpatti and śamatha, followed by dhyāna.'

Next is simultaneous meditative study of all as unreal and of the mean followed by that of all as void.

'If Bodhisattvas use their power of transmutation to realize nirvāṇa and then abide in pure and clean inactive samādhi, this is the simultaneous (study of) samāpatti and dhyāna followed by śamatha.'

The text now deals with a group of seven meditative studies, each preceded by that of the mean followed by that of all as void.

'If Bodhisattvas use their nirvāṇic power to realize utter stillness, thus abiding in (the state of) purity and cleanness, this is dhyāna followed by śamatha.'

Next is meditative study of the mean followed by that of all as unreal.

'If Bodhisattvas use their nirvāṇic power to be in harmony with nirvāṇic function in all situations, this is dhyāna followed by samāpatti.'

The text now deals with two combined meditative studies, beginning with that of the mean followed by that of all as void and ending in that of all as unreal.

'If Bodhisattvas use their nirvāṇic power so that, while abiding in samādhi,

their self-nature can give rise to transmutations, this is dhyāna followed by śamatha and ending in samāpatti.'

Next is combined meditative study of the mean, followed by that of all as unreal and ending in that of all as void.

'If Bodhisattvas use their nirvāṇic power so that their nirvāṇic self-nature can perform its function and that their pure and clean state can return to samādhi, this is dhyāna followed by samāpatti and ending in śamatha.'

The text now deals with three simultaneous meditative studies, beginning with that of the mean followed by simultaneous meditation on all as void and as unreal.

'If Bodhisattvas avail themselves of the purity and cleanness of their nirvāṇic power to abide in samādhi and to perform transmutations, this is dhyāna followed by the simultaneous practice of śamatha and samāpatti.'

Next is simultaneous meditative study of the mean and of all as void followed by that of all as unreal.

'If Bodhisattvas use their nirvāṇic power to realize utter stillness and then perform transmutations, this is the simultaneous practice of dhyāna and śamatha followed by samāpatti.'

Next is simultaneous meditative study of the mean and of all as unreal followed by that of all as void.

'If Bodhisattvas use their nirvāṇic power to perform transmutations and then realize utter stillness with its pure and bright wisdom, this is the simultaneous practice of dhyāna and samāpatti followed by śamatha.'

Next is the perfect practice of the three meditative studies.

'If Bodhisattvas use their wisdom of complete enlightenment perfectly to unite all things so that the phenomenal expression of self-nature will not stray from the nature of enlightenment, this is the perfect threefold practice in accord with the self-nature in its purity and cleanness.'

This is the perfect practice of the triple meditation which is the three-fold study of the One Mind which will (thus) be complete in an instant (kṣaṇa). This is 'the perfect insight into pure and clean enlightenment' taught by the Buddha (when answering Mañjuśrī's question). The (above) perfect union of all things by (means of the wisdom of) complete enlightenment is perfect insight into all things. Thus in the ten dharma-dhātus, the phenomenal expression of self-nature will not stray from the nature of enlightenment. Since the phenomenal expression of enlightenment has been purified and cleansed, the Tathāgata's self-moving cause-ground is just the One Mind's perfect insight into the Dharmadhātu, which is indeed a wondrous act. For this reason, all the twenty-five methods of meditative studies do not surpass this last one which alone is

perfect practice, all the other twenty-four being appropriate only for individual capabilities.

‘Virtuous man, these are called the Bodhisattva’s twenty-five methods of meditation which all Bodhisattvas should follow in their practice. If they and future living beings in the period of the Dharma’s termination wish to practise (any one of) them, they should first lead a pure life, silence their thoughts and sincerely repent. Then on the last day of the third week, after giving a reference number to each of these twenty-five methods and using twenty-five tallies with their corresponding numbers, they should pray and seek divination by picking a tally at random. The number picked will indicate the method, whether gradual or instantaneous, that befits the seeker. However a single feeling of doubt or hesitation on the part of the latter will cause the divination to be ineffective.’

The text urges people to practise. The practiser should lead a pure life because śīla begets dhyāna and is essential for entry into the state of Ch’an. The silencing of thoughts and repentance are necessary for meditative study of the non-existent nature of all sins and explains the meaning of the saying: ‘He who wants to repent of his sins and to reform himself should sit formally and think of absolute fundamental reality.’ To pray and seek divination about the seeker’s fitness for the method of gradual or instantaneous enlightenment is to implore divine aid from the saints so that the practiser can develop a decisive faith.

To repeat His instruction, the World Honoured One read the following gāthā:

*‘Sound Distinguishing, you should know
That the pure and clean unhindered
Wisdom of all Bodhisattvas
Comes from dhyāna-samādhi.
The so-called Samatha,
Samāpatti and dhyāna
Are the threefold Dharma of which the gradual
Or quick practice has twenty-five varieties.
All Tathāgatas everywhere (a)
Who practise in the present, past and
Future, must this Dharma use
To realize enlightenment,
Only those of instantaneous awakening
And unbelievers are exceptions. (b)
All Bodhisattvas and all future
Beings in the Dharma ending age*

*Should observe this Dharma, follow
 And diligently practise it.
 Relying on the great and powerful compassion
 Of the Buddha, they will ere long attain nirvāṇa.'*

(a) All these twenty-five methods of meditation are the causal practice of Bodhisattvas. However, the gāthā speaks of 'all Tathāgatas in the ten directions' who are the fruit to which they aspire from the cause-ground of the Tathāgata's practice of Dharma.

(b) Men of instantaneous awakening¹ do not need to practise gradual awakening. Unbelievers or icchantikas cannot be awakened even if they practise the gradual method.

1. Such as the Sixth Patriarch Hui Neng.

The Bodhisattva of Clean Karma

The Bodhisattva of Clean Karma who was in the assembly rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have fully expounded to us the inconceivable deeds of all Tathāgatas from the cause-ground so that the whole assembly can hear what they have never heard before and can see the tamer of passions¹ passing through aeons of arduous toil as many as the sandgrains of the river Ganges, with all his practices and achievements unfolded in an instant, thus rejoicing us, the Bodhisattvas in this assembly.'

In this way the Bodhisattvas rejoiced at hearing about all the meditative studies established on the One Mind, the cause-ground of all Tathāgatas' self-cultivation, and at seeing the Buddha's arduous toils (in countless aeons) revealed in an instant.

'World Honoured One, if this nature of enlightenment was fundamentally pure and clean, why is it contaminated and soiled, thus causing all living beings to be deluded, perplexed and unable to enter it.'

This is the main question. The Buddha had said in the preceding chapter that fundamentally the pure and clean (nature of) all Tathāgatas' complete enlightenment is beyond all practice. If it was pure and clean before, why can it be now contaminated and soiled, thus requiring cultivation?

'May the World Honoured One thoroughly awaken us to the Dharma nature (Dharmatā) so that this assembly and future living beings in the period of the Dharma's termination can use (your teaching) as our (guiding) eye in the future.'

After saying these words, he again made the same prostration and the same request for a second and third time.

The World Honoured One then said to the Bodhisattva of Clean Karma: 'Excellent, excellent! Virtuous man, (it is good that) you are able to ask the Tathāgata for such an expedient explanation for the benefit of this assembly and

1. *Puruṣadāmya-sārathi*, a title of the Buddha, meaning one who tames and controls as a master does a wild elephant or horse, or as the World Honoured One brings the passions of man under control.

also that of future living beings in the period of the Dharma's termination. Listen attentively to what I now say.'

The Bodhisattva of Clean Karma was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, since the time without beginning, all living beings have been clinging wrongly to the reality of an ego, of a man, of a being and of a life. They regard these four inverted (illusions) as their real bodies thereby giving rise to like and dislike. Because of this false body, they cling to further falsehood and the two falsities, by relying on each other, create false karmas. Because of false karmas, they falsely perceive the turning (wheel of) saṃsāra. When they are bored with saṃsāra, they falsely perceive nirvāṇa.'

This is why there are contamination and defilement. The above words: 'Since the time without beginning, all living beings have been clinging to the reality of an ego, of a man, of a being and of a life', mean exactly what the Buddha had previously said to Mañjuśrī: 'They mistake the union of the four elements for their bodies and the shadows of the six conditioned sense data for their minds.' Because of their initial delusion¹ they did not recognize their Dharmakāyas but wrongly regarded the illusory body and mind of the five aggregates as their real substance, which they took as an ego. As this ego is subject to transmigration through different states, it is thought of as a man (of the human world). Since it is subject to prosperity and decline, misery and happiness and successive different transformations without interruption, it is regarded as a being. As it continues to exist for a period of time, it is considered as (having) a life.

Since they fail to understand the non-existence of an ego, they cling to the false and take it for the real; hence 'inverted illusions'. It is already an inverted view when the seeming is regarded as the I but this false 'I' in turn gives rise to like and dislike; hence 'because of this false body they cling to further falsehood'. This is the rise of illusions. As the illusory mind and its illusory objects rely on each other to create all kinds of karma, the text says: 'they create false karmas'. This is the creation of karmas. As false karmas are created, retribution follows with the consequent round of births and deaths. This is the bitter fruit (i.e. suffering). Therefore, illusion, karma and suffering exist because of the false conception of the reality of an ego which grasps the three saṃsāric worlds;² hence 'the turning (wheel of) saṃsāra'. This is its mortal lot.³

As to those of Hīnayāna, they are disgusted with birth and death.

1. The first thought that stirred their minds, the cause of their basic ignorance.
2. Worlds of desire, of form and beyond form.
3. Bhāgya: lot, fate, allotment.

When they (succeed in) eradicating the accumulated kleśas and reach beyond the three saṃsāric worlds, they still wrongly perceive nirvāṇa. This is their condition and station beyond transmigration¹ caused by their grasping of an ego; hence 'thereby giving rise to like and dislike'.

These four conceptions (of an ego, a man, a being and a life) have, however, their coarse and fine aspects. The coarse aspects are held because of deluded consciousness and the fine ones because of deluded wisdom.

The coarse concepts are held by worldly men who wrongly recognize the five aggregates as their ego and falsely give rise to like and dislike; they are covered by the first half of the Diamond Sūtra.²

The fine concepts are held by āryas and bhādras who still cling wrongly to the idea of realization and acquisition and who have not forsaken the duality of subject and object as expounded in this sūtra. They are covered by the second half of the Diamond Sūtra.

Both the coarse and fine concepts of an ego are inborn.³ As to the concept of a being, this sūtra means all the nine realms⁴ still clinging to it, and begins by dealing with the four concepts held by worldly men giving rise to like and dislike, followed by those held by śrāvakas, pratyekabuddhas and Bodhisattvas caused by their idea of realization and acquisition (of Dharma), for realization and acquisition originate from the seeds of love. Hence both the worldly and the saintly are mentioned in the text.

*'Therefore, they are unable to enter the (state of) pure and clean enlightenment. It is not the latter that opposes and rejects them but it is because of (their clinging to) a subject that can enter it. Since they grasp this entering subject, no entry by their bodhi (nature) is possible. For this reason, both the stirring and stopping of thoughts cause delusion and perplexity.'*⁵

This answers why they are unable to enter (the state of) enlightenment. It has been said that attachment to an ego soils the true self-nature and prevents the latter from entering the (state of) pure and clean enlightenment. (It is, therefore, clear that) it is not that state which opposes and

1. There are two kinds of condition: (a) that resulting from good or bad karma in the three realms of desire, of form and beyond form and in the six paths, i.e. the mortal lots (see footnote 3 page 244) and (b) that resulting from good karma in the realms beyond transmigration, i.e. those of Hīnayāna.

2. See *Ch'an and Zen Teaching*, First Series, Part III, Han Shan's Diamond-cutter of Doubts.

3. Inborn as opposed to acquired.

4. The six worlds of existence in Saṃsāra and those of śrāvakas, pratyekabuddhas, and Bodhisattvas.

5. Both the stirring and stopping of thoughts imply the existence of a subject that stirs and stops them, i.e. the splitting of the undivided self-nature into subject and object, the cause of ignorance.

rejects their self-nature and does not allow it to enter. As they cling to the subjective ego that can enter (the state of) enlightenment, the text speaks of the (concept of) 'an entering subject' which replaces their bodhi nature (that alone can enter). If (instead of this subjective ego), their (own nature of) bodhi enters (the state of) enlightenment, it will be just like the void uniting with the void and there will be no rejection.

As ego is not forsaken, the worldly men who stir their minds and those of the three vehicles¹ who suppress their thoughts, are all deluded and perplexed.

The text now reveals the cause of delusion and perplexity.

'Why is it? Because since the time without beginning, there has been self-rising (basic) ignorance which (acts as) their master.'

This is the basic cause of delusion and perplexity. Self-rising ignorance is the first unenlightened thought, that is ignorance in the process of birth.² The Dharmakāya is egoless but is deluded by the first thought that transforms it into basic consciousness (ālaya-vijñāna), that is the basic ego. This first thought gives rise to all sorts of unenlightened activity; hence 'self-rising (basic) ignorance acts as their master'. This is the 'I'. Before attainment of absolute universal enlightenment (samyak-sambodhi) and so long as this basic ignorance is not destroyed and retribution is not eliminated, it is this 'I' (or ego) that holds the field. However, this ego in the text differs from that in other sūtras, as shown below.

'All living beings are born without the eyes of wisdom³ and their bodies and minds are (the embodiment of) ignorance. For instance, no man wants to take his own life.'

This again explains why (basic) ignorance which has no beginning is difficult to wipe out. As all its substance is in delusion, it has been transmuted into body and mind with their five aggregates, and this basic ignorance cannot be destroyed if it is not lit and dissipated by fundamental wisdom. As living beings have not met enlightened people, they cannot open their wisdom eyes to shine upon and break it up. How can ignorance wipe out itself? Hence the words: 'for instance no man wants to take his own life'.⁴

1. Triyāna: the three vehicles of śrāvakas, pratyekabuddhas and Bodhisattvas.

2. The four avasthā, or states of all phenomena are: birth, stay, change and death. Self-rising ignorance is the first avasthā state, or state of birth.

3. The eyes of wisdom see all things as unreal (See *Ch'an and Zen Teaching*, First Series, Part III, Han Shan's Diamond-cutter of Doubts - page 192.)

4. Ignorance will never agree to destroy itself, as no man wants to take his own life.

'Therefore, you see (the result is that) we agree with those liking us and we hate and resent those contradicting us. Because of like and dislike, ignorance is preserved. As this ignorance continues, it is impossible to realize anything in one's quest of the truth.'

This shows the continuity of ignorance that prolongs the aeon of transmigration. This continuous ignorance that lengthens the transmigratory aeon is difficult to dissipate because of the two illusions of like and dislike which sustain it. As ego is grasped, it is given undue partiality. If we are loved, this (false) view of love is strengthened. If we are contradicted, we hate and resent (it). However, hate and resentment arise because of love for they exist when love is opposed. Thus these like and dislike influence, nourish the seed of ignorance and are (bound to be) followed by manifest activities. For this reason, like and dislike cannot be cut off in the successive aeons of transmigrations with the result that ignorance becomes deeper day by day, causing the continuity of long kalpas of births and deaths. If the mind (set on) like and dislike is used to look for the Buddha path, how can the latter be found? Hence 'it is impossible to realize anything in one's quest of the truth'.

The (illusory) ego is described below.

'Virtuous man, what is the ego? It is what the mind of a living being experiences (as existing).'

This is the substance of the I. The four conceptions (of an ego a man, a being and a life) were classified into coarse and fine according to the ancient interpretation but in this sūtra, the Buddha pointed out basic ignorance which, since the time without beginning, has been considered one's master. This is the substance of the I which, although personating the first of the four conceptions, is but (self-rising) ignorance in its state of birth.¹ Now before all relativities are completely eliminated, an exhaustive meditative study unfolds all (the ego's) four aspects in succession. Therefore, there is no question of dividing them into coarse and fine conceptions. How is this known? Fundamentally, the wondrous (self-) nature is perfect and bright, free from both subject and object. It was screened by the first (stirring) thought which hid its fundamental brightness. Hence the darkness of ignorance, so that ignorance has been acting as one's master and impersonating one's own substance.

Now in the process of introspection by means of aroused enlightenment² to realize complete enlightenment, the former cannot unite with

1. See page 246, footnote 2.

2. See page 171, footnote 1.

the latter solely because of hindrance from this basic ignorance and of the fact that all relativities are not completely eliminated. That which is confronted and (can be) experienced is ignorance and is not the nature of enlightenment. Therefore, the text says that that which can be experienced by the mind (as existing) is an ego.

