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From prominence to obscurity : a study of the Darumashū : Japan's first Zen school

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PART FOUR: TRANSLATIONS

TEXT I

TREATISE ON ATTAINING PERFECT AWAKENING

Report on Great Master Engaku & Record of the Monk's Hall at Eternal Quiet monastery

Written at someone's request

I. OPENING PROCEEDINGS

[1] Opening bows.

Bodies are born from formlessness,
like magically conjured shadow images.
A mind of a conjured being, there has never been.
Harmful and beneficial acts have no place to abide.⁶⁷⁰

[2] We praise, venerate and commemorate the noble assembly of great masters who respond when right conditions arise.⁶⁷¹

[3] Next: Taking ones seat.

[4] Next: Three obeisances.⁶⁷²

[5] Next: Hymn to the Tathāgata.⁶⁷³

[6] Next: Declaration.

⁶⁷⁰ **Bodies are born from formlessness, like magically conjured shadow images. A mind of a conjured being, there has never been. Harmful and beneficial acts have no place to abide.** 身從無相中受生 由如幻術諸影像 幻人心識本自無 飛福皆空無所住。 This is the “dharma transmission verse” (*denbōge* 傳法偈) of Buddha Vipaśyin 毘婆尸佛。 Vipaśyin is considered the earliest of the so-called seven Buddhas of antiquity (*kakkō shichibutsu* 過去七佛) and occupies the opening position in the transmission lineages of the Chan school. The idea of a verse being composed to mark the succession of the Chan patriarchs first appears in the Chan record *Baolin zhuan*. Transmission verses of the twenty-eight Indian patriarchs and the six patriarchs of China are recorded in the *Platform sūtra*; they are also found in the *Zongjinglu* (Vipasyin's verse appears at T. 2016, 937c08-09, with minor differences).

⁶⁷¹ 機興即応大師等聖衆。 Tentative translation.

⁶⁷² **Three obeisances** (*sanrai* 三禮). Making bows and intoning a melodic chant (*shōmyō* 聲明) that expresses taking refuge in the Three Jewels (Buddha, Dharma, Saṃgha).

⁶⁷³ **Hymn to the Tathāgata** (*nyoraibai* 如來唄). A *shōmyō* chant in praise of the Buddha, based on verse lines in the *Shōman-kyō* 勝鬘經 (Skt. *Śrīmālādevī sūtra*, T. 217a24-27):

The Tathāgata's wondrous body is unequaled in the world. It is incomparable and inconceivable. Therefore I now pay homage. The Tathāgata's form and wisdom are inextinguishable. All dharmas continually abide in it. Therefore I take refuge. 如來妙色身 世間無與等 無比不思議 是故今敬禮 如來色無盡 智慧亦復然 一切法常住 是故我歸依。

We respectfully declare:

Permanent, blissful, individual and pure, my own mind is the Buddha.⁶⁷⁴ The indestructible one vehicle, the original abode of all buddhas, is the Dharma. The site of great tranquil extinction, the true forest dwelling for authentic practice, the objective realm where the Tathāgata himself is present, is the Saṃgha.”⁶⁷⁵

Further we say:

Reflecting on this, [we see that] the beneficence of the great master [Bodhidharma] is immense and his compassion inexhaustible. Who, even in a million immeasurable kalpas, could ever repay him? Now that we have fortunately come upon his portrait, we will make offerings in gratitude of his vast benevolence. Those in the lands of the ten directions, countless as dust motes, who attained buddhahood by seeing the nature, all have clarity in knowing and seeing – especially the fifty generations of successive patriarchs from the Dharma King of buddhas and patriarchs to the great master Fozhao.⁶⁷⁶

- [7] In brief, this lecture meeting has three purposes. The first is to explain the origins of this teaching. The second is to discuss “mind is buddha.” And the third is to clarify “whatever you seek will be attained.” These are three stadia called establishment, rectification and propagation, or the first merit, middle merit and latter merit of this Mind school 心宗.

II. LECTURE

[A] THE ORIGIN OF THIS TEACHING

- [1] This school [upholds] the teachings transmitted by the great master Bodhidharma and is therefore called the Bodhidharma school (Darumashū). The great master was a kṣatriya of South Indian

⁶⁷⁴ **Permanent, blissful, individual and pure** (*jōrakugajō* 常樂我淨). Four qualities attributed to the absolute body of the Buddha (Skt. *dharmakāya*). Expanding on and arguably revising the concept of emptiness, various Mahāyāna scriptures in the tathāgatagarbha tradition (e.g. *Śrīmālādevī sūtra*, *Nirvāṇa sūtra*, *Ratnagotravibhāga*, *Dazhidulun*) posited that the absolute (dharmakāya, tathāgatagarbha, suchness, nirvāṇa, buddha-nature) is both empty and not empty: empty of defilements but not empty of perfect properties. In this sense emptiness is seen as disclosing the true state of the absolute, which is permanent, blissful, individual and pure. In earlier Buddhist discourse, the same qualities had already been discussed but as “the four perverted views” (Skt. *viparyāsas*) – considered perverted since they contradict the truth of universal impermanence, suffering, absence of self, and impurity. Tathāgatagarbha texts appreciated the earlier (Hīnāyāna) position as an expedient and incomplete view, and presented permanence, bliss, individualness and purity as the ultimate revelation of the Buddha. See Brian Edward Brown, *The Buddha-nature: A Study of the Tathāgatagarbha and Alayavijñāna*, Motilal Banarsidass, 1991, pp. 135-150. Gregory, *Tsung-mi*, pp. 217-223.

⁶⁷⁵ Compare the *Zongjinglu* (T. 2016, 416c04-c10):

Without making a hair-width of effort you completely open the treasury. Without expending a kṣaṇa of exertion you instantly obtain the dark gem. It is called the one vehicle site of great tranquil extinction, the true forest dwelling for authentic practice. It is the objective realm where the Tathāgata himself is present, the dharma gate where all buddhas originally abide. 不運一毫之功。全開寶藏。匪用剎那之力。頓獲玄珠。名為一乘大寂滅場。真阿蘭若正修行處。此是如來自到境界。諸佛本住法門。

⁶⁷⁶ Fozhao Deguang 佛照德光 (1221-1203) (Busshō Tokkō) alias Zhuoan Deguang 拙庵德光 (Settan Tokkō) was a dharma heir of Chan master Dahui Zonggao 大慧宗杲 (1089-1163) and abbot of the Ayuwang monastery in Mingzhou. In 1189 Fozhao transmitted lineage documents to the Japanese monk Dainichi Nōnin, via two of Nōnin’s students that had been dispatched to China. Nōnin thereby formally became a dharma heir in Fozhao’s Dahui lineage of the Linji (Rinzai) school: “the fifty generations of successive patriarchs from the Dharma King of buddhas and patriarchs to the great master Fozhao.”

royalty. His name was prince Bodhidharma the third from Kōshi. When the bodhisattva Prajñātāra – the twenty-seventh patriarch in the transmission of this dharma – was preaching at the royal palace, the prince, who had been listening, said: “I do not covet the country’s throne. I wish to benefit living beings by following the dharma.” Prajñātāra ordained him, transmitted the dharma, and passed on the robe, saying: “Convert this country for a while, then go to China. The causal conditions for Mahāyāna are quietly ripening there. Wait for sixty-seven years, then go east. At first they will have no trust, but later they will all have trust and fully attain the buddha way. For those with capacities for the exoteric and esoteric, the Tathāgata, in his lifetime, expounded the doctrines of the three vehicles, the one vehicle, and the fivefold maṇḍala. On the brink of entering parinirvāṇa, [the Tathāgata] faced his foremost pupil Mahākāśyapa and – taking pity on [those destined to live in] the latter five hundred years of conflict – expounded instant buddhahood, the mind seal of the dharma gate.” Great master [Bodhidharma] obeyed his teacher’s last wishes and eventually left for China.

