



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 III

DHARMA GATE FUNDAMENTALS

I. LECTURE

[I.a] In awe I say that that every single teaching method used by the World Honoured One in the eighty years he was in this world is completely inconceivable!⁸⁶⁶ Aged nineteen he fled the castle. At thirty he attained the way. For forty-nine years, at over three-hundred and sixty assemblies, he expounded the teachings. First, those of superior capacity received instruction through the *Avatamsaka sūtra*. In the Deer Park he expounded [the four noble] truths, and under the twin trees he revealed his eternalness.⁸⁶⁷ Throughout these times, he combined provisional with ultimate [teachings]. The exoteric and esoteric: all [were expounded] for the sake of attaining the great matter. Finally, [the Buddha] transmitted the mind, which is considered the fundamental point of the bequeathed dharma 遺法本宗.

[I.b] Twenty-eight patriarchs from the Western Skies [i.e. India] transmitted it in succession. Bodhidharma came to the east and proselytized in China. He had three superior students: Nun Zongchi obtained his flesh, Daoyu obtained his bones and Huike obtained his marrow.⁸⁶⁸ Huike explained: “Originally there are no afflictions; fundamentally they are bodhi” 本无煩惱元是菩提. This means that afflictions depend on delusion. The substance of delusion is fundamental emptiness. This empty and tranquil principle is naturally endowed with numinous awareness (*reichi* 靈知). It is a pure dharma, complete in itself 淨法宛然. It is called bodhi. Bodhi has no characteristics 無相. How could we discuss it in terms of arising and extinction, or false and true? The mind is luminous on its own and cannot change. This is why [Huike] said, “originally there are no afflictions; fundamentally they are bodhi.” Daoyu said: “Deluded there are afflictions; awakened there is bodhi” 迷即煩惱悟即菩提. Originally there is awakened nature; but because of nonawakening, the mind is stirred, and [as a result] one instantly revolves in the immensity of saṃsāra. [And yet], being empty of characteristics, saṃsāra is not separate from the awakened nature. When the awakened nature is not stirred, it emerges without contaminations. Nun Zongchi said: “By cutting off the afflictions, we attain bodhi” 斷煩惱得菩提. All sentient beings have afflictions as their basic substance. Though all are endowed with dharma-nature 法性, it does not manifest. To put an end to delusion, contemplate truth, and manifest Buddha’s illumination: this

⁸⁶⁶ **teaching methods** (*kegi* 化儀). The term *kegi* (Ch. *huayi*) derives from the Tendai system of doctrinal classification known as Five Periods and Eight Teachings (*goji hakkyō* 五時八教). It refers to four methods that the Buddha is said to have used when instructing his listeners: sudden, gradual, secret and variable.

⁸⁶⁷ **twin trees** (*sōju* 雙樹). Refers to the forest near Kuśinagara where according to tradition the Buddha pronounced his final words. The forest is the setting of the *Nirvāṇa sūtra*, in which the eternalness of the Buddha is expounded.

⁸⁶⁸ The earliest known account of this famous episode in Chan historiography is found in Zongmi’s (780-841) *Chan Chart*. In a diagram Zongmi records the names of Nun Zongchi, Daoyu and Huike and provides their respective replies to Bodhidharma. The seminal Chan record *Jingde chuandenglu* (1004) presents a drastically changed narrative that includes four students—Daofu, Nun Zongchi, Daoyu and Huike, with a different set of replies, culminating in Huike’s silent bow. This four-student narrative became the normative version.

is cultivating the way. The above are all Mahāyāna explanations, simply divided from sharp to blunt.

[I.c] In the past, before the Buddha appeared in this world, there were early physicians outside of Buddhism 舊醫外道 who explained the principle and spoke about the way. Three sages – not from the Three Eastern Lands under the Western Skies but from China – transmitted this teaching for a for a long time. Kongzi propagated the five cardinal virtues and is considered the original patriarch of Confucianism. Laozi took refuge in the void. Zhuangzi advocated naturalness.⁸⁶⁹ These two sages conveyed Daoism 道家. All [three] made pacifying the mind and restraining evil the criteria of the right path. But, failing to break [their mistaken] attachments to selfhood, [people could] not escape the three worlds.⁸⁷⁰ The new physician – the Tathāgata – accurately taught the world-transcending path. Gradually purifying themselves so as to enter the gate of the one mind, Hināyānists got attached to dharmas. Though they were far from the land of reward, the Buddha, at the time of his nirvāṇa, revealed his [true] body to them and showed them the unexcelled path. In the same way [the Buddha] adapted himself to the level of bodhisattvas. In the Vaipulya period he explained provisional truths, in the Prajñā period he expounded emptiness and in the Lotus period he clarified the real truth.⁸⁷¹

[I.d] In the beginning of the trace part [of the *Lotus Sūtra*] [the Buddha] explains the ten suchnesses and reveals the sublime field. He opens up buddha-perception in the mind-ground of sentient beings. The Tathāgata’s sole purpose for appearing in the world was to awaken [sentient beings] and [have them] enter the sublime field through buddha-perception.⁸⁷² We already accord with the original mind and are one with all buddhas. Let me give one example. When the Buddha swiftly attained the way he became equal with the nature of original awakening. There was no fruition of actualized awakening. The basic idea of the origin part [of the *Lotus Sūtra*], then, is that [buddhahood] has no beginning and no end. Origin and trace are high and wide, yet simply reside within your own mind. See them with a pure mind and Buddha’s response will not be far. Still, when no longer captivated by dharmas, don’t get constrained in purity!