The initially risen ignorance is ego and has nothing to do with its coarseness and fineness. Examples are given below.

'Virtuous man, for instance, when a man is healthy, he forgets all about the body of his ego. When his four limbs are not in a good state or when he is unwell, if he is cauterized with moxa,¹ (the pain will cause) his ego to be felt as existing. Therefore the ego only manifests when it is experienced.'

The above describes the ego. As living beings pursue ignorance in all their activities, they do not notice the presence of their 'ego' and let it follow its own cause. Therefore, when a man is healthy, he forgets all about his body. Now, by means of an exhaustive meditative study, the substance of ignorance is exposed. It is like one who notices the existence of his body only when it is pricked with needles or cauterized with moxa. That which can be witnessed by the mind during meditation is ignorance, but not the nature of enlightenment. Hence the text says that the ego only manifests when experienced.

Previously the Buddha had said that since the time without beginning ignorance had been one's master, thus pointing out that basic ignorance is the ego which should not be regarded as a coarse delusion. The following text concludes the description of the ego.

*'Virtuous man, the mind which can realize even the Tathāgata (state) and can perceive clearly pure and clean nirvāṇa is but an ego.'*²

This concludes the description of the basic ego. It means not only that all realization by men of the three virtuous stages and the saints (ārya) of the ten Bodhisattva stages³ is (by means of their) ego, but that even the attainment of the Tathāgata's final nirvāṇa, if there remains a single thought of experiencing it, proves that basic ignorance in its state of birth⁴ is not yet destroyed and is but the basic ego (that still exists).

Yun Men said: 'The Dharmakāya has also two kinds of illness, of which one is that when reaching its borderline, one cannot forsake the

1. In India and China acupuncture and cauterization were practised to treat diseases.

2. Because the undivided self-nature is split into subject and object, a dualism created by ignorance.

3. See page 211, footnotes 3 and 4.

4. See page 246, footnote 2.

concept of the reality of Dharma, thereby preserving the conception of an ego.¹

Question: According to the teaching of the three vehicles (triyāna), inborn attachment to the ego is wiped out in the seventh stage of Bodhisattva development and inborn attachment to the Dharma after the eighth stage.² After this attachment to the Dharma has been eliminated, the practiser will enter the state of profound (or perfect) enlightenment (the fifty-second stage of Bodhisattva development). Why does this sūtra say that the ego still remains after the attainment of universal enlightenment (samyak sambhodi, or the fifty-first stage of Bodhisattva enlightenment)? Where does this discrepancy come from?

Answer: Both attachments to ego and Dharma come from an ego, being the ego's ego, and the ego's Dharma. Since inborn attachment to the Dharma means the I clinging to the Dharma, the latter belongs to the I. As retribution is still not eliminated, that which can be experienced is but the I. This sūtra differs from other sermons and since the four aspects belong to the same ego, the text says that they belong to the I.

The following paragraph deals with the concept of a man (or personality).

'Virtuous man, what is personality? It is the mind that is aware of such experience. Virtuous man, when it is awakened (to the presence of) an ego, it will no longer recognize it. Not only is the object thus evidenced not an ego but also the evidencing subject also ceases to be one. Thus all awareness that is beyond evidencing (at this stage) is personality.'

This describes personality (or a man). When the ego is perceived as such, as said in the preceding paragraph, it will (be cast aside and will) no longer be so recognized. If the perceiving mind is retained, it will be a man (or personality) as a counterpart of the ego but not another person.

*'Virtuous man, (even) when the mind is perfectly aware of nirvāṇa as its own self, if a little bit of awareness is retained in the former, it will be but a personality in spite of a thorough understanding of the identity of nirvāṇa with the (true) self according to the fundamental law.'*³

This gives a further explanation of the term personality. It means that if nirvāṇa is realized as the self and even if such realization is not

1. See *Ch'an and Zen Teaching*, Series Two, The Yun Men Sect.

2. There are two kinds of attachment, to the ego (ātma-grāha) and to the dharma (dharma-grāha); they are classified into (1) those which are inborn, or instinctive (sahaja) and (2) those which are acquired, i.e. arising from reasoning and discriminating (vikalpita).

3. Because of the existence of a perceiving mind, a subject, the counterpart of which is the object, nirvāṇa, both being a duality having no place in the absolute.

grasped, the mind that can be awakened to it is still a personality. This realization of nirvāṇa as the self according to its fundamental principle is called a personality if a little bit of the awakening mind is retained.

'Virtuous man, what is a being? It is the mind which is beyond (the previous) experience and realization.'

This describes a being which is that which (now) knows that the previous realization and awakening were false. The mind that thus knows is a being. The mind which is beyond the reach of the previous experience and realization and which understands that it should keep from both is called a being.

'Virtuous man, if for example a man says: "I am a living being," we know that he who speaks of a living being is neither the "I" nor (another) man. Why is he not the I? Because he says: "I am a living being" and is, therefore, not the I. Why is he not (another) personality? Because he says: "I am a living being" and is, therefore, neither the self nor (another) man.'

The above example is used to explain the term 'being'. According to the worldly conception, the I is a being subject to happiness and misery and all other changes. Now if a holy man has wiped out the dual conception of subject and object in his experience and realization but still preserves the knowing mind, he is a being. As he is now beyond both subject and object, words used by worldly men are borrowed to elucidate the meaning which is: 'I am a living being and am, therefore, neither the I nor a personality.'

The text now concludes the explanation of being.

'Virtuous man, (the states) that can be experienced and realized by the mind, belong to an ego and to a personality. That which is beyond the I and a man and retains the knowledge (of something) is called a being.'

This shows the characteristic of a being which clearly knows both the previous experience and realization and which neither an ego nor a personality can reach. This knowing mind, if preserved, is a being.

*'Virtuous man, what is a life? It is the mind (now) looking into (its) purity and cleanness. (Although) it is aware of its (three previous) objectives, its karmic awareness does not perceive itself and (lingers) like a root for life.'*¹

This is life. The (subjective) mind that 'knew' was a being. Now, as the meditating wisdom becomes brighter (or sharper), it looks into this knowing mind but instead of the latter, it finds the pure and clean sub-

1. Jīvitendriya is one of the elements not associated with mind. It means 'a root for life' or a basis for reincarnation, the nexus between two life periods. The Mahāyāna accepts it as nominal but not real.

stance of awareness, that is the source of the enlightened mind, called supreme enlightenment. When this stage is reached, both (subjective) wisdom and its object vanish, with all things disappearing. This is the result of insight by the mind's wisdom into its still and passionless substance and shows the absolute oneness of wisdom and its surroundings; it is now like the eye that cannot see itself. Hence 'its karmic awareness does not perceive itself'. As all falsehood (now) returns to reality, the complete pattern of the Dharmakāya is reached. However, if (wisdom) abides in this passionless stillness, it cannot achieve the transmutation of its position and potentiality (for a leap over all hindrances into complete enlightenment). This is a stage called 'sitting on the top of a pole' or 'immersion in stagnant water'. In Ch'an parlance, this is a 'noble fall'.¹ If the mind cannot leap forward from where it falls, it will (linger) as a link with reincarnation and this is life. It is said:

'Sitting on a pole one hundred feet in height
One will still perceive (that) which is not real.
If from the pole top one then takes a step
One's body will appear throughout the universe.'

Therefore, he who abides in the abstruse cannot cut off the nexus of life. It is said that one should abide in neither saṃsāra nor nirvāṇa and the above is precisely the state of one abiding in nirvāṇa.

'Virtuous man, the introspecting mind that perceives all objects as defilements is (also impure) because it does not keep from them. When boiling water melts ice, the latter disappears (completely). The ice knowing its own melting is like (the mind) preserving the I and its awareness of it.'

This is direct pointing at the source of falsehood. 'All objects' of the mind are ego, personality and being (dealt with in the preceding paragraphs). The meditative mind now perceives a state of purity and cleanness and realizes the falsehood of the three previous aspects of an ego, a personality and a being which are all impurities. Even this knowing mind is also impure. However, if the real looks into the unreal (without discrimination), the latter will be identical with the former. Likewise, when boiling water melts ice, the latter is identical with the former. Now if there is preservation of the I and awareness of it, this is like ice that knows it is being melted. As the subject cannot eliminate itself, the nexus of life cannot be cut off. Hence, the state of a life.

1. See *Ch'an and Zen Teaching*, Series Two, the Story of Pen Chi of Ts'ao Shan.

The text now elucidates hindrance from the (idea of) ego and Dharma.

'Virtuous man, future living beings in the period of the Dharma's termination who do not understand the (above) four states, will fail to realize any of the stages of sainthood in spite of their strenuous efforts in self-cultivation in many aeons. Hence the ending period of the right Dharma.'

This shows the (conception of an) ego which is the fundamental hindrance to the realization of the truth. If future living beings in the period of the Dharma's termination do not understand the four states (of an ego, a man, a being and a life) they will vainly make strenuous efforts in self-cultivation in many aeons and will not attain sainthood, because of their clinging to the conception of an ego in their practice. The 'ending period of the right Dharma' means that future living beings in the period of the Dharma's termination will be fortunate if they avail themselves of this teaching of the whole truth which can be regarded as the right Dharma. But if it is wrongly practised, the result will be the same as if it is not practised and there will be no achievement; this will (really) be the Dharma's ending period.

There are three periods of the Buddha Dharma: (a) the period of right Dharma lasting 1,000 years when all the Dharma's four divisions, namely the teaching, its principle, its practice and its realization were predominant; (b) the semblance or image period lasting 1,000 years when the teaching, its principle and its practice were predominant whereas its realization was deficient; and (c) the period of decay lasting 10,000 years when only the teaching and its principle prevail whereas its practice and realization are deficient. At present, although the teaching and its principles are preserved, many are those whose practice is aimless and unprofitable.

The text now gives three explanations of why practisers fail in their long practice.

*'Why is it? Because they (wrongly) hold that (all aspects of) the I are nirvāṇa and they mistake their experiencing and realization for achievements. For example, when a man regards a thief as his own son, his own wealth and treasure cannot be preserved.'*¹

This shows why their long practice (in many aeons) yields no profit. Non-awakening in spite of long self-cultivation comes from the (wrong) recognition of (all aspects of) the I as nirvāṇa and from the fact that experience and realization are grasped and that some little progress is taken for complete enlightenment. By recognition of (all aspects of) the

1. Lit. 'He cannot achieve the accumulation of his wealth and treasures.'

It is meant practice from the standpoint of an ego¹ with the understanding of nirvāṇa from this viewpoint. Hence no result can be achieved. The recognition of a thief as one's own son illustrates the cause of their failure in self-cultivation.

'Why is it? Where there is love of the ego, there is also love of nirvāṇa, for (this idea of) nirvāṇa is hidden in the love of the I. Where there is hate of the ego, there is also hate of saṃsāra. They do not know that love is the real cause of saṃsāra. If saṃsāra is singled out for their hate, they will not achieve liberation.'

This explains why recognition of the ego obstructs the realization of the truth for the ego is at the root of love and hate. He who clings to the ego must love it and because of his love of it, he seeks nirvāṇa (for it). This nirvāṇa which sustains his love is (certainly) not a true one. Hence 'this (idea of) nirvāṇa is hidden in the love of the I'. When this love of the I is contradicted, feelings of hate will arise in the mind.

There are also those who hate the ego and also hate saṃsāra. Basically the mind that hates comes from love. Living beings do not know that this love is the basic cause of birth and death; they do not cut off the root of love in their practice but single out saṃsāra for their hate. So their ignorance is very great indeed for they will not be liberated. Therefore, recognition of the I obstructs the realization of truth for love sustains and intensifies itself.

'How can they know why Dharma does not liberate (them)?'

How can one know why the love of nirvāṇa, a Dharma of liberation, does not ensure liberation?

'Virtuous man, future living beings in the period of the Dharma's termination who achieve some little progress in their practice of bodhi and regard it as (completely) pure and clean, have not yet entirely eradicated the basic ego.'

The nirvāṇa-dharma does not ensure their liberation because of their clinging to an ego in their quest (of enlightenment). When they make some little progress in their practice, they immediately regard it as pure and clean (or perfect) and mistake it for complete realization. As they do not completely eradicate the basic ego, they will not be liberated.

The text now points out that surrounding conditions can be used to prove why they are not liberated.

'If someone praises their Dharma, they will be happy and will immediately

1. The wrong interpretation of sūtras and Ch'an sayings comes from clinging to the 'guest' position which is discriminative. For this reason, a student should take up the 'host' position when interpreting the teaching of the Buddha and Patriarchs. In other words, he should never stray from his self-nature when learning the Dharma and practising self-cultivation. (See *Ch'an and Zen Teaching*, First and Second Series, for a full explanation of the terms 'Host' and 'Guest'.)

want to liberate the praiser. If someone censures their achievements, they will be filled with anger and resentment. Thus you will know that the concept of an ego is firmly grasped, is still hidden in the storehouse of all knowledge (ālaya-vijñāna) and is wandering in the fields of all sense organs without interruption.'

These are favourable and adverse situations used to verify the presence of an ego which has not been forsaken. (Take for example) a practiser who claims that he has realized the nirvāṇa-dharma. If his Dharma is praised, he will be happy but if it is censured he will be angry and resentful. But nirvāṇa is an immaterial Dharma; how can there be joy and anger in it? If praise and censure can cause joy and anger respectively, this joy and anger come from the I but not from nirvāṇa. This way of checking his achievement proves that he still clings firmly to his ego, a seed that is hidden in the eighth consciousness and awaits an opportune situation to manifest itself. Therefore, it (the ego) is wandering in the fields of the sense organs without interruption, and if it is used in the quest of enlightenment, how can liberation be realized?

'Virtuous man, therefore, those practisers of the Tao who do not eliminate their conception of an ego cannot enter the (state of) pure and clean enlightenment.'

This concludes the teaching on the error of clinging to an ego in the quest of bodhi. The text now exposes the illnesses of all living beings.

'Virtuous man, if the ego is known as void, no one can slander the I. (However) if the I (is grasped as) the expounder of Dharma,¹ the ego is still not eliminated. In such a case, the conception of (a man), a being and a life are all present.'

This is the use of Dharma to expose the illness and to reveal the non-relinquishment of the I. Nirvāṇa is an immaterial Dharma and if it is realized, the I will also be void. If the ego is non-existent, how can there be praise or censure? Now, because of praise and censure of the Dharma, if there are feelings of joy and anger, this proves that the I is not yet eliminated. If the ego is still present, the conceptions of a man, a being and a life are also all present. This is the root of the illnesses of all living beings. How can there be realization of nirvāṇa?

'Virtuous man, future living beings in the period of the Dharma's termination will expound their own illnesses (which they mistake) for the Dharma. They are, therefore, the most pitiable people. Although they are diligent in their practice, they will (only) aggravate their illnesses and will consequently be unable to enter the (state of) pure and clean bodhi.'

This shows the source of their illnesses. In the period of the Dharma's termination, practisers who do not eliminate the conception of an ego

1. i.e. the Dharma praised or censured as said in the preceding paragraph.

and mistake it for the Dharma, will expound only the ill aspects of this ego but not the nirvāṇa-dharma. Hence 'they expound their own illnesses (which they mistake) for the Dharma'. For this reason, although they are diligent in their practice, they will (only) aggravate their illnesses and will be unable to enter (the state of) pure and clean bodhi. Hence they are the most pitiable people. The text now deals with their mistake in grasping illnesses.

*'Virtuous man, future living beings in the period of the Dharma's termination who are not clear about these four conceptions¹ and who use the Tathāgata's interpretation and conduct in their self-cultivation, will fail to achieve it.'*²

This is mistaking the (mind's) clinging illness for the Dharma. It means that practisers who are still not clear about the four conceptions (of an ego, a man, a being and a life) but use the Tathāgata's (right) interpretation and (correct) conduct which they regard as their own but which they have not experienced themselves, will not succeed in their self-cultivation.

'There are (also) living beings who claim they have realized and experienced what they really have not. They are jealous when they see others advancing satisfactorily in self-cultivation. Because of their failure to cut off their love of the I, they will not be able to enter (the state of) pure and clean enlightenment.'

This is the mistaken clinging illness, the cause of arrogance. There are people who claim that they have realized and experienced what they actually have not or who pretend that they have won an adequate realization whereas they have only made some little progress (in self-cultivation); they are arrogant because they have not relinquished their love of the I. How can one know this? They are jealous when they see others making good progress in self-cultivation and their jealousy is caused by their love of the I. Therefore, it (is easy) to know that they have not forsaken their love of the I; this is why they cannot enter the (state of pure and clean) bodhi. This shows that the love of the I is the root of illnesses. The text now teaches us how to avoid errors and faults.