[2] Emperor Wu of the Liang invited [Bodhidharma] to court and presented him with offerings. When asking about the way, [the emperor] spoke at length about his many beneficial works. Great master [Bodhidharma] replied: “The way is in the mind, not in acts.”⁶⁷⁷ No reliance on words and

⁶⁷⁷ **The way is in the mind, not in acts.** 道在心不在事。 *Gaoseng zhuan* 高僧傳, compiled by Huijiao 慧皎 (497-554), attributes these words to the Kashmiri monk Guṇavarman 求那跋摩 (367–431). Guṇavarman makes this statement in response to a question by Emperor Wen of the Liu Song dynasty 劉宋文帝 (reign 424-453). *Gaoseng zhuan* (T. 2059, 341a01-a16):

[Emperor Wen] then said: “I, your student, want to observe abstinence and refrain from killing at all times, but burdened by affairs I fail to keep my intentions. Dharma master, you considered a thousand *li* not too far to come here to convert this land: what do you advise me?” Guṇavarman said: “The way is in the mind, not in acts. The dharma comes from oneself, not from others. The practice of a sovereign is different from that of ordinary people. An ordinary being is coarse, his position is low. His commands carry no weight. If he cannot restrain himself and practice austerities, of what use is he? To the sovereign the [land surrounded by the] the four seas is his house and the myriads of people are his children. When he utters an auspicious, word men and women all rejoice; when he issues a righteous decree, gods and men will be in harmony; when he punishes he does not take life; and when he imposes corvee he does not exhaust [the people’s] strength. This will make the wind and rain to come at the right time, and the heat and cold to match the season. The hundred grains will sprout in abundance, and mulberry and hemp will grow luxuriantly. When observing abstinence like this, the abstinence is great. When refraining from killing like this, the virtues will be plenty. Would you rather have curtailed your eating for half a day and spared the life of one bird when instead you could have accomplished such extensive relief?” The emperor placed a hand on his desk and sighed: “The common people are deluded by principles from far away. The śramanas are stuck in teachings from nearby. Those deluded by the principles from far away say that ultimate truth is void. Those stuck in the teachings from nearby are infatuated with textual details. Words like those spoken by you, Dharma master, truly make me understand and have penetrating clarity. I can talk with you about about matters concerning celestials and men. 因又言曰。弟子常欲持齋不殺。迫以身殉物不獲從志。法師既不遠萬里來化此國。將何以教之。跋摩曰。夫道在心不在事。法由己非由人。且帝王與匹夫所修各異。匹夫身賤名劣。言令不威。若不剋己苦躬。將何為用。帝王以四海為家。萬民為子。出一嘉言則士女咸悅。布一善政則人神以和。刑不夭命役無勞力。則使風雨適時寒暖應節。百穀滋繁桑麻鬱茂。如此持齋齋亦大矣。如此不殺德亦眾矣。寧在闕半日之餐全一禽之命。然後方為弘濟耶。帝乃撫几歎曰。夫俗人迷於遠理。沙門滯於近教。迷遠理者謂至道虛說。滯近教者則拘戀篇章。至如法師所言。真謂開悟明達。可與言天人之際矣。

On Guṇavarman see Edoard Chavannes, “Guṇavarman,” *T’oung Pao*, series II, vol. V (1904): pp. 193-206; Okimoto Katsumi, “Gunabama ni tsuite,” *Indotetsugaku bukkyōgaku* (Hokkaido Journal of Indological and Buddhist studies) 13 (1998): pp. 180-208. My translation benefitted from the french translation by Chavannes and the English by Valentina Stache Rosen, in “Guṇavarman (367-431): A Comparative Analysis of the Biographies found in the Chinese Tripitaka,” *Bulletin of Tibetology* 1 (1973): pp. 5-54.

letters. No dependence on expedients. Point straight to your mind, see the nature and become a buddha.” Being unresponsive to the favourable circumstances, the emperor was displeased. [Bodhidharma] then broke of a reed and used it as a raft to cross over the deep Yangtze river; he went to the Northern Wei and spent nine years in a cave on Mount Song.

- [3] When great master Huike was born, there appeared a peculiar light that illumined the room inside and out.⁶⁷⁸ His parents considered this an auspicious sign and named him Subtle Luminosity 神光. As a young child he was clever and determined, and stood out from the crowd. He deeply penetrated matters in and outside Buddhism, and went to the bottom of books. Looking for the fruit of actual awakening eight years had passed by when, immersed in tranquillity, he suddenly saw a divine visitor who said: “If you want actual awakening why linger here? The great way is not far-off. Quickly go to Small Grove. Great master Bodhidharma will be your teacher. He is a manifestation of the boon bestowing Avalokiteśvara.” Having received this mysterious revelation he straightaway went to Small [Grove] on Mount Song to visit master [Bodhidharma]; buried knee-deep in the snow, he cut off his own arm and sincerely asked for the dharma. Recognizing [Huike’s] great calibre, great master [Bodhidharma] transmitted the dharma and the robe.
- [4] Vinaya master Guangtong and Tripiṭaka master Bodhiruci were phoenixes among monks. They had heard that master [Bodhidharma] promulgated the way and was fanning up mysterious breezes that made the rain of dharma fall far and wide. Intolerant as they were, and unfit for the task themselves, they opposed [Bodhidharma] and decided to harm him. They repeatedly slipped him poisonous medicine, but with the power of seeing-the-nature-samadhi 見性三昧 he neutralized it. After the sixth poisoning, [Bodhidharma] saw that the right conditions for teaching were exhausted, and so he withdrew. This was on the fifth day of the tenth month in the nineteenth year of [Tai]he, *hinoe-tatsu*, in the late Wei dynasty, [during the reign of] Emperor [Xiao] Ming.⁶⁷⁹ On the twenty-eighth day of the twelfth month of the same year [Bodhidharma’s corpse] was transferred to Mount Xionger 熊耳山 and a stūpa was raised at Dinglin monastery 定林寺.
- [5] Three years later, Song Yun, an imperial envoy on his way back from India, encountered the master in the Pamir Mountains and witnessed him flutter by on his own, clutching a single sandal in his hand. To Yun he said: “You there! The Son of Heaven of China has passed away today!” Yun took out brush and paper and recorded this, adding the day and month. Astonished, [Yun] took his leave and pressed on eastwards. When he reported back to the court, Emperor [Xiao] Ming had just passed away and Emperor Xiao Zhuang had ascended the throne.⁶⁸⁰ Yun

⁶⁷⁸ Huike 慧可(487-593) (Eka) the second patriarch in the Chan lineage.

⁶⁷⁹ *Baolin zhuan* 寶林傳 (J. *Hōrinden*) (801) by the monk Zhiju 智炬 (n.d), similarly asserts that Bodhidharma died in year nineteen of the Taihe era 太和 of Emperor Ming 明帝. The same date is reproduced in the *Jingde chuandenglu* (1004). The problem is that there is no Emperor Ming in the Taihe era. The Taihe era (477-499) elapsed under Emperor Xiao Wen 孝文帝 (reign 471-499). There is a Wei dynasty Emperor called Ming, namely Xiao Ming 孝明帝, who is obviously meant here, but his reign lasted only twelve years (516-528), which renders the year Taihe nineteen impossible. The sexagenary qualifier *hinoe-tatsu* 丙辰 (fire-dragon) in *Jōtōshōgakuron* suggests the year 476, which elapsed during the reign of Emperor Xian Wen 獻文帝. In his *Chuanfa zhengzong ji* 傳法正宗記 (J. *Denpōshōshūki*) Qisong 契嵩 (1007-1072), noted the incongruities in the *Baolin zhuan* dating and rejected them (T. 2078, 744b05-07).

meticulously reported the incident and learned that the [date of the Emperor's death] exactly matched the day and month he had recorded! Emperor [Xiao Zhuang] then ordered to excavate [Bodhidharma's] grave, only to find an empty coffin containing a single leather sandal. Everyone at court was struck with awe and realized that [Bodhidharma] was a sage. An imperial edict was issued, the remaining shoe was taken and venerated in the palace. Thereafter it was transferred to Small Grove monastery and kept there to be venerated forever. The Emperor himself composed the master's stele inscription and granted him the posthumous title Great Master of Perfect Awakening 圓覺大師. His stūpa is called Perception of Emptiness 空觀.

[6] Bodhidharma's teaching first emerged four-hundred and eighty-four years after Buddhism spread through China. His teaching crossed over to Japan six-hundred and eighteen years after Prince Shōtoku appeared in the world and revered the dharma, in the sixteenth year of Chunxi of the Great Song, *tsuchinoto-tori* 己酉, the fifteenth day of the eighth month of the fifth Japanese dynastic year Bunji (1189).⁶⁸¹

[7] This means that King Kōri's dream about purity at the fringes was fulfilled.

[8] In Prince Light's *Hōmakki* there are no mistakes.⁶⁸²

[9] The awakening verse of the Sixth Patriarch reads:

Bodhi originally has no tree
The bright mirror has no stand
Fundamentally there is not a single thing
Where is the dust to exist?⁶⁸³

[10] We praise, venerate and commemorate the lineage of patriarchs who pass on the lamp of the dharma gate of self-nature.

