



Universiteit
Leiden
The Netherlands

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

Breugem, V.M.N.

Citation

Breugem, V. M. N. (2012, May 30). *From prominence to obscurity : a study of the Darumashū : Japan's first Zen school*. Retrieved from <https://hdl.handle.net/1887/19051>

Version: Not Applicable (or Unknown)

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/19051>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/19051> holds various files of this Leiden University dissertation.

Author: Breugem, Vincent Michaël Nicolaas

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

Issue Date: 2012-05-30

TEXT II

On seeing the nature and becoming a buddha

I. PREFACE

[a] Wake up! ⁷²⁴ Prince Bodhitāra was the third son of the Great King of the country of Kōshi in Southern India. ⁷²⁵ His subtle wisdom was piercing and clear. He understood everything he heard. His dark mind was void and calm. He penetrated mundane affairs and comprehended Buddhist as well as non-Buddhist teachings. In virtue he surpassed his contemporaries. ⁷²⁶ Having watched from afar the fruition of karmic conditions in China, he traversed mountains and seas. After a long time he reached the Southern Court, but then crossed [the Yangtze river] and settled in the Northern Wei. From dusk till dawn he sat facing a wall. Near the wall Shenguang paid homage to him, day and night. ⁷²⁷ In spite of this, [Bodhidharma] kept the one rare and precious treasure hidden, and waited. When [Shenguang finally] realized his own nature from within he said: “Clear and ever-present awareness. Words and study do not reach it.” ⁷²⁸ The lamp of the dharma illumines the nine heavens. The water of the mind pervades the four seas. Indeed, there is not one dust mote independent of consciousness. In the end the myriad dharmas are all mind.

⁷²⁴ **Wake up!** 聆. Morohashi (nr. 29044 聆) provides the following readings: *kiku* (to listen, to hear), *shitagau* (follow), *satoru* (realize), and *yowai* (weak). The added *kana* in the manuscript indicate two readings: *rei* レイ and *satoru* サトル.

⁷²⁵ **Bodhitāra** 菩提多羅. KBSZ mistakenly transcribes 菩提口夕羅. Various Chan records give the name Bodhitāra as the original name of Bodhidharma. For instance *Chuanfa zhengzongji* (T. 2078, 739b28), *Jingde chuandenglu* (T. 2076, 216a26) and *Zongjinglu* (T. 2016, 939b16).

⁷²⁶ Compare the succinct biography of Bodhidharma by Tanlin 曇琳 (sixth century), included for instance in the *Jingde chuandenglu* (T. 2076, 458b07-b12):

The Dharma master was a person from South India in the Western Region. He was the third son of a King in the country of the Brahmins. His subtle wisdom was penetrating and clear. He understood everything he heard. As his will was set on the Mahāyāna path, he gave up the white silk [of a layman] for the black silk [of a monk]. He carried on the noble lineage. His dark mind was void and calm. He penetrated the affairs of the world and comprehended Buddhist as well as non-Buddhist teachings. In virtue he surpassed his contemporaries. Deploring the decline of the right teaching in the borderlands, he crossed mountains and seas, and roamed about teaching in Han and Wei. 法師者西域南天竺國人。是婆羅門國王第三之子也。神慧疏朗。聞皆曉悟。志存摩訶衍道。故捨素隨縑。紹隆聖種冥心虛寂。通鑒世事 內外俱明。德超世表。悲憫邊隅正教陵替。遂能遠涉山海遊化漢魏。

⁷²⁷ **Shenguang** (Jinkō 神光). Bodhidharma's student Huike (487-593), the second Chan patriarch.

⁷²⁸ **Clear and ever-present awareness. Words and study do not reach it** (*ryōryō jōchi gonbō fukyū* 了了常知言訪不及). Compare Huike's words included in *Jingde chuandenglu* (T. 2076, 219c27-220a02):

Another record says that the master initially lived at Shaolin for nine years. When he expounded the dharma to the second patriarch, he instructed him saying: “Externally cease all involvements and internally stop panting; the mind will then be like a wall and one can thereby enter the way.” Huike addressed the principle of mind-nature in various ways, but he was not one with the way. The master, disapproving of this error, refrained from explaining the thoughtless mind-essence. [Later] Huike said: “I ceased all involvements.” The master said: “This probably amounts to extermination, does it not? Huike said: “It does not amount to extermination.” How do you verify that it is not extermination? Huike said: “Because it is clear and ever-present awareness. Words cannot reach it.” The master said: “This is the mind substance transmitted by all buddhas. Have no more doubts! 別記云。師初居少林寺九年。為二祖說法祇教曰外息諸緣內心無喘。心如牆壁可以入道。慧可種種說心性理。道未契。師祇遮其非不為說無念心體。慧可曰。我已息諸緣。師曰。莫不成斷滅去否。可曰。不成斷滅。師曰。何以驗之云不斷滅。可曰。了了常知故。言之不可及。師曰。此是諸佛所傳心體。更勿疑也。

When Tianlong raised a finger, Jinhuayi leapt into heaven.⁷²⁹ When Deshan raised his stick to deliver a blow, Yantou danced on the ground of awakening.⁷³⁰ When Shigong plucked the string of his bow, Yizhong prostrated.⁷³¹ When Sanping struck the meditation platform, Hanyu thanked

⁷²⁹ **When Tianlong raised a finger, Jinhuayi leapt into heaven.** 天龍豎一指金華義飛天。Reference to the “one finger Chan” of the Tang dynasty Chan masters Jinhua Juzhi 金華俱胝 (n.d) and Hangzhou Tianlong 杭州天龍 (n.d.). According to the *Jingde chuandenglu* (T. 2076, 288a22-288b11) Juzhi attained awakening when Tianlong silently held up one finger. Thereafter Juzhi himself likewise instructed his students by holding up one finger. Nearing death Juzhi addressed his students, saying: “I obtained Tianlong’s one finger Chan. I used it my whole life and still it is not exhausted.” 吾得天龍一指頭禪。一生用不盡。

⁷³⁰ **When Deshan raised his stick to deliver a blow, Yantou danced on the ground of awakening.** 德山擎一棒巖頭跳覺地。Chan master Deshan Xuanjian 德山宣鑑 (780-865) is known for striking his students with a wooden stick. *Jingde chuandenglu* (T. 2076, 317c16-c20) reads:

Having ascended to the hall master [Deshan] said: “Tonight I will not answer questions. Anyone who asks a question receives thirty blows of my stick. A monk stepped forward and bowed. The master hit him. The monk said: “I have not asked a question. Why did you hit me, venerable?” The master said: “Where are you from?” [The monk] said: “I am from Silla.” The master said: “Even before you got on board the ship you deserved thirty blows of my stick.” 師上堂曰。今夜不得問話。問話者三十拄杖。時有僧出方禮拜。師乃打之。僧曰。某甲話也未問。和尚因什麼打某甲。師曰。汝是什麼處人。曰新羅人。師曰。汝未跨船舷時便好與三十拄杖。

Yantou Quanhao 巖頭全禪 (828-887) (Gantō Zenkatsu) studied with Deshan and inherited his dharma. The only encounter I have been able to locate that involves Deshan using his stick in the presence of Yantou is one recorded in the tenth century *Zutangji* 祖堂集 (Anthology of the Patriarchal Hall), Yanagida (ed.), *Sodōshū*, p. 137:

Venerable Yantou succeeded Deshan. He lived in Tangning in Ezhou. His posthumous name was Quanhao, his family name was Ke. He was a native of the Nanan district of Quanzhou. He received the precepts under Venerable Yi at the Ximing temple in Changan, and later lectured on the *Nirvāṇa sūtra*. Thereafter he studied with Deshan. When he first met [Deshan] he wanted to unfold his mat and make a prostration, but Deshan raised his stick, and then threw it down the steps. Master [Yantou] went down the steps, put away his mat and went to see the monastic director. Deshan carefully observed him, and after a while he said: “That petty monk looks like a vagabond.” In his private record [however] he held him dear. The next morning Yantou went up to the dharma hall for an interview. Deshan asked: “Grand priest, you newly arrived here yesterday, isn’t that right?” [Yantou] replied: “I’m not worthy.” Deshan said: “Where did you learn to be so pompous?” Yantou said: “I will never deceive myself.” Deshan laughed and said: “One day he will shit on the head of this old man.” Yantou bowed and withdrew. Concealing his abilities, he stayed in one place for many years and thoroughly attained the dark essence. 巖頭和尚嗣德山。在鄂州唐寧住師諱全窺俗姓柯泉州南安縣人也。受業靈泉寺義公下於長安西明寺具戒成業講涅槃經。後參德山。初到參始展具設禮。德山以杖挑之遠擲塔下。師因便下塔收具相看主事參堂。德山諦視久而自曰者阿師欲似一个行脚人。私記在懷。來晨師上法堂參。德山問閣梨是昨晚新到豈不是。對云不敢。德山云什麼處來。師云某甲終不自誑。德山呵云他向後老漢頭上肩著。師禮而退。藏密機既盤泊數載盡領玄旨。

⁷³¹ **When Shigong plucked the string of his bow, Yizhong prostrated.** 石鞏扣弓絃者義忠作拜。According to the *Jingde chuandenglu*, Shigong Huizang 石鞏慧藏 (Shakkyō Ezō) (n.d.) was a hunter, armed with bow and arrows. Shigong hated monks, but after a chance encounter with Chan master Mazu Daoyi (709-788) he cut his hair and became a monk under Mazu. When Shigong had become a teacher himself, he often used a bow and arrows to instruct his students, as is seen in the *Jingde chuandenglu* biography of Sanping Yizhong 三平義忠 (781-872) (T. 2076, 248b11-c26):

Chan master Sanping Yizhong of Zhangzhou was a native of Fuzhou. His family name was Yang. He first studied with Shigong. Shigong always awaited students with a fully drawn bow and arrow. Master [Sanping] pointed at the dharma chair. Shigong said: “Look at this arrow!” Sanping bared his chest and said: “This is an arrow to kill a man. What about an arrow to enliven a man?” Shigong snapped the string of his bow three times. Sanping prostrated. Shigong said: “Thirty years, one drawn bow and a pair of arrows: thankfully I now got myself half a sage.” Then he broke his bow and arrows. 漳州三平義忠禪師福州人也。姓楊氏。初參石鞏。石鞏常張弓架箭以待學徒。師詣法席。鞏曰。看箭。師乃撥開胸云。此是殺人箭。活人箭又作麼生。鞏乃扣弓絃三下。師便作禮。鞏云。三十年一張弓兩隻箭。只謝得半箇聖人。遂拗折弓箭。

him.⁷³² When Baizhang said: “Isn’t this fire?”, Guishan promptly attained awakening.⁷³³ When Wutai shouted: “I attained great awakening”, Guizong pointed him out as a man of superior capacity.⁷³⁴ How to apprehend the wondrous path of the buddhas and realize the mind of the

⁷³² **When Sanping struck the meditation platform, Hanyu thanked him** 三平敲禪牀者韓愈禮謝。KBSZ mistakenly transcribes 三手 for 三平。Han Yu 韓愈 (768-824) was a Confucian scholar, poet and a fierce critic of Buddhism. He is especially known for his *Memorial on the Bone of Buddha*, a scathing letter written in 819 to Tang emperor Xianzong (786-824), in which he disparages Buddhism and derides the emperor’s involvement in the veneration of a Buddha relic. The letter nearly resulted in his execution. Eventually he was exiled. During his exile, Han Yu acquainted Chan master Dadian Baotong (732-823). The line in *Kenshojōbutsugi* about Han Yu and Sanping (i.e. Sanping Yizhong; see previous note) refers to an incident recorded in the biography of Dadian Baotong, found in the *Zutangji*, Yanagida (ed.), *Sodōshū*, pp. 93-94:

Thereafter government official [Han Yu] visited the monastery. After paying his respects he asked: “I, your student, am very busy with military and provincial matters. I beg of you, show me the distilled essence of the Buddhadharma.” Master [Dadian] remained silent for a while. The government official was at a loss. Sanping [Yizhong], who served as attendant at the time, was standing behind them and struck the meditation platform. Master [Dadian] turned around and said: “What are you doing?” [Sanping] replied: “First stir it up with concentration, then pull it out with wisdom.” The government official turned to Sanping and said: “Venerable [Dadian’s] style is high and steep, I was at a loss. Instead, the attendant now provided a place to enter.” He thanked Sanping and returned to the province. 自後侍郎特到山。復禮乃問弟子軍州事多。佛法中省要。乞師指示。師良久。侍郎措。登時三平造侍者在背後敲禪床。師乃迴視云作麼。對曰先以定動然後智拔。侍郎向三平云和尚格調高峻。弟子措。今于侍者邊却有入。禮謝三平。却歸州。

An English translation of Han Yu’s *Memorial* is found in *Sources of Chinese Tradition*, Vol. 1, edited by William Theodore De Bary and Irene Bloom (Columbia University Press, 2000) (Second Edition), pp. 583-85. For the relation between Han Yu and Dadian Baotong see Charles Hartman, *Han Yu and the T’ang Search for Unity* (Princeton University Press, 1986), pp. 84-99.

⁷³³ **When Baizhang said: “Isn’t this fire?”, Guishan promptly attained awakening.** 百丈言此不是火鴻山者言下了悟。Reference to an encounter between Chan master Baizhang Huaihai 百丈懷海 (Hyakujō Ekai) (720-814) and Guishan Lingyou 鴻山靈祐 (Isan Reiyū) (771-853). *Jingde chuandenglu* (T. 2076, 264b15-22) reads:

Chan master Guishan Lingyou of Tanzhou was a native of Chanxi in Fuzhou. His family name was Zhao. At fifteen he left his family to become a monk. He received the tonsure from Precept master Fachang of the regional Jianshan temple. At the Longxin temple in Hangzhou he received the precepts and studied Mahāyāna and Hīnayāna scriptures, as well as the Vinaya. At twenty-three he traveled to Jiangxi to study with Chan master Baizhang Dazhi. Baizhang immediately allowed him to enter his room. Later he was appointed head of the resident practitioners. One day, when he was attending on Baizhang, Baizhang said: “Who is there?” Master [Guishan] said: “Lingyou.” Baizhang said: “Thrust the poker in the stove to see if there is any fire.” Lingyou poked and said: “No fire.” Baizhang then got up himself and poked deep [into the stove] and retrieved a small ember. Holding it up he said: “Isn’t this fire?”. [Lingyou] suddenly attained awakening. He made obeisances and conveyed his insight. 潭州鴻山靈祐禪師者福州長谿人也。姓趙氏。年十五辭親出家。依本郡建善寺法常律師剃髮。於杭州龍興寺受戒。究大小乘經律。二十三遊江西參百丈大智禪師。百丈一見許之入室。遂居參學之首。一日侍立百丈問誰。師曰。靈祐。百丈云。汝撥爐中有火否。師撥云。無火。百丈躬起深撥得少火。舉以示之云。此不是火。師發悟禮謝陳其所解。

⁷³⁴ **When Wutai shouted: “I attained great awakening”, Guizong pointed him out as a man of superior capacity.** 五臺叫曰我大悟也歸宗者指上器人。Reference to an encounter between Chan master Guizong Zhichang 歸宗知常 (n.d.) (Kisu Chijō) and his student Zhitong of Mount Wutai 五臺山智通 (n.d.) (Godaisan Chitsū). Guizong was a student of Mazu (709-788). His biography is included in the *Jingde chuandenglu* (T. 2076, 255c24-256b19). Zhitong is listed as one of Guizong’s six dharma successors. Zhitong’s biographical entry in the *Jingde chuandenglu* (T. 2076, 281a12-a21) reads:

Chan master Zhitong of Mount Wutai called himself “Great Meditation Buddha.” At first he resided in the assembly of Guizong. One night, all of a sudden, he walked around the monastery hall and shouted: “I attained great awakening.” The community was astonished. The following day Guizong rounded up the community for a formal lecture and asked: “Which of you monks achieved great awakening last night? The master exclaimed: “Zhitong.” Guizong said: “What principle that you called great awakening have you seen? Try to express it to me.” Zhitong replied: “Nuns are by nature female.” Guizong was silent and found this extraordinary. Thereafter Zhitong took his leave. Guizong and his students send him off and

patriarchs? Would it be limited to a few words of gold, or rely on myriads of trivia?⁷³⁵ Depend therefore on seeing forms and hearing sounds, and give expression to the nature of seeing and the nature of hearing. Those who realize that seeing and hearing are nondual will definitely return to the one ground of self-nature. It is for this reason that I picked up the subtle words of the patriarchs, gathered the true teachings of the Tathāgata, transmit them in the language of Japan and record them in the Japanese script.⁷³⁶

[c] Still, when Sengcan requested a rite of repentance, the second patriarch replied: “Bring me your transgressions,”⁷³⁷ and when Daoxin asked for liberation, the third patriarch said: “Who is constraining you?”⁷³⁸, and when Sānavāsīn asked a question, the worthy Upagupta gave him the

gave him a hat. Zhitong accepted the hat, put it on his head and walked off without looking back. Later he lived at Fahua temple on Mount Wutai. His death poem reads: Lifting a hand he climbs the Southern Dipper. Turning his body he rests on the North Star. Raising his head he sees beyond heaven. Who is it? It's me, the boatman. 五臺山智通禪師(自稱大禪佛)初在歸宗會下時。忽一夜巡堂叫云。我已大悟也。眾駭之。明日歸宗上堂集眾問。昨夜大悟底僧出來。師出云。智通。歸宗云。汝見什麼道理言大悟。試說似吾看。師對云。師姑天然是女人作。歸宗默而異之。師便辭。歸宗門送與拈笠子。師接得笠子戴頭上便行。更不迴顧。後居臺山法華寺。臨終有偈曰。舉手攀南斗。迴身倚北辰。出頭天外見。誰是我般人。

⁷³⁵ **a few words of gold** (*sanyon kington* 三四金言). The penetrating words of the buddha-patriarchs of the Zen school.

trivia (*gaben* 駭辯). Literally “goose speckles.”

⁷³⁶ **Japanese** (*washū no go* 倭洲之語). Literally, “the language of the island of dwarfs.”

Japanese script (*baisō no ji* 抹桑之字). Literally, “script of the mulberry tree.”