'Virtuous man, future living beings in the period of the Dharma's termination who hope to realize the truth should not seek awakening for (which) they will want to increase their (knowledge by) hearing (about it) and will thereby strengthen their view of the I.'

This urges future practisers to be cautious. As previously said, those mistaking their illnesses for the Dharma, are those who have not forsaken

1. The four conceptions of an ego, a personality, a being and a life.

2. This is due to their minds being entangled with these four conceptions which obstruct their perfect insight. Therefore, their discriminating minds cannot unite with the absolute in spite of the Buddha's right teaching in the sūtras.

the four conceptions (of an ego, a man, a being and a life), that is those whose minds seek awakening. This is the root of their illnesses because if their minds are set on the quest of awakening, they will search for more knowledge of the teaching in the sūtras and will cling to what they think they have understood. This will only increase their (knowledge by) hearing and strengthen their view of the I for it is not true self-cultivation. Therefore, future seekers of the Tao in the period of the Dharma's termination should be very careful about this.

'They should strive vigorously to advance (in self-cultivation) to overcome their kleśa, to pluck up their dauntless courage, to attain what they have not attained, to cut off what they have failed to cut off, to refrain from giving rise to desire, anger, love, arrogance, flattery, crookedness, envy and jealousy in all situations and to sink all love between (them) selves and others into the conditions of stillness and passionlessness.¹ The Buddha says they will thus achieve success gradually (and) will not fall into perverted views in their quest of learned masters.'

This urges the true practice of self-cultivation. Real practisers should never set their minds on (the quest of) awakening; neither should they seek to widen (their knowledge by) hearing. The first thing they should do is to overcome trouble (kleśa); also they should not be content with some little (progress) achieved. So long as they have not attained nirvāṇa, they should resolve to attain it. So long as they have not cut off kleśa completely, they should be determined to do so. They should check up their minds in the midst of the different situations which they will face and see if they are really free from desire, anger, love, arrogance and all other kinds of kleśa, which should not arise in spite of (their) surroundings and if mutual love between (them) selves and others is in fact buried in the still and passionless condition. They should thus verify the state of their minds to see if they accord with the ancient saying: 'there is no need for practisers of Tao to apply their minds to awakening but if they can only pass through all the states of kleśa, this is (true) achievement.' Therefore, the Buddha said these persons would gradually achieve successes. In addition, they should seek instruction from learned masters² by discerning between good and evil in order not to fall into perverted views. By so practising, there will be some little measure of union with the truth. Students should exert themselves seriously

'Where there is longing, like and dislike will follow and will prevent their entry into the (state of) the pure and clean bodhi ocean.'²

This urges again a true practice to avoid errors and faults. A true

1. The condition of still and passionless nirvāṇa.

2. Enlightenment as boundless as an ocean.

practice should be made as taught in the preceding paragraph as otherwise, it will give rise to either pleasure or loathing, acceptance or rejection and like and dislike; all this will obstruct entry into the (state of) pure and clean bodhi.

To repeat His instruction, the Buddha read the following gāthā:

*'Clean Karma, you should know
That all beings, because
Of their self love, have been
Transmigrating since the time without beginning.
Non-eradication of the four conceptions
Prevents them from attaining bodhi.
Rise of like and of dislike preserves
Their flattering and crooked thoughts. And so
Delusion and perplexity prevail,
Preventing their entry into bodhi town. (a)
To return to the awakening land (kṣetra) (b)
First pluck out desire, stupidity and anger.
Getting rid of love of Dharma
Makes gradual achievement easy.
Our bodies being non-existent,
How then can like and dislike rise?
Such practisers when seeking learned
Masters, fall not into perverted views.
Success can never be achieved
While longing stirs the mind.'*

(a) Bodhi town is nirvāṇa which no demons can enter. It is a place where a myriad virtues are accumulated, where all saints return and to which all perfect lines of conduct lead. Hence a bodhi town.

(b) Kṣetra is a land and here is also used for nirvāṇa. As the mind is prone to love nirvāṇa, or the nirvāṇa-dharma, the gāthā urges us to get rid of this love of Dharma.

The Bodhisattva of Universal Enlightenment

The Bodhisattva of Universal Enlightenment who was in the assembly rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said 'World Honoured One of great compassion, you have decisively expounded the illness of dhyāna about which the assembly had not heard before; their minds are now cleansed and settled. World Honoured One, in the period of the Dharma's termination, future living beings will gradually get too far away from the Buddha and when bhādras and āryas¹ live in seclusion and when heretics win the day, whom should they seek to meet, on what Dharma should they rely, what line of conduct should they adopt, of what illnesses should they rid themselves and how should they develop their minds so that the blind² can avoid falling into perverted views?'

After saying this, he again made the same prostration and the same request for a second and third time.

The question asked about five things: (a) whom to seek and the answer which follows is enlightened teachers; (b) on what Dharma should they rely; (c) what line of conduct should they follow and (d) what sicknesses should be eradicated, to which the text gives an inclusive reply that the Dharma sought should be free from the four diseases; and (e) how to develop the mind, to which the answer is that a broad and universal mind should be developed.

The World Honoured One then said to the Bodhisattva of Universal Enlightenment: 'Excellent, excellent! Virtuous man, (it is good that) you are able to ask the Tathāgata about the method of practice that will bestow the fearless eyes of the Tao upon living beings in the period of the Dharma's termination so that they can attain the stage of sainthood. Listen attentively to what I now tell you.'

The Bodhisattva of Universal Enlightenment was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

1. Bhādras are those who are noted for goodness but are still of ordinary human standard and āryas are saints who are noted for wisdom or insight and transcend the bhādras in wisdom and character.

2. The deluded who cannot see clearly.

(The Buddha said:) 'Virtuous man, in the period of the Dharma's termination, when future living beings develop a broad mind¹ and seek instruction from learned masters so that they can practise self-cultivation correctly, they should call upon persons holding right views, whose minds do not abide in phenomena, who have no attachments to the states of śrāvakas and pratyeka-buddhas, whose minds always dwell in purity and cleanness although they appear in the midst of kleśa and who, although showing that they have mistakes and faults, always extol pure living and lead others away from undisciplined pursuits. If they seek such teachers, they will attain unexcelled complete enlightenment (anuttara-samyak-sambodhi).'

This answers the question 'whom should they seek to meet'. 'Learned masters' are those who know perfectly the capabilities of living beings, who expound the appropriate Dharma to responsive listeners, who administer correctly the right medicines to particular ailments so that students can be set at rest. 'Persons holding right views' are those whose minds do not abide in phenomena and who do not cling to Hīnayāna. The rest of the paragraph shows the right conduct of these enlightened masters. In the midst of impurities, these Bodhisattvas are not contaminated by them; hence 'their minds always dwell in purity and cleanness'. In order to co-operate with and guide living beings, the text says that they show that they have mistakes and faults. They demonstrate that they too have desires as a bait to entice and then to lead (students) to the Buddha wisdom. Hence 'they lead others away from undisciplined pursuits'. If these enlightened teachers are sought by future living beings, the latter will attain unexcelled complete enlightenment.

'In the period of the Dharma's termination, when future living beings meet these (enlightened) masters, they should make offerings to (and support) them, even to the detriment of their personal lives. These masters always reveal their purity and cleanness in their four respect inspiring forms of demeanour (in walking, standing, sitting and lying). Even if they show mistakes and faults, students should not give rise to feelings of contempt and disrespect in their own minds. How much more so as regards these masters' way of feeding, wealth, wives, children and retinue. If students do not entertain evil thoughts of their masters, they will ultimately realize omniscience (sambodhi) and the flower of their wisdom will open and illumine all lands (kṣetra) in the ten directions of space.'

This teaches how to (follow and) serve enlightened masters. Examples of personal sacrifices are found in the sūtras. Respect inspiring deportment reveals the exemplary conduct of these masters, justifying the students'

1. i.e. the broad mind of a Bodhisattva seeking the salvation of all living beings.

readiness to serve (and honour) them. Even if the former show desire, anger and stupidity, the latter should not give rise to feelings of contempt and disrespect. If students can avoid contradicting their teachers over the latter's inner desire and anger, how much more so over their outer way of feeding and their external wealth, wives, children and retinue which are seen everywhere in the world. If students do not give rise to evil thoughts for their fault-making master, that is if they follow the Dharma but not the expounder of it, they will ultimately achieve success. As they have cut off all their doubts and by means of their straightforward mind and right thoughts, the flower of their minds will open and illumine all the lands (kṣetra) in the ten directions.

Below is an answer to the question about the Dharma on which future living beings should rely.

'Virtuous man, the profound Dharma realized by these enlightened masters should be free from the four kinds of illness.'

This answers the question on the Dharma on which future living beings should rely. In the search for teachers, (only) those holding right views should be sought. Practice should follow the Dharma but Dharma depends on the teachers. Therefore, (only) persons holding right views are reliable. How does one know that a master holds right views? He can be probed by means of the Dharma. When expounding the Dharma, if he clings to phenomena, this is an illness of the Dharma (and) if he keeps from Dharma illness, his views are correct. For this reason, the Patriarchs and Ch'an masters only stripped their disciples of graspings but did not tie them to a fixed Dharma. This is non-abiding in phenomena and proves that the Dharma is reliable.

'What are these four illnesses? The first one is the illness of action. If a man (i.e. a teacher) says: "I apply my mind to all kinds of action to seek complete enlightenment," this is an illness because the nature of complete enlightenment cannot be attained by any action.'

The nature of complete enlightenment is fundamentally self-existent and does not owe its existence to any action. If practice is now based on action in quest of enlightenment, how can it be won by action? Therefore, this is an illness. If a master says it is not, his Dharma is wrong.

'The second one is the illness of letting alone. If a man (i.e. a teacher) says: "I neither forsake saṃsāra nor seek nirvāṇa because both have no rising or falling thoughts; I only let everything follow the Dharma nature", this is an illness, for in the search for complete enlightenment, its nature does not exist through letting things follow their course.'

This shows the illness of letting alone. It is caused by those who,

when making their foolish interpretation, find it convenient to give free rein to their dispositions and free course to their bodies and minds, claiming that they are thus neither restrained nor obstructed and thereby realize liberation. They pretend that there are neither birth and death that can be eradicated nor nirvāṇa that is realizable as an excuse for their self-indulgence. Therefore, they are not learned teachers holding right views and if they are followed, students will fall into heresies. Hence to let things follow their course is an illness.

'The third one is the stopping illness. If a man (i.e. a teacher) says: "By stopping all thoughts in my mind for ever, I realize the stillness and sameness of all natures," this is an illness because in the search for complete enlightenment, the stopping (of thoughts) does not lead to union with (the mind's) nature.'

How can complete enlightenment, the brightness of which penetrates everywhere and the function of which knows no limits, be sought by stopping all thoughts and by observing a lifeless conduct? As stoppage (of thoughts) cannot unite with (the mind's) wondrous nature, it is an illness.

'The fourth one is the illness of elimination. If a man (i.e. a teacher) says: "I now eliminate all kinds of kleśa for ever and my body and mind are void; how much more so are sense organs, sense data and all illusory states which are made permanently still?" this is an illness because the nature of complete enlightenment for which he is searching is not stillness.'

This shows that stillness is an illness. The nature of enlightenment is perfect and follows concurrent causes to manifest itself; it is still and shining. Now if all things are void and undiscoverable, this is well-nigh annihilation. In the search for complete enlightenment by means of the permanent stillness (of things), if this stillness lasts he will fall into (the realm) of thoughtlessness,¹ or into that of the Hinayāna. Hence it is an illness.

'He who keeps from these four illnesses will know (what) purity and cleanness are. Introspection in this manner is right (whereas) any other introspection is wrong.'

This concludes right insight. In the Mañjuśrī chapter, the Buddha had previously taught 'perfect insight into pure and clean enlightenment'. As the wondrous nature of complete enlightenment is above action, letting alone, stoppage and elimination, if these four illness are avoided, the self-nature will be in (its state of) perfection and brightness and will be complete in itself. Hence the words: 'purity and cleanness'. However,

1. Avṛhā, the 13th Brahmaloка, the fourth stage of the fourth dhyāna where thinking ceases; it is still within saṃsāra.

these four illnesses are also methods devised for the practice of self-cultivation and are only medicines used to cure unenlightenment. As the self-nature of complete enlightenment is self-existent, it is beyond practice and the four devices are wrong. An ancient said: 'although its cultivation and experiencing are not uncalled for, it cannot be sullied.'¹ This is also the meaning of 'if it is expressed in words, it will be sullied'. Therefore, keeping from these four illnesses is called 'purity and cleanness'.

'By introspection in this manner' is meant the choice of a teacher based on the Dharma he teaches but not on the meditating wisdom itself. This means that students should look for a teacher who really avoids these illnesses in his meditative study for he does not cling to phenomena and thus holds right views. Only thus can he be accepted as a right teacher who is reliable.

'Virtuous man, future living beings in the period of the Dharma's termination wishing to practise (right) conduct should, during their whole lives, make offerings to and serve these learned masters. They should not give rise to feelings of contempt and disrespect when these masters come to them and to feelings of anger and resentment when they leave them, because pleasant and unpleasant circumstances are like the void; because (the students) should know that body and mind are (fundamentally) in the state of universality and that all living beings are of the same substance. Only thus can he who so practises self-cultivation enter the (state of) complete enlightenment.'

This answers the question about what line of conduct future living beings should follow. The reply says nothing about the six perfections (pāramitās) and the myriad modes of salvation but only tells how learned masters should be served. The Dharma of oneness² is essential for the eradication of arrogance. Sudhana passed³ aeons to realize the holy fruit solely because he called on enlightened masters and thereby achieved the perfection of countless Dharma doors to enlightenment. This is observance of learned masters' teaching without a second thought. Therefore, union and separation as well as pleasant and unpleasant situations should be looked into as the void. Thorough understanding of the sameness of body, mind and being shows freedom from the conception of an ego and a personality, which is an essential qualification in self-cultivation. Only such a mind and such conduct can unite with the

1. See the Altar Sūtra of the Sixth Patriarch, Chapter VII, Potentiality and Condition, Dialogue between the Patriarch and Huai Jang.

2. i.e. holding to one course or doctrine of oneness.

3. A disciple mentioned in the Avataṃsaka Sūtra.

embodiment of the Law of Complete Enlightenment. Hence the ability to enter it (as said in the text).

'Virtuous man, future living beings in the period of the Dharma's termination will be unable to realize the Tao because since the time without beginning they possess all kinds of seeds of love and hate (produced by their conception) of selfness and otherness which prevent their liberation. If a man regards his foes as he would his parents without a second thought, he will eliminate all illnesses forthwith. Likewise, love and hate as well as self and others will also be eliminated.'

This answers the question about what illnesses future living beings should eliminate. They are subject to transmigration in saṁsāra because of ignorance since the time without beginning with their seeds of love and hate (at) the root of illnesses that obstruct the Tao. Therefore, in spite of their practice of self-cultivation, they are unable to obtain liberation. In serving now their masters, by not giving rise to arrogance, hate and resentment, they control their manifested activities. As they understand the universality of their bodies and minds and of all living beings, they are above (the dual conceptions of) selfness and otherness and of love and hate, the seeds of which are thus automatically held in check. If they treat their enemies as they would their own parents, these seeds are destroyed and the illnesses that obstruct the Tao will be removed. Hence 'he will eliminate all illnesses forthwith'. This is the wonderful medicine that eliminates (the above) illnesses.

'Virtuous man, in their search for complete enlightenment, future living beings in the period of the Dharma's termination should thus develop their minds by saying: "I (vow to) lead all living beings within boundless space to the entrance into ultimate complete enlightenment wherein there are no realizers of bodhi and wherein selfness and otherness as well as all phenomena are eradicated." If they so develop their minds, they will not fall into heterodox views.'

This answers the question about how to develop the mind. Maitreya said in his hymn praising prajñā:

'The vast, supreme, eternal mind
From inverted ideas is free.'

By 'living beings within boundless space' is meant the vast mind. By 'entrance into ultimate complete enlightenment' is meant the supreme mind and by 'non-realization of bodhi' the eternal mind. By 'elimination of selfness and otherness as well as all phenomena' is meant the eradication of the four illnesses, i.e. the condition of right mind.