[B] YOUR OWN MIND IS BUDDHA

[11] When mind-nature radiates widely and manifests in the skies, it is the worthy Mahāvairocana. When mind-nature is capable of tranquility and responds to human beings, it is Śākyamuni. When mind-nature is equanimous, it is Buddha Amitābha presiding in the West. When mind-nature is

⁶⁸⁰ Emperor Xiao Zhuang 孝莊帝 (r. 528-530)

⁶⁸¹ The date Bunji 5/8/15 (1189) points to the return of Nōnin's envoys Renshū and Shōben from China. Inscriptions on two paintings that were commissioned and imported from China by these envoys are dated Chunxi 3/6/16 (1189), approximately two months prior to this.

⁶⁸² *Hōmakki* (Record of the End of the Dharma) is unknown. I take Kō Dōshi 光童子 to refer to Gekkō Dōshi 月光童子 ("Prince Moonlight"), a savior bodhisattva known from Chinese apocryphal sūtras, such as the similarly entitled *Famiejīn jīng* 法滅盡經 (J. *Hōmetsujinkyō*, T. 396) (Sūtra on the Extinction of the Dharma).

⁶⁸³ 菩提本無樹。明鏡亦非台。本來無一物。何處有塵埃。 This is the famous poem said to have been composed by Huineng in response to a poem by Shenxiu, as described in the *Platform sūtra*. The verse exists in various versions, some of which differ greatly. The version found in *Jōtōshōgakuron* is close to that found in Song dynasty editions of the *Platform sūtra*. See Yampolsky, *The Platform Sutra*, p. 94 and p. 132; Mcrae, *Seeing Through Zen*, pp. 60-62.

motionless, it is Akṣobhya in the East. When mind-nature is fortunate and meritorious, it is Ratnasambhāva in the South. When mind-nature performs myriads of practices, it is Samantabhadra. When mind-nature is the mother of awakening, it is Mañjuśrī. When mind-nature is unrestrained, it is Avalokiteśvara. When mind-nature bestows bliss, it is the Lord of Great Compassion. When mind-nature is greatly vigorous, it is Mahasthāmaprāpta. When the mind-ground stores myriads of dharmas, it is the bodhisattva Kṣitigarbha. Moreover, when it is uninvolved with one dharma, it is one buddha. When it is unattached to five dharmas, it is five buddhas. When the mind extends through the triple realm, it voids the triple realm of buddhas. When the mind pervades the ten directions, it voids the ten directions of buddhas. All the names that the noble sages obtained are different names for the mind.⁶⁸⁴

[2] The *Prajñāpāramitā*, *Avataṃsaka*, *Mahāsāmnipata*, *Pañca-viṃśatisāhasrikā*, *Saddharma-puṇḍarīka*, *Nirvāṇa*, *Vajracchedikā* and *Hṛdaya* sūtras: all sūtras are different names for the mind.⁶⁸⁵

⁶⁸⁴ Ishii (*Dōgen zen no seiritsushiteki kenkyū*, p. 644) draws attention to a comparable passage in the *Zongjinglu* (T. 2016, 548a05-a13):

“Śākya” as in Śākyamuni [Buddha] means “capable of benevolence.” *Muni* means “tranquility.” “Capable of benevolence” means that the mind-nature has no limits and encompasses everything. “Tranquility” means that the mind-essence is fundamentally calm and not concerned with movement or serenity. This is why he is called Śākyamuni Buddha. One who realizes this is called a buddha. Maitreya means “Lord of compassion.” It is the genuine compassion of the one mind. The [one] mind does not stick to its intrinsic nature but expands and contracts in accordance with circumstances: it manifests everywhere and teaches even those who are karmically unaffiliated. This is why he is called Lord of compassion. Amitābha means “immeasurable life,” which is to say he has suchness-principle as his life-force. The suchness-nature of the one mind is inexhaustible. This is why he is called Amitābha. Akṣobhya stands for “immovable,” which means that the wondrous nature of the one mind is fulfilled and without movement. Nothing can be added to the rank of wondrous awakening and nothing can be subtracted from the stage of ignorance. This is why he is called immovable. 所云釋迦牟尼者。釋迦此云能仁。牟尼此云寂默。能仁者。即心性無邊含容一切。寂默者。即心體本寂動靜不干。故號釋迦牟尼。覺此名佛。彌勒者。此云慈氏。即是一心真實之慈。以心不守自性任物卷舒。應現無方成無緣化。故稱慈氏。阿彌陀者。此云無量壽。即如理為命。以一心真如性無盡故。乃曰無量壽。阿閼者。此云不動。即一心妙性湛然不動。妙覺位不能增。無明地不能減。故稱不動。

⁶⁸⁵ Ishii (*Ibid.*) draws attention to a comparable passage in the *Zongjinglu* (T. 2016, 427b29-c12):

The Buddha said: “In my forty-nine years I have not added a single syllable to the dharma expounded by the buddhas of the past, present and future. Know therefore that you can attain the ultimate path through the gate of the one mind. When those of superior capacity enter it directly, they will no longer rely on other gates. For those of average and inferior capacities who have not yet entered it, I have distinguished provisional paths.” Based on this, buddhas and patriarchs point in same direction; the worthies and sages take refuge in the [same] profound [principle]. The names [of the various teachings] differ, but their essence is the same. Because of circumstances [teachings] diverge, but the nature merges them. The *Prajñā* scriptures only teach nonduality. The *Lotus sūtra* only expounds the one vehicle. The *Vimalakīrti sūtra* says that the place of awakening is right here. In the *Nirvāṇa sūtra* all reverts to the secret repository. Tiantai focuses on practicing the three contemplations. Jiāngxī posits that essence is the whole of reality. Māzu teaches that mind is buddha. Heze directly points at aware perception. Teachings, furthermore, have two ways of explaining. The first is “expressed explanation” and the second is “secret explanation.” Expressed explanations are sūtras like the *Lankavatāra* and *Gandavyūha* and treatises like the *Qixinglun* and *Weishi*. Secret explanations establish a sūtra’s alternative name in accordance with the essential point of that sūtra. The essential point of the *Vimalakīrti sūtra* is marvelousness, the essential point of the *Diamond sūtra* is nonabiding, the essential point of the *Avataṃsaka sūtra* is the dharma realm, the essential point of the *Nirvāṇa sūtra* is the buddha-nature. Relying on these [essential points], a thousand roads are established. All of them are different aspects of the one mind. 佛言。三世諸佛所說之法。吾今四十九年不加一字。故知此一心門能成至道。若上根直入者。終不立餘門。為中下未入者。則權分諸道。是以祖佛同指賢聖冥歸。雖名異而體同。乃緣分而性合。般若唯言無二。法華但說一乘。淨名無非道場。涅槃咸歸祕藏。天台專勤三觀。江西舉體全真。馬祖即佛是心。荷澤直指知見。又教有二種說。一顯了說。二祕密說。顯了說者。如楞伽密嚴等經

- [3] Rivers, mountains, forests, swamps, earth, water, fire, wind: these are all designations for the mind. This is why a sūtra reads: “The Buddha said: “Name me great earth, high mountain, human, nonhuman”.”⁶⁸⁶
- [4] [In the *Lotus sūtra*] Śākyamuni says: “Only I can rescue and protect.”⁶⁸⁷ “Only I” refers to the one mind. Since the virtuous conduct of the worthies is the virtuous conduct of one mind, we can all say: “Only I [can rescue and protect].” This is why the sūtra says: “Only I understand characteristics, and the buddhas of the ten directions do likewise.”⁶⁸⁸
- [5] [In the *Diamond sūtra*] [the Buddha] says: “All possession of characteristics is unreal. If you see characteristics as non-characteristics, then you see the Tathāgata.”⁶⁸⁹ And: “When Subhūti did not see the Buddha, he saw the Buddha accurately!”⁶⁹⁰
- [6] “Mind is the dharma gate to generosity 檀 (Skt. *dāna*) and the other pāramitās.⁶⁹¹ The mind-nature’s freedom of defilement is generosity; the mind-ground’s lack of wrong is morality 戒

起信唯識等論。祕密說者。各據經宗立其異號。如維摩經以不思議為宗。金剛經以無住為宗。華嚴經以法界為宗。涅槃經以佛性為宗。任立千途。皆是一心之別義。

⁶⁸⁶ Sūtra not identified.

⁶⁸⁷ **Only I can rescue and protect.** 唯我一人能為救護。From the *Simile and Parable Chapter* of the *Lotus sūtra* (T. 262, 14c28):

I am the only person who can rescue and protect others, but though I teach and instruct them, they do not believe or accept my teachings, because, tainted by desires, they are deeply immersed in greed and attachment. So, I employ an expedient means, describing to them the three vehicles, causing all living beings to understand the pains of the threefold world, and then I set forth and expound a way whereby they can escape from the world. (From: *The Lotus Sutra*, translated by Burton Watson, p. 70.)