⁷³⁷ **When Sengcan requested a rite of repentance, the second patriarch replied: “Bring me your transgressions.** 僧璨請懺法者二祖答將罪來。Reference to the first encounter between the second Chan patriarch Huike and Jianzhi Sengcan 鑑智僧璨 (d.606) (Kanchi Sōsan), the third Chan patriarch. Huike's biography in the *Jingde chuandenglu* reads (T. 2076, 220c13-c24) reads:

Great master [Huike] constantly clarified the mysterious way and searched widely for a dharma heir. In the second year of Tianping of the Northern Qi there was a layman of over forty years old, who did not give his name. He came to pay homage [to Huike] and asked the master: “This disciple's body is afflicted with tremors. I implore you, venerable, [help me] repent my transgressions.” Master [Huike] said: “Bring me your transgressions and I will grant you repentance. The layman was silent for a while and then said: “I searched for my transgressions, but they cannot be found.” Master [Huike] said: “I have relieved you of transgressions completely. You should rely on Buddha, Dharma and Samgha.” [The layman] said: “Looking at you, venerable, I understand Samgha, but I have not yet scrutinized what is meant by the terms Buddha and Dharma.” Master [Huike] said: “Mind is Buddha. Mind is Dharma. Dharma and Buddha are nondual. The Samgha-jewel is just like this.” [The layman] said: “Today for the first time I know that the nature of transgression is not inside, outside or in between. If one's mind is like this, Buddha and Dharma are nondual.” Great master [Huike] recognized [the layman's] profound capacity and tonsured him, saying: “He is my treasure. Let's call him Samgha Gem (Sengcan).” 大師繼闡玄風博求法嗣。至北齊天平二年有一居士年踰四十不言名氏。聿來設禮而問師曰弟子身纏風恙。請和尚懺罪。師曰。將罪來與汝懺。居士良久云。覓罪不可得。師曰。我與汝懺罪竟。宜依佛法僧住。曰今見和尚已知是僧。未審何名佛法。師曰。是心是佛。是心是法。法佛無二。僧寶亦然。曰今日始知罪性不在內不在外不在中間。如其心然佛法無二也。大師深器之。即為剃髮。云是吾寶也。宜名僧璨。

⁷³⁸ **When Daoxin asked for liberation, the third patriarch said: “Who is constraining you?”** 道信乞解脫三祖對誰縛你。Reference to the first encounter between the third Chan patriarch Jianzhi Sengcan and Dayi Daoxin (Daii Dōshin) 大醫道信 (580-651), the fourth Chan patriarch. Sengcan's biography in the *Jingde chuandenglu* reads (T. 2076, 221c18-22):

In the year *renzhi*, the twelfth year of Sui Kaihuang (592), śramaṇa Daoxin, only fourteen years old, came to pay homage to master [Sengcan]. Daoxin said: “I ask for the venerable's compassion. Please grant me [access to] the dharma gate of liberation. Master [Sengcan] said: “Who is constraining you?” Daoxin said: “No one is constraining me.” Master [Sengcan] said: “Why, then, are you looking for liberation?” Daoxin suddenly attained great awakening. He served [Sengcan] for nine years. Thereafter he received the precepts in Jizhou and continued to attend on [Sengcan]. Master [Sengcan] frequently tested him, using abstruse subtilities. When he knew his condition was ripe, he transmitted the robe and the dharma. 至隋

answer.⁷³⁹ Why would someone who experienced [things like this] gaze at treatises or bother with taking notes? Lingyun saw a flower,⁷⁴⁰ Huileng awakened [when rolling up] a latticed screen,⁷⁴¹ Liangjie glimpsed [his reflection] in the water⁷⁴² and Wukong opened a basket.⁷⁴³ How could the

開皇十二年壬子歲。有沙彌道信。年始十四。來禮師曰。願和尚慈悲乞與解脫法門。師曰。誰縛汝。曰無人縛。師曰。何更求解脫乎。信於言下大悟服勞九載。後於吉州受戒侍奉尤謹。師屢試以玄微。知其緣熟乃付衣法。

⁷³⁹ When Sānavāsin asked a question, the worthy Upagupta gave him the answer. 商那和修之問鞠多尊者之答。Reference to a dialogue between Sānavāsin (J. Shōnawashū 商那和修) and Upagupta (J. Ubakikuta 優婆鞠多), who are considered the third and fourth Indian patriarchs of the Chan lineage. *Jingde chuandenglu* records the following dialogue (T. 2076, 207a08-a15):

When [Sānavāsin] visited the country of Tali he met Upagupta, who became his attendant. He asked Upagupta: “How old are you?” [Upagupta] replied: “I am seventeen.” Master [Sānavāsin] said: “Is your body seventeen or your nature seventeen?” [Upagupta] replied: “Your hair, master, is already white. Is your hair white or is your mind white?” Master [Sānavāsin]: “Only my hair is white, not my mind.” Upagupta said: “My body is seventeen, my nature is not seventeen.” Sānavāsin then knew that Upagupta was a vessel for the dharma. Three years later his head was shaved and he received the precepts. [Sānavāsin] declared: “Long ago the Tathāgata bestowed the treasury of the unsurpassed dharma eye to Kāśyapa. Transmitted in succession it reached me. I now transmit it to you. Do not allow [the transmission] to be cut off! 尋於吒利國得優波鞠多以為給侍。因問鞠多曰。汝年幾耶。答曰。我年十七。師曰。汝身十七性十七耶。答曰。師髮已白。為髮白耶。心白耶。師曰。我但髮白。非心白耳。鞠多曰。我身十七。非性十七也。和脩知是法器。後三載遂為落髮受具。乃告曰昔如來以無上法眼藏付囑迦葉。展轉相授而至於我。我今付汝勿令斷絕。

⁷⁴⁰ Lingyun saw a flower. 靈雲[]華。Reference to Lingyun Zhiqin 靈雲志勤 (J. Reiun Shigon) (n.d.), who is said to have attained awakening while studying with Chan master Guishan Lingyou 靈祐鴻山 (771-853). Lingyun's biography in the *Jingde chuandenglu* reads (T. 2076, 285a23-28):

Chan master Lingyun Zhiqin of Fuzhou was a native of Changxi in Benzhou. At first he stayed with Guishan [Lingyou] and realized awakening when [seeing] a peach tree in bloom. In verse he stated: For thirty years I was looking for a swordsman. How many times leaves fell and branches sprouted! But from one look at a peach blossom, right up to this moment: No doubts. Master Lingyou read the verse, interrogated him, and then sanctioned his awakening. Lingyou said: “One who awakened through a condition will never slide back and loose it. You must guard and sustain it well.” 福州靈雲志勤禪師本州長溪人也。初在鴻山因桃華悟道。有偈曰。三十來年尋劍客 幾逢落葉幾抽枝 自從一見桃華後 直至今更不疑 祐師覽偈詰其所悟與之符契。祐曰。從緣悟達永無退失。善自護持。

⁷⁴¹ Changqing Huileng 長慶慧稜 (Chōkei Eryō) (854-933). See *Jingde chuandenglu* (T. 2067, 347b05-15).

⁷⁴² Liangjie glimpsed [his reflection] in the water. Reference to Chan master Dongshan Liangjie 洞山良价 (807-869) (J. Tōzan Ryōkai). According to his biography in the *Jingde chuandenglu*, Dongshan first studied with Nanquan Puyuan 南泉普願 (748-835). Subsequently he went to Guishan Lingyou 靈祐鴻山 (771-853). Dongshan asked Guishan about the teaching of Chan master Huizong, who taught that nonsentient things, such as rooftiles, expound the dharma (*mushō seppō* 無情說法). Guishan confirmed that rooftiles expound the dharma and advised Dongshan, who failed to grasp this, to visit Chan master Yunyan Dansheng 雲巖曇成 (782-841). *Jingde chuandenglu* (T. 2076, 321c04-c24):

[Dongshan] went to Yunyan and asked: “Who can hear the nonsentient expounding the dharma?” Yunyan said: “The nonsentient can hear the nonsentient expounding the dharma.” Master [Dongshan] said: “Can you hear it, venerable?” Yunyan said: “If I could hear it, you would not be able to hear me expounding the dharma.” [Dongshan] said: “Why would Dongshan not be able to hear the venerable expounding the dharma?” Yunyan said: “You don’t even hear me expound the dharma, how could you possibly hear the nonsentient expound the dharma?” Master [Dongshan] then composed a poem and presented it to Yunyan: *How marvelous! How marvelous! Nonsentients teaching the dharma is inconceivable. Listen with your ears and its sounds will not be manifest. Listen with the eyes and its sounds will be known right away.* He then said farewell to Yunyan. Yunyan said: “Where are you going?” Master [Dongshan] said: “Though I am leaving the venerable, I cannot yet predict where I will stop.” [Yunyan] said: “Don’t go to Hunan.” Master [Dongshan] said: “I won’t.” Yunyan said: “Don’t return to your hometown.” Master [Dongshan] said: “I won’t.” Yunyan said: “Sooner or later you’ll come back.” Master [Dongshan] said: “When the venerable has a place to abide, I will come back.” [Yunyan] said: “If you depart from this one

nature of perception 知覺之性 be realized apart from hearing and seeing? This is why Guishan carried a knife in his laugh,⁷⁴⁴ Xuefeng held a sword in his hand,⁷⁴⁵ Puhua rang a bell to startle the ears,⁷⁴⁶ Hanshan hit someone with a skewered eggplant,⁷⁴⁷ An of Song Peak glared with his

it will be difficult to meet again.” Master [Dongshan] said: “It will be difficult not to meet.” He then asked Yunyan: “If a hundred years from now (i.e. after your death), someone all of a sudden asks me to exhibit the *zhen* 真 (i.e. the master’s painted portrait, or the truth) that I obtained from the master, how exactly should I reply? Yunyan said: “Just face it and say “this is it”.” Master [Dongshan] was silent for a while. Yunyan said: “Now that you have inherited this thing you must carefully investigate it.” Master [Dongshan] continued to have doubts. Later, as he crossed a stream, he glimpsed his reflection [in the water] and greatly awakened to [Yunyan’s] previous point. He thereupon composed this verse: *Avoid seeking from another. I was very, very estranged from myself. Now I abide alone and meet him everywhere. He is exactly me now, yet I now am not him. To directly merge with suchness, you must understand in this way.* 既到雲巖問。無情說法什麼人得聞。雲巖曰。無情說法無情得聞。師曰。和尚聞否。雲巖曰。我若聞汝即不得聞吾說法也。曰若恁麼即良价不聞和尚說法也。雲巖曰。我說法汝尚不聞。何況無情說法也。師乃述偈呈雲巖曰。也大奇 也大奇 無情解說不思議若將耳聽聲不現 眼處聞聲方可知。遂辭雲巖。雲巖曰。什麼處去。師曰。雖離和尚未卜所止。曰莫湖南去。師曰無。曰莫歸鄉去。師曰無。曰早晚卻來。師曰。待和尚有住處即來。曰自此一去難得相見。師曰。難得不相見。又問雲巖。和尚百年後忽有人問還貌得師真不。如何祇對。雲巖曰。但向伊道即遮箇是。師良久。雲巖曰。承當遮箇事大須審細。師猶涉疑。後因過水睹影大悟前旨。因有一偈曰。切忌從他覓 迢迢與我疏 我今獨自往處處得逢渠 渠今正是我我今不是渠 應須怎麼會方得契如如。

⁷⁴³ **Wukong opened a basket.** 悟空者開籠。 Wukong may refer to the Caodong Chan monk Zhenxie Qingliao 真歇清了 (1088-1151). I have not been been able to find a reference to Wukong opening a basket.

⁷⁴⁴ **Guishan carried a knife in his laugh.** 鴻山笑中持刀。 Reference to Chan master Guishan Da'an 鴻山大安 (793-883) (J. Isan Daian), also known as Changqing Da'an 長慶大安 (J. Chōkei Daian), not to be confused with Guishan Lingyou (771-853). Both Da'an and Lingyou were students of Baizhang Huaihai (720-814). Lingyou established a monastery on Mount Gui 鴻山 (Guishan) in Tanzhou 潭州; after he died Da'an succeeded Lingyou as abbot. The remark about Da'an's laugh appears in *Liandeng huiyao* 聯燈會要 (1183) (J. *Rentō eyo*) (Essentials of Linked Lamp Records) (X. 1557, 069c07-069c18):

During an informal lecture [Chan master Guishan Da'an] said: “Having a phrase or not having a phrase is like a wisteria creeping on a tree.” Shushan heard about this and took off to find Guishan. When he encountered him, the master was plastering a mud-wall. [Shushan] asked: “To have a phrase or not have a phrase is like a wisteria creeping on a tree — aren't these your words, venerable? Master [Guishan] said: “Yes.” Shushan said: “What happens when the tree all of a sudden falls down and the wisteria withers?” Master [Guishan] put down his mud tray and gave a big laugh - “Ha! ha!”- and then walked back to his quarters. Shushan followed him, saying: “I traveled four thousand *li* and sold all my clothes just to come here and be clarified on this matter. Why are you playing tricks on me, venerable?” Master [Guishan] called his attendant and said: “Give him back his money.” Then he instructed [Shushan], saying: “Back there is a one-eyed dragon. He will disclose this point for you.” Thereafter Shusan went to [Chan master] Mingzhao [Deqian] and told him about this dialogue. Mingzhao said: “We can say that Guishan is right from head to tail. He just did not meet one who knows the right melody.” Shushan asked: “What happens when the tree falls down and the wisteria withers? Mingzhao said: “Now you are making Guishan laugh even more.” As a result of this Shushan had an insight and said: “Guishan from the outset had a knife in his laugh.” He then gazed out over the distance to Mount Gui and bowed. Joyful, he wrote a verse: *If with these words I fix the entire net of teachings, I betray the one-eyed dragon Mingzhao. Through what lay inside a laugh I suddenly distinguished the muddy road. Right there I knew that a thousand li enjoy the breeze equally.* 示眾云。有句無句。如藤倚樹。 疏山聞之。徑造鴻山。值師泥壁次。便問。有句無句。如藤倚樹。豈不是和尚道。師云是。疏云。忽遇樹倒藤枯時如何。師放下泥盤。呵呵大笑。便歸方丈。 疏山隨後啟云。某甲四千里。賣卻布單。特為此因緣來。和尚何得相弄。師喚侍者云。將錢還伊去。遂囑云。向後有獨眼龍。為汝點破在。疏山後到明招。舉前話。招云。大鴻可謂頭正尾正。只是不遇知音。疏山卻問。樹倒藤枯時如何。招云。更使鴻山笑轉新。疏山因而有省。乃云。鴻山元來笑裏有刀。遂遙望鴻山作禮。妙喜頌云。若將此語定綱宗。辜負明招獨眼龍。笑裏忽分泥水路。方知千里共同風。

⁷⁴⁵ Xuefeng Yicun 雪峰義存 (Seppō Gison) (822-908). Reference to a sword not identified.

⁷⁴⁶ **Puhua rang a bell to startle the ears.** 普化者振鐺驚耳。 Puhua 普化 (Fuke) (n.d.), a contemporary of Linji Yixuan 臨濟義玄 (d. 867), is known for his thaumaturgic feats and eccentric behaviour. Puhua's use of a bell is cited in several sources. *Jingde chuandenglu* (T. 2076, 280b11-b18) has the following:

eyes⁷⁴⁸ and Daoyi of Jiangxi stamped with his feet.⁷⁴⁹ How could the nature of the mind be realized separate from seeing, hearing, sensation and knowing?⁷⁵⁰

Venerable Zhenzhou Puhua was a dharma heir of Chan master Panshan Baoji of Youzhou. His birthplace is not known. The master attended on Panshan and intimately received his profound wisdom. Feigning madness, he talked without restraint. He reached Mount Pang, and accorded with the ways of the world, and then roamed about teaching in the northern regions. When he was staying in a cemetery in some town, he would ring a bell and call out: "When brightness comes I hit, when darkness comes I hit." One day Linji had a monk arrest him in his tracks and say: "When there is no brightness and no darkness, what then?" He replied: "Tomorrow there is a banquet at Dabai monastery. Among the spectators there is no high or low. For each of them I ring my bell once." From that time on he was called "the venerable who teaches universally" (Puhua Heshang). Sometimes he would raise his bell close to someone's ear and ring it. Other times he would slap them on the back. 前幽州盤山寶積禪師法嗣鎮州普化和尚者不知何許人也。師事盤山密受真訣。而佯狂出言無度。暨盤山順世乃於北地行化。或城市或塚間。振一鐺云。明頭來也打。暗頭來也打。一日臨濟令僧捉住云。不明不暗時如何。答云。來日大悲院裏有齋。凡見人無高下。皆振鐺一聲。時號普化和尚。或將鐺就人耳邊振之。或拊其背。

On Puhua see Yanagida Seizan, "Fuke no fūkyō," *Tōyō bunka ronshū – Fukui hakase shōju kinen* (1969): pp. 1083-1098. On Puhua and other "Chan tricksters" see Bernard Faure, *Rethoric of Immediacy*, pp. 115-125. Puhua is also revered as the founder of the Fukeshū 普化宗, the school of flute playing, itinerant Zen figures that emerged in Tokugawa period Japan. See James H. Sanford, "Shakuhachi Zen: The Fukeshū and Komusō," *Monumenta Nipponica* 32/4 (1977): pp. 411-440.

⁷⁴⁷ **Hanshan hit someone with a skewered eggplant.** Hanshan 寒山 (Kanzan), legendary poet and eccentric, was active in the Tang dynasty. He reportedly lived in a cave on Mount Tiantai near the Quojing monastery. Together with the Shide 拾得 (n.d.) and Fenggan 豐干 (n.d.), he regularly figures in Chan literature, displaying wisdom through unconventional behaviour. An anecdote about Hanshan using a skewered eggplant is found in *Liandeng huiyao* (X. 1557, 257c11-c13):

Some monks were roasting eggplants. Hanshan went up to one monk with a skewered eggplant in his hand, and hit him on the back with it. The monk turned around. Showing him the eggplant Hanshan said: "What is this?" The monk said: "You're a madman!" Hanshan turned to a monk nearby and said: "Tell me, is this the monk who wasted my portion of salted vinegar? 寒山。因眾僧炙茄次。將串茄。向一僧背上。打一下。僧回首。山呈起茄串云。是甚麼。僧云。這風顛漢。山向傍僧云。你道。這僧。費卻我多少鹽醋。

On Hanshan see Wu, Chi-yu, "A study of Han-shan," *T'oung Pao* 45 (1957): pp. 392-45. Robert Borgen, "The Legend of Hanshan: a Neglected Source," *Journal of the American Oriental Society* 111/3 (1991): pp. 575-579. For Hanshan, Shide and other eccentrics in Chinese painting see, Paramita Paul, *Wandering Saints: Chan Eccentrics in the Art and Culture of Song and Yuan China*, PhD thesis, Leiden University, 2009.

⁷⁴⁸ **An of Song Peak glared with his eyes.** 嵩嶽之安公以眼盼。 Reference to Chan master Huian 慧安 (582-709), also know as Laon 老安 and Daoan 道安, one of the students of Hongren (601-674). In the late seventh century Huian established a Chan community at Huishan temple 會善寺 on Mount Song 嵩山. The remark on Huian's glare probably alludes to a meeting between Huian and the monk Tanran 坦然. *Jingde chuandenglu* (T. 2076, 231c08-c10) has the following:

In the first year of Linde (664) [Huian] travelled to Mount Zhongnan and stayed there on a cliff. Emperor Gaozong ordered him [to settle], but the master did not heed the imperial decree. He wandered on extensively, visiting famous places. Arriving at a cave on Mount Song he said: "This is my halting place. It is just right for meditation, like spokes that fit in a wheel." One day Tanran and Huairang came to consult him. They asked: "What is the meaning of the patriarch's (i.e. Bodhidharma) coming from the west?" Master Huian said: "Why don't you ask about your own mind?" They said: "What is one's own mind?" Master [Huian] said: "You must perceive its intimate working." They said: "What is this intimate working?" Master [Huian] expressed it by closing and opening his eyes. Tanran immediately understood and allied himself [to Huian], never seeing anyone else again. Huairang also deeply connected [with Huian] but he did not stay, and moved on to Caoxi. 麟德元年遊終南山石壁因止焉。高宗嘗召師不奉詔。遍歷名跡至嵩少云。是吾終焉之地也。自爾禪者輻湊。有坦然懷讓二人來參。問曰。如何是祖師西來意。師曰。何不問自己意。曰如何是自己意。師曰。當觀密作用。曰如何是密作用。師以目開合示之。然言下知歸更不他適。讓機緣不逗辭往曹谿。

On Huian see Ibuki Atsushi, "Ean no denki ni tsuite," *IBK* 58/2 (2010): pp. 640-647. Bernard Faure, *The Will to Orthodoxy*, pp. 100-105.

⁷⁴⁹ **Daoyi of Jiangxi stamped with his feet.** 江西道一以足踏之。 Reference to Chan master Mazu Daoyi 馬祖道一 (709-788) (J. Baso Dōitsū). Mazu ("Patriarch Horse") is regarded the founder of the Hongzhou school of Chan.