This is the unsurpassed teaching for students calling on learned masters for instruction and observing the correct line of conduct. If they do not follow it, they will fall into heterodox views. Hence 'if they so develop their minds, they will not fall into heterodox views'.

To repeat His instruction, the World Honoured One read the following *gāthā*:

*'Universal Bodhi, you should know that
Living beings in the Dharma ending
Age who seek enlightened masters
Should demand their correct views,
Avoiding men of Hīnayāna. (a)
(Know that) from (all) four illnesses the Dharma should be free,
From action, stoppage, letting alone and eradication. (b)
Show no arrogance when masters come,
Have no resentment when they leave.
If (advanced) stages are witnessed,
Praise them for their rare occurrence,
Rare as a Buddha seen on earth.
Break not the rules of discipline;
Your senses always must be clean. (c)
Lead all living beings to
Ultimate complete enlightenment.
Selves and others being void,
In right wisdom place your trust:
Thus will you leap above deluded views (d)
Realizing bodhi in parinirvāṇa.' (e)*

(a) These five lines deal with the correct choice of a master.

(b) These two lines deal with the elimination of the four illnesses according to the Dharma.

(c) These seven lines deal with the practice of self-cultivation. The last two, 'Break not the rules of discipline – Your senses always must be clean', warn students not to follow their masters' errors when serving them by keeping their senses permanently clean, for the text says: 'although they show they have mistakes and faults, they always extol pure living and lead others away from undisciplined pursuits.'

(d) These five lines deal with the development of a vast mind.

(e) This line shows the resultant realization of the ultimate Buddha fruit.

The Bodhisattva of Complete Enlightenment

The Bodhisattva of Complete Enlightenment who was in the assembly rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed down upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have fully expounded pure enlightenment by means of expedients so that future living beings in the period of the Dharma's termination can derive great profit. World Honoured One, we are now awakened (after hearing your teaching) but after the nirvāṇa of the Buddha, how should living beings in the period of the Dharma's termination who are not yet awakened, quietly dwell for their cultivation of this pure and clean state of complete enlightenment? Which of the three methods of pure contemplation is the foremost (expedient)? May the great Compassionate One bestow great profit upon this assembly and future living beings in the period of the Dharma's termination.' After saying these words, he again made the same prostration and the same request for a second and third time.

The World Honoured One then said to the Bodhisattva of Complete Enlightenment: 'Excellent, excellent! Virtuous man, (it is good that) you are able to ask the Tathāgata about such an expedient for the great benefit of living beings. Listen attentively to what I now tell you.'

The Bodhisattva of Complete Enlightenment was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, whether during the time the Buddha appears in the world or after his nirvāṇa or in the period of the Dharma's termination, living beings endowed with the Mahāyāna nature, who believe in the Buddha's great profound mind of complete enlightenment and wish to cultivate it should, if they stay at a monastery, (do so after) providing accommodation for fellow-practisers and if they live outside, should practise meditative study according to prevailing circumstances as I have already taught.'

Complete enlightenment is the (state of) the profound mind and if practisers are not of superior roots, they are unable to cultivate it. Therefore, only those of Mahāyāna nature are qualified for its cultivation. If they are not called upon to live outside, they should stay in a monastery

and train with fellow practisers. If they are obliged by some cause to stay outside, they should practise the meditative studies previously taught in the chapter of the Bodhisattva of Universal Eyes.

'If they are not prevented by hindering causes, they should establish themselves in a bodhimaṇḍala¹ and fix time limits for their dwelling in purity: 120 days for a long period, 100 for a medium and 80 for a short one.'

This teaches how to set up rules for the purpose. If they are not called upon to live outside, the best place is a tranquil stay in a monastery which makes the practice much easier. The three periods can be either shortened or lengthened as there is no fixed rule for this, the purpose being to set a time limit for achieving success.

'Whenever the Buddha appears in the world, they should hold the right thought (of Him) and after His nirvāṇa they should worship His image and concentrate their minds and (faculty of) seeing on it in order always to hold the right thought, as if He was still on earth. (Then) they should make offerings of banners and flowers and within the first twenty-one days make obeisance to the Buddhas in the ten directions of space (calling) their names and sincerely repent of and confess to their sins. They will see auspicious states, will experience a lightness (of body and mind) and will feel at ease. After these twenty-one days, they should continue to control their thoughts.'

This teaches how to practise self-cultivation in a tranquil dwelling. If the Tathāgata is living, they should hold the right thought of Him. After His nirvāṇa (or death) they should use His image and contemplate His Dharmakāya; hence 'as if He was still on earth'. Banners and flowers suggest the majestic Great Śūraṅgama Bodhimaṇḍala² but here rituals are reduced to their strictest simplicity; hence only banners and flowers are mentioned in this sūtra. Auspicious states following upon true repentance and reform mean that perception of the bright light, appearance of auspicious signs and frequent pleasant dreams indicate the elimination of sins. By control of thoughts is meant the practice of right insight such as any one of the twenty-five methods of meditative study which are the main lines of conduct, as previously taught.

'If the time coincides with the beginning of a summer retreat, the latter's

1. Bodhimaṇḍala: a circle, or place of enlightenment; the place where the Buddha or a master attained bodhi; a place for realizing the Buddha-truth; a place for teaching, or learning the Dharma; a place where a Bodhisattva appears and where devotees have glimpses of him, for instance, Mount O Mei which is the bodhimaṇḍala of Samantabhadra Bodhisattva; the Five Peaked Mountain (Wu Tai Shan), that of Mañjuśrī; P'u T'o Island, that of Avalokiteśvara; and Ts'ao Ch'i, that of the Sixth Patriarch. A monastery where a monk attains enlightenment is a bodhimaṇḍala.

2. See Śūraṅgama Sūtra, Part II.

three months of tranquil dwelling should be used for the Bodhisattva-pure-abiding in which they should keep from śrāvakas and avoid being served by followers of Hīnayāna.'

This shows the start of a Bodhisattva's tranquil retreat. Bodhisattvas here are those chosen among men of Hīnayāna (who resolve to practise Mahāyāna).

According to monastic rules, the summer retreat begins with the holding of poṣadha rituals¹ before the tranquil dwelling of disciples, many of whom are followers of Hīnayāna. Now a Bodhisattva's tranquil retreat differs from that of Hīnayāna men in that the former does not require a great number of men but only those practising one of the methods of meditative study. Therefore, there is no need to follow the Hīnayāna's poṣadha rituals and to employ its adherents for performing them.

'When the tranquil retreat begins, they should repeat before the Buddha: "I am a bhikṣu (or bhikṣunī, or upāsaka or upāsikā) called so-and-so, a rider in the Bodhisattva vehicle, a practiser of still and passionless conduct for entry into pure and clean reality wherein great complete enlightenment is my temple (saṅghārāma), my body and mind abide comfortably in samatājñāna² and the nirvāṇic self-nature is free from all attachments. I now respectfully ask that, instead of relying on śrāvakas, I be allowed to stay with all the Tathāgatas in the ten directions of space and with great Bodhisattvas during the next three months so that I can cultivate a Bodhisattva's unsurpassed wonderful (or profound) enlightenment; because of this great cause, I do not take my disciples (along with me).'

This teaches how to quiet the mind during the summer retreat. The preceding chapter urged practisers to keep from śrāvakas and this chapter teaches a Bodhisattva's practice of the still and passionless immaterial conduct which differs from the practice of Hīnayāna in that the latter clings to phenomena. By 'great complete enlightenment as saṅghārāma' is meant non-reliance on this world as a place of abode, abiding instead in the impartial nirvāṇic region where there is no place for the mind and its objects. 'Nirvāṇic self-nature' is beyond body, mind and universe because it is free from all attachments and is not the state of śrāvakas; hence reliance on the reality of the Tathāgata's Dharmakāya instead of relying on śrāvakas. Hence, a Bodhisattva's practice. The great

1. Poṣadha: fasting and the nurturing of vows by abiding in retreat for spiritual advancement.

2. Samatājñāna: wisdom rising above such distinctions as I and thou, selfness and otherness, thus being rid of the conception of an ego; and wisdom in regard to all things impartially and universally.

cause of wonderful enlightenment is the self-enlightenment of saintly wisdom, which is self-realization. This is a state which a Bodhisattva alone can attain; hence: 'I do not take my disciples along with me.'

'Virtuous man, this is a Bodhisattva's tranquil retreat; at the end of the time limit set (for his self-cultivation), he is free to go unhindered.'

This concludes the summer retreat. After the Hinayāna's summer retreat, a novice wishing to go out should be accompanied by three (seniors) to guide him so that he can avoid breaking the rules of discipline. As to a Bodhisattva, since he can control his mind, he does not require companions; hence 'he is free to go unhindered'.

'Virtuous man, in the period of the Dharma's termination, future living beings who practise (self-cultivation) in quest of Bodhisattvahood, should, during their tranquil retreat, be heedless of all states (i.e. visions) about which they have not heard (from the Buddha).'

This teaches how to avoid pitfalls. What they have heard (from the Buddha) is the above-mentioned threefold meditative study, the twenty-five single and combined meditations and the purity and cleanness of the eighteen dhātus, all of which are pure contemplations. The states (or visions) about which they have not heard (from Him) should be avoided, like the fifty visions of demons produced by the five aggregates as mentioned in the Śūraṅgama Sūtra and those listed in the 'Awakening of Faith'. They should be kept away in order to avoid pitfalls.

The question asks about two things: tranquil retreat and the foremost of the three meditative studies. Tranquil retreat was dealt with in the preceding paragraph and the foremost expedient meditation is taught below.

'Virtuous man, in their practice of śamatha, if they first concentrate on utmost stillness by stopping their thinking, the utter stillness will beget awareness (bodhi). In this stillness, the awareness first realized in a body, will spread to a (whole) universe. Virtuous man, if it pervades one whole universe and if in this universe there is a living being who gives rise to a thought, they will all be aware of it. Likewise (when it spreads to) a hundred and a thousand universes, the same condition will prevail. (However) they should be heedless of all states about which they have not heard (from the Buddha).'

This answers the request for the foremost of the three meditative studies. First expedient meditation on the void, that is śamatha. Concentration on the utmost stillness is by means of śamatha which is the foremost expedient. By utter stillness is meant śamatha of reality¹ which is

1. Called t'i chen chih in Chinese, that is the śamatha which ensures the embodiment of the absolute void.

the first stage of the threefold śamatha (according to the T'ien T'ai school). As substance unites with the absolute void, the text speaks of utmost stillness. As not a thought arises, thinking is stopped. As utter stillness produces the bright light, the text says it begets awareness (bodhi). At first this state is realized in a body (that of the practiser) by means of disentanglement from the inner body and mind and the outer universe, resulting in a state of sameness within and without and a still imperturbability. As body, mind and universe are now completely void, all things are melted into the One Mind and all universes integrate into one universe. Therefore, when a living being stirs his mind and gives rise to a thought, this appears in the self-mind (of the meditator). For this reason, there is no thought of which the practiser is not aware. This state is described in the following lines:

'In utter serenity the bright light penetrates and reaches
Everywhere (while) shining stillness encloses the great void;
Then contemplating worldly things they all appear
As nothing but (illusions) seen in dreams.'¹

This is the complete pattern of meditative study of the void and a meditation in this manner is right. They should pay no attention to all states (or visions) about which they have not heard (from the Buddha).

'Virtuous man, if living beings practise samāpatti, they should first think of and remember the Tathāgatas in the ten directions of space and the Bodhisattvas in all universes, and rely on all Dharma doors (to enlightenment) which they should pursue gradually; in their laborious toil to attain samādhi, they should take (and carry out) great vows, thus culminating in self-sublimation and crystallization of the (holy) seed. However, they should be heedless of all states about which they have not heard (from the Buddha).'

This teaches samāpatti which is the expedient meditative study of all as unreal. By samāpatti is meant looking into illusions. This means that they should think of the Tathāgatas in the ten directions and all Bodhisattvas who practised all methods of self-cultivation. Laborious toil to attain samādhi means that all Buddhas in their stages of Bodhisattva development from the cause ground, practised all kinds of toilsome work for the liberation of living beings, and in their state of samādhi, looked into illusions and allowed their bodies and minds to roam to verify themselves while in this illusory realm. (Thus amidst illusions) they should take vows to liberate all living beings. As time goes on, this practice will

1. Quotation from Mañjuśrī's long gāthā in the Śūraṅgama Sūtra.

result in self-sublimation and when this matures, they will be at ease due to a feeling of lightness (of body and mind caused by) their great compassion which pushes them to perform the Bodhisattva's wondrous deeds beneficial to all living beings.

This is meditation on illusions for the conversion of illusory living beings by the illusory performance of the Buddha work. This is practice of samāpatti which looks into illusions first. All states (or visions) about which they have not heard (from the Buddha) should be cast aside.

'Virtuous man, if living beings practise dhyāna, they should first follow the method of counting by means of which their minds will know clearly the exact order of the creation, existence and annihilation of each thought. They will thus preserve this clear knowledge of every thought while walking, standing, sitting and lying until, by advancing gradually further, they will discern clearly a drop of rain in a hundred and a thousand worlds as if they see distinctly with their own eyes an object used by them. (However) they should be heedless of all states about which they have not heard (from the Buddha).

This is the contemplation of nirvāṇa as the foremost expedient. Dhyāna befits the One Mind of the mean and is called insight into nirvāṇa. The method of counting is the first step in the practice of dhyāna. Usually the minds of practisers are unsettled and it is very difficult for them to realize stillness. For this reason, they should use the method of counting to control their minds. They should begin from one breath, counting its inhalation or exhalation, and so from one to ten and then from ten (back) to one. By so counting forth and back, their breaths will be continuous and their minds will not be dull; the beginning and end of each counting will be clear to them. This counting from one to ten is to test their power of mind-control.¹ As time goes on and when they are familiar with this practice, they will be able to count until not a single thought will arise (in their minds) and at the same time their breath will automatically cease. The still One Mind will manifest itself; this is samādhi.² This state of samādhi should be maintained while walking, standing, sitting and reclining and the practisers' clear discernment will be continuous without interruption. As time goes on, they will realize

1. Samādhibala or ability to overcome all disturbing thoughts.

2. The counting of breaths should either be of the inhaling or exhaling breath only because the counting of both simultaneously will divide the mind and not ensure correct concentration. This is also a secret of the Pure Land School whose adherents repeat only the name of Amitābha Buddha until they realize singleness of mind which is bound to beget samādhi and prajñā. In China many followers of the Pure Land School know in advance the exact date of their death.

that hundreds and thousands of worlds are but creations of the mind wherein even a drop of rain will be clearly discernible to them, like an object seen by their own eyes. This is the achievement of successful insight into stillness.

According to the treatise 'Awakening of Faith', the practice of śamatha and vipaśyanā does not rely on breathing for the essential is disentanglement from body and mind, but this sūtra teaches the reliance on breathing which is an expedient for beginners only as a means to control their minds, such reliance being not the ultimate one. If breathing is clung to as an achievement, this is a fall into heresies, because they have not heard about such an achievement (from the Buddha).

These are the foremost expedients of the three meditative studies.

This concludes the answer to the question about the foremost expedients of the three methods of pure contemplation. The twenty-five previous methods of practice are main meditative studies and the three expedients now taught are the first steps of these practices, which first steps are comparable to those of the twenty-five holy ones mentioned in the Sūraṅgama Sūtra.¹

'If living beings practise all these three meditations energetically and diligently they will be Tathāgatas appearing in the world.'

This shows the benefit derived from the practice of these three meditations from the self-moving cause-ground of all Tathāgates. Therefore, living beings of perfect roots who practise all the three are called Tathāgatas appearing in the world. This means that they will achieve success without hindrance. As there is no such unsurpassed advantage, the Buddha urged them to practise the three meditations.

'In the period of the Dharma's termination, if living beings of dull roots fail in their quest of Tao, this is because of their karmic obstructions. They should earnestly repent of their errors and faults and resolve to reform themselves and always keep their hopes by first wiping out their love, hate, envy, jealousy, flattery and crookedness as well as the intention of seeking superiority. Then they should practise either one of three meditations and if they fail, they should try another one and train with determination and (servent) hope of gradual realization.'