⁶⁸⁸ **Only I understand characteristics, and the buddhas of the ten directions do likewise.** 唯我知是相十方佛亦然。From the *Expedient Means Chapter* of the *Lotus sūtra* (T.262, 6a20):

I also announce to you, Shariputra, that this profound subtle and wonderful Law without outflows, incomprehensible, I have now attained in full. Only I understand its characteristics, and the Buddhas of the ten directions do likewise. Shariputra, you should know that the words of the various Buddhas never differ. Toward the Law preached by the Buddha you must cultivate a great power of faith. (From: *The Lotus Sutra*, translated by Burton Watson, p. 26.)

⁶⁸⁹ **All possession of characteristics is unreal. If you see characteristics as non-characteristics, then you see the Tathāgata.** 凡所有相皆是虛妄。若見諸相非相即見如來。From the *Diamond sūtra* (T. 235, 749a21-25):

“What do you think Subhūti? Can one see the Tathāgata through his bodily characteristics?” “No, World Honored One, one cannot see the Tathāgata through his bodily characteristics. Why not? The bodily characteristics explained by the Tathāgata are not bodily characteristics.” The Buddha then told Subhūti: “All possession of characteristics is unreal. If you see characteristics as non-characteristics, then you see the Tathāgata.” 須菩提。於意云何。可以身相見如來不。不也世尊。不可以身相得見如來。何以故。如來所說身相即非身相。佛告須菩提。凡所有相皆是虛妄。若見諸相非相則見如來。

⁶⁹⁰ This may be a reference to a story about Subhūti and the nun Utpalavarnā 花色。The nun Utpalavarnā went to see the Buddha preach. By using here magical powers she managed to bypass the gathered crowd and be the first to salute the Buddha. Subhūti thought about going out to greet the Buddha but decided to remain in his stone cell, meditating on emptiness. The Buddha then explains that because Subhūti accurately understood that all dharmas are empty, it was he and not Utpalavarnā who truly saluted him. See *Dazhidulun* (T. 1509, 137a01-a21).

⁶⁹¹ **pāramitās (dō 度)**. Also *rokudō* 六度 and *ropparamitsu* 六波羅蜜。The six perfected qualities of a bodhisattva: generosity, morality, endurance, zeal, absorption and wisdom.

(Skt. *śīla*).⁶⁹² Moral precepts 戒律 are meant for subduing a mind in commotion. No-mind transcends moral precepts.⁶⁹³ “Mind is not polluted by a single dust mote: one dust mote is the dharma realm.”⁶⁹⁴ “Places where [the bodhisattva] relinquished his body are everywhere.”⁶⁹⁵ “[The bodhisattva] abandoned the two [extreme] views and cast away both his arms.”⁶⁹⁶

⁶⁹² **The mind-nature’s freedom of defilement is generosity; the mind-ground’s lack of wrong is morality.** 心性離塵檀。心地無非戒。Compare similar formulations in the *Platform sūtra* (T. 2008, 358c12):

Mind-ground without wrongs is self-nature morality. Mind-ground without perplexities is self-nature wisdom. Mind-ground without disturbances is self-nature concentration. 心地無非自性戒。心地無癡自性慧。心地無亂自性定。

⁶⁹³ **Moral precepts are meant for subduing a mind in commotion. No-mind transcends moral precepts.** 戒律為治生心。無心過戒律。From the *Zongjinglu* (T. 2016, 530a27-b04, with minor differences). The words are attributed to Fu Dashi 傅大士 (497-569):

The aim of the myriad practices is to completely accord with truth and reveal the origin. When you evade the truth and pursue derivations, you miss the essential point of the teaching. All sentient beings are fundamentally endowed with an intrinsic precept. A person of dull faculties will gradually express it through form. A superior vessel directly illumines it by following the nature. Like Mahāsattva Fu said: “Observance of the precepts is basically meant for restraining a mind in commotion. I presently have no-mind and so transcend the moral precepts.” 夫萬行之由。皆為契真顯本。若違真逐末。不識教宗。凡一切眾生。皆本具自性之律。若鈍根者。則漸以相示。若上器者。直從性明。如傅大士云。持律本為制生心。我今無心過戒律。

⁶⁹⁴ Not identified.

⁶⁹⁵ **Places where [the bodhisattva] relinquished his body are everywhere.** 捨身命所廣。I suspect the line alludes to the famous episode of the Nāga girl in the *Devadatta* chapter of the *Lotus sūtra* (T. 262, 35b21-26). A young girl, the daughter of a Dragon King, is said to have the potential to attain awakening in an instant. A bodhisattva called Jñānākara 智積 (Wisdom Accumulated) expresses doubts about this, arguing that even the Buddha himself first had to go to eons of practice.

Bodhisattva Wisdom Accumulated questioned Manjushri, saying, “This sutra is profound, subtle and wonderful, a treasure among sutras, a rarity in the world. Are there perhaps any living beings who, by earnestly and diligently practicing this sutra, have been able to attain Buddhahood quickly?” Manjushri replied, “There is the daughter of the dragon king Sagara, who was just turned eight. Her wisdom has keen roots and she is good at understanding the root activities and deeds of living beings. She has mastered the dharanis, has been able to accept and embrace all the storehouse of profound secrets preached by the Buddhas, has entered deep into meditation, thoroughly grasped the doctrines, and in the space of an instant conceived the desire for bodhi and reached the level of no regression. Her eloquence knows no hindrance, and she thinks of living beings with compassion as though they were her own children. She is fully endowed with blessings, and when it comes to conceiving in mind and expounding by mouth, she is subtle, wonderful, comprehensive and great. Kind, compassionate, benevolent, yielding, she is gentle and refined in will, capable of attaining bodhi.” Bodhisattva Wisdom Accumulated said, “When I observe Shakyamuni Thus Come One, I see that for immeasurable kalpas he carried out harsh and difficult practices, accumulated merit, piling up virtue, seeking the way to the bodhisattva without ever resting. I observe that throughout the thousand-million fold world there is not a single spot tiny as a mustard seed where this bodhisattva failed to sacrifice body and life for the sake of living beings [觀三千大千世界乃至無有如芥子許非是菩薩捨身命處為眾生]. Only after he had done that was he able to complete the bodhi way. I cannot believe that this girl in the space of the instant could actually achieve correct enlightenment.” (*The Lotus Sutra*, translated by Burton Watson, p. 187, *italics mine*). (Hereafter the girl materializes on the scene and spectacularly attains supreme awakening, but not before first transforming into male form).

⁶⁹⁶ **He abandoned the two [extreme] views and cast away both his arms.** 捨二見捨兩臂。I suspect the line alludes to a passage in the *Medicine King Chapter* of the *Lotus sūtra*. In this chapter a bodhisattva called Sarvasattvapriyadarśana (Gladly Seen by All Living Beings) burns both his arms as an offering to the relics of a buddha called Candrasūryavimalaprabhāsaṁ (Sun Moon Pure Bright). The bodhisattva’s disciples worry about this but are reassured:

At that time, in the midst of the assembly, the bodhisattva Gladly Seen by All Living Beings made this vow, saying “I have cast away both my arms. I am certain to attain the golden body of a Buddha. If this is true and not false, then may my two arms become as they were before!” When he had finished pronouncing this vow, his arms reappeared of themselves as they had been before. (*The Lotus Sutra*, translated by Burton Watson, p. 285).

Mind cannot be transmitted. It is transmitted through accordance.
 Mind can not be seen. It is seen through nothing.
 Accordance is non-accordance. Nothing is not-nothing.
 [Don't dwell in Illusion City], lest you be confused by a jewelled forehead.
 Jewel is just a stubborn designation. [How could that city have form?]
 Mind is Buddha. Buddha is an ordinary being.
 [It is right here]. Do not search. Do not act.
 Making a buddha search a buddha is a double waste of effort.
 Whoever comprehends due to the arising of phenomena,
 will fall into the world of Māra.
 When ordinary and sagely are undivided, you are free from seeing and hearing.
 No-mind is like a mirror, it does not compete with the objects [it reflects].
 Non-thinking is like a cloud, there is not a thing it does not include.
 In teachings outside the three vehicles it is rarely encountered,
 even if you were to traverse a kalpa.
 But if you can be like this, you are a world-leaving hero.