- [d] May the [] flower open up into myriad petals. Quickly, unite the buddha fruit with the mind-ground! Remove the dry slander from your hearts, throw out the floods of reproach from your stubborn minds! Ha Ha! Yiiih!⁷⁵¹

II. DIALOGUES

II.A [1–10]

- [1] QUESTION: How can we cross the sea of birth-and-death, and climb the mountain of bodhi?⁷⁵²

ANSWER: When people are born in the house of death, birth and death are not born, and there is no cessation of bodhi. When Buddhas and Tathāgatas return to the city of bodhi, bodhi itself does not return, and there is no cessation of birth and death. What birth and death exist that you sigh: “I must go beyond?” What bodhi is lacking that you despair: “I must obtain it?” Though birth and death never existed, you vainly imagine births and deaths. Though bodhi is never absent, you vainly try to verify and obtain it. [Imagining birth and death] is comparable to imagining the arising and extinction of flowers in the sky. [Trying to obtain bodhi is comparable to] trying to obtain and pick up empty space. The flowers in the sky seem to exist, but they have no substance. It is just because of eye illness that you mistakenly see the vast [empty] sky as flowers. Saṃsāra is just like this. In reality there are no saṃsāric phenomena, but because you are pointlessly perplexed you straight away and vainly imagine the awakened state of bodhi as saṃsāric

Mazu is especially associated with a vigorous style of instruction, which included shouting, beating and kicking. The reference to Mazu’s stamping with his feet possibly refers a story about Mazu kicking the monk Shuilao 水老, recorded in *Mazu yulu* 馬祖語錄 (Mazu’s Discourse Record) (X. 1321, 4c08–4c12):

When venerable Shuilao of Hongzhou first met Mazu he asked: “What is the exact purpose of [Bodhidharma’s] coming from the west?” Mazu said: “Bow!” The moment Shuilao bowed Mazu kicked him. Shuilao [attained] great awakening. He got up, clapped his hands and burst out in laughter, saying: “Marvelous! Marvelous! Hundred-thousands of samādhis and incalculable subtle teachings simply meet on the tip of a single hair.” Knowing that he attained the source, [Shuilao] left. He bowed and withdrew. Later he told the assembly: “From the moment Mazu kicked me, I have been laughing without pause.” 洪州水老和尚初參祖。問如何是西來的的意。祖云禮拜著。老纔禮拜。祖便與一踢。老大悟。起來撫掌呵呵大笑云也大奇也大奇百千三昧無量妙義只向一毛頭上。便識得根源去。便禮拜而退。後告眾云自從一喫馬師踢直至如今笑不休。

Traditional biographies note that the soles of Mazu’s feet were imprinted with circular marks, alluding to one of the thirty-two major characteristics of the Buddha’s physical body. Regarding Mazu’s stamping feet, we must also note a prediction about Mazu that the sixth patriarch Huineng is said to have repeated to Mazu’s teacher Huairang: “As Prajñatāra from India foretold, there will rise from under your feet a colt that will trample to death everybody under the sky.” 西天般若多羅識汝足下出一馬駒踏殺天下人。(*Mazu yulu*, X. 1321, 2b02–2b04). For Mazu and the Hongzhou school see Jinhua Jia, *The Hongzhou School of Chan Buddhism in Eighth to Tenth Century China*, State University of New York Press, 2006.

⁷⁵⁰ **Seeing, hearing, sensation and knowing** (*kenmōgaku* 見聞覺知). A Buddhist technical term that describes the functions of consciousness. Seeing and hearing refer to visual and auditory consciousness. Sensation refers to olfactory, gustatory and tactile consciousness. Knowing refers to thinking consciousness.

⁷⁵¹ **Ha Ha! Yiiih!** (*kaka ii* 呵呵嘻嘻). The added *kana* suggest reading this phrase as *kanashikikanaya itamishikikanaya* (“How sad! How painful!”). The compound *kaka* 呵呵 represents the sound of laughter. The character 嘻 represents laughter or a reproaching yell. *Zengoiten*, p. 10.

⁷⁵² **birth-and-death** (*shōji* 生死). The Sino-japanese rendition of the Sanskrit *saṃsāra*, the cycle of rebirth through various realms, driven by ignorance and delusion. The term will hereafter be mostly translated as *saṃsāra* (or *samsāric*). Here I opted for “birth-and-death” to retain somewhat of the wordplay in the Japanese original.

phenomena. When empty space is hidden in imaginary flowers, it seems to no longer exist, but since, in actuality, it does not perish, it cannot now disappear. Bodhi is precisely like this. When for some time it is hidden in unreal saṃsāra, it seems to have perished, but since, in actuality, it remains, it cannot now be obtained. So, since there are no sky flowers separate from empty space, you should not search for empty space outside of sky flowers. In the same way, since there is no saṃsāra separate from bodhi, you should not look for bodhi outside of saṃsāra. From beginning to end, sky flowers have no substance. From beginning to end, empty space is truly not without substance.⁷⁵³ You should understand saṃsāra and bodhi in the same way. The *Sugyōroku* says:

The very five skandhas are bodhi. Separate from them there is no bodhi. You cannot with bodhi look for bodhi, or with bodhi attain bodhi. Mañjuśrī said: “I am not *looking* for bodhi. Why not? Because I *am* bodhi and bodhi is me.”⁷⁵⁴

- [2] QUESTION: Saṃsāra and nirvāṇa face us like ox-horns.⁷⁵⁵ Usually, bodhi and afflictions are considered to be different. Why shouldn’t we try to attain nirvāṇa by separating from saṃsāra, and obtain bodhi away from the afflictions?

ANSWER: Looking for nirvāṇa separate from saṃsāra and searching for bodhi outside afflictions, is like looking for shadows separate from objects, or like trying to hear echoes apart from voices. Rather than despising saṃsāra, you should despise the stupidity of having established a dualistic view of saṃsāra and nirvāṇa. If you do, you will surely separate from saṃsāra and return to nirvāṇa. Rather than wishing for bodhi, you should wish to understand that afflictions and bodhi are one mind. If you do, you will surely separate from afflictions and attain bodhi.

- [3] QUESTION: Deluded people are not only deluded about awakening, they are also deluded about the deluded state of their delusion. Awakened people not only woke up from delusion, they also awakened to the awakened principle of their awakening. Therefore, in the presence of delusion both right and wrong are wrong, and in the presence of awakening both right and wrong are right. My delusion is not another’s, so another’s awakening is not mine. By way of analogy: a person

⁷⁵³ 實慧ナキニアラス實。(KBSZ, Zensekihen, p. 177). The added *kana* indicate reading *jitsu ni tai naki ni arazu* 實ニ慧ナキニアラス。Ignoring the *kana* one could also read *jittai* (實慧) *naki ni arazu*, (“does not lack true substance”), which would point up the kataphatic overtones of the passage.

⁷⁵⁴ From the *Zongjinglu* (T. 2016, 537c23-538a08):

QUESTION: In which sutra is it said that one’s own body and mind are bodhi? Bodhi cannot be obtained with the body and mind.

ANSWER: Saying that the state of bodhi is the mind, refers to the intrinsically pure mind 自性清淨心, fulfilled and unmoving. (...) Bodhi is not an object of perception. It cannot be obtained through the [discriminative] mind. An awakened person understands that the skandha body is fundamentally empty, that the deluded mind is formless, that it is because of emptiness that the dharma-body continually manifests and that it is because of formlessness that the true mind is unimpaired. In the same way it will be clear that the five skandhas are bodhi and that separate from them there is no bodhi, that one cannot with bodhi look for bodhi and cannot with bodhi attain bodhi. Mañjuśrī said: “I am not looking for bodhi. Why? Because I am bodhi and bodhi is me.” 問。菩提即自身心者。云何教中說。菩提者不可以身心得。答。夫言菩提之道即心者。乃是自性清淨心。湛然不動。 (...) 菩提非是法塵。不可以心得。若就了人。即達陰身本空。妄心無相。以本空故。法身常現。以無相故。真心不虧。如此發明。五陰即菩提。離是無菩提。不可以菩提而求菩提。不可以菩提而得菩提。文殊云。我不求菩提。何以故。菩提即我。我即菩提故。

⁷⁵⁵ **ox-horns** (*gokaku* 牛角). Real, concrete things (as opposed to horns on a rabbit and fur on a tortoise).

awakened from dreams and a person asleep have their beds aligned and their seats identically arranged. Though they are not spatially separated the dreamer sees sundry things, while the awake one sees none whatsoever. Likewise, a person who sees the nature 見性ノヒト, sees neither arising and extinction of saṃsāra, nor arising and extinction of nirvāṇa. Alas! Fellows who have not yet awakened delight in one and abhor the other. This being the case, what kind of dharma water should we pour to wash away the dust of affliction? What kind of buddha lamps should we hoist to illumine the road to bodhi?⁷⁵⁶

ANSWER: When a ship sails, the shore moves. When clouds drift, the moon flies.⁷⁵⁷ [In reality] there is not a motionless shore in addition to an apparently moving shore. Neither is there a stationary moon besides a seemingly flying moon. The motionless shore just appeared to be moving and the stationary moon just seemed to be flying. Now keep this example in mind. When the ship of consciousness sails, it seems the distant shore of bodhi moves. When the clouds of ignorance drift, it appears as if the bright moon of original awakening flies in opposite direction. But there is no bodhi intrinsic to your body in addition to a bodhi extrinsic to your body. Bodhi that you deemed extrinsic, was in fact intrinsic bodhi. There is no original awakening inherent in your mind in addition to an original awakening outside of your mind. Original awakening that you deemed outside of your mind, is in fact the original awakening inherent in your mind. Of course, when the ship stops, you know [the shore] is not moving. When the clouds clear, you realize [the moon] is not flying. [Likewise,] when the ship of consciousness abruptly stops and the clouds of ignorance suddenly clear, the awakened shore of bodhi is [accurately seen as] motionless and immutable, and the full moon of original awakening [is accurately seen as] neither coming nor going. How sad the ordinary people who do not know and do not see this! How sorrowful the living beings who do not understand and do not realize this! They ceded the thesis “this mind is buddha” to saints, and severed the concept “this body is bodhi” from common people. “When the eyes do not sleep, dreams cease by themselves. When the mind does not differentiate, the myriad dharmas are one suchness.” How true these words! Great master Zhenjue said:

Full awakening to the dharmakāya is without a single thing.
The source, your own nature, is the natural buddha.
The five skandhas are floating clouds, emptily coming and going.
The three poisons are water bubbles, vainly appearing and disappearing.⁷⁵⁸

[4] QUESTION: When I listen to an explanation like this I find it highly superb and deeply profound. And yet it is insufficient, like the antlers of a snail that cannot prod the vast skies. It falls short, like a well-rope that cannot reach the bottom of the fathomless ocean. However, it is not

⁷⁵⁶ KBSZ has 菩提ミマユ emended to 菩提ノミチ, on the basis of a citation of this passage in *Kinkōshū*, *Nichirenshū shūgaku zenshō*, vol. 13/14, p. 307.

⁷⁵⁷ フ子ハシレハキシウツリクモサハケハ月ハコフ. The metaphors derive from the *Yuanjuejing* 圓覺經 (Sūtra of Perfect Awakening) (T. 842, 915c05). Also cited in the *Zongjinglu* (T. 2016, 545b27).

⁷⁵⁸ Great Master Zhenjue 真覺 refers to Yongjia Xuanjue 永嘉玄覺 (665-713) (Yōka Genkaku). Yongjia is said to have been a student of Huineng. He is credited with authoring the *Zhengdaoge* 證道歌 (Verse on the realization of the way). According to Jinhua Jia, *Zhengdaoge* is a later product of the Hongzhou school of Chan; its unknown author is to be found among the immediate disciples of Mazu Daoyi. See Jinhua Jia, *The Hongzhou School of Chan Buddhism*, pp. 89-94. The poem is widely cited in Chan literature, e.g. *Jingde chuandenglu* (T. 2067, 460a16-18).

impossible [] from darkness to light or from shallow to deep. Further, when [offered] four [chestnuts] in the morning and three in the evening, monkeys are happy; but when [offered] three [chestnuts] in the morning and four in the evening, the same monkeys get angry.⁷⁵⁹ Each method has some benefit, but when [a method] accords with a person's root capacity the present benefit will be immense.⁷⁶⁰ So, please distinguish between the words of the Buddha 佛語 and the mind of the Buddha 佛心, and do explain the principle of inside the teachings 教内 and outside the teachings 教外, so we may know about fast and slow emancipation, and with regard to liberation understand right from wrong.

[4.a]

ANSWER: Picking up a brush to write about it is like trying to mark off the ocean with an inked carpenter's string.⁷⁶¹ Using words to talk about it is no different from chewing on empty space. Even so, it is not impossible to point a finger at the moon or set a trap to catch a rabbit. But, if you look at the finger and forget the moon, or clutch onto the trap and fail to take out the rabbit: how is that not different from gazing up to the sky and counting stars, or playing with pebbles while staring out over the sea? This is why, when listening to my explanations, you should not cling to the words, but instantly apprehend and manifest the mind [of the Buddha].⁷⁶²

Indeed, in the way that there is not simply one medicine for one illness, the Buddha's teachings vary because people's root capacities vary. This is why the worthy Śākya expounded nine billion sūtras for those of vast aspiration 意樂廣大 and set forth ten million scriptures for those with the aspiration to hold and retain 意樂惣持. To clarify the nine billion sūtras for those with the capacity of vast aspiration, Aśvaghosa composed a ninety volume collection of commentaries, and to elucidate the ten million scriptures for those with the root to hold and retain he set forth a ten volume collection of commentaries. Because [human beings] have roots that incline to self-power or to other-power, the teachings are divided in sūtras and commentaries. "The minds of men are as different as their faces. Just so, the Great Sage expounded the dharma in accordance with individual capacities." How true this saying!⁷⁶³

The Indian masters of exegesis composed their own commentaries and divided their elucidations of the Buddha's sūtras into a variety of categories. The Chinese masters assessed phrases in different ways, and their interpretations of the sūtras and commentaries differ

⁷⁵⁹ **three [chestnuts] in the morning and four in the evening** (*chōsan boshi* 朝三暮四). Reference to a story attributed to Chuang Tzu:

Once upon a time there was a monkey keeper who was feeding little chestnuts to his charges. "I'll give you three in the morning and four in the evening," he told them. All the monkeys were angry. "All right then," said the keeper, "I'll give you four in the morning and three in the evening." All the monkeys were happy with this arrangement. Without adversely affecting either the name or the reality of the amount that he fed them, the keeper acted in accordance with the feelings of the monkeys. He too recognized the mutual dependence of "this" and "that." Consequently the sage harmonizes the right and wrong of things and rests at the center of the celestial potter's wheel. This is called "dual procession." (Victor H. Mair, *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*, University of Hawaii Press, 1998, p.16-17)

⁷⁶⁰ KBSZ has 現為真大. Emended to 現益廣大, on the basis of *Kinkōshū*, *Nichirenshū shūgaku zenshō*, vol. 13/14, p. 308.

⁷⁶¹ スナハヲウタムニニタリ; *Kinkōshū* has 墨繩ヲ打ニ似リ (*suminawa wo utsu ni nitari*). Ibid. A *suminawa* is an inked cord used by carpenters and other craftsmen to mark off straight lines: a device utterly useless when applied to the sea.

⁷⁶² **explanation** とカム; *Kinkōshū* has 説. **staring** マホリテ; *Kinkōshū* has 瞻. **clutch** ニキテ; *Kinkōshū* has 把. Ibid.

⁷⁶³ 隨直朱説法 emended to 隨機説法, on the basis of *Kinkōshū*. Ibid.

accordingly. Their perspectives being unlike, their opinions differ like orchids from chrysanthemums. Their ideas being manifold, their principles are as far apart as clouds are from the mud. This is why the particular doctrinal approaches of each school widely differ and why their central ideas range from partial to perfect. You, worthy monk, are far away from emancipation and distant from both the slow and fast paths.⁷⁶⁴ But once you visit the origin of the way, the sweet dew from the golden mouths of the Buddhas becomes good medicine for the minds of sentient beings. The teachings [of the Buddha], therefore, are a preliminary inducement to emancipation from saṃsāra, an expedient means for entering and realizing bodhi.⁷⁶⁵

[4.b]

Transmitted to Japan are the eight schools and the Zen school. Jōjitsu, Kusha and Ritsu are Hīnayāna schools. Hossō and Sanron are provisional Mahāyāna schools. Kegon, Tendai and Shingon are true Mahāyāna schools. The Zen school is outside of Mahāyāna and Hīnayāna, and not within the true and provisional schools. For this reason it is called “the school of separate transmission, outside the teachings, not reliant on words and letters” and “the dharma transmitted by way of the kāṣāya.”⁷⁶⁶ It has been said that the great master who spread the dharma [Bodhidharma] sealed the buddha mind of the Eastern Land [China] with the buddha mind of the Western Skies [India],⁷⁶⁷ and that Caoxi [Huineng]’s kinsmen of abstruse principle are among those who respond to the pivotal point.⁷⁶⁸ This is transmitting mind to mind and not transmitting words. [The Zen school], therefore, is a school that transmits [the dharma] outside of the threefold training of precepts, meditation and wisdom 戒定慧三學, and beyond the threefold discipline of teaching, practice and realization 教行證三重.⁷⁶⁹

⁷⁶⁴ **worthy monk** renders 師 (*shi*).

⁷⁶⁵ **preliminary inducement** (*shōin* 弄引) refers to the cultivation of formal practices as a preliminary step to the realization of awakening. See Paul Swanson’s glossary of Tiantai terms. <http://www.ic.nanzan-u.ac.jp/~pswanson/mhck/mhck%20glossary.pdf>

⁷⁶⁶ **dharma transmitted by way of the kāṣāya** (*kusshun sōden no hō* 目+屈瞬相傳法). The term *kusshun* (Ch. *quxun* 屈詢) refers to the kāṣāya, said to have been passed on in the Chan lineage as token of genuine awakening. Yanagida Seizan traces the word to the arabic *kassam*, meaning cotton. See *Hōbōgirin: Dictionnaire Encyclopédique du Bouddhisme*, entry for *Den’e*.

⁷⁶⁷ **the great master who spread the dharma sealed the buddha mind of the Eastern Land with the buddha mind of the Western Skies** 弘法大師以西天佛心印東土佛心. The line obviously refers to Bodhidharma bringing Chan from India and transmitting it to Huike, from “mind to mind” and “by way of a kāṣāya.” In Japan the moniker Kōbō Daishi 弘法大師 (“great master who spread the dharma”) typically refers to Kūkai, the founder of the Shingon school, who received this title as a posthumous tribute from Emperor Daigo in 921. In his *Kenmitsu mondōshō* 顯密問答抄 the Shingon monk Raiyu 頼瑜 (1226-1304) cites this phrase almost verbatim, and attributes it to Kūkai. A near equivalent of the phrase appears is found in the recorded sayings of the Japanese Rinzai monk Kuchū Shūkyū 愚中周及 (1323-1409), *Daitō zenji goroku* 大通禪師語錄 (Discourse Record of Zen master Daitō): “I have heard that master Kōbō Kangen said: ‘I will seal the buddha mind of the Eastern land with the buddha mind of the Western skies’” 嘗聞弘法勸元師云當以西天佛心印東土佛心 (T.2563, 83b03-04).

⁷⁶⁸ **Caoxi [Huineng]’s kinsmen of abstruse principle are found among those who respond to the pivotal point.** 曹谿玄旨宗屬在應機者. Tentative translation. The added Japanese markers indicate the reading: *Sōkei genshi no shū oba ōki no mono ni shoku zaisu*. Another way to read the line would be: *Sōkei genshi no sōzoku wa ōki no mono ni zaisu*. *Sōkei* (Ch. Caoxi 曹溪) refers to the Sixth Patriarch Huineng, also known as the great master of Caoxi (Sōkei daishi 曹溪大師). The term *sōzoku* 宗屬 denotes kinsmen, family, clan, lineage (Morohashi 3/7106-95). *Sōkei genshi no sōzoku* would thus indicate something like “the spiritually accomplished patriarchs in Huineng’s lineage.” “Those who respond to the pivotal point” renders *ōki no mono* 應機者.

⁷⁶⁹ ツタマヘリ. Emended to ツタヘタル.

Zen master Zongmi declared: “The teachings are Buddha’s words. Zen is Buddha’s mind.”⁷⁷⁰
 [To elucidate this dictum] I must first say a few words about the meaning of the teachings.
 [Thereafter I will speak about the mind.]