This teaches living beings of dull roots who are hindered by their former karmas, to repent of their errors and faults and to reform themselves first. Because of their past karmas, the seeds of their former habits are now developing and hinder their present self-cultivation. This is the influence of former habits that handicaps their practice. Therefore, they

1. See *Ch'an and Zen Teaching*, First Series, page 91 - 'Explanatory Notes'.

should earnestly repent of their ignorance and resolve to reform themselves to remove these karmic obstructions. If the latter are eradicated, they will be able to practise the Dharma. By 'fervent hope' is meant their constant vow to eradicate their karmic obstructions. Therefore, the text says: 'by first wiping out their love, hate, envy, jealousy, flattery and crookedness' which are but 'desire, anger and stupidity'. By 'the intention of seeking superiority' is meant the arrogance (which they previously cherished). When their basic kleśa has been cut off and their former habits uprooted, these meditative studies will be easier for them to practise. If one method is not successful, they should practise another one from the twenty-five methods of meditation. Hence the words 'hope of gradual realization'.

To repeat His instruction, the World Honoured One read the following gāthā:

*'Complete Enlightenment, you should know
That all living beings
In search of the Path Supreme
Should choose one of three periods,
Repenting of their timeless karmas.
After the first three weeks
The right thought should they hold.
States of which they have not
Heard should not be grasped.
Śamatha leads to stillness,
Samāpatti is right remembrance,
Dhyāna is achieved by counting,
These three are pure contemplations.
Those who practise them with diligence
Are Tathāgatas on earth.
Those of dull roots who in their practice fail
Should earnestly repent of faults (committed)
Since time without beginning. If all
Obstructions are removed
The Budda stage appears.'*

The Sage Leader Bodhisattva

The Sage Leader Bodhisattva who was in the assembly rose from his seat, prostrated himself with his head at the feet of the Buddha, circled Him thrice from the right, bowed upon his knees, brought together his two palms with crossed fingers and said: 'O World Honoured One of great compassion, you have fully awakened this assembly and future living beings in the period of the Dharma's termination to the inconceivable things of the Tathāgata. World Honoured One, what is the name of this Mahāyāna teaching, how should we receive and observe it, what merits will derive from it, how should we protect those practising its teaching and to what stage will it lead? After saying these words, he again made the same prostration and the same request for a second and third time.

The question asks five things: (a) the name of the sūtra, (b) how to receive and practise it, (c) what merits will derive from its observance, (d) how to protect practisers of it and (e) what stage is attainable by means of its observance.

The World Honoured One then said to the Sage Leader Bodhisattva: 'Excellent, excellent! Virtuous man, (is is good that) you are able to ask the Tathāgata about the name and merits of this sūtra for the benefit of Bodhisattvas (in this assembly) and future living beings in the period of the Dharma's termination. Listen attentively to what I now tell you.'

The Sage Leader Bodhisattva was filled with joy upon hearing this; he and the assembly kept silent to hear (the teaching).

(The Buddha said:) 'Virtuous man, this sūtra is expounded by Buddhas as many as sandgrains in a hundred, a thousand, ten thousand and a hundred thousand Ganges rivers, is blessed by all Tathāgatas in the past, present and future, is the refuge of all Bodhisattvas in the ten directions of space and is the pure and clean eye of the sūtras of the twelve divisions of the Mahāyāna canon.'

This praises the merits of this Dharma to arouse a firm faith in it. This sūtra (expounds the Dharma) practised by all Buddhas from the self-moving cause-ground of the Tathāgata; therefore, it is expounded by all Buddhas, is protected by the Tathāgata and teaches Bodhisattvas who take refuge in it. From it stream all pure and clean Bhūtatathatā, bodhi

and nirvāṇa. Hence (it is called) the eye of the twelve divisions of the Mahāyāna canon.

'This Sūtra is called The Dhāraṇī of Complete Enlightenment of the Mahāvaiṣṭhī Teaching – The Sūtra of the Whole Truth – The Mysterious Samādhi King – The Decisive State of Tathāgata and All Differentiation Arising from the Self-nature in the Tathāgatagarbha. By these names you should receive and observe it.'

This gives five names to the sūtra in line with its teaching, doctrine and practice. Of these five, only two were retained when the assembly compiled the sermons delivered by the Buddha before His nirvāṇa, 'Sūtra' pertains to the teaching and 'Mysterious Samādhi' to its practice whereas the other three pertain to its doctrine. The One Mind of the mean is 'mysterious'. All differentiation arises from the Tathāgatagarbha. The meaning of the sermon does not go beyond this and its observance should be made on this basis.

'Virtuous man, this sūtra reveals only the Tathāgata state and can be expounded only by the Tathāgata Buddha. If all Bodhisattvas and future living beings in the period of the Dharma's termination practise according to it, they will progress gradually until they attain the Buddha stage.'

This praises the unsurpassed Dharma to encourage people to practise it and answers the question about the (highest) stage attainable by means of this Dharma. Every Buddha attained bodhi because of His reliance on (this state of) complete enlightenment as His basic cause. After His attainment of Buddhahood, He in turn taught only this Dharma to liberate living beings. There is no other Dharma which is now taught to Bodhisattvas. Hence the Buddha's advice urging Bodhisattvas to practise it until they attain the Buddha stage.

'Virtuous man, this sūtra is a Mahāyāna teaching of instantaneous enlightenment and living beings of instantaneous potentialities who practise it will be awakened. It is also suitable for all other potentialities in their practice of gradual self-cultivation. It is like a great ocean which does not concede its privileges to small streams; all drinkers of its water, from gadflies and mosquitoes to asuras, will quench their thirst.'

This answers the question about the merits of this sūtra. It is suitable for those of superior roots and is a perfect teaching for instantaneous awakening. It is also expedient for those of lesser roots, hence its great merits because living beings of all categories can realize complete enlightenment (by practising it) from their pure and clean bodhi-ground. It is likened to a great ocean which does not surrender its prerogatives to small streams and can quench the thirst of all drinkers, big or small.

'Virtuous man, a man filling a great chiliocosm¹ with the seven treasures and giving them all as alms, cannot be compared to another man who hears the name of this sūtra and (understands) the meaning of one of its sentences.'

This shows the unsurpassed merits of this sūtra. Treasures given away as alms pertain to a worldly cause but a word of this Dharma can turn a deluded man into a saint, hence the difference.

'Virtuous man, if someone teaches as many living beings as the sandgrains in a hundred Ganges rivers to attain arhatship, his (merits) cannot be compared to (those of) an expounder of half a gāthā of this sūtra.'

This uses a man as a yardstick to measure the Dharma in order to show its merits. Although those realizing the small fruit (of Hinayāna) are many, not one of them attains the ultimate reality whereas half a gāthā of this sūtra is a direct cause of the attainment of Buddhahood; hence (there is) no comparison between the two.

'Virtuous man, if a man hears about this sūtra and believes it without doubt, you should know that he has planted (roots of) virtue and wisdom not only in just one or two Buddha lands but in as many as the sandgrains in the Ganges, thus qualifying him to hear about its teaching.'

This praises those of superior potentialities capable of receiving the teaching. Only those who have practised virtue and wisdom in many Buddha lands can believe and receive this Dharma, for which men of superficial virtue are not qualified.

'Virtuous man, you should guard all practisers of this sūtra in the period of the Dharma's termination by not allowing evil demons and heretics to disturb their bodies and minds and force them to backslide.'

This is an injunction to spread the Dharma and protect its practisers. Practice of this Dharma concerns the continuity of wisdom life² and if evil demons are allowed to disturb the practisers and cause them to backslide, this wisdom life will be interrupted. Hence the Buddha's order to guard them.

In the assembly, the Fiery Headed,³ the Wrecking,⁴ the Blue⁵ and other

1. Tri-sahasra-mahā-sahasra-loka-dhātu: a great chiliocosm. Mount Sumeru and its seven surrounding continents, eight seas and ring of iron mountains form one small world; 1,000 of these form a small chiliocosm; 1,000 of these small chiliocosms form a medium chiliocosm; 1,000 of these form a great chiliocosm, which consists of 1,000,000,000 small worlds.

2. A Buddhist expression meaning wisdom as life, wisdom being the basis of spiritual character.

3. Ucchuṣma, a guardian spirit of the cesspool, credited with purifying the unclean.

4. A guardian spirit who took the vow to smash enemies of the Dharma to smithereens.

5. A guardian spirit holding the nīla (blue) vajra, or thunderbolt.

vajra holders numbering 80,000 with their retinues, arose from their seats, prostrated themselves with their heads at the feet of the Buddha, circled Him thrice from the right and said: 'World Honoured One, in the period of the Dharma's termination, we will guard all living beings who are able to practise this decisive Mahāyāna teaching as we would our own eyes. We will lead our followers to their bodhimaṇḍalas and places of self-cultivation to guard them day and night so that they will not backslide. We will see to it that their families will permanently be free from all calamities and hindrances, that no illnesses and epidemics will visit them, that their wealth and treasures will always be adequate for their upkeep and that they will never be in need.'

This shows that the holders of thunderbolts obeyed the Buddha's injunction and took the vow to guard those observing this sūtra. Vajra holders are guardian spirits who vow to protect the Dharma; they are so-called because they hold thunderbolts which can smash opposition. The Fiery Headed (vajra holder) is a guardian spirit whose head is crowned with a blazing fire; he is mentioned in the Sūraṅgama Sūtra as having succeeded in transmuting lewdness into the fire of wisdom and is, in reality, a Bodhisattva appearing in this form. All these guardian spirits took the vow to protect the Dharma and always came when the Buddha expounded it.

Thereupon, Mahābrahmā-devarāja,¹ the king of the twenty-eight heavens,² the king of mount Sumeru and (the four) Lokapālas³ rose from their seats, prostrated themselves with their heads at the feet of the Buddha, circled Him thrice from the right and said: 'World Honoured One, we too will guard those observing this sūtra so that they can live in peace and will not backslide.'

This mentions the heavenly kings who obeyed the Buddha's injunction and vowed to guard those observing this sūtra. Mahābrahmā-devarāja is the king of the first of the four dhyāna regions⁴ and the ruler of our earth

1. King of the eighteen Brahmālokas.

2. The twenty-eight heavens comprise six of the desire-world, eighteen of the form-world and four of the formless worlds.

3. Lokapālas, or Rāṣṭrapālas, protectors of a country.

4. There are four dhyāna regions, where those practising meditation may be reborn. The eighteen Brahmālokas are divided into four dhyāna regions: (a) the first region, equal to one whole universe, comprises the three heavens, Brahmā-pāriṣadya, Brahmāpurohita and Mahābrahman; the inhabitants are without the organs of taste and smell, and do not need food, but possess the other four organs; (b) the second region, equal to a small chiliocosm or 1,000 universes, comprises the three heavens, paritābhā (minor light), apramāṇābhā (infinite light) and ābhāsvara (utmost purity of light); the inhabitants have ceased to require the five physical organs, possessing only that of mind; (c) the third region, equal to a middling chiliocosm, 1,000 small chiliocosms, or 1,000,000 universes, comprises three heavens: paritāśubha (minor purity), apramāṇāśubha (infinite purity) and śubhakṛtsna

(sahā). He always acted as host when a Buddha appeared in the world. The twenty-eight heavens comprise all three realms of existence, namely the six desire worlds, the eighteen dhyāna worlds and the four formless ones. The king of mount Sumeru is Śakra (Śakradevānām Indra) and rules the world of desire. Lokapālas are the four deva kings of the four quarters, each protecting a country. The text lists devas of the three realms as guardians of the Dharma.

Thereupon, the powerful king of demons (māra) called Kumbhāṇḍa and 100,000 other māra kings rose from their seats, prostrated themselves at the feet of the Buddha, circled Him thrice from the right and said: 'World Honoured One, we also will guard those observing this sūtra and will look after them day and night so that they will not backslide. If ghosts and spirits approach within forty miles (one yojana) of the dwelling place of (any devotee), we shall pulverize the trespassers.'

These are demons obeying the Buddha's injunction and promising to protect those observing the sūtra. Kumbhāṇḍa is a monstrous and awe-inspiring demon, sucker of human vitality, who walks with the speed of the wind, can transform himself into many forms, lives in forests and on mountains and rules demons, and so is the king of māras. He does not belong to the worlds of men and devas but dwells in the world of ghosts. As this king of demons took the vow to protect those observing the sūtra, no other māras can harm them. A yojana is about forty (Chinese) miles and this means that his protection covers an area of forty miles radius from the dwelling place of devotees who will be free from harm.

Question: The place where the Buddha entered into samādhi was the great supernatural effulgent store where He expounded this sūtra for the benefit of great Bodhisattvas of the ten stages of development into Buddhahood and where even men of Hīnayāna had no place, as indicated at the beginning of this sermon. (If so) how could there be the demons who took vows to guard those observing the teaching?

Answer: This is an unusual circumstance which an ordinary human being cannot understand. The Buddha was staying in the great supernatural effulgent store which is His calm and illuminating land, free from

(universal purity); the inhabitants still have the organ of mind and experience great joy (d) the fourth region, equal to a great chiliocosm or one thousand million universes, comprises the remaining nine Brahmaloḥas: (1) puṇyaprasava (felicitous birth), (2) anabhṛaka (cloudless), (3) bṛhatphala (large fruit), (4) asaṅgiṇisattva (no vexations), (5) avṛhā (free from trouble), (6) atapā (no heat or distress), (7) sudṛśa (beautiful appearance), (8) sudarśana (beautiful view), and (9) akaniṣṭha (the end of form); their inhabitants still have minds.

the (notion of) self and others and where there were neither an expounder of Dharma nor listeners to it. As the text says (at the beginning:) 'from this undivided (non-dual) land, He caused all pure lands to appear', that is from His reward land (free from all barriers), (He could also) cause the realm where all classes dwell to appear.¹ It was the Buddha's reward land of the lotus treasury and should include all classes of beings. For this reason, in the Avataṃsaka assembly every deva and every demon king praised the Buddha and received a Dharma door. Therefore, devas and demons were also present when this sūtra was expounded. If the Law is taken into consideration, men of Hīnayāna had no share in the teaching but if the field is considered, the saintly as well as the worldly are all included. Moreover the perfect voice of the Buddha was heard in all realms and it is not surprising that devas and kings of demons praised His sermon. There should be no doubt as to the widespread influence of His manifestations in spite of His abiding in the Buddha stage.

When the Buddha had finished expounding this sūtra, all the Bodhisattvas, devas,² nāgas and others of the eight classes³ with their retinues as well as the deva kings (Mahārāja-devas) and Brahmins (Brahma, Viṣṇu and Śiva) who had listened to His teaching, were filled with joy and believed, received and observed it.

This concludes the assembly. Devas, nāgas and others of the eight classes must have realized the Dharma nature but appeared in their (original) forms. They were not mentioned at the beginning of the assembly but since the Dharma was unsurpassable, when they heard of it, they came to the meeting, were filled with joy and believed, received and observed it.

1. The first of the four Buddha-kṣetra, or realms which are: (a) the realm where all classes dwell: Buddha, disciples, outsiders, men, devas; it has two divisions, the impure, e.g. the earth, and the pure, e.g. the Western Pure Land; (b) temporary realms, where the inhabitants are free from unenlightened views and thoughts but still have to be reborn; (c) the realm of reward, for Bodhisattvas and (d) the realm of stillness and illumination, the abode of Buddhas.

2. Including Brahmā and Indra.

3. The eight classes are: (1) Devas (the gods), (2) nāgas (dragons), (3) yakṣas, demons in the earth, air, or lower heavens, (4) gandharvas, spirits on the fragrant mountains, so called because they do not drink wine or eat meat, but feed on incense and give off fragrant odours, (5) asuras, titans, (6) garuḍas, a mythical bird, the queen of the feathered race, enemy of the serpent race, and vehicle of Viṣṇu, (7) kinnaras, the musicians of Kuvera (the god of riches) with men's bodies and horses' heads, and (8) mahoragas, demons shaped like the boa.