The act of auto-mutilation is thereafter lavishly praised as the highest possible offering to a buddha. This episode is also alluded to in the discourse record of Chan master Huangbo, the *Chuanxin fayao*, which was published in Japan by Nōnin. Huangbo takes the act of severing the arms as a metaphor for the awakened state mind, free of dualistic thinking (T. 2012, 383a20-24):

Question: As delusions can obstruct one's mind, how then are delusions to be removed?
 Master [Huangbo] replied: If you stir up delusions to remove delusions you establish delusions. Delusions fundamentally have no basis. They exist only because you discriminate. If you simply put a stop to your ideas about ordinary and sagely, then delusions naturally disappear: how, then, would you propose to remove them? Also, to be entirely without attachment to even a miniscule hair is called: "I have cast away both my arms. I am certain to attain buddhahood." 問妄能障自心。未審而今以何遣妄。師云。起妄遣妄亦成妄。妄本無根。祇因分別而有。爾但於凡聖兩處情盡。自然無妄更擬。若為遣他。都不得有纖毫依執。名為我捨兩臂必當得佛。

In his *Zongjinglu*, Yongming Yanshou makes a similar point. As in *Jōtōshōgakuron*, Yanshou associates the two arms with two erroneous views (i.e. annihilationism and eternalism) (T. 2016, 928a26-b01):

The *Avatamsaka sūtra* says: "Not one dharma arises, not one dharma perishes. To one capable of this kind of understanding, all buddhas continually appear." The bodhisattva Medicine King says: "I have cast away both my arms. I am certain to attain the golden body of a buddha." "Both my arms" refers to two [mistaken] concepts, annihilationism and eternalism. If we cast away views of arising and perishing, annihilation and eternity, then the buddha of the mind will appear to us and we will instantly attain the substance of a buddha. This is why [bodhisattva Medicine King] said: "I am certain to attain the golden body of a buddha." 華嚴經頌云。一切法不生。一切法不滅。若能如是解。諸佛常現前。又藥王菩薩云。我捨兩臂。必當得佛金色之身。兩臂。即是斷常二法。若捨生滅斷常之見。則心佛現前。頓成佛體。故云必當得佛金色之身。

⁶⁹⁷ 裴休相国 Pei Xiu Xiangguo (Haikyū Shōkoku) (797-860) was a Tang government official and lay student of Chan master Huangbo Xian (Ōbaku Kiun) (d.850?). Pei Xiu compiled and edited Huangbo's lectures in the *Chuanxin fayao* and appended this verse.

[8] A sūtra says: “Constantly rectify this mind. Do not esteem other studies.” This mind is always straight and true. It is originally a dark void. The way is wholly the mind and the mind is wholly the way. Resolve to return to the one and do not esteem other studies. Empty light is self-manifest, the whole does not change form, sandalwood never loses its fragrance: pronouncements like this, it can be said, take practitioners by the hand and lead them straight to the sea of omniscience. Whoever trusts and accepts [such truths] will not arouse impurities and immediately attains supreme awakening.⁶⁹⁸

[9] A verse reads:

Now for the first time you know:
sentient beings are originally perfect buddhas,
saṃsāra and nirvāṇa are like yesterday’s dreams.⁶⁹⁹

[10] We praise, venerate and commemorate ordinary beings, who are none other than buddha.

[C] WHATEVER YOU SEEK WILL BE ATTAINED

[11] The superior siddhi that you seek to obliterate sins, produce merits, avert calamities, bestow joy and obtain karmic rewards in this life and the next: this school 宗 alone has that power.

[2] Great master Nichi said:

In the *Zuanlingji* it says that there was a man from the capital called Wang. His first name has been lost. He never observed the precepts and never cultivated goodness. When he died of an illness he was picked up by two figures and taken to hell. In front of the gate he saw a lone monk who said, “I am Jizō bodhisattva,” and then instructed him to recite the following gāthā: “Whoever wants to comprehend all the buddhas of the triple world must contemplate the nature of the dharma realm: all is just a product of the mind.” Having conferred these lines the bodhisattva said, “If you can recite this gāthā you will be able to destroy the sufferings of hell.” After mastering the recitation, this man entered [hell] and faced King [Enma]. [King Enma] asked, “What virtues does this person have?” [Mr. Wang] replied, “I only retain one gāthā of four lines,” and then in detail explained the foregoing episode. The King thereupon absolved and released him. Suffering beings that had been within earshot of [Mr. Wang’s] voice as he recited this gāthā also obtained liberation. Three days later he was revived.

The meaning is clear: [Mr. Wang] realized that hell too was a product of the mind. Because he understood it was a product of the mind, hell spontaneously dissolved!

⁶⁹⁸ **Constantly rectify this mind. Do not esteem other studies.** 常正其心、不尚余学。From the *Aksayamatīnirdeśa sūtra* (Ch. *Achamopusajing* 阿差末菩薩經, T. 403, 590a15). The entire paragraph (from “a sūtra says” 經曰 to “supreme awakening” 正覺) is found almost verbatim in the *Zongjinglu* (T. 2016, 833a24-29).

⁶⁹⁹ From the *Yuanjuejing* 圓覺經 (Sūtra of Perfect Awakening) (T. 842, 915a20-21). Also in the *Zongjinglu* (T. 2016, 791b03-04). My translation follows Charles Muller, *The Sutra of Perfect Enlightenment* (State University of New York Press, 1999), p.116. (Changed).

Know therefore that if you view this mind, you will instantly be separated from suffering.⁷⁰⁰

- [3] Noble and lowly beings seek a great many things, but all have the intention to separate from suffering. To separate from suffering and gain bliss instantly in no way depends on expedients. This means that the end of calamities and the advent of happiness are immediate. If the heavy sufferings of hell are removed instantly, how much more so the minor calamities? If the ultimate buddha fruit is realized instantly, how much more so the minor siddhis? Hence [it is said]: “When divine elixir has turned nine times, one drop transforms lead into gold. One word of the ultimate principle turns an ordinary being into a sage.”⁷⁰¹ Indeed, when one leaf falls, autumn fills the realm.⁷⁰² When one person hears the dharma, all are buddha.

⁷⁰⁰ The *Zuanlingji* 纂靈記 (Record of Numinous Tales) is an early eighth century collection of miraculous tales concerning the *Avatamsaka sūtra*, compiled and edited by disciples of the Huayan patriarch Fazang 法藏 (643-713) on the basis of Fazang’s unfinished *Huayanjing zhuanjì* 華嚴經傳記 (Biographies and Accounts related to the *Avatamsaka sūtra*) (T. 2073). The *Zuanlingji* is no longer extant, but citations in external sources suggest it remained close to Fazang’s original. The story of Mr. Wang appears at T. 2073, 167a18-27. The story is cited twice in *Huayan yanyichao* 華嚴演義抄 (T. 1736, 116b18-28; 324b5-16), a commentary on the *Avatamsaka sūtra* by the Huayan patriarch Chengguan 澄觀 (738-839). Via Chengguan it found its way into Yanshou’s *Zongjinglu* (T. 2016, 461b06-b15). The sources show slight variations, for instance in the content of the hell-breaking gāthā. According to *Huayanjing zhuanjì*, Mr. Wang is instructed to recite: 若人欲求知。三世一切佛。應當如是觀。心造諸如來。 (“Whoever seeks to know all the buddhas of the triple world must contemplate like this: the mind produces all Tathāgatas”). After his resurrection, Wang speaks about his experiences to several monks who then verify that the gāthā derives from chapter twelve of the *Avatamsaka sūtra* (Chapter on the Preaching of Dharma at the Cloud Assembly of the Countless Bodhisattvas of Suyama Celestial Palace 華嚴經第十二卷夜摩天宮無量諸菩薩雲集說法品). This gāthā is indeed included in Buddhābhadra’s translation of the *Avatamsaka sūtra*. It is part of a long verse recited by a bodhisattva named Rulāilin 如來林菩薩 (*Avatamsaka sūtra*, Chapter 16: Verses Expounded by the Bodhisattvas at Suyama Celestial Palace 夜摩天宮菩薩說偈品, T. 278, 466a5-6). The equivalent passage in Śikṣānanda’s translation of the *Avatamsaka sūtra* is somewhat different. Here the bodhisattva is named Juelin 覺林菩薩 and the gāthā reads: 若人欲了知。三世一切佛。應觀法界性。一切唯心造。 (“Whoever wants to comprehend all the buddhas of the triple world must contemplate the nature of the dharma realm: all is just a product of the mind.”) (*Avatamsaka sūtra*, Chapter 20: Verses of Praise in the Suyama Castle 夜摩宮中偈讚品, T. 279, 102a29-b01). In his comment on the *Avatamsaka sūtra*, Chengguan, noticing the discrepancy, explains: “The gist [of both gāthās] is the same. The meaning is clear: Hell is entirely produced from the mind. When you realize that the mind produces the buddhas, then hell [too] will spontaneously dissolve!” 大意是同。意明地獄皆由心造。了心造佛地獄自空耳。(T. 1736, 116c01-02). The rendition of Wang’s story in Yanshou’s *Zongjinglu* (presented as a citation from the *Zuanlingji*) renders the gāthā as it is found in Śikṣānanda’s *Avatamsaka sūtra*. In his short gloss on the story Yanshou paraphrases Chengguan’s *Huayan yanyichao*: “The meaning is clear: Hell is mind-produced. Once you realize that the mind produces the buddhas, then hell [too] will spontaneously dissolve! Know, therefore, that if you view this mind you are instantly separated from suffering” 意明地獄心造。了心造佛地獄自空耳。故知若觀此心言下離苦。(T. 2016, 461b17). Yanshou’s gloss is repeated (with minor differences) by Nōnin who, evidently, relied on the *Zongjinglu*. On the formation and development of the Mr. Wang story see Jinhua Chen, *Philosopher, Practitioner, Politician: The Many Lives of Fazang (643-712)* (Brill, 2007), pp. 299-305. Also, Zhiru Ng, *The Making of a Savior Bodhisattva: Dizang in Medieval China* (University of Hawaii Press, 2007), pp. 172-75.