[4.c]

[TEACHINGS:]

[In Mahāyāna and Hīnayāna teachings], afflictions that are to be eliminated are divided into four or five levels. The contemplative wisdom that enables this elimination is divided into two or three contemplations. But, with regard to the injunction to realize the principle by eliminating the defilements 斷惑證理 and the strategem of destroying evil karma by creating virtues 滅罪生善, Mahāyāna surpasses Hīnayāna and is further subdivided into provisional and true schools: this is standard fare. I will therefore be brief and speak [only] about the meaning of [the doctrinal classification known as] the “Four Teachings” of the single perfect [Tendai] school.

In the the “Tripiṭaka Teaching” [i.e. the lowest of the “Four Teachings”] it is said that Buddha was a person who practiced austerities in the six cyclic realms for three incalculable kalpas, and then for another hundred eons cultivated the numerous stages towards arhatship. Then, after he had perfected the virtues of benefiting self and others, he sat down under the Bodhi tree, eliminated his attachments by means of thirty-four spiritual accomplishments, and so attained awakening.⁷⁷¹

The “Perfect Teaching” [i.e. the highest of the “Four Teachings”] sets up six successive stages of identity and distinguishes six wheels that eliminate defilements.⁷⁷² As for these [six] stages of refinement⁷⁷³: [The first holds that] ordinary beings are identical [with Buddha] in principle

⁷⁷⁰ **Zen master Zongmi declared: “The teachings are Buddha’s words. Zen is Buddha’s mind.** 宗蜜禪師教コレ佛ヲムコトハナリ禪コレ佛ヲムココロナリトノタマヘリ. A Japanese paraphrase of a Chinese line in the *Chan Preface* 禪源諸詮集都序 by Guifeng Zongmi (780-841): “All lineages regard Śākyamuni as their first patriarch. The scriptures are Buddha’s words. Zen is Buddha’s thought.” 初言謂諸宗始祖即是釋迦。經是佛語。禪是佛意。 (T.2015, 400b10-11). This line is also quoted in the *Zongjinglu* (T. 2016, 418b5-6).

⁷⁷¹ **stages towards arhatship** (*shiya no gō* 四八ノ業). I interpreted *shiya no gō* (literally, “four and eight actions”) as a shorthand for *shisōhappai* 四双八輩 (four pairs and eight stages) or *shikōhakka* 四向八果 (four approaches and eight results). Both these terms refer to four pairs of ascetic practices that are to gradually lead the practitioner to the four pre-buddha stages of stream-enterer (Skt. *srotāpanna*), once-returner (Skt. *sakradāgāmi*), non-returner (Skt. *anāgāmi*) and arhat. **thirty-four spiritual accomplishments** (*sanjiyōnshin* 三十四心). A Tendai term denoting thirty-four spiritual states that eradicate obstacles to buddhahood. They consist of the eight forbearances (*hachinin* 八忍), eight wisdoms (*hachichi* 八智), nine non-obstructions (*kumuge* 九無礙) and nine liberations (*kugedatsu* 九解脱). See Zhiyi’s *Mohe zhiguan* (T. 1911, 27c18-c23) and *Chanmen zhang* 禪門章 (Text on the Meditation Gate) (T. 907, 642c06-c13).

⁷⁷² **six successive levels of identity** (*rokusoku shi’i* 六即次位) refers to the theory of six identities (*rokusoku* 六即), originating with Tiantai Zhiyi. The theory is a reworking of the fifty-two bodhisattva stages toward buddhahood. Zhiyi reformulated this path in terms of six successive and interconnected stages: 1) identity in principle (*risoku* 理即), 2) verbal identity (*myōjisoku* 名字即), 3) identity of contemplative practice (*kangyōsoku* 觀行即), 4) identity of resemblance (*sōjisoku* 相似即), 5) identity of partial realization (*bunshōsoku* 分證即), 6) ultimate identity (*kukyōsoku* 究竟即). The term *soku* 即 (identity) here indicates that buddhahood is present in each stage. See Jacqueline Stone, *Original Enlightenment*, p. 197-198.

six wheels (*rokurin* 六輪). The six wheels refer to the iron, copper, silver, gold, lapis lazuli and jewel wheels of the six Buddhist “Wheel-turning kings” (Skt. *cakravartin*). In the apocryphal *Yingluojing* 瓔珞經 the six kings and their defilement crushing wheels are correlated to the fifty-two bodhisattva stages. In his *Mohe zhiguan*, Zhiyi correlates the six wheels to the six identities: “identity of resemblance” (*sōjisoku*) corresponds to the stage of the iron wheel, “identity of partial realization” (*bunshōsoku*) corresponds to the stages of the copper, silver, gold, lapis lazuli and jewel wheels. See Neal Donner, *The Great Calming and Contemplation of Chi-I, Chapter One: The Synopsis*, PhD thesis (University of British Columbia, 1976), pp. 226-227, note 442.

⁷⁷³ **stages of refinement** (*hakuchi* 薄地). The stage of refinement (Skt. *tanu-bhūmi*) actually refers to one of the ten stages of the bodhisattva path (Skt. *daśa-bhūmi*). See Hirawa Akira, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, p. 303-308. In the present context the term is used as a more general description of stages through which defilements diminish gradually.

(*risoku* 理即).⁷⁷⁴ Through a good friend, or a roll of Buddhist scripture, ordinary people hear about the dharma.⁷⁷⁵ As they study the texts they come to understand that all dharmas are the Buddhadharmas, or as it is said: “Lush green bamboo stalks are wholly the dharma-body, the luxuriance of chrysanthemums is entirely *prajña*.”⁷⁷⁶ In this way they come to realize that the myriad dharmas are buddha and that all dharmas are mind. Indeed, stormy rivers and moonlit shores are nothing but the wondrous principle of suchness. Misty islands and cloudy forests are [not] separate from the nature of the *tathāgatagarbha*. The cloud-capped, jewelled net [of Indra] wholly issues forth wonderful sounds. The radiant light of a single pore capably preaches the dharma.⁷⁷⁷ Sages and average people among the four life-forms on the four continents are not separate from the buddha-nature. Living beings and their environments, in the ten worlds, are endowed with ten suchnesses, and no different from []. This being so, the six ordinary and four noble ways of rebirth are indivisible, and there is no [difference] between the nine provisional and the one true [realm].⁷⁷⁸

⁷⁷⁴ **identical [with Buddha] in principle** (*risoku* 理即). The first of the six identities.

⁷⁷⁵ **good friends** [善]知識 ([*zen*]chishiki). Tiantai Zhiyi distinguishes three good friends: external protectors 外護, fellow practitioners 同行, and teachers 教授. See *Mohe zhiguan* (T. 1911, 42a21).

⁷⁷⁶ **lush green bamboo stalks are wholly the dharma body, the luxuriance of chrysanthemums is entirely *prajña***. 青々タル翠竹コトコトクコレ法身 鬱々タル黄花ミナコレ般若. This line is a Japanese rendering of a saying that is frequently cited in reference to the buddhahood of nonsentient beings and inanimate objects. In the Tiantai school, the theory of buddhahood of insentients was advocated in particular by the monk Zhanran (711-782), who cites this saying in his *Fahuajing dayi* 法華經大意 (Outline of the Lotus Sūtra, T. 609, 486c02-c03). In Japan, Saichō and later Tendai monks addressed this issue under the rubric “buddhahood of grasses and trees” (*sōmoku jōbutsu* 草木成佛). Annen (b. 841) in particular advocated this doctrine. In Annen’s *Shingonshū kyōjigi* 真言宗教時義, the saying about the lush green bamboo stalks receives the following comment: “This saying is truthful! Now, those who study esotericism rely on various rituals. Visions that are verified in the performance [of these rituals] accord with this very truth. 此語允當矣。今修真言者寄諸事相。作内證觀即此義也 (T. 2369, 387a05-a7). For the use of the phrase (and variants) in early Chan see Robert Sharf, “On the buddhahood of insentient beings.” http://kr.buddhism.org/zen/koan/Robert_Sharf-e.htm (retrieved 22/07/2011).

⁷⁷⁷ **The cloud-capped, jewelled net [of Indra] wholly issues forth wonderful sounds. The radiant light of a single pore capably preaches the dharma** 雲臺寶網コトコトクタヘナルヒヒキライタシ毛乳光明ヨクヨクノリヲトク. Japanese rendition of a phrase found in the *Zongjinglu* (T. 2016, 553b26-553c07):

The *Mahāsammipata sūtra* says: “Purity, quiescence, radiance and peacefulness, these four dharmas enter into each single domain, rule and written line. These four dharmas are *nirvāṇa*. [Nirvāṇa] is called pure because it is far removed from afflictions, it is called quiescent because it is utterly serene, it is called radiant because it is devoid of darkness and it is called peaceful because it cannot be expressed. This is why it is said that Śākyamuni Tathāgata was silent and had nothing to teach.” Thus, speech and silence, movement and stillness, are all buddha works. A virtuous one of the past therefore said: “The cloud-capped jewel net [of Indra] wholly issues forth wonderful sounds and the radiant light of a single pore capably preaches the dharma. When in the fragrance filled world one eats fragrant rice, *samādhi* is manifest. When in the Buddha Land of Ultimate Bliss one hears the wind [blow through] the trees, true mindfulness is attained. Silk bamboo can transmit mind. By seeing with your own eyes, you remain on the path. In speech, silence and observation all is instantly expounded. Seeing, hearing, sensation and knowing (i.e. the functions of consciousness) are all entirely attentive to it. Grass is able to attain the dharma and merge with the mysterious. What need is there to rely on verbal explanations?” 大集經云。清淨。寂靜。光明。無諍。如是四法等入一界一法一句。如是四法即是涅槃。遠煩惱故名之爲清淨。畢竟淨故名曰寂靜。無暗冥故名曰光明。不可說故名爲無諍。以是故言。釋迦如來默無所說。是以語默動靜無非佛事。故先德云。雲臺寶網盡演妙音。毛孔光明皆能說法。香積世界。餐香飯而三昧顯。極樂佛國。聽風柯而正念成。絲竹可以傳心。目擊以之存道。既語默視瞬皆說。則見聞覺知盡聽。苟能得法契神。何必要因言說。

⁷⁷⁸ **four life-forms** (*shishō* 四生). Life forms born from womb, egg, slime or appearing through transformation.

Listening to explanations like these – which state the nonduality of good and evil and the oneness of true and false – [ordinary people] aspire to understand and actualize the truth of these [explanations]. Trusting in the teaching and revering its principles, they will know it on the basis of words, as [Tiantai Zhiyi] explained: “One will have a piercing understanding through verbal means and realize that all dharmas are the Buddhadharmas.”⁷⁷⁹ This is a realization based on written records of the [Buddha’s] spoken teachings.⁷⁸⁰ It is therefore comparable to when a termite is gnawing on a tree: though glyphs may accidentally appear, [the termite] does not know whether or not these are glyphs.⁷⁸¹ This is still the case here. One may be said to know that the myriad dharmas are the one mind, but one has not coalesced with the one mind. Therefore [the second stage] is called “verbal identity” (*myōjisoku* 名字即).

So how then is this hitherto distant buddha-nature suchness realized? Well, when passing through the stages of “contemplative practice” (*kangyō* 觀行) and “resemblance” (*sōji* 相似) one is absorbed in wisdom that is obtained through ten vehicles of contemplation.⁷⁸² In addition one

four continents 四街[海] The four continents surrounding Mount Sumeru according to Buddhist cosmology.

living beings and their environment (*eshō* 依正). A contraction of *shōhō* 正報 (straight recompense) and *ehō* 依報 (dependent recompense): karma acquired by one’s own acts and karma acquired through one’s environment. Also, a person and the environment.

ten suchnesses (*jūnyo* [ze] 十如[是]). A Tendai concept describing the true aspects of dharmas, based on a passage from the *Expedient Means* chapter 方便品 of the *Lotus sūtra*. The ten suchnesses are form 相, nature 性, substance 體, force 力, motion 作, cause 因, condition 緣, effect 果, reward 報 and the ultimate equality of all 本末究竟等.

ten worlds (*jikkai* 十界). The ten worlds of transmigration, i.e. the worlds of hell, hungry ghosts, animals, asuras, humans, divine beings, śrāvakas, pratyekabuddhas, bodhisattvas and buddhas.

six ordinary and four noble ways of rebirth (*rokubon shishō* 六凡四聖). The six ordinary ways of rebirth (hell, hungry ghosts, animals, asuras, humans, deities) plus the four ways of noble rebirth (śrāvakas, pratyekabuddhas, bodhisattvas, buddhas).

⁷⁷⁹ Compare Zhiyi’s description of the six identities in the *Mohe zhiguan* (T. 1911, 10b20-10b26):

Verbal identity: though the principle [of buddhahood] is present, one may not be aware of this in daily life. Not yet informed of the threefold truth, one is entirely unaware of the buddhadharma, like a cow or a sheep whose eyes do not discern depth. If through a good friend or a roll of Buddhist scripture one hears of the single reality of bodhi, which I explained above, one will have a piercing understanding through verbal means, and thus realize that all dharmas are the Buddhadharmas. This is [an attainment of] bodhi on the level of verbal identity. It is also called “verbal calming and contemplation.” Prior to hearing about it one looks for it, running around from place to place; then one hears about it, and the outward-looking mind is quieted: this is called calming. Placing one’s trust solely in the dharma-nature and in its proliferations: this is called contemplation. 名字即者。理雖即是日用不知。以未聞三諦全不識佛法。如牛羊眼不解方隅。或從知識或從經卷。聞上所說一實菩提。於名字中通達解了。知一切法皆是佛法。是為名字即菩提。亦是名字止觀。若未聞時處處馳求。既得聞已。攀覓心息名止。但信法性不信其諸名為觀。(This passage is also found in the *Zongjinglu*, T. 2016, 632c21-24)

⁷⁸⁰ **records of [the Buddha’s] spoken teachings** (*nōsen gonkyō* 能詮言教). *Gonkyō* indicates the words spoken by the Buddha. *Nōsen*, literally “that which is able to explain,” refers to the sūtras and commentaries.

⁷⁸¹ 故二ムニ (emended to ムシ) ノ木ハへ (emended to タベ) ニタマタマ字ニテアラハレタリトハイヘトモソノ是字非字シラサルカコトシ. Compare Zhiyi’s description of the six identities in the *Mohe zhiguan* (T. 1911, 10b26-b28):

Identity in contemplative practice: if one merely hears the words and verbally expounds them, it will be like a termite that accidentally manages to create a glyph when gnawing on a tree. The termite does not know whether or not these are glyphs. Without thorough understanding, how could it be bodhi? 觀行即是者。若但聞名口說。如蟲食木偶得成字。是蟲不知是字非字。既不通達寧是菩提。(This passage is also cited in the *Zongjinglu*, T. 2016, 632c26-c28)

⁷⁸² **ten vehicles of contemplation** (*jūhōjōkan* 十法成乘觀). Ten ways of contemplating the mind as described in Zhiyi’s *Mohe zhiguan* (T. 1911, 52b02-b04):

[] myriad practices and perfections, recites scriptures and interprets the Buddha's teachings. Through external reading one [establishes] inner contemplation; gradually the moon of the Śūraṅgama samādhi illumines the sky of threefold-single-reality; the clouds of deep-rooted ignorance disperse in the wind of three-views-in-one-thought.⁷⁸³ [] when the clouds of distinct delusions clear, and this world is illumined by the supramundane moon, one will understand that the triple path of rebirth is identical to the secretly stored wondrous principle of triple virtue; it will be evident that permanence, bliss, individuality and purity – the four inversions – are the four virtuous and perfect dharmas.⁷⁸⁴

One level is comprised in all levels and all levels are comprised in one level. Indra's net encompasses everybody from high to low: at the first stage one is [already] an immediately awakened buddha! Though the doctrinal specifics of the One Tendai House are very impressive, they [simply] explain that having cultivated understanding and awakening, one returns to the first abode. The reason for this is that, in truth, the great matter is to solely obtain first-abode awakening 初住ノサトリ.⁷⁸⁵ Thus it is said: "The aspiring mind and the ultimate are not two separate things. Thus it is impossible to say which of these two minds comes first."⁷⁸⁶ "Like bamboo bursting through the first node."⁷⁸⁷ From the second abode

The contemplation of mind consists of ten gates: 1) contemplating objects as inconceivable, 2) arousing compassionate thoughts, 3) skillfully and serenely practicing calming and contemplation, 4) destroying fixed notions concerning dharmas, 5) recognizing pathways and obstructions, 6) cultivating the various aspects of the path, 7) opening up with the aid of antidotes, 8) knowing the successive stages, 9) being able to calmly endure, 10) not being captivated by dharmas. 觀心具十法門。一觀不可思議境。二起慈悲心。三巧安止觀。四破法遍。五識通塞。六修道品。七對治助開。八知次位。九能安忍。十無法愛也。

⁷⁸³ **Śūraṅgama samādhi** (*shuryōgonjō* 首楞嚴定). "Concentration of heroic progress." A state of concentration described in the *Śūraṅgamasamādhi sūtra* (*Sūtra on the Concentration of Heroic Progress*) (Ch. *Shoulengyan sanmeijing* 首楞嚴三昧經, T. 642). See Etienne Lamotte (tr.): *La Concentration de la Marche Héroïque: Śūraṅgamasamādhisūtra*, Mélanges Chinois et Bouddhiques, vol. XIII (Institut Belge des Hautes Etudes Chinoises, 1965), translated in English by Sara Boin-Webb, *Śūraṅgama samādhisūtra: The Concentration of Heroic Progress; An Early Mahāyāna Buddhist Scripture* (Curzon Press, 1998).

threefold-single-reality (*santai ichijitsu* 三諦一實). A Tendai term that describes singular reality as simultaneously being empty, existent and the middle.

three views in one thought (*isshin sankan* 一心三觀). A Tendai term denoting the instant cognition of reality as empty, existent and the middle.

⁷⁸⁴ **distinct afflictions** (*betsuwaku* 別惑). A specific type of afflictions that are cut off by bodhisattvas on the level of the Distinct Teaching of the Tendai classification system.

triple path to rebirth (*bonnōgōkū no sandō* 煩惱業苦ノ三道). Rebirth described as a circular process of afflictions (*bonnō* 煩惱), karmic deeds (*gō* 業) and painful existence (*kū* 苦) in one of the realms of transmigration.

triple virtue (*santoku* 三德). Three qualities of the Buddha mentioned in the *Nirvāṇa sūtra*: absoluteness (*J.hosshintoku* 法身德), wisdom (*hannyatoku* 般若德) and liberation (*gedatsutoku* 解脫德).

permanence, bliss, individuality and purity (*jōrakugajō* 常樂我淨). Four characteristics of nirvāṇa described in the *Nirvāṇa sūtra*. Also known as the four virtues (*shitoku* 四德) and four perfections (*shiharamitsu* 四波羅蜜).

⁷⁸⁵ **the great matter** (*daiji* 大事). The most important thing the Buddha taught.

⁷⁸⁶ **The aspiring mind and the ultimate are not two separate things. Likewise it is impossible to say which of these two minds comes first.** 發心畢竟二無別 如是二心前心難。From the *Nirvāṇa sūtra* (T. 374, 590a17-21):

Then the bodhisattva Kāśyapa faced the Buddha and praised him in verse: "The great physician-king who commiserates with the world is serene in both body and wisdom. Among dharmas of nonself there is a true self. Hence I reverence the unexcelled Worthy. The aspiring mind and the ultimate end are not two separate things. Thus it is impossible to say which of these two minds comes first. 爾時迦葉菩薩即於佛前以偈讚佛。憐愍世間大醫王、身及智慧俱寂靜無我法中有真我、是故敬禮無上尊、發心畢竟二不別、如是二心先心難、自未得度先度他、是故我禮初發心。

⁷⁸⁷ **Like bamboo bursting through the first node.** 如竹破初節。 Reference to an analogy found in the *Shedasheng lun shi* 攝大乘論釋, a commentary on Asaṅga's *Mahāyāna saṃgraha* by Asvabhāva (Ch. *Wuxing* 無性), translated into Chinese by

upward, ignorance gradually expires; having developed samādhi, the perfect and subtle state of awakening spontaneously increases and mutable existence decreases. Therefore, even without planning anything at all, one spontaneously flows into the sea of Buddha's wisdom. Like this, the wisdom of actualized awakening is fused with original awakening. The nonduality of actualized and original [awakening] is the ultimate buddha-fruit.