CHINESE APPENDIX OF PERSONS, PLACES AND TERMS

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
禪	Ch'an	Zen
陳亞仙	Ch'en Ya Hsien	Chinasen
止觀	Chih and kuan	Shikan
智常	Chih Chang	Chijō
志徹	Chih Ch'e	Shitetsu
志誠	Chih Ch'eng	Shisei
智隍	Chih Huang	Chikō
志道	Chih Tao	Shidō
智通	Chih T'ung	Chitsū
法珍	Fa Chen	Hōchin
法海	Fa Hai	Hōkai
法如	Fa Ju	Hōnyo
法性寺	Fa Hsin monastery	Hōshō monastery
法達	Fa Ta	Hōtatsu
法眼宗	Fan Yen sect	Hōgen sect
方辯	Fang Pien	Hōben
新州	Hsin Chou	Shinshū
行思	Hsing Szu	Gyōshi
永嘉玄覺	Hsuan Chueh of Yung Chia	Yōka Genkaku
玄策	Hsuan Ts'e	Gensaku
懷讓	Huai Jang	Ejō

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
黃梅	Huang Mei	Ōbai
慧可	Hui K'o	Eka
惠能	Hui Neng (Wei Nang)	Enō
弘忍	Hung Jen	Gunin
潯仰宗	Kuei Yang sect	Ikyō sect
臨濟宗	Lin Chi sect	Rinzai sect
令韜	Ling T'ao	Reitō
六祖大師	Lu Tsu Ta Shih	Rokuso Daishi
法寶壇經	Fa Pao T'an Ching	Hōhōdankyō
寶林寺	Pao Lin monastery	Hōrin monastery
僧璨	Seng Ts'an	Sōsan
神秀	Shen Hsiu	Shinshū or Jinshū
神會	Shen Hui	Jinne
大鑑禪師	Ta Chien, Ch'an master	Daikan Zenji
道	Tao	Dō or michi
道明	Tao Ming	Dōmyō
道信	Tao Hsin	Dōshin
天台宗	T'ien T'ai school	Tendai sect
曹溪	Ts'ao Ch'i	Sōkei
曹洞宗	Ts'ao Tung sect	Sōtō sect
韋璩	Wei Ch'u	Ikyō

<i>Chinese characters</i>	<i>Chinese transliteration</i>	<i>Japanese transliteration</i>
卧輪	Wo Lun	Garin
無盡藏	Wu Chin Ts'ang	Mujinzō
印宗	Yin Tsung	Inshū
玉泉寺	Yu Chuan monastery	Gyokusen monastery
圓覺經	Yuan Chueh Ching	Engakukyō
雲門宗	Yun Men sect	Ummon sect
永嘉大師	Yung Chia Ta Shih	Yōka Daishi
証道歌	Cheng Tao Ko	Shōdoka

GLOSSARY OF CHINESE AND SANSKRIT NAMES, TERMS AND PLACES

ADBHUTA-DHARMA: Miracles; one of the twelve divisions of the Mahāyāna canon.
ĀGAMAS: A collection of Hīnayāna doctrines. The Four Āgamas are: Dīrghāgama, or 'Long' treatises, Madhyamāgama, or 'Middle' treatises, Saṃyuktāgama, or 'Miscellaneous' treatises and Ekottarāgama, or 'Numerical' treatises.

ĀLAYA-VIJÑĀNA: Basic or store consciousness; the last of the eight consciousnesses, usually called the 'eight consciousnesses'.

AMITĀBHA-BUDDHA: Buddha of boundless light of the Western Pure Land, with Avalokiteśvara Bodhisattva on his left and Mahāsthāmaprāpta Bodhisattva on his right.

AMṚTA: Ambrosial drink which gives immortality.

ĀNANDA: Young brother of Devadatta and cousin of the Buddha. He was noted as the most learned disciple of the Buddha and famed for hearing and remembering His teaching. He was the compiler of sūtras and the second Patriarch of the Ch'an sect.

ANIMITTA: Without form, sign, mark, appearance, aspect and characteristic.

ANUTPATTIKADHARMA-KṢĀNTI: Rest in the imperturbable reality which is beyond birth and death and which requires a patient endurance. The Prajñā-pāramitā-śāstra defines it as the unflinching faith and imperturbed abiding in the underlying reality of all things, which is beyond creation and destruction. It must be realized before attainment of Buddhahood.

ĀRYA: A Saint who is noted for wisdom or insight and transcends the Bhadra in wisdom and character. (See Bhadra.)

ĀRYASĪMHA: The Twenty-fourth Indian Patriarch of the Ch'an sect.

ĀRYAŚTĀNGAMĀRGA: The eightfold Noble Path: correct views, correct thought, correct speech, correct conduct, correct livelihood, correct zeal, correct remembrance of right Dharma and correct meditation or mental imperturbability.

AŚAIKṢA: No longer learning, beyond study, the state of arhatship, the fourth of the śrāvaka stages; the preceding three stages requiring study. When an arhat is free from all illusions, he has nothing more to study. (See Śaikṣa.)

ĀSRAVAKṢAYA: The last of the six supernatural powers; insight into the ending of the stream of birth and death.

AṢṬADAŚĀVEṆIKA-BUDDHA-DHARMA: The eighteen characteristics of a Buddha as compared with śrāvakas, pratyeka-buddhas and Bodhisattvas: perfection of (1) body; (2) speech; (3) thought; (4) universality; (5) imperturbability of mind; (6) complete renunciation; (7) undiminished desire to save; (8) undiminished zeal; (9) undiminished correctness of thought; (10) undiminished wisdom; (11) undiminished liberation; (12) undiminished knowledge of liberation; (13) perfect wisdom in deed; (14) in word; (15) and in thought; (16) perfect knowledge of past; (17) future; (18) and present.

AṢṬA-VIMOKṢA: The eight forms of liberation or eight stages of meditation leading

to deliverance: (1) deliverance, when there is attachment to form (rūpa) by examination of form and realization of its filthiness; (2) deliverance, when there is no attachment to form, by examination of form and realization of its filthiness – these two are deliverance by meditation on impurity, the next on purity; (3) deliverance by meditation on the pure and realization of a state free from desire; (4) deliverance in realization of boundless immateriality; (5) in realization of boundless knowledge; (6) and in realization of nothingness; (7) deliverance in the state wherein there is neither thought nor absence of thought, (8) and in the state wherein the two aggregates (skandhas) feeling (vedanā) and ideation (sañjñā) are entirely eradicated.

ASURA: Titanic demons, enemies of the gods, with whom especially Indra, they wage constant war.

ĀŚVAGHOṢA: A Brahmin converted to Buddhism; settled at Benares and became the twelfth Indian Patriarch of the Ch'an sect. Author of 'The Awakening of Faith'.

AVADĀNA: Parables, metaphors, stories, illustrations; one of the twelve divisions of the Mahāyāna canon.

ĀVALOKITEŚVARA BODHISATTVA: Goddess of Mercy in China, so called because of his appearing as a benevolent lady; also known as Sovereign Regarder and Regarder of Sound; he attained enlightenment by means of the faculty of hearing. (See Śūraṅgama Sūtra.) His bodhimaṇḍala or holy site is at P'u T'o, a sacred island, off Ningpo, China; it is said that devotees including some westerners, occasionally have a glimpse of him in the Fan Yin grotto.

AVASTHĀ, THE FOUR: The four states of all phenomena: birth, stay, change and death.

ĀVATAMSAKA SŪTRA: The first long sūtra expounded by the Buddha after His enlightenment.

ĀVĪCI: The last and deepest of the eight hells, where sinners suffer, die and are instantly reborn to suffer without interruption.

ĀVRHA: The thirteenth Brahmaloка, the fourth stage of the fourth dhyāna where thinking ceases; it is still inside saṃsāra or the realm of birth and death.

ĀYATANA, THE TWELVE: The twelve entrances, i.e. the six sense organs and six sense data that lead to discrimination.

BĀSIASITA: The Twenty-fifth Indian Patriarch of the Ch'an sect.

BHADRA: Those who are noted for goodness but are still of ordinary human standard. (See Ārya.)

BHAGAVĀN, BHAGAVAT: One of the titles of the Buddha. It has no Chinese equivalent and has six meanings: independent, glorious, excellent, adorable, fortunate and venerable.

BHĀGYA: Lot, fate or dispensation, which includes (1) the condition resulting from good or evil karma in the three worlds of desire, form and beyond form, and in the six realms of existence; and (2) the condition resulting from good karma in the realms beyond transmigration.

BHIKṢU: A Buddhist monk.

BHIKṢUṆĪ: A Buddhist nun.

BHĪŚMA-GARJITA-GHOṢA-SVARA-RĀJA: The king with awe-inspiring voice, the name of countless Buddhas successively appearing during the kalpa or aeon, called 'kalpa free from the calamities of decadence, famine, epidemics, etc.'

BHŪTATATHATĀ: Bhūta is substance, that which exists; tathatā is suchness, thusness, i.e. such is its nature. It means the real, thus always, or eternally so; i.e. reality as contrasted with unreality, or appearance, and the unchanging or immutable as contrasted with form and phenomena.

BODHI: Enlightenment.

BODHIDHARMA: The Twenty-eighth Indian Patriarch who came to China in 520 to teach Ch'an; he was the First Patriarch of China and died in 528.

BODHIMAṆḌALA: A circle, holy site or place of enlightenment; the place where the Buddha or a master attained Bodhi; a place for realizing the Buddha truth; a place for teaching or learning the Dharma; a place where a Bodhisattva appears and where devotees have glimpses of him, for instance, mount O Mei, in Western China, which is the bodhimaṇḍala of Samantabhadra Bodhisattva; Wu T'ai Shan, or the Five-Peaked Mountain in North China, that of Mañjuśrī; P'u T'o Island, off Ningpo, East China, that of Avalokiteśvara Bodhisattva, and Ts'ao Ch'i in Kuang Tung, South China, that of the Sixth Patriarch. A monastery where a monk awakens to the Dharma is a bodhimaṇḍala.

BODHISATTVA: A Mayāhānist seeking enlightenment to enlighten others; he is devoid of egoism and devoted to helping all living beings.

BODHI TREE: Bodhidruma, the tree under which the Buddha attained enlightenment.

BRAHMAJĀLA SŪTRA: The Sūtra of Brahma's net, translated into Chinese by Kumārajīva, A.D. 406; like the infinitude of eyes or holes in Indra's net, the Dharma methods taught by the Buddha are uncountable and all embracing.

BUDDHA: The Enlightened One; the first of the Triple Gem, the second being Dharma and the third, Saṅgha.

BUDDHA-BHŪMI: The Buddha stage, being the tenth stage where a Bodhisattva has arrived at the point of highest enlightenment and is just about to become a Buddha.

BUDDHA-KṢETRA, THE FOUR: The four Buddha realms: (1) realm where all classes dwell: Buddha, disciples, outsiders, men, devas; it has two divisions, the impure, e.g. the earth, and the pure, e.g. the Western Pure Land; (2) temporary realm, where the inhabitants are free from unenlightened views and thoughts but still have to be reborn; (3) realm of reward, for Bodhisattvas; and (4) realm of stillness and illumination, the abode of Buddhas.

BUDDHAMITRA: The Ninth Indian Patriarch of the Ch'an sect.

BUDDHANANDI: The Eighth Indian Patriarch of the Ch'an sect.

BUDDHATĀ: The Buddha-nature inherent in all living beings.

CATASRAPRATISAMVIDA: A Bodhisattva's four unhindered powers of interpretation, or expounding of the Doctrine: (1) Dharma, in its letter, (2) artha, its meaning (spirit), (3) nirukti, its form of expression and (4) pratibhāna, its pleasing eloquence.

CATUḤ-SAMGRAHA-VASTU: The four ways of handling, or guiding living beings: (1) dāna, donation, to please them and in order to guide and convert them; (2) priyavacana, friendly words and advice for the same purpose; (3) arthakṛtya, actions beneficial to them; and (4) samānārthatā, friendly co-operation.

CATUR-MAHĀRĀJA: The four deva kings in the first or lowest devaloka, on its four sides. They are said to have appeared to the Indian master Amoghavajra in a temple in Sianfu in the seventh century and in consequence he introduced their

worship to China as guardians of the monasteries, where their statues are seen in the hall at the entrance.

CATVĀRĀRDDHIPĀDA: The four advanced steps to supernatural powers of ubiquity by means of adjusting dhyāna to increase wisdom: (1) chanda-ṛddhi-pāda, intense longing, or pointed concentration; (2) vīrya-ṛddhi-pāda, intensified efforts; (3) citta-ṛddhi-pāda, intense holding on to the position attained; and (4) mīmāṃsāṛddhi-pāda, profound meditation (the state of dhyāna).

CATVĀRISAMYAKPRAHĀṆA: The four right efforts to (1) put an end to existing evil; (2) prevent evil arising; (3) bring good into existence; and (4) develop existing good.

CATVĀRISMṚTYUPASTHĀNA: The fourfold objectivity of thought for stimulating the mind in ethical wisdom. It consists of contemplating (1) the body as impure and filthy; (2) sensation as bound to result in suffering; (3) mind as impermanent; and (4) dharma, or things, as devoid of independent existence.

CATVĀRITATHĀGATASYAVAIŚĀRADYA: The four kinds of Buddha's fearlessness which come from (1) His omniscience, (2) His perfection which is beyond the worldly stream, (3) His overcoming all obstructions and (4) His ending of all miseries.

CH'AN: Name of mind; Ch'an being name and mind being substance; wrongly interpreted as meditation, abstraction, or dhyāna in Sanskrit. (Japanese, Zen.)

CHIH AND KUAN: Chinese equivalents of the Sanskrit words śamatha and vipaśyanā. Chih is stopping the flow of thoughts, or putting to rest the wandering mind; kuan is looking into, examination, contemplation, insight into the real. When the mind is at rest it is called chih and when the mind is seeing clearly it is called kuan. The T'ien T'ai (Jap. Tendai) school is the chief exponent of chih and kuan, the object of which being concentration of the mind by special methods for the purpose of clear insight into truth, for riddance of illusion.

CINTĀMAṆI: Or maṇi pearl, a fabulous pearl of the devas, capable of responding to every wish.

DĀNA: Charity, almsgiving, i.e. of money, goods or doctrine.

DĀNA-PĀRAMITĀ: The first of the six pāramitās, consisting in the perfect exercise of almsgiving for the purpose of crossing over from this shore of mortality, or saṃsāra to the other shore, or nirvāṇa. The five other pāramitās are: śīla, moral conduct; kṣānti, patience; vīrya, zeal, or devotion; dhyāna, abstract meditation and prajñā, or wisdom.

DĀNAPATI: An almsgiver; a patron who supports a monk or a monastery.

DAŚABHŪMI: The ten stages of Bodhisattva development into a Buddha: (1) pramuditā, joy at having overcome all hindrances for entering on the Buddha path; (2) vimāla, freedom from all impurities of kleśa; (3) prabhākari, appearance of the light of wisdom; (4) arcīmatī, radiation of full wisdom; (5) sudurjayā, conquest of final hindrances; (6) abhimukhī, appearance of self-nature in its purity; (7) dūraṅgamā, the inconceivable beyond the comprehension of men of Hīnayāna; (8) acalā, imperturbability; (9) sādhumatī, unhindered correct interpretation and expounding of Dharma everywhere; and (10) Dharmamegha, Dharma clouds raining amṛta to liberate living beings.

DAŚATATHĀGATABALA: The ten powers of a Buddha, to know (1) what is right or wrong in every situation; (2) the retributive effects of past, present and future karmas of every being; (3) all stages of dhyāna liberation and samādhi; (4) the

powers and faculties of all beings; (5) the desires, or moral direction of every being; (6) the actual condition of every being; (7) the direction and consequence of all laws; (8) all causes of mortality and of good and evil in their reality; (9) the end of all beings and nirvāṇa; and (10) the destruction of all illusion of every kind.

DEVA: The gods; the highest incarnation of the six worlds of existence.

DHĀRAṆĪ: Ability to lay hold of the good so that it cannot be lost and likewise of the evil so that it cannot arise, i.e. absolute control over good and evil passions. Also mystical formulae employed in Yoga. (See Mantra.)

DHARMA: The truth, law or doctrine; a thing, all things, anything great or small, visible or invisible, real or unreal, concrete thing or abstract idea. It connotes Buddhism as the perfect religion and has the second place in the triratna, or Triple Gem.

DHARMADHĀTU: (a) A name for things in general, noumenal or phenomenal; for the physical universe, or any part of it. (b) The unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds. (c) One of the eighteen dhātus or realms of senses. There are categories of three, four, five and ten dharmadhātus. The ten are the realms of (1) Buddhas, (2) Bodhisattvas, (3) pratyeka-buddhas, (4) śrāvakas, (5) devas, (6) men, (7) asuras, or titans, (8) animals, (9) hungry ghosts and (10) hells. The four are: (1) the phenomenal realm, with differentiation; (2) the noumenal realm, with unity; (3) the realm of both the noumenal and phenomenal which are interdependent; and (4) the realm of phenomena which are also interdependent. The three are the above four minus the phenomenal realm, i.e. (1) the noumenal realm, (2) the realm of both noumenal and phenomenal which are interdependent, and (3) the realm of phenomena which are also interdependent. The five are: (1) the worldly, or the above 'phenomenal' realm; (2) the transcendental, or the above 'noumenal'; the realm of both the worldly and transcendental, or the above 'noumenal and phenomenal which are interdependent'; (4) neither the worldly nor the transcendental or the above 'noumenal and phenomenal which are interdependent'; and (5) the unhindered realm, or the above 'phenomena which are also interdependent'.