⁷⁰¹ When divine elixir has turned nine times, one drop transforms lead into gold. One word of the ultimate principle turns an ordinary being into a sage. 神丹九轉點鐵成金。至理一言轉凡成聖。 From the *Zongjinglu* (T. 2016, 419c22-c26):

One cataract in the eye, and a thousand flowers distort the sky. One delusion in the mind, and innumerable phenomena arise and cease. When the cataract is removed, the flowers are extinguished. When the delusion is eliminated, one verifies the real. Recovered from the illness, the medicine is discarded. When ice melts, water appears. When divine cinnabar is turned nine times, one drop transforms lead into gold. One word of the ultimate principle turns an ordinary being into a sage. A deranged mind is restless, while in rest it is bodhi. The purity of the mirror is the mind’s luminosity. It is fundamentally buddha. 一翳在目。千華亂空。一妄在心。恒沙生滅。一翳除華盡。妄滅證真。病差藥除。冰融水在。神丹九轉。點鐵成金。至理一言轉凡成聖。狂心不歇。歇即菩提。鏡淨心明。本來是佛。

[4] A sūtra says: “Emptiness of nature is buddha. It cannot be grasped with thought.”⁷⁰³ *Buddha* means awakening and awareness. It is not something produced by productive causes, rather it is something illuminated by illuminative causes.⁷⁰⁴ So, even those who have only just encountered this school must congratulate themselves. It is as if you were drowning in a vast ocean and chanced upon a fragrant ship, or were falling through the skies and landed on a mysterious crane.⁷⁰⁵ The way, without having searched it, suddenly appeared. Your activities, without regulating them, will simply be perfect. It is like a bud that sprouts when the spring sun hits the soil.⁷⁰⁶ Without making a hair-width of effort you completely opened the treasury. Without expending a kṣaṇa of exertion you instantly obtained the dark gem.⁷⁰⁷ It is like one who is riddled with a lethal disease meeting the skilful Medicine King, one who is lost on a dangerous and difficult road meeting a discerning guide, one who has long dwelled in a dark house suddenly facing the radiance of a jewelled torch, or like one who has always been naked suddenly receiving wonderful garments of celestial cloth. Without having searched you naturally obtained it. With no

The reference to cinnabar and gold derives from Chinese alchemical practices. See Roy C. Spooner and C.H. Wang, “The Divine Nine Turn Tan Sha Method, a Chinese Alchemical Recipe,” *Isis* 38 (1948): pp. 235-242. Fabrizio Pregadio, *Great Clarity: Daoism and Alchemy in Early Medieval China* (Stanford University Press, 2006), pp. 118-19.

⁷⁰² **When one leaf falls, autumn fills the realm.** 一葉落天下秋。 This phrase is widely cited in Chan literature. For instance *Tiansheng guangdenglu* 天聖廣燈錄 (T. 1553, 571b20-21):

Question: “When the myriads of dharmas return to the one, to what place does the one return?” The master said: “When one leaf falls, autumn fills the realm.” 問萬法歸一一歸何所。師云一葉落天下秋。

⁷⁰³ **Emptiness of nature is buddha. It cannot be grasped with thought.** 性空即是佛、不可得思量。 These lines appear in the *Zongjinglu* (T. 2016, 807a26). They derive from the *Avataṃsaka sūtra*, Chapter fourteen, *Verses of Praise at the Peak of Mount Sumeru* 須彌頂上偈讚品 (T. 279, 81c13-c18):

Not one dharma arises. Not one dharma perishes. To one capable of this kind of understanding, all buddhas continually appear. Dharma-nature is fundamentally empty and tranquil, without attachments, without views. Emptiness of nature is buddha. It cannot be grasped with thought. One who knows that the essence of all dharmas is like this – such a person will not act out of affliction or attachment. 一切法無生。一切法無滅。若能如是解。諸佛常現前。法性本空寂。無取亦無見。性空即是佛。不可得思量。若知一切法。體性皆如是。斯人則不為。煩惱所染著。

⁷⁰⁴ **It is not something produced by productive causes, rather it is something illuminated by illuminative causes.** 非生因所生唯了因所了。 The words derive from the *Xiu huayan aozhi wangjin huan yuan guan* 修華嚴奧旨妄盡還源觀 by Fazang (T. 1867, 637b15-16). Cited also in the *Zongjinglu* (T. 2016, 417c10-11). The translation follows Robert Gimello, “Apathetic and Kataphatic Discourse in Mahāyāna: A Chinese View,” *Philosophy East and West* 26/2 (1976), p. 126.

⁷⁰⁵ **So, even those who have only just encountered this school must congratulate themselves. It is as if you were drowning in a vast ocean and chanced upon a fragrant ship, or were falling through the skies and landed on a mysterious crane.** 所以纔值斯宗者應須自慶。其猶溺巨海而遇芳舟。墜長空而乘靈鶴。 From the *Zongjinglu* (T. 2016, 423b16-b18). The *Zongjinglu* attributes the lines to “someone long ago” 昔人。 Where *Jōtōshōgakuron* reads 宗 *Zongjinglu* reads 教。

⁷⁰⁶ **The way, without having searched it, suddenly appeared. Your activities, without regulating them, will simply be perfect. It is like a bud that sprouts when the spring sun hit the soil.** 道不求頓現。行佛修自門。如地遇陽春萌芽發。 From the *Zongjinglu* (T. 2016, 460b17-b18. With minor difference).

⁷⁰⁷ **Without making a hair-width of effort you completely opened the treasury. Without expending a kṣaṇa of exertion you instantly obtained the dark gem.** 不運一毫之功全開寶藏。匪用刹那之力頓獲玄珠。 *Zongjinglu* (T. 2016, 416c08).

effort you instantly accomplished it.⁷⁰⁸ It is the deep storehouse of myriads of good works and the dark wellspring of innumerable wisdoms.⁷⁰⁹ It is the maṇi among jewels, sandalwood among perfumes, the uḍumbara among flowers, sunshine among radiances, rice gruel among foods, sweet dew among drinks, reverted cinnabar among medicines and the Sage King among sovereigns.⁷¹⁰

[5] A sūtra says: “To practice according to the teachings is called repaying the kind acts of the Buddha.”⁷¹¹ If you cultivate the way on the basis of the one mind’s four foundations of mindfulness, and do not forget the last wishes of his beloved father, you truly are a filial child. But if you just enter the one mind, not one kind act will be unrepaid. By way of analogy: when shooting at the big earth each and every arrow hits, when chopping up a medicine tree each and every splinter is a medicine. When the mind is straight, the myriad dharmas are all straight. When the mind is crooked, the myriad dharmas are at once crooked.⁷¹² There is no need to guard all dharmas. If you can just guard well your own mind, you will be able to accomplish all good dharmas.⁷¹³

[6] Of all powers the power of mind is first. Of all treasures the treasure of mind is first. Of all numina the numen of mind is first. Of all superpowers the superpower of mind is first. Of all transformations the transformation of mind is first. Of all virtues the virtue of mind is first. Of all samādhis the samādhi of mind is first. Of all joys the joy of mind is first. Of all purities the purity

⁷⁰⁸ It is like one who is riddled with a lethal disease meeting the skilful Medicine King, one who is lost on a dangerous and difficult road meeting a discerning guide, one who has long dwelled in a dark house suddenly facing the radiance of a jeweled torch, or like one who has always been naked suddenly receiving wonderful garments of celestial cloth. Without having searched you naturally obtained it. With no effort you instantly accomplished it. 懷膏肓之疾逢善見之藥王。迷險難途之偶明達之良道（道 emended to 導）。久居闇室忽臨寶炬之光明。常處裸形頓受天衣之妙服。不求而自得無功頓成。From the *Zongjinglu* (T.2016, 416b01-04; with minor differences).