With the above in mind you should [] understand the tenets of the various teachings. The provisional and true [Mahāyāna] schools are different; accordingly their terminologies and truths are also different.⁷⁸⁸ Still, in their doctrines of emancipation from saṃsāra they all teach that awakening is attained through the elimination of delusions; and in their guidelines for realizing nirvāṇa they all assert that we must avoid defilements and separate from impurities. For this reason the *Sugyōroku* says that the doctrines of Sanron, Hossō and Kegon are teachings that [aim to] “counteract defilements” 染汚對治.

The verse *True and Mundane are Nondual* by Baozhi of the Liang says:⁷⁸⁹

Dharma masters are very fond of preaching dharma,
but their minds are not free of afflictions.
They teach, taking up words and phrases in their mouths,
and all the while they prolong the samsaric cycles of their listeners.
Though emitting sweet dew from their mouths,
the inside of their minds is for the most part barren and dry.
Personally they do not own a single coin,
yet day and night they count another's treasures.

Precept masters tie themselves up by keeping the precepts.
Having tied up themselves, they skillfully tie up others.
Outwardly they show dignified behavior and tranquil purity,
but inside their minds it is like a flood of waves.

Xuanzang 玄奘 (602-664). The analogy appears in a discussion of the ten stages of the bodhisattva path. According to Asaṅga the attainment of these stages requires determination 勝解, accurate practice 正行, penetration 通達 and perfection 成滿. The third factor is called penetration because “when the dharma realm has been penetrated at the first stage, all other stages are thoroughly penetrated.” Asvabhāva comments: “When bamboo bursts through the first node, the remaining nodes can swiftly burst; likewise when having attained the accurate knowledge of the first stage, all other stages are quickly achieved.” 如竹破初節、餘節速能破、得初地真智、諸地疾當成。 (T. 1598, 424c08-c018).

⁷⁸⁸ **texts and truths** translates the Buddhist technical terms *nōsen* 能詮 (that which explains) and *shōsen* 所詮 (that which is explained).

⁷⁸⁹ Verses attributed to the Liang monk Baozhi 寶誌 (ca. 418-514) appear in various sources, including the *Zongjinglu* and the *Jingde chuandenglu*. The *Jingde chuandenglu* contains three series of verses attributed Baozhi, entitled *Liang Baozhi heshang dashenzan shishou* 梁寶誌和尚大乘讚十首 (Ten Verses Glorifying the Mahāyāna by Venerable Baozhi of the Liang, T. 2076, 449a29-450a16), *Baozhi heshang shi'ershi song* 寶誌和尚十二時頌 (Venerable Baozhi's Eulogy on the Twelve Time Periods, T. 2076, 450a17-450c02) and *Zhigong heshang shisike song* 誌公和尚十四科頌 (Venerable Zhi's Fourteenfold Eulogy, T. 2076, 450c03-451c24). The *Fourteenfold Eulogy* comprises fourteen verses on nonduality, describing the indivisible nature of good and evil, bodhi and afflictions, keeping and breaking the precepts, and so forth. The two stanzas that are cited in *Kenshōjōbutsugi*, about dharma masters and precepts masters respectively, correspond to parts of two verses in this series, namely *Zhensu buer* 真俗不二 (True and mundane are nondual, T. 2076, 451b18-25) and *Jiefu buer* 解縛不二 (Liberation and bondage are nondual, T. 2076 451b26-c05). On Baozhi see Berkowitz, “Account of the Buddhist Thaumaturge Baozhi,” in *Buddhism in Practice*, edited by Donald S. Lopez, Princeton University Press, 1995 pp. 578-85. According to Jinhua Jia Baozhi's verses were actually written by students of Mazu Daoyi and retrospectively attributed to Baozhi. See Jinhua Jia, *The Hongzhou School of Chan Buddhism*, pp. 94-95.

Once there were two monks who violated the precepts.
 Afterward they went to inquire with Upāli.
 [Upāli] explained their offense according to the Vinaya.
 But the monks persisted all the more in trapping birds and catching fish.
 Then Vimalakīrti, the layman who lived in a ten feet square hut,
 arrived and scolded him. Upāli was silent, he had no answer back.
 Vimalakīrti's clarification of the dharma is unsurpassed.⁷⁹⁰

[4.d]

[MIND:]

Next, as adherents of the school of the Buddha's mind (Busshinshū) we make it our priority to immediately awaken to the nature of the mind and manifest [accurate] perception 知覺. We therefore dismiss the slander of mistaking the finger for the real, and we avoid the affront of scholarly talk, [which is no more than] toying with pebbles 學語翫砂.⁷⁹¹ The guideline of a deluded person is to cultivate a cause and reap the effect. The essential point of an awakened person is to understand that the mind is formless.⁷⁹²

This mind is a numinous light that shines on its own, uninvolved with external objects. Towering and dignified, it transcends the highest regions of awakening.⁷⁹³ Marvelous and ultimate, it is beyond appearances such as ordinary and holy. Being of indestructible adamant substance, even the eight-armed King Mārā cannot disturb it.⁷⁹⁴ Being a long-living and undying

⁷⁹⁰ **Vimalakīrti's clarification of the dharma** (*jōmyō seppō* 淨名說法). The added Japanese markers suggest the reading *seppō wo jō nazuku* ("I call his clarification of the dharma pure"). *Jōmyō* 淨名 ("famed for purity"), however, is another name for Vimalakīrti.

⁷⁹¹ **mistaking the finger for the real.** 執指[]實。The comparable expression "mistaking the finger for the moon" 執指為月 is ubiquitous in Chinese Buddhist literature.

⁷⁹² **The guideline of a deluded person is to cultivate a cause and reap the effect. The essential point of an awakened person is to understand that the mind is formless.** 修因得果迷人教了心無相覺者宗。Compare the words of Chan master Dazhu Huihai 大珠慧海 in the *Jingde chuandenglu* (T.2076,442c08-c22):

Someone asked: "Why don't precept masters have trust in Chan? Master [Huihai] answered: "The principle is dark and difficult to reveal, names and forms are easy to grasp. Those who do not see the nature therefore do not have trust [in Chan]. One who sees the nature is called buddha. Only those who know buddha are able to believe and enter. Buddha is not far from people but people are far from buddha. A buddha is made of mind. A deluded person turns to words to looks [for buddha], an awakened one turns to the mind and realizes [it is buddha]. A deluded person cultivates a cause and waits for the effect, an awakened person apprehends that the mind is formless. 人問。律師何故不信禪。師曰。理幽難顯名相易持。不見性者所以不信。若見性者號之為佛。識佛之人方能信入。佛不遠人而人遠佛。佛是心作。迷人向文字中求。悟人向心而覺。迷人修因待果。悟人了心無相。

This dialogue is also found in *Dunwu rudao yaomen lun* 頓悟入道要門論 (Essentials for Entering the Way Through Sudden Awakening), a composite work consisting of a treatise attributed to Dazhu Huihai plus a biography and a record of Huihai's sayings (lifted from the *Jingde chuandenglu* known as *Zhufang menren canwen yulu* 諸方門人參問語錄 (Record of Questions Asked by Students Visiting from All Quarters) (X. 1224, 27c23-28a02). See Jinhua Jia, *The Hongzhou School of Chan Buddhism*, pp. 60-62. For a translation of this text see John Blofeld, *The Zen Teaching of Instantaneous Awakening*, (Buddhist Publishing Group, 2006) (reprint).

⁷⁹³ **highest regions of awakening** (*tōmyō iki* 等妙域). *Tomyō* is a contraction of *tōgaku* 等覺 (Skt. *samyaksambuddha*) and *myōgaku* 妙覺 (Skt. *uttara samyaksambuddha*), the final two of the fifty-two bodhisattva stages, wherein buddhahood is realized and fully consummated.

⁷⁹⁴ **Being of indestructible adamant substance, even the eight-armed King Mārā cannot disturb it.** 金剛堅固之體八臂魔王動せず。These words appear to echo the language of Esoteric Buddhism. Manuals for the practice of esoteric rituals

mind, even twice-killed demons cannot devour it. Shapeless and formless it gulps down Mahāvairocana, the unaging Mahāpuruṣas and all the Buddhas in one sip. It picks up and squashes ten thousand dharmas in a single moment.

Why would only someone with a body height of sixteen feet and a purple-golden hue be called Universal Wise Bhagavat, or only one with a radiant nimbus and a long broad tongue be called World Honored Tathāgata?⁷⁹⁵ [Buddha] said: “All possession of characteristics is unreal.”⁷⁹⁶ So, treat the true buddha of self-nature as the Buddha! 自性真佛 [Buddha also] explained: “Those who see me through forms are on the wrong track.”⁷⁹⁷ So, perceive with formless perception! 無相如覺 Why not truly awaken to the one mind and treat it as the Buddha [instead of] longing for an [external] Buddha and going after all kinds of colors? Utpalavarṇā looked at the Buddha’s physical body, but in the end she did not see the Buddha’s face. Subhūti

typically describe how the yogic practitioner, through recitation of mantras and application of mudras, may acquire an indestructible adamantine body (*kongō kengo no tai* 金剛堅固之體). The *Guanzai pusa ruyi lun niansong yigui* 觀自在菩薩如意輪念誦儀軌 (Ritual Manual for the Invocation of Cintāmaṇicakra Avalokiteśvara Bodhisattva), translated by Amoghavajra (705-774), has the following :

By forming this mudra and reciting this mantra you will arouse the aid and protection of all noble vajra beings. Karmic obstructions you may possess will all be completely expiated. Pain and sufferings will no longer have a hold on your body. You will acquire an indestructible adamantine body that no demon will be able to disrupt. 由結此印及誦真言故。即警覺一切金剛聖眾。加持擁護。所有罪障悉皆除滅。一切痛苦終不著身。當得金剛堅固之體。一切諸魔不能侵燒。(T. 1085, 204b21-b24)

⁷⁹⁵ These lines incorporate snippets of a talk by Mazu Daoyi, found in the *Zongjinglu* (T. 2016.943a03-011):

[Mazu said:] “When the patriarch-master [Bodhidharma] came to this land he saw that its people had the capacity for Mahāyāna. He transmitted only the mind-seal, and pointed out everyone’s deluded emotions. Those who get it don’t have discussions about ordinary and sagely, stupid and wise. A lot of air is not as good as a minute truth. Resolute men, it is better to take a rest straightaway and immediately cease all involvements. Having cut off the flow of saṃsāra, you will be beyond norms. The numinous light shines on its own, uninvolved with external objects. Towering and dignified you walk alone in the triple realm. Why would it be necessary to have a body height of sixteen feet, a purple-golden hue, a radiant nimbus and a long broad tongue? [Buddha said:] “Those who see me through forms are on the wrong track.” Even if the adornment of a retinue were to exist, it will come of itself when you do not seek it. Mountains, rivers and the great earth do not obstruct the light of insight. Hear it once, have a thousand awakenings and capture the great dhāraṇī. 祖師來此土。觀其眾生。有大乘根性。唯傳心印。印汝(→指示)諸人迷情。得之者。即不論凡之與聖。愚之與智。多虛不如少實。大丈夫兒。不如直下休歇去好。頓息萬緣。截生死流迴出常格。靈光獨照。物類不拘。巍巍堂堂。三界獨步。何必身長丈六紫磨金輝。項佩圓光。舌相長廣。若以色見我。是人行邪道。設有眷屬莊嚴。不求而自至。山河大地。不礙眼光。一聞千悟。獲大總持。

⁷⁹⁶ **All possession of characteristics is unreal.** 凡所有相皆是虛妄。From the *Diamond sūtra*:

“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。(T. 235, 749a21-25)

⁷⁹⁷ **Those who see me through forms are on the wrong track.** A reference to the *Diamond sūtra* (T. 235, 752a15-18)

Subhūti said to the Buddha: “World Honored One! As I understand the meaning of what the Buddha explained it is not right to view the Tathāgata through his thirty-two characteristics.” Then, in a verse, the World Honored One explained: “Those who see me through forms or seek me through sounds are on the wrong track; they will be unable to see the Tathāgata.” 須菩提白佛言。世尊。如我解佛所說義。不應以三十二相觀如來。爾時世尊而說偈言、若以色見我、以音聲求我、是人行邪道、不能見如來。

did not look at the Buddha's physical body, and quickly saw the Buddha's mind.⁷⁹⁸ Those viewing the moon in the water turned their backs to the moon in the sky. One who observes a mirror image lost sight of the real thing. Wild dogs gnaw at lumps of earth, a lion chases humans.⁷⁹⁹ Fools study words, the sage awakens to the mind-nature.⁸⁰⁰ How true these things are!

The buddhas above and the ants and crickets below do not exist outside a perception that is unconnected to the mind-nature.⁸⁰¹ Having made the mistake to doubt the awakened state of the self-nature, all of you recklessly perceive supernatural manifestations of buddhas and recklessly distinguish the forms of the nine worlds.⁸⁰² That said, these are all forms that arise when the self-nature accords with conditions, the mysterious and illusory activity of transformation. By way of analogy: the array of myriad phenomena 森羅万象 is not outside the great purity. The thousand turbulent waves are not separate from the oceanic expanse. So, don't look for Buddha outside the mind of ordinary beings! Don't look for awakening separate from phenomenal characteristics!

⁷⁹⁸ **Utpalavarṇā** 花色. A bhikṣuṇī ordained by the Buddha. The reference is to a story found, for instance, in *Dazhidulun*: When the Buddha descended from the Trāyastriṃśa heaven and returned to Jambudvīpa, the monk Subhūti (known for his perfect wisdom) was meditating on emptiness, secreted inside his stone cell. He considered going out to see the Buddha but then remembered how the Buddha taught that the supreme way to see the Buddha is to employ the eye of prajñā (i.e. to discern emptiness), and so perceive the Buddha's dharma body. Subhūti therefore decided to remain in his cave. The bhikṣuṇī Utpalavarṇā, on the other hand, was determined to see the Buddha's physical body. Using her magical powers she transformed herself into a Wheel-turning King and managed to bypass the crowded assembly to be the first to salute the Buddha. The Buddha then explained that not she but Subhūti was the first to salute him: Subhūti had accurately realized that all dharmas are empty. (T. 1509, 137a01-a21).

physical body translates *śikishin* 色身 and *shōjin* 生身. The terms refer to Buddha's manifested form-body (Skt. *rūpakaya*), in contradistinction to Buddha's absolute dharma body 法身 (Skt. *dharmakāya*).

Buddha's face (*butsumen* 佛面). The face of the Buddha. Also the very state of Buddha's awakening.

Subhūti (Kūshō 空生). Close student of the Buddha, known for his understanding of emptiness. In the *Diamond sūtra*, cited earlier in the paragraph, Subhūti is questioned by the Buddha about the Buddha's bodily forms, which turn out to be non-forms. The author of *Kenshōjōbutsu* here clearly delights in stylistic parallelism (e.g. 花色色身 ↔ 空生生身)

⁷⁹⁹ **Wild dogs gnaw at lumps of earth, a lion chases humans.** Compare a dialogue between Chan master Dazhu Huihai and Vinaya master Faming 法明, found in Huihai's *Jingde chuandenglū* biography (T. 2076, 247b08-b13):

[Question:] “The sūtras, precepts and the commentaries are the Buddha's words. Reading and reciting them I sincerely practice in accord with the teaching. Why don't I see the nature?” Master Huihai said: “Wild dogs prey on lumps of earth, a lion chews on humans.” 經律論是佛語。讀誦依教奉行。何故不見性。師曰。如狂狗趁塊師子殺人。

⁸⁰⁰ **Fools study words, the sage awakens to the mind-nature.** 愚人ハ文字ヲナラウ智者ハ心性ヲサトル. Source not identified.

⁸⁰¹ In other words, due to deluded perception phenomena are falsely perceived to exist, yet that deluded perception is integral to the buddha-nature. Compare *Chuanxin fayao* 傳心法要 (T. 2012B, 386b02-04):

At a formal lecture [Chan master Huangbo Xiyun] said: “Mind is buddha. From the buddhas above to the wriggling things below, everything has buddha-nature and is of the same one mind substance. After arriving from India, Bodhidharma therefore transmitted nothing but the dharma of the one mind and directly pointed to the fact that all sentient beings are originally buddha. 上堂云。即心是佛。上至諸佛。下至蠢動含靈。皆有佛性。同一心體。所以達摩從西天來。唯傳一心法。直指一切眾生本來是佛。

⁸⁰² **nine worlds** (*kyūkai* 九界) The ten worlds of transmigration (i.e. the worlds of hell, hungry ghosts, animals, asuras, humans, divine beings, śrāvakas, pratyekabuddhas, bodhisattvas and buddhas) minus the world of the buddhas.

Venerable Huihai said: “Mind is buddha. It is useless to seek buddha by means of buddha. Mind is dharma. It is useless to seek dharma by means of dharma.”⁸⁰³ Venerable Baozhi said: “There is no difference between an ordinary being and a buddha. Great wisdom is not different from stupidity. Why face outward in search of a treasure? Your body-field itself possesses a bright pearl!”⁸⁰⁴ He also said: “Since an ordinary being and a buddha are of one kind, an ordinary being is a World Honored One. Common people mistakenly create differences: in nonbeing they grasp at being and run away in confusion.”⁸⁰⁵

[5] QUESTION: The terms “Buddha’s words” and “Buddha’s mind” imply a difference. The expressions “inside the teachings” and “outside the teachings” imply a discrepancy. And yet, the written texts 能詮 are in complete agreement with [Buddha’s] oral teachings. Why infringe on the words spoken in the teachings? What divisions could there be?

ANSWER: A deluded person⁸⁰⁶ may study the Buddha’s sūtras, but since he does not understand the Buddha’s thought he is like a parrot that learns human speech without knowing the human mind.⁸⁰⁷ Words spoken in sleep and while awake appear the same, but as to wakefulness the

⁸⁰³ **Mind is buddha. It useless to seek buddha by means of buddha. Mind is dharma. It is useless to seek dharma by means of dharma.** These lines appear among the recorded sayings of Dazhu Huihai 大珠慧海和尚語 in the *Jingde chuandenglu* (T.2076, 441a10-12):

Then a monk named Fayuan asked: “What is Buddha, what is Dharma, what is Saṃgha? And what does it mean that the three jewels are one substance? Please instruct me.” Master Huihai said: “Mind is buddha. It is of no use to seek buddha by means of buddha. Mind is dharma. It is of no use seek dharma by means of dharma. The indivisibility of buddha and dharma is the saṃgha. This is the meaning of “the three jewels are one substance”.”

⁸⁰⁴ From the verse *Fo yu zhongsheng buer* 佛與眾生不二 (Buddha and Ordinary Beings are Nondual), attributed to Baozhi, in *Jingde chuandenglu* (T. 2076, 450c19-24).

⁸⁰⁵ From the verse *Shili buer* 事理不二 (Phenomenon and Principle are Nondual), attributed to Baozhi, in *Jingde chuandenglu* (T. 2076, 450c25-451a02).

⁸⁰⁶ 覺人 emended to 迷人.