DHARMA DOORS: The doctrines of Buddha regarded as a gate to enlightenment; a method; any school.

DHARMAKĀYA: Body in its essential nature, or that of the Buddha as such; it is perceptible to Buddhas only.

DHARMALAKṢAṆA: The Fa Hsiang school (Jap. Hossō); established in China on the return of Hsuan Tsang, consequent on his translation of the Yogācārya works. Its aim is to understand the principle underlying the nature and characteristics of all things.

DHARMATĀ: Dharma nature; the nature underlying all things, the Bhūtatathatā.

DHĀTU, THE EIGHTEEN: Realms of sense, i.e. the six organs, their objects and their perceptions.

DHṚTAKA: The Fifth Indian Patriarch of the Ch'an sect.

DHYĀNA: Meditation, abstract contemplation.

DHYĀNA-PĀRAMITĀ: Method of attaining enlightenment by means of correct meditation or contemplation; the fifth of the six pāramitās.

DHYĀNA REGIONS, THE FOUR: Are heavens where those practising meditation

may be reborn. The eighteen Brahmālokas are divided into four dhyāna regions: (a) the first region, equal to one whole universe, comprises the three heavens, brahmapāriśadya, brahmapurohita and mahābrahman; the inhabitants are without the organs of taste and smell and do not need food, but possess the other four organs; (b) the second region, equal to a small chiliocosm, or 1,000 universes, comprises the three heavens, paritābha (minor light), apramāṇābha (infinite light) and ābhāsvara (utmost purity of light); the inhabitants have ceased to require the five physical organs, possessing only the organ of mind; (c) the third region, equal to a middling chiliocosm, 1,000 small chiliocosms, or 1,000,000 universes, comprises three heavens: paritāsubha (minor purity), apramāṇāsubha (infinite purity) and śubhakṛtsna (universal purity); the inhabitants still have the organ of mind and experience great joy; (d) the fourth region, equal to a great chiliocosm or 1,000,000,000 universes, comprises the remaining nine Brahmālokas: (1) puṇyaprasava (felicitious birth), (2) anabhraka (cloudless), (3) bṛhatphala (large fruit), (4) asaṅghāṇisattva (no vexations), (5) avṛha (free from trouble), (6) atapa (no heat or distress), (7) sudṛṣa (beautiful appearance), (8) sudarśana (beautiful view) and (9) akaniṣṭha (the end of form); the inhabitants still have mind.

DIAMOND SŪTRA: Vajracchedika-prajñā-pāramitā-sūtra; a condensation of the Prajñāpāramitā; translated by Kumārajīva and others. (See *Ch'an and Zen Teaching*, First Series, Part III.)

DIVYACAKṢUS: The first of the six supernatural powers; deva-eye or divine sight, unlimited vision.

DIVYAŚROTA: The second of the six supernatural powers; deva-ear or divine hearing.

FA YEN SECT: The fifth of the five Ch'an sects of China. (See *Ch'an and Zen Teaching*, Second Series.)

GANDHAHAṢṬĪ: Fragrant elephant; one of the sixteen honoured ones of the Bhadrā-kalpa; also a follower of the gradual method of enlightenment.

GANDHARVAS: Spirits on the fragrant mountains so called because they do not eat meat or drink wine, but feed on incense and give off fragrant odours.

GARUḌA: A mythical bird, the queen of the feathered race, enemy of the serpent race; vehicle of Viṣṇu.

GĀTHĀ: Stanza, poem or chant; one of the twelve divisions of the Mahāyāna canon.

GAYAŚĀTA: The Eighteenth Indian Patriarch of the Ch'an sect.

GEYA: Metrical pieces; one of the twelve divisions of the Mahāyāna canon.

GUṆABHADRA: An Indian monk who came to China and built in the Sung dynasty (420-477) an altar at Ts'ao Ch'i where he set up a stone tablet with an inscription predicting the ordination there of the Sixth Patriarch Hui Neng.

HALENA: The Twenty-third Indian Patriarch of the Ch'an sect.

HEART SŪTRA: Prajñā-pāramitā-hṛdaya-sūtra; a condensation in a short sūtra of 268 Chinese characters, of the Buddha's teaching of wisdom sūtras during a period of twenty-two years. (See *Ch'an and Zen Teaching*, First Series, Part IV.)

HĪNAYĀNA: 'Small Vehicle', also called 'Half-word', preliminary teaching given by the Buddha to His disciples who were still not qualified for receiving His Mahāyāna doctrines, called 'Whole-word'.

HSUAN CHUEH: Ch'an master Hsuan Chueh of Yung Chia; Dharma successor to

- the Sixth Patriarch and known as the 'Overnight Enlightened One'; author of Yung Chia's Ch'an Collection and of the Song of Enlightenment. Died in 713.
- HUANG MEI: Name of a district in Central China. In deference to the Fifth Patriarch, Hung Jen, he was called after Huang Mei district, where he transmitted the Dharma to the Sixth Patriarch. Died in 675-676 at the age of seventy-four. (See Hung Jen.)
- HUI K'Ō: The Twenty-ninth Patriarch of the Ch'an sect and the Second Chinese Patriarch; Dharma successor to Bodhidharma; died at the end of the sixth century.
- HUI NENG: The Thirty-third Patriarch of the Ch'an sect and the Sixth Chinese Patriarch. Died in 713 in his seventy-sixth year.
- HUNG JEN: The Thirty-second Patriarch of the Ch'an sect and the Fifth Chinese Patriarch. Died in 675-676 in his seventy-fourth year. (See also Huang Mei.)
- ICCHANTIKA: An unbeliever who has no desire for Buddha enlightenment.
- INDRA: Or Śakra, the ruler of the thirty-three heavens. (See Śakra.)
- ITIVṚTTAKA: Narratives; one of the twelve divisions of the Mahāyāna canon.
- JAMBUDVĪPA: One of the four inhabited continents, east of the central mount Sumeru; our world.
- JĀTAKA: Stories of former lives of Buddha; one of the twelve divisions of the Mahāyāna canon.
- JAYATA: The Twentieth Indian Patriarch of the Ch'an sect.
- JÑĀNABHAIṢAJYA: An Indian monk who came to China, planted in 502 a bodhi tree by the side of an altar, previously built by another Indian monk, Guṇabhadra and predicted that some 170 years later a Bodhisattva in flesh and blood (i.e. Hui Neng) would expound the Supreme Vehicle under the tree.
- KALIRĀJA: A king of Magadha noted for his violence; it is said that in a former incarnation, he cut off the ears, nose and hands of the Buddha who bore it unmoved.
- KALPA: The period of time between the creation, destruction and recreation of a world or universe. Aeon.
- KĀNADEVA: The Fifteenth Indian Patriarch of the Ch'an sect.
- KANAKAMUNI: The second Buddha of the present Bhadrakalpa, or Virtuous Aeon.
- KAPIMĀLA: The Thirteenth Indian Patriarch of the Ch'an sect.
- KARMA: Moral action causing future retribution, and either good or evil transmigration.
- KARMADĀNA: A duty distributor, arranger of duties, second in command of a monastery.
- KARUṆĀ: Pity, compassion; the second of the Four Immeasurables, consisting in saving living beings from suffering.
- KĀŚYAPA: The third Buddha of the present Bhadrakalpa, or Virtuous Aeon.
- KINNARA: The musicians of Kuvera (the god of riches) with men's bodies and horses' heads.
- KLEŚA: Worry, anxiety, affliction, trouble, distress and whatever causes them.
- KRAKUCCHANDA: The first Buddha of the present Bhadrakalpa, or Virtuous Aeon.
- KṢĀṆA: The shortest measure of time; 60 kṣāṇa equal one finger snap, 90 a thought, 4,500 a minute.
- KṢĀNTI: Patience, endurance in any circumstances.
- KṢĀNTI-PĀRAMITĀ: The third of the six pāramitās consisting in the perfect

- exercise of patient endurance for the purpose of crossing over from this shore of mortality, or saṃsāra, to the other shore, or nirvāṇa.
- KṢĀNTYŔṢI:** A ṛṣi, also wrongly called immortal, who patiently suffered insult, i.e. Śākyamuni, in a former life, suffering mutilations to convert Kalirāja.
- KUEI YANG SECT:** A Ch'an sect founded by Kuei Shan and his disciple Yang Shan; one of the five Ch'an sects of China. Japanese, Ikyō Zen.
- KUMĀRATA:** The Nineteenth Indian Patriarch of the Ch'an sect.
- KUMBHĀṆḌA:** Monstrous and awe-inspiring demon, sucker of human vitality, who walks with the speed of the wind, can transform himself into many forms, lives in the forests and on mountains and is the ruler of demons, hence the māra kings (demons).
- LAṆKĀVATĀRA SŪTRA:** Sermon delivered by the Buddha on Laṅkā mountain in Ceylon; it was used by Bodhidharma to seal the minds of his disciples.
- LIN CHI SECT:** One of the five Ch'an sects of China; its founder was Master I Hsuan of Lin Chi, who was a disciple of Huang Po and died in 867. Japanese, Rinzaï Zen.
- LOCANA:** The Sambhogakāya of Śākyamuni Buddha, his Dharmakāya being Vairocana and his Nirmāṇakāya, Śākyamuni.
- LOKAPĀLA:** Protectors of a country; the guardians of the world and of the Buddha-dharma. (See also Rāstrapāla.)
- LOTUS SŪTRA:** Saddharmapuṇḍarīka Sūtra, expounded by the Buddha in the eight years of the fifth period of his teaching, in which he revealed the One Buddha vehicle. Its aim consists in 'opening up' the treasure of self-possessed Buddha wisdom, in 'showing' it to his disciples and in guiding them so that they could be 'awakened' to it and finally 'entering' it.
- LU TSU TA SHIH FA PAO T'AN CHING:** The altar sūtra of the Dharma treasure of the Sixth Patriarch.
- MADHYAMAYĀNA:** The vehicle of pratyeka-buddhas.
- MAHĀBRAHMĀ-DEVARĀJA:** King of the eighteen Brahmālokas. Mahābrahman is regarded as ruling over all the heavens of form, those heavens being of threefold forms: Brahma (lord), Brahma-purohitas (ministers) and Brahma-pāriṣadya (people). Mahābrahman vowed to protect the Buddha-Dharma.
- MAHĀKĀŚYAPA:** A Brahmin of Magadha, disciple of the Buddha, to whom was handed down the mind Dharma outside of the Scriptures; the first Indian Patriarch of the Ch'an sect; accredited with presiding over the first synod and with supervising the first compilation of the Buddha's sermons.
- MAHĀPARINIRVĀṆĀ SŪTRA:** A sūtra expounded by the Buddha just before his nirvāṇa, 10 vols.
- MAHĀPRAJÑĀ:** Great wisdom.
- MAHĀPRAJÑĀPĀRAMITĀ SŪTRA:** A long sermon said to have been expounded by the Buddha in four places at sixteen assemblies; it consists of six hundred rolls (chuan) bound in one hundred and twenty volumes, as translated by Hsuan Tsang and is the fundamental work of the Mahāyāna on wisdom, which is the last of the six pāramitās.
- MAHĀSATTVA:** A perfect Bodhisattva, greater than any other being, except a Buddha.
- MAHĀSTHĀMAPRĀPTA:** Or Mahāsthāma, a Bodhisattva representing the Buddha wisdom of Amitābha. He is on Amitābha's right with Avalokiteśvara on the

- left. They are called the three saints of the Western region, or Western Paradise of Bliss.
- MAHĀYĀNA: The Great Vehicle which indicates universalism, or salvation for all, for all are Buddhas and will attain enlightenment. (See also Hīnayāna.)
- MAHORAGA: Demons shaped like the boa.
- MAITRĪ: Kindness; the first of the Four Immeasurables, that of bestowing happiness.
- MANAS: Faculty of thought; the sixth of the eight vijñānas, or consciousnesses, or the last of the six means of perception.
- MAÑJUŚRĪ: A Bodhisattva who is the symbol of wisdom and is placed on the Buddha's left with Samantabhadra on the right. His bodhimaṇḍala is on Wu T'ai Shan, or the Five-Peaked mountain.
- MANORHITA: The Twenty-second Indian Patriarch of the Ch'an sect.
- MANTRA: An incantation, spell, oath; mystical formulae employed in Yoga. (See Dhāraṇī.)
- MĀRA: A demon.
- MICCAKA: Or Mikkaka, the Sixth Indian Patriarch of the Ch'an sect.
- MUDITĀ: Joy on seeing others rescued from suffering; the third of the Four Immeasurables.
- NĀGA: Dragon.
- NĀGAKANYĀ: A nāga maiden who, according to the Lotus Sūtra, was only eight years old when she attained Buddhahood.
- NĀGĀRJUNA: The Fourteenth Indian Patriarch of the Ch'an sect; he founded the Mādhyamika or Middle school. Is regarded as the first patriarch of the T'ien T'ai (Tendai) school.
- NIDĀNA: Sūtras expounded because of a request or query, because certain precepts were violated and because of certain events; one of the twelve divisions of the Mahāyāna canon.
- NIRMĀṆAKĀYA: Transformation body of a Buddha, that of power to transform himself at will into any form for the omnipresent salvation of those needing him. It is perceptible to men and devas.
- NIRVĀṆA: Extinction or end of all return to reincarnation with its concomitant suffering, and entry into the transcendental realm of true permanence, bliss, personality and purity, as expounded in the Mahāparinirvāṇa Sūtra.
- NIṢĪDANA: A cloth for sitting on, which a monk carries in a pocket; translated as cloth mat.
- NOBLE TRUTHS, THE FOUR: Catvāriārya-satyāni, the four dogmas which are: suffering (duḥkha), its cause (saṃudaya), its ending (nirodha) and the way thereto (mārga). They are the doctrines first preached by the Buddha to his five former ascetic companions and those who accepted them in the śrāvaka stage.
- PAÑCABALĀNI: The five powers to intensify the pañca-indriyāni, or five positive agents, to overcome the corresponding five obstacles: (1) śraddhābala, faith (overcoming doubt); (2) vīryabala, zeal (overcoming remissness); (3) amṛtibala, correct thought (overcoming falsity); (4) samādhībala, concentration of mind (overcoming wandering mind); and (5) prajñābala, wisdom (overcoming ignorance). (See also Pañca-indriyāni.)
- PAÑCADHARMAKĀYA: The five attributes of The Dharmakāya, or spiritual body of Buddha, i.e. that he is above all moral conditions; tranquil and apart from

- false ideas; wise and omniscient; free, unlimited, unconditioned which is the state of nirvāṇa; and that he has perfect knowledge of this state.
- PAÑCAINDRIYĀṆI: The five positive agents: faith, zeal, thought of the right Dharma, meditation and wisdom. (See also Pañcabalāni.)
- PAÑCĀNANTARYA: The five rebellious acts or deadly sins: parricide, matricide, killing an arhat, shedding the blood of a Buddha and destroying the harmony of the Saṅgha.
- PAO LIN MONASTERY: 'Precious Wood' monastery built by the Indian Master Guṇabhadra in the fifth century in anticipation of the advent of the Sixth Patriarch who was born in 638.
- PARACITTAJÑĀNA: The third of the six supernatural powers; knowledge of the minds of all living beings.
- PĀRĀJĪKA, THE FOUR: The four grave prohibitions or sins: killing, stealing, carnality and lying.
- PĀRAMITĀ, THE SIX: The six methods of attaining enlightenment: dāna (charity), śīla (discipline), kṣānti (patient endurance), vīrya (zeal and progress), dhyāna (meditation) and prajñā (wisdom).
- PARINIRVĀṆA: Final extinction of saṃsāric existence with complete end of its concomitant suffering for entry into the transcendental realm of true permanence, bliss, personality and purity as described in the Mahāparinirvāṇa Sūtra.
- PĀRŚVA: The Tenth Indian Patriarch of the Ch'an sect.
- POṢADHA: Fasting and nurturing of vows by abiding in retreat for spiritual advancement.
- PRADHĀNĀŚŪRA: A bhikṣu who broke the main precepts, was worried and wished to repent and reform, but when he was told that sins have no nature of their own, he awakened to the law of the uncreate and immediately attained enlightenment; now a Bodhisattva in Śākyamuni's retinue.
- PRAJÑĀ: Fundamental wisdom which is inherent in every man and which can manifest itself only after the veil of ignorance which screens it has been destroyed by means of self-cultivation as taught by the Buddha, and when the mind is in an internal state of imperturbability, exempt from all external sensation, which is called samādhi. (See Samādhi.)
- PRAJÑĀPĀRAMITĀ: The last of the six pāramitās, consisting in the perfect exercise of the wisdom inherent in man by destroying all illusions for the purpose of crossing over from this shore of mortality to the other shore of bliss, or nirvāṇa.
- PRAJÑĀTĀRA: The Twenty-seventh Indian Patriarch of the Ch'an sect.
- PRĀSABDHI: The fourth of the seven characteristics of bodhi; shedding of all weight of body and mind causing the meditator to feel light, free and at ease.
- PRATYEKA-BUDDHA: One who lives apart from others and attains enlightenment alone, or for himself, in contrast with the altruism of the Bodhisattva principle.
- PUNYAMITRA: The Twenty-seventh Indian Patriarch of the Ch'an sect.
- PUNYAYAŚAS: The Eleventh Indian Patriarch of the Ch'an sect.
- PŪRṆAMAITRĀYAṆĪPUTRA: Or Maitrāyaṇīputra, a disciple of the Buddha, son of Bhava by a slave girl. The chief preacher among the ten principal disciples of the Buddha; built a vihāra for Him, expected to reappear as Dharma-prabhāsa Buddha.
- PURUṢADAMYA-SĀRATHI: A title of the Buddha, meaning one who tames and

controls as a master does a wild elephant or horse, or as the World Honoured One brings the passions of men under control.