⁷⁰⁹ It is the deep storehouse of myriads of good works and the dark wellspring of innumerable wisdoms. 萬善之淵府衆衆之玄源。 *Zongjinglu* (T. 2016, 416b10-11).

⁷¹⁰ It is the maṇi among jewels, sandalwood among perfumes, the uḍumbara among flowers, sunshine among radiances, rice gruel among foods, sweet dew among drinks, reverted cinnabar among medicines and the Sage King among sovereigns. 香中牛頭。寶中摩尼。花中優曇。照中日光。食中乳糜。飲中甘露。藥中還丹。食中乳糜。主中聖王。Compare the *Zongjinglu* (T. 2016, 416a23-25).

⁷¹¹ To practice according to the teachings is called repaying the kind acts of the Buddha. 依教修行名報佛恩。The quote is found in the *Zongjinglu* (T. 2016, 591b27-28), attributed to an unspecified sūtra.

⁷¹² If you cultivate the way on the basis of the one mind’s four foundations of mindfulness, and do not forget the last wishes of your beloved father, you truly are a filial child. But if you just enter the one mind, not one kind act will be unrepaid. By way of analogy: when shooting at the big earth each and every arrow hits, when chopping up a medicine tree each and every splinter is a medicine. When the mind is straight, the myriad dharmas are all straight. When the mind is crooked, the myriad dharmas are at once crooked. 若於一心四念處修道、不忘慈父遺囑、真孝順之子。但入一心無恩而不報。[譬如射大地箭箭中。折藥樹塵塵皆藥。] 心若正萬法皆正。心若邪萬法忽邪。Excepting the bracketed lines, this passage corresponds (with some differences) to *Zongjinglu* (T. 2016, 591c14-16). Where *Jōtōshōgakuwon* has 入一心 (“enter the one mind”) the *Zongjinglu* reads 入宗鏡 (“enter the source mirror”).

⁷¹³ There is no need to guard all dharmas. If you can just guard well your own mind, you will be able to accomplish all good dharmas. 不須守護諸法。但能善護自心。則能成就一切善法。Compare the *Zongjinglu* (T. 2016, 591c26-28):

The *Dharmasaṃgīti sūtra* says there is no need for bodhisattvas to guard all dharmas. World Honored One! If a bodhisattva can just guard well his own mind, then this bodhisattva, because he guards well his own mind, will be able to accomplish the wonderful dharmas of all buddhas. 法集經云。菩薩不須守護諸法。世尊。若菩薩但能善護自心。是菩薩善護自心故。則能成就諸佛妙法。

of mind is first. Of all learning the learning of mind is first. Of all trust the trust in mind is first. Of all obeisances the obeisance of mind is first. Of all deities the deity of mind is first. Of all worthies the worthy mind is first. Of all luminosities the luminosity of mind is first. Of all greatnesses the greatness of mind is first. Of all teachings the teaching of mind is first. Of all practices the practice of mind is first. Of all knowledge the knowledge of mind is first. Of all buddhas the buddha of mind is first.

- [7] The moment the mind differentiates, a thousand conflicts arise. The moment the mind is composed, the dharma realm is calm. When the mind is empty, the single way is serene and clear. When the mind has existence, myriads of objects move vertically and horizontally.⁷¹⁴ When in the one mind there is no arising, the myriad things are flawless. When you understand arising, there is no arising. When you know it is a delusion, there is no delusion. When in one thought-moment the mind is calmed, ten thousand anxieties are simultaneously destroyed. When you understand the mind, everything stops. There is no other technique. It is like the patriarch master said: “Everything depends on the mind. True and false are in oneself. Not thinking a single thing: this is the original mind. A wise person will be able to understand this. There is no other technique.”⁷¹⁵ This is why our root teacher [Śākyamuni] said: “Only this one thing is true, an additional second [thing] is not true.”⁷¹⁶ And so it is said: “If you want to know the main point of the dharma, then guarding the mind is foremost. No one ever became a buddha without guarding the true mind.”⁷¹⁷

⁷¹⁴ **The moment the mind differentiates, a thousand conflicts arise. The moment the mind is composed, the dharma realm is calm. When the mind is empty, the single way is serene and clear. When the mind has existence, myriads of objects move vertically and horizontally.** 心異則千差競起。心平則法界坦然。心空則一道清淨。心有則萬境縱橫。 From the *Zongjinglu* (T. 2016, 835a24-27):

The mind is capable of creating buddhas, ordinary beings, heavenly mansions and hells. When the mind differentiates, a thousand conflicts arise. When the mind is composed, the dharma realm is calm. When the mind is dull the three poisons bind. When the mind is sagely, the six supranormal powers flow freely. When the mind is empty, the single way is serene and clear. When the mind has existence, myriads of objects move vertically and horizontally. 心能作佛。心作眾生。心作天堂。心作地獄。心異則千差競起。心平則法界坦然。心凡則三毒繫纏。心聖則六通自在。心空則一道清淨。心有則萬境縱橫。

⁷¹⁵ **When in the one mind there is no arising, the myriad things are flawless ... There is no other technique.** Compare *Zongjinglu* (T. 2016, 835b13-23)

⁷¹⁶ **Only this one thing is true, an additional second [thing] is not true.** 唯此一事實餘二則非真。 This widely cited phrase derives from the *Expedient Means Chapter* of the *Lotus sūtra* (T. 262, 8a17-21):

In the Buddha lands of the ten directions there is only the dharma of the one vehicle. There is no second and third [vehicle], except when the Buddha preaches expediently and uses provisional terms to guide living beings and expound buddha wisdom. In the appearance of buddhas in the world only this one thing is true. An additional second [thing] is not true. 十方佛土中、唯一乘法、無二亦無三。除佛方便說。但以假名字、引導於眾生、說佛智慧故、諸佛出於世。唯此一事實、餘二則非真。

⁷¹⁷ **If you want to know the main point of the dharma, then guarding the mind is foremost. No one ever became a buddha without guarding the true mind.** 欲知法要守心第一。若一人不守真心得成佛者無有是處。 The lines derive from the *Xiuxin yaolun* 修心要論 (Treatise on the Essentials of Cultivating the Mind), also known as the *Zuichangchenglun* 最上乘論 (Treatise on the Supreme Vehicle), attributed to Hongren, the fifth Chan patriarch:

If you want to raise many questions, terms and opinions will multiply. If you want to know the main point of the dharma then guarding the mind is foremost. Guarding the mind is the basis of nirvāṇa and the essential gate for entering the way. It is the essence of the twelvefold scriptures and the patriarch of the buddhas of the past, present and future. 更欲廣起問答名議轉多。欲知法要守心第一。此守心者乃是

[8] Great master Nichi said:

[8.a] If you create names where there are no names, then because of names right and wrong arise! If you create principles where there are no principles, then because of principles quarrels arise! Magical apparitions are not real. Who is right, who is wrong? Falsities are not true. What is existent, what is nonexistent? In obtaining nothing is obtained. In losing nothing is lost. From this [we know that] buddhas do not obtain bodhi and ordinary beings do not lose bodhi. Just apprehend the one mind, and the myriad dharmas will all be tranquil.⁷¹⁸

[8.b] One who tries to attain the way while practicing outside the mind is like a mud ox bellowing as it soars the skies, a stone horse whinnying as it skims the waters; it is like kindling fire in search of water, squeezing horns to get milk, polishing a tile to make a mirror, climbing a tree to look for fish, crushing sand to find oil and talking about food so as to stuff oneself; it is like a silly dog resenting a lump of earth or a thirsty deer chasing after flames; it is like drinking poison in search of life, and entering an abyss while clutching a rock. There is no doubt that such a person will die in the sea of Buddha's wisdom. Facing the castle of nirvāṇa he will find it particularly difficult to put his feet inside.⁷¹⁹ Sickness! Sickness! People of the world, you forget the source and block the stream, you esteem the branches and make light of the tree. Madness! Madness! When foolish children dash off frightened by their own shadows, the shadows chase them evermore.⁷²⁰ If you like the radish and hate the leaves, the leaves will be extra luxuriant.