⁸⁰⁷ Compare to the following dialogue from the recorded sayings of Chan master Dazhu Huihai, included in the *Jingde chuandenglu* (T. 2076, 443c02-c11):

A monk asked: “Why don’t you allow the recitation of sūtras and call it ‘making references’?” Master [Huihai] said: “It is like parrots merely learning human words without understanding human thought. The scriptures transmit Buddha’s thought. People that recite without understanding what the Buddha thought are merely memorizing his words. This is why I don’t allow it. [The monk] said: “There cannot be thought that exists separate from language and texts.” The master said: “You are like those I just talked about – memorizing words.” [The monk] said: “[If it is merely that humans and parrots] have the same language, why are you so determined to forbid [recitation]?” The master said: “Now listen carefully. The [*Vajrasamādhi*] sūtra has this clear line: “My explanations are meaningful words and not mere phrases. Explanations by ordinary beings are mere phraseology without meaning.” To grasp the intention exceeds ephemeral speech. To awaken to the principle transcends the written word. The dharma surpasses language and texts, why look for it in a profusion of verses? Having aroused the mind of awakening you must grasp the meaning and forget the words, awaken to the principle and discard the teachings, just like one would forget the net once the fish is caught and forget the trap once the rabbit is ensnared. 僧問。何故不許誦經喚作客語。師曰。如鸚鵡只學人言不得人意。經傳佛意。不得佛意而但誦是學語人。所以不許。曰不可離文字言語別有意耶。師曰。汝如是說亦是學語。曰同是語言何偏不許。師曰。汝今諦聽經有明文。我所說者義語非文。眾生說者文語非義。得意者越於浮言。悟理者超於

dreaming and the awakened mind widely differ. There is no difference whatsoever between a fool and a sage reading a sūtra, but as to understanding or not understanding the Buddha's mind, their minds widely differ. You understand that the words [they read] are the same, but you fail to see that their minds differ, how can this be? You truly misunderstand the situation. If you say that words are buddha-nature, you do not recognize the principle that words do not kindle fire. If you say that verbal explanations are dharma-nature, a parrot would not be in the dark [about the words it mimics]. A mouse peeps *soku soku*, but it is in the dark about the identity (*soku*) of form and emptiness. A bird may chirp *kū kū*, but it does not understand internal emptiness (*naikū* 內空) and external emptiness (*gekū* 外空).⁸⁰⁸ Sounds are not equal to the real principle. Verbal explanations do not mount up to the mind-nature.⁸⁰⁹ Why conflate the word ["awakening"] with awakening itself, which is different from it? By way of analogy: "fire" and "water" are names. In terms of substance we regard heat the substance of fire and wetness the substance of water. Passing over name and substance, things can be called nameless, but since a name, after all, is not the substance, we can say *fire! fire!* all day without burning our mouths. For sure, we may constantly recite *water! water!* but our throats will never get wet. [].⁸¹⁰ With [this simile] you should be able to understand the categories "inside the teachings" and "outside the teachings"

The *Avatamsaka* [sūtra teaches] that the dharma realm is only mind, the *Vaipulya* [sūtras teach] inconceivable liberation, the *Prajña* [sūtras teach] ultimate emptiness, the *Lotus* [sūtra teaches] the true characteristic of the one vehicle, and the *Nirvāṇa* [sūtra teaches] the eternal abiding of the buddha-nature.⁸¹¹ The names in this sequence [].⁸¹² Well now, because the myriad [dharma]s are one mind and because outside the mind there are no dharma]s, it is said: "the dharma realm is only mind." That the intrinsically pure mind –originally without afflictions and defilements – is unrestricted is called the "liberation" of mind. Because the mind-nature is ultimately free of characteristics, it is spoken of as "emptiness." Because the mind-nature is not an unreal dharma, it is spoken of as the "true characteristic." Because the mind-nature is fundamentally existent and awakened, [it is spoken of as] the "buddha-nature." [The buddha-nature] precedes and antecedes all dharma]s, it has no arising in the past and no ceasing in the future; it is therefore described as "eternally abiding."

文字。法過語言文字。何向數句中求。是以發菩提者得意而忘言。悟理而遺教。亦猶得魚忘筌得兔忘蹄也。

⁸⁰⁸ The sound *soku* here represents the peeping of a mouse and also stands for the character 即, which is pronounced as *soku* and denotes the Buddhist concept of "nonuality." Similarly the sound here *kū* represents the chirping of a bird and also stands for the character 空, which is pronounced *kū* and denotes the Buddhist concept of "emptiness."

⁸⁰⁹ ヲヨハシ emended to ヲヨハズ.

⁸¹⁰ The manuscript has several illegible parts, indicated in the translation by bracketed space [].

⁸¹¹ *Avatamsaka*, *Vaipulya*, *Prajña*, *Lotus* and *Nirvāṇa* refer to major Mahāyāna sūtras. Also (with omission of "Agama") the five periods of Buddha's ministry according to the Tendai system of doctrinal classification.

⁸¹² More illegible parts. A translation would entail too much guesswork. A rendition would look something like this: self-nature knows Buddha []. This being so, though a name [] is not separate from awakening it was, after all, not the substance. In fact, the one mind [] clouds [] treasure [] awakened and not in delusion."

[], but since the name was not the substance, not one person attained awakening.⁸¹³ From this it should be clear that inside the teachings they recite [] names [] without knowing the substance. Outside the teachings we immediately awaken to the substance and are thus immersed in its names. It is like knowing heat when physically touching fire. If you just say *fire!* without physically touching it, you do not really know it is hot. How come you didn't know this? So, inside the teaching they [explain] the dharma from the standpoint of the mind's characteristics. Outside the teaching we express the dharma [from the standpoint of] the mind's substance. In this way the saying "there is not a single thing with attributes that does not vainly change," is no different from the eyes ranking whatever form and the ears comparing whatever sound.⁸¹⁴

[Illegible section in the manuscript]

[...] is a deluded view concerning homogeneity and resemblance 同分相似妄見. In reality there is no distinction between wise and stupid ones, and no such category as "one who learns."⁸¹⁵ Fundamentally equal, you are an [infinitely] long ago realized buddha. [Buddhahood], then, does not come after incalculable kalpas, or advance over countless units of time. [The Zen school] is not a gate for gradual advancement toward excellence 次第轉勝門, and for this reason we do not concentrate on contemplative wisdom. We are different from the teachings, [which aim to] realize the principle through the excision of impurities 斷惑證理, and for this reason we do not observe the practice of meditation.

Awakening is attained upon encountering someone who thoroughly explains this essential point. But if you do not believe the one who thoroughly explains it – even though he is there – awakening will not appear. It will be as if you hear musical sounds but not knowing what they are, fail to enjoy them. Without enjoyment, how will you appreciate the music and grasp the melody of the voice?⁸¹⁶ So, discard your haughty attitude and set your mind on joyous faith 信樂, then without casting away the ordinary mind you will manifest the buddha-mind, and without parting from the flesh-body you will take on the buddha-body.⁸¹⁷ It is like a wave becoming water when you scoop it up, or a pebble becoming a jewel when you grab it. Mahāsattva Fu said: "Those who enter this gate sit erect and become a buddha."⁸¹⁸ Indeed, it is like an utterly deep thing present in

⁸¹³ More illegible parts. The gist of the passage probably is that merely listening to the phrases of the sūtras without direct experience of what is described in them does not lead to awakening.

⁸¹⁴ カクノコトクシナアリケルモノヲ [] シナクカハラスヒトツ [] [] イヘルハメシ井カイロヲヒトシ [] ルニニタリ, ミタシ井カコエヲタクラヘル. The translation is tentative.

⁸¹⁵ **one who learns** (*shoke* 所化). Literally, "that which is transformed," (a student) as opposed to *nōke* 能化, "that which transforms", i.e. a teacher (a buddha, bodhisattva).

⁸¹⁶ **music** (*gaku* no *ne* 楽ノ子). The character 子 represents the syllable *ne*, which in this case stands for the character 音 (sound). **enjoyment** (*aiyō* 愛樂). **joyous faith** (*shingyō* 信樂), literally "faith-joy." The author is playing with the multiple meanings of the character 樂 (joy/music).

⁸¹⁷ 佛心 emended to 佛身.

⁸¹⁸ **Those who enter this gate sit erect and become a buddha.** 入此コノ(sic) 門端坐成佛。From the *Xinwang ming* 心王銘 (Mind King Inscription). This short text, attributed to Fu Dashi 傅大士 (497-569) but probably composed in the late eighth century, can be found in the *Jingde chuandenglu*: "If you want to become a buddha, do not defile a single thing. The nature of the mind is empty of hate and anger, yet its substance is real. Those who enter this dharma gate sit erect and become buddha" 欲求成佛莫染一物。心性雖空貪瞋體實。入此法門端坐成佛。 (T. 2076, 456c25-457a17).

an utterly shallow place. One who has attained this awakening of mind has truly experienced the state of being separate from saṃsāra and of having become a buddha. It is like drinking water and knowing it is hot or cold.

All teachings clearly state that we must realize and express the buddha-nature. Well, in the Law of the Buddha there cannot be flaws. It is said that one can become a buddha through faith and reverence, but true awakening is not attained [in that way]. Loathing the Defiled Land 穢土 and wishing for the Pure Land 淨土 is no more than having faith and being reverential. Will you ever know birth in the Pure Land as a result of having truly experienced it? When you devoutly invoke the Buddha, you do no more than saying and imagining that you will be born [in a Pure Land]. This is like revering and having faith in a man after hearing his name, without actually seeing that man's face. The Zen school is not like that. We, as it were, hear the man's name, immediately see that man's face and have faith. Hearing or not hearing the name makes no difference, but seeing or not seeing the face is vastly different.

[6] QUESTION: The karma of the four lifeforms in the six realms [of rebirth] has been piling up, moment after moment, from beginningless beginninglessness. The mind afflicted with the three poisons and four [] has been coming into existence, step after step, from the infinitely remote past.⁸¹⁹ How could it be possible to just separate from these evil karmic afflictions and in that way simply align the body with supreme awakening and manifest the buddha-mind in our own minds?

ANSWER: The mountain of self-affirmation is high, the sea of ignorance deep. For sure, awakened from a dream, an awakened person []. Having realized the mind, a realized person []. Upāli's firefly light multiplies offenses. Great Man Vimalakīrti removes offenses completely.⁸²⁰ Great master Zhenjue said:

Realization of the true characteristic is without persons and things.
In a kṣaṇa it obliterates the karma that leads to the Avīci hell.
If by saying this I trick people with deluded talk,
let my tongue be ripped out for countless kalpas.⁸²¹

⁸¹⁹ **six realms** (*rokushu* 六趣). Six realms of rebirth: the realms of hell, hungry ghosts, animals, asura, humans and deities.
three poisons (*sandoku* 三毒). Desire, anger and ignorance.

⁸²⁰ **Upāli's firefly light multiplies offenses. Great man Vimalakīrti removes offenses completely.** 有二比丘犯姪殺。波離螢光イヨイヨツミヲ増、維摩大士コトコトクツミヲノソキタマヒキ。 Compare the *Zhengdaoge* (T. 2014, 396c18-21):

Once there were two monks who had committed murder and a sexual transgression. Upāli's firefly light multiplied their offenses. Great Man Vimalakīrti instantly removed their doubts, like a brilliant sun melting frost and snow. The inconceivable power of liberation has subtle workings, countless as sands in the Ganges river. 有二比丘犯姪殺。波離螢光増罪結。維摩大士頓除疑。猶如赫日銷霜雪。不思議解脫力。妙用恒沙也無極。

⁸²¹ Great master Zhenjue 眞覺大師 (J. Shingaku daishi) refers to Yongjia Xuanjue. The lines are from the *Zhengdaoge*. (T. 2014, 395c12-14)

Indeed, the ten good acts are not good. Mistakenly you attach to them and consider them good. The ten evil acts are not evil.⁸²² For no reason you size them up and consider them evil. If you weren't making distinctions, there wouldn't be good or evil. Good and evil are not intrinsically designated ["good" and "evil"]. They merely spring from deluded thought, from oneself. Thus the *Sugyō[roku]* reads:

Wōnhyo and Uisang, two dharma masters from the Eastern Land (Silla), came to Tang China in search of a master. When the night fell they took lodging inside a desolate crypt. Thirsty, Dharma master Wōnhyo was thinking of juice. Having spotted a cup of fresh water he picked it up and drank. It was very tasty! At the brightening of the skies he saw it had been fluid from a corpse. Overcome with nausea he vomited and [suddenly] attained great awakening. He said: "I heard the words of the Buddha: 'The three worlds are only mind, the myriad [dharmas] are only consciousness,' The tastiness and filthiness were in me, not actually in the water!"⁸²³

For this person, who is unknown here [in Japan], good and evil disappeared. They are merely thoughts of a mistaken mind. The moment [Wōnhyo] was not thinking about good and evil, good and evil dharmas disappeared. There was only his mind devoid of good and evil, which, without assessing anything, spontaneously radiated. This is why the awakened state of the mind-nature is not good or evil. Not knowing that dharmas have no content and possess no good or evil, you have been doing good and evil deeds, and in return received good and evil recompense. You have merely been acting and receiving in a dream, without having been awake for even a single night.

The fourth patriarch [Daoxin] said: "All karmic impediments are fundamentally void and calm. All causes and effects are like phantasmal dreams. Be free and unobstructed, rely on the mind and act without constraints. Don't create all sorts of good and evil." Hereupon Farong asked: "You do not allow the practice of meditation, but how then is the mind to counteract sense objects when they arise?" Patriarch [Daoxin] answered: "External objects are not [inherently] attractive or repulsive. Attractiveness and repulsiveness arise in the mind. When the mind stops obstinately assigning names, from where then would delusive emotions arise? When delusive emotions no longer arise, the true mind will be in its natural state of full awareness."⁸²⁴ This must be clearly discerned.

Transgressions and virtuous acts have no owner 罪福无主 and no nature of their own. The fact is that they merely arise from the thoughts of a deluded mind. Thus cliffs collapse and kill fish, wind rises and makes offerings of flowers, and yet not a cliff incurs [retribution for] transgression and not a wind hopes [to be rewarded] for its virtuous acts. [] if good and evil existed outside the mind, wouldn't cliffs incur [retribution for] their transgression and wind not hope [to be rewarded] for its virtuous acts? But this is not the case: since cliffs have no mind and

⁸²² **ten good acts** (*jūzen* 十善). The ten good acts amount to avoiding the ten evil acts (*jūaku* 十惡): killing, stealing, fornication, lying, frivolous speech, abusive speech, slanderous speech, greed, holding false views.

⁸²³ *Zongjinglu* (T. 2016, 477a23-28, with minor differences).

⁸²⁴ This passage consists of snippets from an extended dialogue between Daoxin and Niutou Farong 牛頭法融 (594-657), found in the biography of Farong in the *Jingde chuandenglu* (T. 2076, 227a20-b03). Farong is considered the founder of the Oxhead school of Chan.

wind has no thought, nothing is incurred or hoped for. What you should discern from this – namely that there is no good and evil outside the mind – is explained in [Bodhidharma’s] *Goshōron*: “Wrongdoings arise from a doubting mind.”⁸²⁵ Once you have truly awakened to the mind-nature, manifested [accurate] perception, have no more doubts concerning phenomena, and thoroughly realized the mind, then the matter of good and evil is nothing but a quarrel over horns on the head of a rabbit, and the matter of causality will in no way be different from snatching a hair from the back of a tortoise.⁸²⁶

A person who attained awakening of mind has no desire for birth and death in the Pure Land, and therefore he does not perform practices that aim to cut off the accumulation of suffering 知苦斷集. Such a person has no desire for birth and death in the Defiled Land either, and therefore he also refrains from practicing the meditative and nonmeditative virtues of humans and devas.⁸²⁷ Rather, having effaced karmic conditions in a single lifetime, he will not undergo subsequent rebirth anywhere; only original awakening, which he always possessed, manifests, and for that reason he is born in the genuine Pure Land, truly free from saṃsāra. [] not spending kalpas of practice, as taught in the Noble Path. It is also not like being born in the Pure Land in the afterlife and there gain unborn awakening as a result of enjoying dharma sermons by Kannon and Amida, as taught in the Pure []. Doesn’t this make clear that [birth in the Pure Land entails] going beyond both the Noble and the Pure Land paths? 聖道浄土二門

[7]

QUESTION: Good and evil differ like east and west. Cause and effect diverge like Hu in the north and Yue in the south. How can you say that with the power of *kenshō* one instantly apprehends them as one mind, without differentiation?

⁸²⁵ 罪業ハウタカイノココロヨリヲコレリ. Compare *Wuxinglun* (J. *Gōshōron* 悟性論):

A sutra says: “Dharmas have no nature. Act in line with truth and don’t doubt. Doubt turns into wrongdoings. Why? Wrongdoings arise because of the disturbance of doubt. If you understand this the wrongdoings of your previous lives will be obliterated. When deluded the six consciousnesses and five skandhas are all defiled samsaric dharmas. When awakened the six consciousnesses and five skandhas are all nirvanic non-samsaric dharmas. 經云。諸法無性。眞用莫疑。疑即成罪。何以故。罪因疑惑而生。若作此解者。前世罪業即爲消滅。迷時六識五陰皆是煩惱生死法。悟時六識五陰皆是涅槃無生死法。(T. 2009, 371c06-c09).

⁸²⁶ Horns on a rabbit’s head and hair on the back of a tortoise are stock metaphors for impossible, nonexistent things. The preceding passage (from “Transgressions and virtuous acts” to “back of a tortoise”) is cited in *Kinkōshū*, *Nichirenshū shūgaku zenshō*, vol. 13/14, pp. 308-309.

⁸²⁷ **meditative and nonmeditative virtues** (*jōsan no zen* 定散ノ善). The terms *jōzen* (Ch. *dingshan* 定善) and *sanzen* (Ch. *sanshan* 散善) are hermeneutical categories that derive from the Chinese commentarial tradition on the *Guan wuliangshoufo jing* 觀無量壽佛經 (T. 365) (Sūtra of Contemplating Buddha Amitāyus). The terms prominently figure in the works of Shandao 善導 (613-681), who applied them to the various practices (visualization, recitation, good deeds, etc) which according to the sūtra lead to birth in the Pure Land of Amitāyus (Amitābha). In the Pure Land schools of Kamakura period Japan, the status of practices other than reciting the *nenbutsu* formula became a contested issue. The Pure Land teacher Hōnen strongly focused on Amitābha’s Original Vow that had long ago assured all beings of rebirth in the Pure Land; Hōnen interpreted Shandao’s exegesis as validating an exclusive focus on the practice of reciting Buddha’s name. Among Hōnen’s successors, Shōkū, the founder of the Seizan lineage, similarly expounded sole reliance on the practice of *nenbutsu* recitation. Shōkō (Ben’a), the founder of the Chinzei lineage, on the other hand, accepted the efficacy of various practices. On Shandao and his commentary see Julian F. Pas, *Visions of Sukhāvātī: Shan Tao’s Commentary on the Kuan Wu-Liang-Shou-Fo* (State University of New York Press, 1995).

ANSWER: Clear and muddy [waters] 清濁 seem different, but the wetness is the same.⁸²⁸ East and west diverge, but the great sky is one. Clearness and muddiness arise from conditions. Gazing out into the distance and grinding your teeth, you separated east from west. Had there not been elephants and pearls, there would not have been clear and muddy [waters].⁸²⁹ Had you not posited a self, there would not have been east and west. Had there not been sense objects, the deluded mind would not have arisen. Had you not given rise to a deluded mind, there would not have been good and evil. Had there not been good or evil, you would not have created virtues. Had you not created virtues, you would not have obtained karmic rewards. Not knowing the true state of things, you miss the point.