PŪRVANIVĀSĀNUSMṚTIJÑĀNA: The fourth of the six supernatural powers; knowledge of all forms of previous existences of self and others.

RĀHULATA: The Sixteenth Indian Patriarch of the Ch'an sect.

RAJAS: Dust, dirt, minute, vapour, considered as defilement.

RĀŚTRAPĀLA: Protectors of a country; the guardians of the world and of the Buddha Dharma. (See Lokapāla.)

ṚDDHIPĀDA: The fifth of the six supernatural powers; power to appear at will in any place and to have absolute freedom.

RŪPA: Form, matter, the physical form related to the five sense organs; the first of the five aggregates (skandhas).

RŪPAKĀYA: Physical body.

ṢAḌABHIJÑĀ: The six supernatural powers: (1) divine sight, (2) divine hearing, (3) knowledge of the minds of all other living beings, (4) knowledge of all forms of previous existences of self and others, (5) power to appear at will in any place and to have absolute freedom, and (6) insight into the ending of the stream of birth and death.

SAHĀ: Our world of birth and death.

ŚAIKṢA: Need of study; in Hīnayāna those in the first three śrāvaka stages require study before attaining the fourth stage, or arhatship. (See Aśaikṣa.)

ŚAKRA: Or Indra, king of heaven, the god of the sky who fights the demons (asuras) with his vajra, or thunderbolt. Buddhism adopted him as its defender, though like all the gods, he is considered inferior to Buddha or any who have attained enlightenment. (See Indra.)

ŚĀKYAMUNI BUDDHA: The Saint of the Śākya clan; the human Buddha.

SAMĀDHI: Internal state of mental imperturbability, exempt from all external sensation; this state is indispensable for the manifestation of the self-possessed prajñā, or wisdom. (See Prajñā.)

SAMĀDHI-BALA: Ability to overcome all disturbing thoughts.

SAMANTABHADRA: A Bodhisattva, symbol of the fundamental law, dhyāna and the practice of all Buddhas. He is the right hand assistant of the Buddha and Mañjuśrī is His left hand assistant. His region is in the East. Mount O Mei in Szechwan, China, is his bodhimaṇḍala and devotees go there to see a myriad Buddha lamps in the sky at night.

SAMĀPATTI: Holding the mind in equilibrium or holding oneself in equanimity; abstract meditation preparatory to the final attainment of samādhi without which wisdom cannot manifest itself.

ŚAMATHA: Rest, peace, power to end passion, etc.; interpreted by the T'ien T'ai (Tendai) school as 'chih' which stops the wandering mind, silences or puts to rest the active mind; the mind steadily fixed on one place, or in one position; getting rid of distraction for moral ends; it is abstraction and is complemented by 'kuan' which observes, contemplates, sifts evidence. (See Chih and kuan.)

SAMATĀ-JÑĀNA: Wisdom rising above such distinctions as I and thou, selfness and otherness, thus being rid of the conception of an ego; and wisdom in regard to all things impartially and universally. Interpreted as Wisdom of Equality.

ŚAMATHA-VIPAŚYANĀ: Interpreted as 'chih-kuan' in Chinese. Chih is silencing

the active mind and getting rid of distraction for moral ends, and kuan is observing, contemplating, examining, sifting evidence. In practice, there are three methods of attaining such abstraction: (1) by fixing the mind on the nose, navel, etc.; (2) by stopping every thought as it arises; (3) by dwelling on the thought that nothing exists of itself, but from a preceding cause. When the mind is at rest, it is called chih and when the mind is seeing clearly it is kuan. The chief object is the concentration of the mind by special methods for the purpose of clear insight into the truth and to be rid of illusion.

SAMBHOGAKĀYA: Reward body of a Buddha, that of bliss or enjoyment of the fruits of his past saving labours. It is perceptible to Bodhisattvas only.

SAMSĀRA: The realm of birth and death.

SAMSKĀRA: The fourth of the five aggregates (skandhas); functioning of mind in its process regarding like and dislike, good and evil, etc.; discrimination.

Also the second of the twelve links in the chain of existence.

ŚĀṆAKAVĀSA: The Third Indian Patriarch of the Ch'an sect.

SAṄGHA: The Buddhist Order, the last of the Triple Gem.

SAṄGHĀNANDI: The Seventeenth Indian Patriarch of the Ch'an sect.

SAṆJÑĀ: The third of the five aggregates (skandha); conception or discerning; the functioning of the mind in discerning.

SAPTABODHYAṆGA: The seven degrees of enlightenment: (1) skilful discerning of the true and the false; (2) zeal to practise Dharma and keep from heresies; (3) joy or delight in the Dharma; (4) riddance of all coarseness and weight of body and mind, so that they may be light, free and comfortable; (5) power of remembering dhyāna and prajñā on the same level; (6) power to realize singleness of mind, free from all disturbances; (7) indifference to or renunciation of all things to attain universalized mind.

SAPTATRIṂŚABODHIPĀKṢIKA-DHARMA: The thirty-seven contributory conditions leading to enlightenment: (a) catvārismrtyupasthāna, the four subjects of reflection or fourfold objectivity of thought; (b) catvārisamyak-prahāna, the four proper lines of exertion; (c) catvāraṛddhipāda, the four advanced steps to powers of ubiquity; (d) pañcaindriyāṇi, the five positive agents; (e) pañcabalāni, the five powers intensifying the five positive agents; (f) saptabodhyaṅga, the seven degrees of enlightenment; and (g) āryāṣṭāṅgamārga, the eightfold Noble Path.

ŚARAṆAGAMANA: The three formulas of refuge, in the Buddha, in the Dharma and in the Saṅgha. See also Triśaraṇa.

SARVAJÑA: All wisdom, Buddha wisdom; perfect knowledge; omniscience.

ŚĀSTRA: Treatises; one of the three divisions of the Tripiṭaka.

SENG TS'AN: The Thirtieth Patriarch of the Ch'an sect; the Third Patriarch of China.

SHEN HSIU: A disciple of the Fifth Patriarch Hung Jen who lost the sixth patriarchate to Hui Neng. (See Altar Sūtra of the Sixth Patriarch.)

ŚIKHIN BUDDHA: The 999th Buddha of the Alarṅkāra-kalpa, or Glorious Aeon; the second of the seven Buddhas of Antiquity.

ŚĪLA: Precept, prohibition, command, discipline, rule, morality.

ŚĪLA-DHYĀNA-PRAJÑĀ: Discipline, meditation and wisdom.

ŚĪLA-PĀRAMITĀ: The second of the six pāramitās, consisting in the perfect observance of precepts and discipline for the purpose of crossing over from this shore of mortality or saṁsāra to the other shore of nirvāṇa.

SIMHANĀDA: Lion's roar, a term designating authoritative and fearless preaching. As it makes all animals tremble and subdues also elephants, it stands for the Buddha's preaching which subdues demons and heretics by proclaiming the truth.

SKANDHAS, THE FIVE: Or Pañcaskandha, the five aggregates: (1) rūpa—form, matter, the physical form related to the five sense organs; (2) vedanā—reception, sensation, feeling, the functioning of mind and senses in connexion with affairs and things; (3) sañjñā—conception or discerning, the function of mind in discerning; (4) saṃskāra—functioning of mind in its process regarding like and dislike, good and evil, etc., discrimination; and (5) vijñāna—mental faculty; in regard to perception and cognition, discriminative of affairs and things; consciousness.

ŚRĀVAKA: A 'hearer', disciple of Buddha who understands the Four Noble Truths, rids himself of the unreality of the phenomenal and enters the relative nirvāṇa.

ŚRĀVASTĪ: 'The Famous City', near which was Jetavana park, the favourite resort of the Buddha.

STŪPA: A pagoda, kind of pyramidal tower for the bones or remains of a dead monk, or for other sacred relics.

SUMERU: The central mountain of every world: at the top are Indra's heavens, below them are the four devalokas; around are eight circles of mountains and between them the eight seas, the whole forming nine mountains and eight seas.

SUNAKṢATRA: Shang Hsing in Chinese, one of the three sons of the Buddha. After reading the sūtras, he succeeded in keeping from troubles (kleśa) in the world of desire and in achieving the mental concentration of the fourth dhyāna heaven which he mistook for the real nirvāṇa. Later, he followed heterodox teachers, backslid and did not believe in the doctrine of nirvāṇa and law of causality. He became hostile to the Buddha and was reborn in the world of hells. Hence, he was called the 'Unbelieving bhikṣu'.

ŚŪRĀṄGAMA SŪTRA: Leng Yen Ching in Chinese, a sūtra translated by Paramiti in 705, in which the Buddha revealed the causes of illusion leading to the creation of all worlds of existence and the methods of getting out of them.

SŪTRA: The Buddha's sermons; one of the twelve divisions of the Mahāyāna canon.

TAO: Road, way, path, doctrine, truth, reality, self-nature, the absolute.

TAO HSIN: The Thirty-first Patriarch of the Ch'an sect; the Fourth Patriarch of China.

TATHĀGATA: He who came as did all Buddhas; who took the absolute way of cause and effect, and attained to perfect wisdom. One of the highest titles of a Buddha.

TATHĀGATA-GARBHA: Tathāgata store or womb, the absolute in the midst of delusion of passions and desires.

T' IEN T' AI: Japanese Tendai. A Buddhist school which bases its tenets on the Lotus Sūtra, Mahāparinirvāṇa-sūtra and Mahāprajñāpāramitā-sūtra and maintains the identity of the absolute and the world of phenomena, thus attempting to unlock the secrets of all phenomena by means of meditation.

TRIKĀYA: The threefold body of a Buddha, i.e. Dharmakāya, or essential body, perceptible only to Buddhas; Sambhogakāya, or reward body, perceptible only

to Bodhisattvas; and Nirmāṇakāya, or transformation body, perceptible to devas and men.

TRIPITAKA: The Buddhist canon consisting of three divisions: sūtras (sermons), vinaya (rules of discipline) and śāstras (treatises).

TRI-SAHASRA-MAHĀ-SAHASRA-LOKA-DHĀTU: A great chiliocosm. Mount Sumeru and its seven surrounding continents, eight seas and ring of iron mountains form one small world; 1,000 of these form a small chiliocosm; 1,000 of these small chiliocosms form a medium chiliocosm; 1,000 of these form a great chiliocosm, which consists of 1,000,000,000 small worlds.

TRISARANA: The three formulas of refuge in the Buddha, in the Dharma and in the Saṅgha. (See also Śaraṇagamana.)

TS'AO CH'I: Ts'ao stream; also the name of the district where the Ts'ao Ch'i winds its course, and where the monastery of the Sixth Patriarch was built.

TS'AO TUNG SECT: One of the five Ch'an sects of China, founded by Tung Shan and his disciple Ts'ao Shan. (Japanese, Sōtō Zen.)

UCCHUṢMA: 'The Fiery Headed', a guardian spirit of the cesspool, credited with purifying the unclean.

UDĀNA: Impromptu, or unsolicited addresses; the tenth of the twelve divisions of the Mahāyāna canon.

UPADEŚA: Discourses and discussions by question and answer; the ninth of the twelve divisions of the Mahāyāna canon.

UPAGUPTA: The Fourth Indian Patriarch of the Ch'an sect.

UPĀLI: One of the ten chief disciples of the Buddha, who was noted for maintaining the rules of discipline.

UPĀSAKA: A male lay disciple who engages to observe the first five rules of morality.

UPĀSIKĀ: A female lay disciple who engages to observe the first five rules of morality.

UPEKṢĀ: Indifference or renunciation; the fourth of the Four Immeasurables, or infinite Buddha states of mind.

VAIPULYA: Expanded sūtras; the eleventh of the twelve divisions of the Mahāyāna canon.

VAIROCANA: The name of the Buddha's Dharmakāya.

VAJRA: The thunderbolt.

VAJRAGARBHA: A fierce Bodhisattva holding a thunderbolt to subdue demons.

VARGA, THE FOUR: Monks, nuns, male and female devotees.

VASUBANDHU: The Twenty-first Indian Patriarch of the Ch'an sect.

VASUMITRA: The Seventh Indian Patriarch of the Ch'an sect.

VEDANĀ: The second of the five aggregates (skandha); reception, sensation, feeling, the functioning of mind and senses in connexion with affairs and things. Also the seventh of the twelve links in the chain of existence.

VIJÑĀNA: The fifth of the five aggregates (skandha); mental faculty in regard to perception and cognition, discriminative of affairs and things; consciousness. Also the third of the twelve links in the chain of existence.

VIJÑĀPTI-MĀTRA-TĀSIDDHI-ŚĀSTRA: A treatise discussing the doctrine that nothing exists apart from mind.

VIMALAKĪRTI NIRDEŚA SŪTRA: Vimalakīrti, or 'Spotless Reputation', was a native of Vaiśālī and was said to be an avatar of 'The Golden Grain Tathāgata';

he appeared in the form of a upāsaka to assist the Buddha in converting people to the Mahāyāna doctrine expounded in a sermon called the Vimalkīrti Nirdeśa Sūtra.

VINAYA: Discipline and morality; one of the three divisions of the Tripiṭaka, the other two being sūtras (sermons) and śāstras (treatises).

VINAYA MASTER: A master teaching discipline and morality.

VIPAŚYANĀ: Kuan in Chinese; insight, correct perception; to consider and discern illusion, or discern the seeming from the real; to contemplate and mentally enter into truth. (See Śamatha-vipaśyanā.)

VIPAŚYIN BUDDHA: The 998th Buddha of the Alaṅkāra-kalpa, or Glorious Aeon; the first of the seven Buddhas of antiquity.

VĪRYA-PĀRAMITĀ: The fourth of the six pāramitās, consisting in the perfect exercise of zeal and progress for the purpose of crossing over from this shore of mortality, or saṁsāra, to the other shore of nirvāṇa.

VIŚVABHŪ BUDDHA: The 1,000th Buddha of the Alaṅkāra-kalpa, or Glorious Aeon; the third of the seven Buddhas of antiquity.

VYĀKARANA: Prophecies; the twelfth of the twelve divisions of the Mahāyāna canon.

WEI NANG: Cantonese pronunciation of Hui Neng, the name of the Sixth Patriarch; 'Wei-lang' is a mispronunciation and should be dropped.

YAKṢA: Demons in the earth or in the air, or in the lower heavens.

YOJANA: Distance covered by a royal day's march for the army.

YIN TSUNG: Abbot of Fa Hsin monastery at Canton, who shaved the head of the Sixth Patriarch for the latter's admittance into the Saṅgha Order before he turned the Wheel of the Supreme Vehicle.

YUAN CHUEH CHING: The Sūtra of Complete Enlightenment.

YUN MEN SECT: One of the five Ch'an sects of China, founded by Wen Yen of Yun Men monastery. Japanese, Ummon Zen.

YUNG CHIA TA SHIH CHENG TAO KO: The Song of Enlightenment written by Master Hsuan Chueh of Yung Chia. Japanese, Yoka-daishi-sodoka. (See also Hsuan Chueh.)

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