涅槃之根本入道之要門。十二部經之宗三世諸佛之祖。(Chinese after Mcrae, *The Northern School*, pp. 二, 三)

If you wish to quickly become a buddha yourself, do not act and [just] guard the fundamental, true mind. The Buddhas of the three realms are immeasurable and boundless. Not one of them became a buddha without guarding the true mind. 若願自身早成佛者會是無爲守本真心。三世諸佛無量無邊。若有一人不守真心得成佛者無有是處。(Ibid., p. 六)

A large section of the *Xiuxin yaolun* is incorporated in the *Zongjinglu*. The above two cited passages appear at T. 2016, 588b20-22.

⁷¹⁸ This part of Nōnin's speech derives from a letter by a certain Layman Hsiang 向居士 (n.d) to the second Chan patriarch Huike. The letter is cited in several sources, e.g. *Xu gaosengzhuàn* (T. 2060, 552b03-07), *Jingde chuandenglu* (T. 2076, 22b17-20) and *Nianfo sanmei baowang lun* 念佛三昧寶王論 (T. 1967, 142c16-18). Nōnin cites from Yanshou's *Zongjinglu* and incorporates Yanshou's comment on the letter (T. 2016, 603b23-26). A manuscript of Hsiang's letter was found at the Dunhuang caves in the early twentieth century and published in Japan as part of a corpus of Bodhidharma related Dunhuang materials. For a study and translation of this material see Jeffrey L. Broughton, *The Bodhidharma Anthology: The Earliest Records of Zen*, University of California Press, 1999.

⁷¹⁹ Compare the *Zongjinglu* (T. 2016, 608c16-18):

One who advances on the path without having investigated the contemplation of the mind is like one who sinks into an abyss while clutching a rock, or travels at night without a lantern. There is no doubt that such a person will die in the sea of Buddha's wisdom. Facing the castle of nirvāṇa he will find it particularly difficult to put his feet inside. 如不效觀心進道者。如抱石沈淵。夜行去燭。則於佛智海。必死無疑。向涅槃城。故難措足。

With minor differences, most of the other metaphors in this passage are also found in the *Zongjinglu* (T. 2016, 417a02; 425b21; 447c18; 462a16; 605c24).

[9] The gāthā:

Whoever wants to comprehend all the buddhas of the triple world must contemplate the nature of the dharma realm: all is just a product of the mind.

[10] We praise, venerate and commemorate the myriads of virtues of the self-nature. May calamities be prevented and happiness invited.

III. CLOSING PROCEEDINGS

[1] Next: End with questions and answers 問答.

[2] Next: Recitation for the *kami*.⁷²¹

[3] Next: *Shōgyō*.⁷²²

[4] Next: Six kinds of offerings.⁷²³

[5] Next: Transference of merit: May these merits [widely extend to all. May we together with all sentient beings attain buddhahood].

⁷²⁰ The image of a child running from its own shadow is reminiscent of a passage in the letter of Layman Hsiang, from which Nōnin cited earlier. *Zongjinglu* (T. 2016, 603b19-23):

Layman Hsiang said: “Shadows arise from bodily forms. Echoes follow from voices. Fiddling with shadows and tiring their bodies [some people] are unaware that the bodily form is the shadow’s origin. They raise their voices to stop the echoes, unaware that the voice is the echo’s root. Seeking nirvāṇa by ridding the body of afflictions is like leaving the bodily form to search for its shadow. Seeking Buddha’s way by parting from the ordinary being’s mind is like silencing one’s voice to search for its echo. Therefore we know that delusion and awakening are one path, that foolishness and wisdom are not different. 如向居士云。影由形起。響逐聲來。弄影勞形。不知形是影本揚聲止響。不識聲是響根。除煩惱身而求涅槃者。喻去形而覓影。離眾生心而求佛道者。喻默聲而尋響。故知迷悟一途。愚智非別。

⁷²¹ **Recitation for the *kami*** (*jinbun* 神分). A standard element in *kōshiki* rituals. It usually consists of reciting the *Heart sūtra* (*Hannya haramita shingyō* 般若波羅蜜多心經).

⁷²² A toilet break? Buddhist dictionaries provide two meanings for *shōgyō* 小行: 1. Lesser (Hinayāna) practices. 2. urination.

⁷²³ **Six kinds of offerings** (*rokushu* 六種). A standard element in *kōshiki* rituals. The six offerings are purified water, powdered incense, flowers, burned incense, food and drinks, light.

* Note: *Jōtōshōgakuron* ends here. The booklet manuscript includes an additional text entitled *Mushū Eian Zen'in sōdōki* 撫州永安禪院僧堂記 (Ch. *Fuzhou Yongan Chanyuan sengtangji*) (Record of the Monk's Hall at Eternal Quiet Monastery). This text was composed by the government official Zhang Shang ying 張商英 (1043-1122), also known as Layman Wujin 無盡居士 (1043-1122). Wujin studied with Chan master Doushuai Congyue 兜率從悅 (1044-1091) (Tosetsu Jūetsu). *Fuzhou Yongan Chanyuan sengtangji* is included in the Song dynasty Chan compendium *Chanmen zhuzushi jiesong* 禪門諸祖師偈頌 (X. 1298, 736b11-c22) and the Ming dynasty Chan compendium *Zimen jingxun* 緇門警訓 (T. 2023, 1053c19-1054b03). Except for some some minor variations, these versions correspond with the one appended to *Jōtōshōgakuron*.

The text is critical about the enjoyment of luxury in monasteries. It opens with a preface that exalts the simplicity of a practitioner of yore who “dug holes for shelter, weaved grass for clothing, scooped river water to drink and nourished himself on cooked pears” and “lived together with tigers and leopards and befriended apes and monkeys.” In contrast, the lofty monks in Wujin's time are said to “enjoy the comfort of beds and quilts, the warmth of matted tents, the coolness of woven mats, the light of latticed windows, the cleanliness of fine cloth, good servings of food and drinks, and golden coins in abundance.”

In addition, the text reports on the establishment of a new and monumental monks hall at the Yongan monastery. The narrative incorporates a lecture given in the monks hall by Wujin on the invitation of the monastery's recently installed abbot, Liao Chang, a student of Doushuai. I include a translation of this lecture:

You monks, this hall has been swiftly completed. You lie down, sit and walk here, but you are just being offensive. If you are able to sleep here in the proper manner and be free from dreamy thoughts, then Baizhang is you and you are Baizhang. If not, and you sink into a murky slumber, a poisonous snake will nestle in your mind. In the dark, deprived of daylight, you will enter the netherworld. If you are able to sit here quietly with legs crossed and deeply enter Zen absorption, then Subhūti is you and you are Subhūti. If not, [you're like] a monkey in a cage looking at the chestnut trees outside. Confused with jumbled thoughts you will be far apart from those who die in meditation posture. If you are able to carry sūtras in here, grind and taste their noble meanings, enter the sudden from the gradual, and enter the perfect from the sudden, then the Tripitaka is you and you are the Tripitaka. If not, [you're like] a spring bird chirping in daytime, or an autumn fly buzzing at night. Carried off on the wind [the sounds they make] convey no meaning at all. If you are able in here to read the tales of the old masters, attain a thousand awakenings in a single glance, and reenter the red dust [of the world] to turn the great dharma-wheel, you are the patriarch [Bodhidharma] and the patriarch is you. If not, [you're like] a dog gnawing at a withered bone, or an owl picking at a festering rat. Plucking with their mouths, lips and teeth just increases their fiery hunger. By splitting things in two you create dirt and purity, by stringing things after one another you create cause and effect, by cutting a thing in half you create emotions, by evaluating things you create pain and pleasure. Drifting and bobbing you will go on until the end of time. This being so, constructing this hall has advantages and drawbacks. Living here has its pros and cons. You monks should be aware of this. You must cut the topknot of Vairocana, chop off the arms of Kannon, gouge out the eyes of Mañjuśrī, break the legs of Fugen, smash the chair of Vimalakīrti and burn the robe of Kasyapa. Be like this and the roof tiles will be gold and the walls will be silver. Act up to your duties! Why am I admonishing and exhorting you about a hall? My words are not hollow. [Abbot] Liao Chang studied with Doushuai for more than ten years and fully acquired his ultimate essence. It is what the virtuous ones of old called the jewelled sword of the Vajra King. (KBSZ, *Butten* 1, *Zensekihen*, pp. 206-207)