Those who simply [] and cultivate evil, saying: “We refute causality, good and evil are nondual,” are people with a view of emptiness that leads to the evil realms.⁸³⁰ Not even the guidance of the Buddhas will protect them.⁸³¹ They are thieves in the Buddhadharmas.⁸³² Therefore it is said that even though falling into a view of existence 有見 [is a mistake as big as] Mount Sumeru, one should not be covered under a view of emptiness 空見 either, not even to the

⁸²⁸ A similar metaphor is found in *Fahuaxuanyi shiqian* 法華玄義釋籤 (T. 1717, 919a12-13) and *Shibuermen* 十不二門 (T. 1927, 703c13) by the Tiantai monk Zhanran 湛然 (711-782). In these works Zhanran discusses “ten gates of nonduality” (*jūfūnimon* 十不二門) and uses a metaphor of clear and muddied water to elucidate the nonduality of purity and pollution (*zenjō funi* 染淨不二). Zhanran’s descriptions of the ten gates are cited and commented upon in several Tang and Song dynasty sources, including Yanshou’s *Zongjinglu* (T. 2016, 495b20-b26):

Five: the gate of the nonduality of pollution and purity. If consciousness has no beginning then ignorance is dharma-nature. Thus we should know that our present ignorance is dharma-nature. Dharma-nature is integrated in ignorance, which produces the various phenomena. This is called pollution. Ignorance is integrated in dharma-nature, which responds to conditions. This is termed purity. Whether water is clear or muddy, the wetness and the waves are the same. Though clearness and muddiness depend on conditions, muddiness is fundamentally existent. Though muddiness is fundamentally existent, its entire substance is clear because the two wave presences pervade [each other] and the whole substance is the function. 五染淨不二門者。若識無始即法性為無明。故可了。今無明為法性。法性之與無明。遍造諸法。名之為染。無明之與法性。遍應眾緣。號之為淨。濁水清水。波濕無殊。清濁雖即。由緣而濁成本有。濁雖本有。而全體是清。以二波理通。舉體是用故。

⁸²⁹ **Had there not been elephants and pearls, there would not have been clear and muddy [waters].** 象珠 ナカラムシカハ清濁ナカラムシ。Compare *Zhiguan faxing chuanhong jue* 止觀輔行傳弘決 (Decisions on Supporting Practice and Broadly Disseminating [the Teachings of the Great] Calming and Contemplation) by Zhanran (711-782) (T. 1912, 173c18-20):

When elephants enter the water of a big pond it becomes muddy, when pearls enter it becomes pure. It should be understood that the pond’s water is the basis of purity and muddiness, while the pearls and the elephants are the conditions for purity and muddiness. 大池水象入則濁, 珠入則清。當知池水為清濁本。珠象以為清濁之緣。

⁸³⁰ **evil realms** (*akushu* 惡趣). The three lower paths of rebirth: the realms of hell-dwellers, hungry ghosts and animals.

⁸³¹ **Not even the guidance of the Buddhas will protect them.** 諸佛[ノ]教化[ニモ]アツカラス。Compare Nāgārjuna’s admonition in *Mūlamadhyamaka-kārikā* (Verses of the Middle Way), translated into Chinese by Kumārajīva (344-413) (*Zhonglun* 中論, T. 1564, 18c16-c17):

The great noble ones explained that the method of emptiness is meant for relinquishing all views. Those with a view of emptiness, the Buddhas cannot reform. 大聖說空法為離諸故。若復見有空諸佛所不化。

This phrase is widely cited and paraphrased, for instance in Zhiyi’s *Mohe zhiguan* (T. 1911, 38c26-c28), Zongmi’s *Yuanjuejing dashu* 圓覺經大疏 (X. 243, 328b22-b24) and Yanshou’s *Zongjinglu* (T. 2016, 666a21-a23).

⁸³² The expression “thief in the Buddhadharmas” can be traced to the *Fanwang jing* (*Bomṃōkyō* 梵網經) (T. 1484, 1009a13-a19).

extent of a poppy seed.⁸³³ This is why in the *Śūraṅgama sūtra* [the Buddha] refuted attachment to both existence and emptiness by demonstrating that pulling on either the left or right side of a celestial cloth [equally] failed to [untie] the knots in it.⁸³⁴ Indeed, when unknowing people, deluded about the true state of things, are told that the myriad dharmas exist, they will solely cling to existence. But since [dharmas] are illusory existing existents, that existence is not existence. [Such people] do not know that the intrinsic emptiness [of dharmas] is nonexistent existence.⁸³⁵ When you tell them that all dharmas are empty they will solely cling to emptiness. But since [dharmas] are nonempty emptiness, that emptiness is not emptiness. [Such people] do not understand that the characteristic [of dharmas] is nonempty emptiness. In this way, leaving saṃsāra and becoming a buddha is a difficult thing. It is an error avoided only when awakening to the mind.

When a Mind King of one essence flies up to truth-heaven there is no cause and effect,⁸³⁶ [but] when a Dharma King of three disciplines swims around in the storehouse-ocean there is

⁸³³ Therefore it is said that eventhough falling into a view of existence [is a mistake] as big as Mount Sumeru, one should not be buried under a view of emptiness either, not even to the extent of a poppy seed. 故有見ヲチムコトハ湏弥コトクナリトモ空見ウツモレムコトハ芥子ハカリモアルベカラス。A comparable phrase is found in several Tang and Song sources, e.g. Fazang's *Shiermenlun zongzi yili* 十二門論宗致義記 (T. 1826, 217c28-c29), Zongmi's *Yuanjuejing dashu* 圓覺經大疏 (X. 243, 228b22-b23) and by Chengguan's 澄觀 (738-839) *Huayanjing shuchao xuantan* 華嚴經疏鈔玄談: "It is better to give rise to a [mistaken] view of existence [as big as] Mount Sumeru than to permit the rise of a [mistaken] view of emptiness [as tiny as a] poppy seed 寧起有見如須彌山不起空見如芥子許。Similarly Yanshou's *Zongjinglu* reads: "It is better to have an attachment to existence [as big as] Sumeru than to have an attachment to emptiness [as tiny as] a poppy seed 寧可執有如須彌不可執空如芥子 (T. 2016, 851c26). The abovementioned works attribute the line to an unspecified sūtra. The *Jingtulun* 淨土論 by the Tang monk Jiakai 迦才 (620-680), which also has this line (T. 1963, 103b28-b29), attributes it to the *Dichilun* 地持論, that is, the *Pusadichijing* 菩薩地持經 (T. 1581); a few Song dynasty sources (e.g. *Lengyanjing xunwenji* 楞嚴經熏聞記 by Renyue 仁岳) attribute it to the *Miyanjing* 密嚴經 (T. 681 and T. 682), but I have not been able to locate the line in either of these works. Śikṣānanda's translation of the *Lankāvatāra sūtra* 入楞伽經 has a similar line: "It would be better to give rise to the view of an existent self then to give rise to arrogance derived from a [mistaken] view of emptiness 寧起我見如須彌山。不起空見懷增上慢。 (T. 672, 608c26c27).

⁸³⁴ This remark alludes to an episode in the *Śūraṅgama sūtra* (T. 945, 125b18-b26) in which the Buddha shows his student Ananda a cloth with knots tied into it. The cloth stands for the undifferentiated state of reality and the knots for the six ways of sensorial perception (seeing, hearing, smelling, feeling, tasting and thinking). The Buddha demonstrates that pulling at the right or left side of the cloth does not untie the knots: a knot must be untied from its center.

⁸³⁵ シカラス emended to シラス.

⁸³⁶ truth-heaven (*giten* 義天). A heavenly stage accessed by bodhisattvas with a thorough understanding of emptiness. Mentioned in the *Nirvāṇa sūtra* (T. 374, 494b18-b26):

Know that the Tathāgata does not have fixedly entered nirvāṇa. Why? Because the Tathāgata is perpetual and immutable. It follows that the Tathāgata's nirvāṇa is also not fixed. Good sons, you should know that the Tathāgata is also not fixed. The Tathāgata is not a deva. How so? There are four kinds of heavens: (1) worldly heaven, (2) ordinary beings heaven, (3) purity heaven and (4) truth heaven. Worldly heaven comprises secular Kings; ordinary beings heaven comprises the four heavenly kings up to the devas of non-thought and non-thoughtlessness; purity heaven comprises the stream-enterers up to the pratyekabuddhas; and truth-heaven comprises the bodhisattva-mahāsattvas of the tenth stage. What does "truth" denote and why is the [state] of bodhisattvas of the tenth stage called "truth-heaven"? It is because [the bodhisattvas] are able to thoroughly apprehend the truth about dharmas. What is this truth? It is seeing that all dharmas are empty. 當知如來亦不畢定入於涅槃。何以故。如來常住不變易故。以是義故。如來涅槃亦復不定。善男子。當知如來亦復不定。如來非天。何以故。有四種天。一者世間天 二者生天。三者淨天。四者義天。世間天者如諸國王。生天者從四天王乃至非有想非無想天。淨天者從須陀洹至辟支佛。義天者十住菩薩摩訶薩等。以何義故十住菩薩名為義天。以能善解諸法義故。云何為義。見一切法是空義故。

Elsewhere the *Nirvāṇa sūtra* mentions a "supreme truth-heaven" (*daiichi giten* 第一義天), the highest heaven of buddhas and bodhisattvas; it is described as eternal, immutable, and free of birth, age, illness and death (T. 374, 470c23-24).

distinction between good and evil.⁸³⁷ This being so, those grasping at existence bury reality in existence, while those attached to emptiness conceal the ordinary world in emptiness. But this, too, is not the actual situation. The Buddha, in fact, expounded neither existence nor emptiness. When people grasped at existence he expounded emptiness, just to break their attachment to existence, but he did not say: “Cling to emptiness!” When people were attached to emptiness, he proclaimed existence, just to grind their attachment to emptiness, but he did not say: “Cling to existence!” Why would he speak of existence and emptiness to benefit those who cling to neither? When the extremes “emptiness” and “existence” are both gone, the designation “middle way” also disappears.⁸³⁸ [To view reality in terms of] the threefold truth [as the Tendai school does] is a provisional stage.⁸³⁹ The one mind alone is true reality. So, there is no causality-dust on the one mind-ground, and there are no good or evil waves on the sea of true reality.

Venerable Longya said: “It is of no use to know a dream while dreaming. The locus of awakening is not in dreaming or waking. When deluded it is like a thing inside a dream. After realization it is equally there in those asleep and awake.”⁸⁴⁰ What is meant here is that in the presence of delusion, cause and effect exist, but that in the presence of realization good and evil do not exist. National master Zhong said: “A deluded person turns to words to look for it, an awakened person turns to the mind and realizes it. A deluded person cultivates a cause and waits for the effect, an awakened person apprehends the mind and [sees] it is formless.”⁸⁴¹

[8]

QUESTION: Frankly, the more I am listening to this the less clear it becomes. Once the karmic seeds of ordinary beings [produce] manifest activities, kalpas will go by without [karma] being

⁸³⁷ **three disciplines** (*sanji* 三自). A threefold division of the Buddhist eightfold path (*hasshōdō* 八正道): 1. self-investigation (自調: right views, thought and speech), 2. self-purification (自淨: right actions and livelihood), 3. self-transcendence (自度: right remembrance and meditation). **storehouse-ocean** (*zōkai* 藏海). A synonym of *zōshiki* 藏識 or *arayashiki* 阿賴耶識 (Skt. *ālaya-vijñāna*): the “storehouse consciousness,” the eighth consciousness in Yogācāra analysis.

⁸³⁸ **middle way** (*chūdō* 中道). A term, especially used in Mādhyamika type analyses, denoting accurate understanding that does not conceptualize things as either existing or not existing. The term is also used to denote that true state of reality itself.

⁸³⁹ **threefold truth** (*santai* 三諦). A Tendai term that describes reality as simultaneously existent, nonexistent and “the middle,” transcending the former two.

⁸⁴⁰ Longya Judun 龍牙居遁 (835-923) (Ryūge Kodon). According to the *Jingde chuandenglu*, Chan master Longya was one of twenty-six dharma heirs of Dongshan Liangjie 洞山良价 (807–869), the co-founder of the Caodong school. Longya traveled widely and studied with several teachers, including Cuiwei Wuxue 翠微無學 (n.d.) and Deshan Xuanjian. In the assembly of Dongshan he had a first awakening: “One day [Longya] asked, ‘What is the intention of patriarch [Bodhidharma]?’ Dongshan replied: ‘Wait until Dong Brook flows upwards, then I will tell you.’ Hereupon Master [Longya] for the first time understood the meaning.” Hereafter Longya resumed his peripatetic life, calling on other teachers, including Linji Yixuan. Finally he settled at a temple called Dhyāna Park of Subtle Aid (Ch. Miaoji Chanjuan 妙濟禪苑) on Mount Longya in Hunan (T. 2076, 337b02-338a03). A collection of ninety-five verses attributed to Longya is included in *Chanmen zhuzushi jiesong* 禪門諸祖師偈頌 (Verses by the Patriarch Masters of the Chan Gate), under the title *Tanzhou Longyashan Dun chanshi song* 潭州龍牙山遁禪師頌 (Verses by Chan master Dun of Mount Longya in Tanzhou) (X. 1298, 726c05-729a20). Eighteen of these verses are found in the *Jingde chuandenglu*, under the title *Longya heshang Judun song yishibashou* 龍牙和尚居遁頌一十八首 (Eighteen Verses of Venerable Judun of Longya) (T. 2076, 452c27-453b02). The lines cited in *Kenshōjōbutsugi* correspond to T. 1298, 728a14-a15 and T. 2076, 453a13-a14.

⁸⁴¹ 迷人向文字中求悟人向心而覺 悟迷人修因待得果悟人了心而無相。National master Zhong 忠國師 (J. Chū Kokushi) usually refers to Nanyang Huizhong 南陽慧忠 (d.775) (J. Nanyō Echū), who is considered a dharma heir of Sixth Patriarch Huineng. The cited lines, however, are near identical to words attributed to Dazhu Huihai, as found in the *Jingde chuandenglu* (T. 2076, 442c21-c22).

even so much as slightly reduced. It is like glue sticking to a form, or lacquer applied to an artifact. How could it be that one can simply eliminate [karma] by [] the one mind? ⁸⁴²

ANSWER: If you grasp at the mind and the objects [it perceives] as if they are real, then, since you grasp at persons and things as if they are not empty, you will vainly practice while passing through myriads of kalpas, and in the end you will not realize the fruit of the path. When you suddenly understand that there is no self and deeply penetrate the emptiness of things, then both mind and objects are completely eliminated. What, then, is not realized?

The reason that there are slow and fast awakenings, is that there are sudden and gradual teachings. When studying gradual teachings, you are held up in the village of transmigration while countless kalpas go by. The day you awaken to the sudden vehicle, you arrive in the capital of sublime awakening in the time it takes to stretch and bend back your arm. How much more so when you intimately realize it in the supreme vehicle of sudden awakening, by knowing it for yourself!

Chan master Huihai said: “Suddenly awakened to the supreme vehicle you surpass both ordinary beings and sages. Only people deluded about the nature of mind talk about ordinary beings and sages.” He also said: “Deluded people seek attainment and realization. Awakened people do not seek or attain anything. Deluded people anticipate longlasting kalpas. Awakened people suddenly see the original buddha.”⁸⁴³ Indeed, when you understand that the self-nature is pure 自性清淨 and you completely manifest the perfectly luminous substance of mind, then the floating clouds of triple delusion will be like dust motes scattered in a violent storm, and the five defilements will be like a light boat swept away on a fast stream. ⁸⁴⁴ In the *Sugyō[roku]* it is therefore said:

Bodhisattva Yongshi committed a sexual transgression and still awakened to non-arising. Nun Hsing had no spiritual practice and still realized the fruit of the path. So, [if even they succeeded], how could one who trusts and understands the Buddhadharma, and who clearly apprehends his own mind, fail to attain

⁸⁴² Both the question and the subsequent answer incorporate large chunks from the *Zongjinglu* (T. 2016, 511c05-c17).

⁸⁴³ 頓悟上乘超凡超聖，迷心性人論凡論聖，又云若於迷人求得求證，若於悟人無得無求，若於迷者期久遠劫，若於悟者頓見本佛。Compare *Jingde chuandenglu* (T. 2076, 441c05-08):

Someone asked: How much time does it take to attain liberation by means of cultivating the mind? Master [Huihai] said: “Cultivating the mind is like polishing mud by rinsing it with dirt. The subtle quality of prajña is fundamentally unborn and the presence of its great function is not concerned with units of time.” Question: “Can ordinary people attain this, or can’t they?” Master [Huihai] answered: “One who sees the nature is not an ordinary person. Suddenly awakened to the supreme vehicle one surpasses ordinary beings and transcends sages. People who are deluded about the nature of mind argue over ordinary beings and sages. Awakened people go beyond samsāra and nirvāṇa. Deluded people discuss noumenon and phenomenon. Awakened people function broadly without constraints. Deluded people look for attainment and realization. Awakened people do not attain or look for anything. Deluded people anticipate distant kalpas. Awakened people suddenly see it. 人間。將心修行幾時得解脫。師曰。將心修行喻如滑泥洗垢。般若玄妙本自無生。大用現前不論時節。曰凡夫亦得如此否。師曰。見性者即非凡夫。頓悟上乘超凡超聖。迷人論凡論聖。悟人超越生死涅槃。迷人說事說理。悟人大用無方。迷人求得求證。悟人無得無求。迷人期遠劫。悟人頓見。

⁸⁴⁴ **dust motes scattered in a violent storm ... a light boat swept away on a fast stream.** From the *Zongjinglu* (T. 2016, 511c05-c09).

awakening? Someone who doubted this said: “Why should we not eliminate the afflictions?” I explained: “Just clearly see that murder, theft, sexual transgressions and conceit all issue from the one mind! The moment they arise they are calm: what need is there for further elimination? Just apprehend the one mind and the myriads of objects will naturally become like phantasms. Why? All dharmas arise from the mind. Since the mind is formless, what characteristics could dharmas possibly possess?”⁸⁴⁵

[9]

QUESTION: If you maintain that the one mind is nondual and the myriad dharmas are one [with it], then why differentiate between ordinary beings and sages, and why is there a division between noble and base?

ANSWER: The moment red and green are in the eyes, a thousand flowers distort the sky.⁸⁴⁶ The moment the golden scalpel cuts the eye-membrane, all is empty, tranquil and serene.⁸⁴⁷ The

⁸⁴⁵ *Zongjinglu* (T. 2016, 511c11-c17). The bodhisattva Yongshi, in this case, refers to one of the two central characters in a remarkable sūtra entitled *Sūtra on the Purification of Karmic Hindrances* 淨業障經 (T. 1494). This sūtra describes the exploits of two monks named Yongshi 勇施 (Valiant Charity) and Wugou Guang 無垢光 (Undefined Light) and explains how the karmic burdens of their evil deeds were eliminated through insight into the non-arising of dharmas. According to the text the extremely handsome monk Yongshi fell for the sexual advances of a woman whose husband thereupon threatened to kill her. By design of the monk Yongshi, however, the woman managed to poison her husband. Overcome with remorse about having violated the precepts against killing and sexual misconduct, Yongshi then flees the scene and wanders about in despair, convinced he is bound for hell. One day he meets a bodhisattva called Biroudouluo 鼻揉多羅 who transports him to a mysterious forest to listen to a lengthy hymn that is being recited by countless buddhas. Having listened to this hymn, Yongshi realizes that he had been “deliberately picking and choosing between dharmas.” In that moment he “separated from all taints and constraints and accomplished the state of patiently enduring the non-arising of dharmas 得無生忍”.

⁸⁴⁶ **The moment red and green are in the eyes, a thousand flowers distort the sky.** 赤青メニアルトキニハ千花乱空。Compare the *Zongjinglu* (T. 2016, 419c18-c26):

A verse in the *Lankavatāra sūtra* says: “The vehicles of Brahma and the devas, the vehicles of the śrāvakas and pratyekabuddhas, the vehicles of Buddhas and Tathāgatas: all the vehicles I expounded are transformations of the mind. These vehicles are not the ultimate. When the mind is fully extinguished there are no vehicles or vehicle dwellers, and no establishment of vehicles. My teaching is one vehicle, but to guide sentient beings I make distinctions and expound various vehicles.” This is why a virtuous one of the past said: “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 awakens to 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 without rest, while in rest it is bodhi. The mirror’s purity is the mind’s clearness. It is fundamentally buddha. 楞伽經偈云。諸天及梵乘。聲聞緣覺乘。諸佛如來乘。我說此諸乘。乃至有心轉。諸乘非究竟。若彼心滅盡無乘及乘者。無有乘建立。我說為一乘。引導眾生故。分別說諸乘。故先德云。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。

⁸⁴⁷ **The moment the golden scalpel cuts the eye-membrane, all is empty, tranquil and serene.** 金鉈膜サクルトキニハ一空寂靜。The metaphor of the golden scalpel derives from the *Nirvāṇa sūtra* (T. 374, 411c14-c28):

Bodhisattva Kāśyapa said to the Buddha: “It is exceedingly wonderful World Honored One. The buddha- nature you speak of is exceedingly deep, exceedingly deep, difficult to see and difficult to enter. Śrāvakas and pratyekas are unable to adopt it.” The Buddha said: “Good man. It is so, it is so. Your praises are not different from what I expound.” Bodhisattva Kāśyapa said to the Buddha: “World Honored One, Why is the buddha-nature exceptionally profound, difficult to see and difficult to enter?” The Buddha said: “Good man. When a hundred blind persons consult a good doctor for treatment of their eyes, the good doctor, with a golden scalpel, cuts the eye-membrane.

moment you are in a nonawakened state of mind, ordinary beings and sages, worthy and despicable, are differentiated. The moment you are in a fully awakened state of mind, the sad distinction between ordinary beings and buddhas is gone. Venerable Yunju said: “The one way is void and calm. The myriad things are equal. Which one is noble, which one is base? What disgrace or glory can there be?”⁸⁴⁸

[10]

QUESTION: A thoroughly evil icchantika falls into the Avīci hell, a thoroughly virtuous Tathāgata dwells in tranquil light. The six ordinary and four noble ways of rebirth are different, the nine realms of bondage are far removed from the single state of liberation. How can you so obscenely say they are one?⁸⁴⁹

Holding up one finger he asks: ‘can you see this?’ The blind person replies: ‘I still have no vision.’ When he subsequently holds up two fingers and then three fingers, that person says: ‘I have some vision.’ Good man, so it is when this subtle scripture of Great Nirvāṇa has not yet been expounded by the Tathāgata. Countless bodhisattvas may have carefully practiced the various pāramitās and reached the ten stages, but still they have not been able to see that there is buddha-nature. If the Tathāgata speaks they will have some vision. When the bodhisattva-mahāsattvas have obtained vision completely they will unitedly say: ‘It is exceedingly wonderful, World Honored One. Constantly confused about non-self we have been meandering through saṃsāra without bounds (...). 迦葉菩薩白佛言。甚奇世尊。所言佛性甚深甚深難見難入。聲聞緣覺所不能服佛言。善男子。如是如是。如汝所歎。不違我說。迦葉菩薩白佛言。世尊。佛性者云何甚深難見難入佛言。善男子。如百盲人爲治目故造詣良醫。是時良醫即以金鍼決其眼膜。以一指示問言見不。盲人答言。我猶未見。復以二指三指示之乃言少見。善男子。是大涅槃微妙經典如來說亦復如是。無量菩薩雖具行諸波羅蜜乃至十住。猶未能見所有佛性。如來既說即便少見。是菩薩摩訶薩既得見已。咸作是言。甚奇世尊。我等流轉無量生死。常爲無我之所惑亂。(Note that in the *Nirvāṇa sūtra* the import of the metaphor is less subitist than in *Kenshōjōbutsugi*. In the *Nirvāṇa sūtra*, the vision of the patients whose cataracts have been removed clears only gradually).

⁸⁴⁸ There are several Chan monks with the name Yunju, e.g. Yunju Daojian 雲居道簡 (n.d.), Yunju Daoying 雲居道膺 (d. 902) and Yunju Daoqi 雲居道齊 (929–997). The cited lines, however, are from the *Xixinming* 息心銘 (Inscription on Stopping the Mind) by Wang Min 亡名 (fl. 567). Wang Min, née Zong Quedai 宗闕殆, was a scholar with a deep interest in Buddhism, who served in the administration of emperor Liang Yuan 梁元帝 (r. 552–555). Turning away from metropolitan politics he moved to Sichuan to study with dhyāna master Dui 兌禪師. Several years later he was again conscripted into office, this time under emperor Wu of the Northern Zhou 武帝 (r. 561–578). Wang Min (“Name Forgotten”) wrote several works, including the *Xixinming*, a succinct text with Chan and Daoist overtones. The text is preserved in Wang Min’s biography in the *Xugaoseng zhuan* (T. 2060, 481b10–482b18) under the title *Xixinzan* 息心贊 (Eulogy on Stopping the Mind). It is also found in the *Jingde chuandenglu* (T. 2076, 458a15–458b06). The lines cited in *Kenshōjōbutsugi* appear near the end of the *Xixinming* :

Beware of shadows and tracks, leave them behind far and away. Seated upright in the shade of a tree, tracks vanish and shadows disappear. Dislike of birth, suffering and old age follow from thinking and fabricating. When thoughts are eliminated, saṃsāra is forever cut off. Birthless, deathless, formless and nameless: the one way is void and calm, the myriads of things are equal. What is noble. What is base? What is disgrace? What is glory? What is excellent? What is inferior? What is heavy? What is light? The sparkling heaven discredits purity. The resplendent sun discomfits a lightbeam. It is quiet as the peak of Mount Dai and equanimous as the Golden Castle. With respect I leave this behind for the wise and worthy, that you may be virtuous in the way. 畏影畏跡逾遠逾極。端坐樹陰跡滅影沈。厭生患老隨思隨造。心想若滅生死長絕。不死不生無相無名。一道虛寂萬物齊平。何貴何賤何辱何榮。何勝何劣何重何輕。澄天愧淨皎日漸明。安夫岱嶺同彼金城。敬貽賢哲斯道利貞。

On Wang-min see Livia Knaul, “Chuang-Tzu and the Chinese ancestry of Chan Buddhism,” in *Journal of Chinese Philosophy* 13 (1986): pp. 411–428.

⁸⁴⁹ **icchantika** (*sendai* 闍提). A person considered forever incapable of attaining liberation.

Avīci hell (*muken* 無間). The hell of uninterrupted suffering, the lowest of the eight hells in Buddhist cosmology.

six ordinary and four noble ways of rebirth (*rokubon shishō* 六凡四聖). Hell-dwellers, hungry ghosts, animals, asuras, human beings, deities, śrāvakas, pratyekabuddhas, bodhisattvas and buddhas.

nine realms of bondage (*kubaku* 九縛). Nine realms of transmigration, being the hellish realms of fire, blood and knives, the realms of asuras, human beings, devas, demons and nigranthas (Jains), and the realm of form & nonform.

single state of liberation (*ichidatsu* 一脫). Nirvāṇa.

ANSWER: Your [mistaken] view of a self is towering. Your deluded attachments reach deep. When, Oh when, will be the day that Mount Self suddenly crumbles to reveal the sky of the true self? When will Delusion Ocean dry up instantly to [reveal] the void of the golden lake? The sword of self-assertion is the enemy that injures your body. The rope of deluded attachment is the error that binds your chest. You must throw away the sword of the provisional self⁸⁵⁰ and polish the sword of the true self, cut the ropes of bondage and seize the cord of great samādhi.

Indeed, when the deluded mind grasps at unreal objects, the true mind is covered in mental creations. When a self-important self [is made to] exist, true vision is buried in wrong views and conceits. By way of analogy: when climbing a mountain one does not see the ocean, when staring out over the ocean one does not see the mountain. Actually, even if you are not one who sees the nature, why would you confront Mount False to see Truth Ocean? “The true path and a false path are not two. Understand that common and holy are the same, that delusion and awakening are originally undivided, that saṃsāra and nirvāṇa are one.”⁸⁵¹ How true these words!

ILB [11–44]

- [11] QUESTION: It seems that [you are using] words in various ways here, but your replies do not go beyond the doctrinal side [of Buddhism]. Are we to consider this the dharma gate of the Zen school? Or have you been answering in accord with the doctrinal gate?
ANSWER: In accordance with the questions asked I just momentarily borrowed from the doctrinal gate. It is not the true purport of the Zen gate.

- [12] QUESTION: Please explain the real meaning of this true teaching, so I will understand it.
ANSWER: The moment stone tigers fight at the foot of a mountain and reed flowers sink to the bottom of a lake, I will tell you the essential point of this teaching.⁸⁵²

⁸⁵⁰ Emendation: the text has 實我 (*jitsuga*: “true self”). The argument demands the opposite, namely the false notion of a fixed self, indicated for instance by Buddhist terms *kega* 假我 (“provisional self”) and *tōga* 倒我 (“mistaken self”).

⁸⁵¹ 正道邪道不二、了知凡聖同、迷悟本無別、涅槃生死一イヘルコトマカトナルカナヤ。These lines derive from the *Fourteenfold Eulogy* by Baozhi (418–514). Cited in the *Zongjinglu* (T. 2016, 492a27–b03):

The true path and a false path are not two. Understand that common and holy are the same road; delusion and awakening are originally not different; saṃsāra and nirvana are one suchness; involvement with conditions is ultimately tranquil; thinking, seeking and imagining are void; and not a single dharma can be grasped. [Understand this and] you will enter naturally, with great speed, and without anything remaining. 正道邪道不二。了知凡聖同途。迷悟本無差別。涅槃生死一如。究竟攀緣空寂。惟求意想清虛。無有一法可得。脩然自入無餘。

⁸⁵² 石廬山ノフモトニタカヒ蘆花ミツノソコニシツマムトキヲマチテコノ宗ム子ヲハノフヘシ。 Compare to the *Zongjinglu*:

The *Sūtra of Perfect Awakening* says: “Conditioned thoughts depend on mental activity. They [depend] entirely on the six sense fields, false thinking and the forces of conditioning. They are not the true mind-substance. They are like flowers in the sky. To use these conditioned thoughts to discern the buddha-field would be like the sky flowers growing sky fruits; such proliferating of false concepts is pointless.”

QUESTION: A propos your previous explanation about not contriving existence or non-existence, how are we to correctly apprehend no-mind?

ANSWER: Stone tigers fight at the foot of the mountain, Straw flowers sink to the bottom of the lake. 圓覺經云。有作思惟從有心起。皆是六塵妄想緣氣。非實心體。已如空華。用此思惟辯於佛境。猶如空華復結空果。展轉妄想。無有是處。問。既不得作有無之解。如何是正了無心。答。石虎山前關。蘆華水底沈。(T. 2016, 682a11–a15)

- [13] QUESTION: How could such things happen?
ANSWER: How could I explain the purport [of the Zen gate]?
- [14] QUESTION: If you don't explain, how can I understand?
ANSWER: How can you understand if I do explain?
- [15] QUESTION: I beg you, please explain it, so I may awaken to the one mind and leave saṃsāra.
ANSWER: I already explained.
- [16] QUESTION: How can you say you have finished explaining what I had not yet asked?
ANSWER: Is not the fact that I said I cannot explain it an explanation? It is the case that you did not [yet] ask. It is not the case that I did not [already] explain.
- [17] QUESTION: How am I to understand that not explaining is explaining ?
ANSWER: How am I to understand that explaining is explaining?
- [18] QUESTION: In that case, do you in this school consider not explaining as having explained?
ANSWER: How could one consider not explaining as having explained?
- [19] QUESTION: Well then, tell me.
ANSWER: I already did. You're not listening!
- [20] QUESTION: How can I listen to what you do not tell me?⁸⁵³
ANSWER: When I tell you, how would you listen? I already told you what I do not tell you.
- [21] QUESTION: If the meaning is like this, who could learn this essential point and awaken?
ANSWER: There are in fact no delusions. Who could be the first to awaken?
- [22] QUESTION: Ordinary beings are, obviously, deluded. How can you say that there are in fact no delusions?
ANSWER: I say it is a delusion not to know that there is no delusion. Delusion has no existence. Therefore, awakening, too, does not exist.
- [23] QUESTION: How is it that one who sees the nature 見性ノヒト awakens to the mind without separating from delusion?

ANSWER: One who sees the nature neither separates from delusion nor attains awakening.
- [24] QUESTION: In that case, how will he leave saṃsāra and attain bodhi?
ANSWER: He neither separates from saṃsāra nor attains bodhi, and in this way he will have left saṃsāra once and for all.

⁸⁵³ ノヘサラ emended to ノヘサル.

- [25] QUESTION: If that is how it is, who would aspire to study this dharma text?⁸⁵⁴
ANSWER: When there truly is no “person”, there is nothing to study. When there is, that person should realize this essential point.
- [26] QUESTION: Is the one who just spoke not a person?
ANSWER: Assuming I were a person, how could I articulate this essential point?
- [27] QUESTION: I hear all this but I really do not understand what it means. Please explain it.
ANSWER: I will tell you about it when you see your eye with your eye and touch your finger with your finger.
- [28] QUESTION: How can I see my eye with my eye?
ANSWER: How can one explain the mind with the mind?
- [29] QUESTION: If you do not explain, how will I know?
ANSWER: How will you know if you do not see it [for yourself]?
- [30] QUESTION: How could I see my eye with my eye, given the fact that [an eye] is plainly one?
ANSWER: How could you understand the mind with the mind, given the fact that [the mind] is plainly one ?
- [31] QUESTION: This dharma is really inconceivable. It is out of reach for ordinary beings. How are we to understand it?
ANSWER: In wide open space there are no ordinary beings and sages.⁸⁵⁵ What ordinary beings exist that about this dharma we might say “in reach” and “out of reach”?⁸⁵⁶
- [32] QUESTION: If there are no ordinary beings and sages, then why in reality is there a deluded and an awakened kind.
ANSWER: Within great clarity they are extinct.⁸⁵⁷

⁸⁵⁴ **this dharma text** (*kono hōmon* コノ法文). The pronoun *kono* suggests that the speaker has a text close at hand. Another possibility is that *kono hōmon* is meta-reference to *Kenshōjōbutsugi* itself, but this seems unlikely. Perhaps the characters 法文 are a mistaken rendering of homophonous 法門 (“dharma gate”), as in *zenshū no hōmon* 禪宗ノ法門 (“dharma gate of the Zen school”) in QUESTION 11.

⁸⁵⁵ **wide open space** (*kakunen* 廓然). The term *kakunen* hints at a famous episode in the Bodhidharma myth. When Emperor Wu of the Liang asked Bodhidharma about the “prime meaning of the holy truth” 聖諦第一義, Bodhidharma replied: “Wide open space, nothing holy” (*kakunen mushō* 廓然無聖). See for instance *Jingde chuandeng lu* (T. 2076, 219a26-27).

⁸⁵⁶ **in reach** translates *kyōkai* 境界 (Skt. *viśaya*), **out of reach** translates 境界ニアラス (i.e. *hikyōkai* 非境界) (Skt. *aviśaya*).

⁸⁵⁷ **extinct** (*nebureri* 子フレリ). Literally, “fell asleep.”

- [33] QUESTION: If this is the case, are you not about to fall into a false attachment?⁸⁵⁸
ANSWER: External to the mind there are no holes [to fall in].⁸⁵⁹
- [34] QUESTION: Wouldn't this be annihilationism?⁸⁶⁰
ANSWER: There is no hair on the back of a tortoise.⁸⁶¹
- [35] QUESTION: If [the dharma gate of the Zen school] is like this, who will trust it? How can this not be nonsense?
ANSWER: Sun and moon have no flaws.⁸⁶²
- [36] QUESTION: This is altogether incomprehensible. How is a fool to discern and express it?
ANSWER: What fools do you know?
- [37] QUESTION: Could we say that one may understand despite being a fool?
ANSWER: The wise do not understand.
- [38] QUESTION: If that is the case, can we say that only the wise understand
ANSWER: The wise are not deluded.
- [39] QUESTION: If one maintains that the nature of the mind is neither foolish or wise, should it not follow that it is devoid of understanding, like a hollow space, a tree, or a rock? 頑空木石
ANSWER: Numinous awareness. 靈知⁸⁶³

⁸⁵⁸ i.e. attachment to extinction, nothingness.

⁸⁵⁹ The notion of descending into false attachments is itself merely a construct of the mind.

⁸⁶⁰ **annihilationism** (*danken* 斷見) (Skt. *uccheda-drstii*) refers to the idea that sentient beings become completely extinct upon death. As it contradicts the laws of karma and rebirth *uccheda-drstii* is considered a false view, rejected by the Buddha.

⁸⁶¹ i.e. annihilationism, too, is just a view. It is ultimately without basis in reality, like a tortoise with hair.

⁸⁶² The sun and moon here may denote the buddha-nature, ever spotless beyond nonsense and no nonsense.

⁸⁶³ The term “numinous awareness” 靈知 is of central importance in the Chan thought of Zongmi. To Zongmi numinous awareness and its equivalents “constant awareness” 常知 and “empty and tranquil awareness” 空寂知, Peter N. Gregory explains, “is not a specific cognitive faculty but the underlying ground of consciousness that is always present in all sentient life. It is not a special state of mind or spiritual insight but the noetic ground of both delusion and enlightenment, ignorance and wisdom” (Peter. N. Gregory, *Tsung-mi and the Sinification of Buddhism*, University of Hawai'i Press, 2002, p. 218). In his *Chan Preface* Zongmi emphasizes that this awareness is a tranquil yet dynamic force: it is not like “an empty space, a tree or a rock” (*kokū bokuseki* 虛空木石). The argument and idiom are very close to QUESTION AND ANSWER 39 in *Kenshōjōbutsugi*, suggesting influence from Zongmi's *Chan Preface*, possibly through the conduit of Yanshou's *Zongjinglu* (T. 2016, 615a7-10):

Q: Earlier you mentioned original, clear and ever-present awareness. Why do Buddhas need to open up and manifest it?

A: The awareness I spoke of is not the awareness of realization. I meant to explain that the true nature is not the same as empty space, or a tree, or a rock (*kokū bokuseki* 虛空木石). This is why I call it “awareness.” It is not like consciousness that is involved in objects and discriminates them. It is not like wisdom that illumines the substance and apprehends it. It is the nature of suchness, natural and ever-present awareness 問。既云性自了了常知。何須諸佛開示 答。此言知者。不是證知。意說真性不同虛空木石。故云知也。非如緣境分別之識。非如照體了達之智。直是真如之性自然常知。

[40] QUESTION: If one maintains that it has awareness, should it not follow that it deliberates, measures and calculates?

ANSWER: It goes with the flow. 任運⁸⁶⁴

[41] QUESTION: How can I know this numinous awareness that goes with the flow? 任運靈知

ANSWER : Rather than asking a thousand times, see it once and you'll know.

[42] QUESTION: How can I see it?

ANSWER: The lantern boy comes looking for fire.⁸⁶⁵

[43] QUESTION: I don't know what that means. Quickly, explain how I can understand this!

ANSWER: The bowl faces up, the kāṣāya points down.

[44] QUESTION: I still don't understand. Please explain, how can I figure this out?

ANSWER: Your fault is that you don't know directly from your own experience. How sad! Though self and other are nondual and originally equal you have no idea; not knowing this you search while following others. How sad! How sad! The condition for truly leaving the village of saṃsāra and arriving at the shore of bodhi is [right here], in apprehending this dharma gate.

Fifth year of Einin, month eight, day four.

Finished at the hour of the bird.

⁸⁶⁴ The term *nin'un* indicates spontaneous functioning, freely following along with circumstances. It is possible to read the term here as an advice to the questioner: "Go with the flow!" The compound *nin'un reichi* 任運靈知 in the subsequent entry might then be rendered as "numinous awareness experienced when one freely follows along with circumstances." However, *nin'un* here reads as a description of the function of numinous awareness as such. I have not been able to locate the compound *nin'un reichi* in another text. *Zongjinglu* (T. 2076, 615b07- b15) has the similar 任運常知 (*nin'un jōchi*; "ever-present awareness that goes with the flow"):

Baozanglun says: "When aware of existence, one is impaired by existence. When aware of nonexistence, one is corrupted by nonexistence." The wisdom of awareness does not consider existence and nonexistence. Not considering existence and nonexistence, it is inherent nondiscriminative awareness. Hence awareness, the intrinsic substance of the true mind, is unconditioned mind. Free of deliberation, it is ever-present awareness that goes with the flow. 寶藏論云。知有有壞。知無無敗。其知之智有無不計。既不計有無。即自性無分別之知。是以此真心自體之知。即無緣心。不假作意。任運常知。

⁸⁶⁵ **lantern boy** (*heitei-dōji* 丙丁童子). *Heitei-dōji* is a deity of fire. The term was also used for temple boys whose task it was to light the temple lanterns. The maxim "the lantern boy comes looking for fire" indicates the situation of seeking after awakening as if it were something not already in one's possession. See for instance *Jingde chuandenglu* (T. 2076, 341c9-c17).