[I.e] In his parting words [before entering] nirvāṇa [the Buddha] spoke at length about buddha-nature.⁸⁷³ This refers to objectless awareness.⁸⁷⁴ Shingon takes the secretly explained A-syllable

⁸⁶⁹ 庄○生○ emended to 莊子.

⁸⁷⁰ **three worlds** (*sangai* 三界). The realms of desire, form and no-form.

⁸⁷¹ The Vaipulya, Prajñā and Lotus periods are the third, fourth and fifth periods in the Buddha’s preaching career according to the Tendai system of doctrinal classification. In the Lotus period the Buddha expounded the *Lotus sūtra* and the *Nirvāṇa sūtra*, which are both alluded to in the subsequent paragraph in *Kenshōjōbutsugi*.

⁸⁷² **trace part** (*shakumon* 迹門). According to Tendai hermeneutics the *Lotus Sūtra* breaks down into two parts. The first fourteen chapters, called *shakumon*, reveal the Buddha as a manifested, temporal being. The second fourteen chapters, called *honmon* 本門, reveal the Buddha as an eternal, numinous being.

⁸⁷³ **parting words [before entering] nirvāṇa** (*nehan isoku* 涅槃遺屬). The *Nirvāṇa sūtra*.

⁸⁷⁴ **objectless awareness** (*J muen no chi* 無緣之知). This term appears prominently in volume thirty-six of Yanshou’s *Zongjinglu* (T. 2016, 631a10-631a21). This volume contains a lengthy exposition on “awareness” (Ch. *zhi* 知), which Yangshou (after Zongmi) considers the ultimate reality, synonymous with buddha-nature. At the conclusion of this exposition Yanshou cites a passage from *Dafanguangfo huayanjing suishu yanji chao* 大方廣佛華嚴經隨疏演義鈔 (Exegesis of the

as its main point,⁸⁷⁵ which is none other than the formless, original mind [that I have been talking about]. It exactly corresponds to the limit of the original unborn.⁸⁷⁶ It resides at the summit of the many teachings. The dharma realm of the *Avatamsaka* is nothing more than the subtle principle of mind-only.⁸⁷⁷ It is considered to be above number eight of the ten consciousnesses that are distinguished in the *Exposition on Mahāyāna*.⁸⁷⁸

[L.4]

To conclude I will clarify the substance and function of the one mind. The Yogācāra (Hossō) concept of three natures reveals the twofold mind of truth and delusion.⁸⁷⁹ Mādhyamika (Sanron) [practitioners] accord with the formless mind by contemplating the eight negations.⁸⁸⁰ The Zen

Commentary on the *Avatamsaka sūtra* (T.1736) by the Huayan patriarch Chengguan (738-839), who in turn comments on a passage in *Chanzong Yongjia ji* (T. 2013) (Anthology of Yongjia of the Chan school):

Yongjia ji says: “If one is aware of tranquility by means of tranquility, it is not objectless awareness (*muenchi* 無緣知): in a hand that holds on to a wishfulfilling jewel there is, likewise, no nonexistence of a wishfulfilling jewel. If one is aware by means of ones own awareness, it is not objectless awareness: in a hand that makes a fist there is, likewise, no nonexistence of a fistless hand.” [...] Venerable Chengguan said: “This objectless awareness (*muen no chi* 無緣之知) mentioned here is the wonder of the Zen school. With it one simply manifests objectless, true wisdom. Regard it as a true path. Those who decide on it simply manifest the original mind and do not follow the deluded mind. 永嘉集云。若以知知寂。此非無緣知。如手執如意。非無如意手。若以自知知。亦非無緣知。如手自作拳。非無不拳手 [...] 觀和尚云。此上無緣之知。斯為禪宗之妙。以彼但顯無緣真智。以為真道。若奪之者。但顯本心。

Zongmi’s 圓覺經大疏釋義鈔 (Subcommentary on the *Sūtra of Perfect Awakening*) has: “The Sixth Patriarch said: “If you are aware of tranquility by means of awareness, this is not objectless awareness.”” 六祖云。若以知知寂。此非無緣知。(X. 245, 530c03).

⁸⁷⁵ In Esoteric Buddhism the Sanskrit A-syllable (*aji* 阿字) embodies the central Buddha Mahāvairocana.

⁸⁷⁶ **limit of the original unborn** (*honpushōzai* 本不生際). The term *honpushō* describes the true state of things, free of arising and extinction. In Esoteric Buddhism this designates Buddha Mahāvairocana. The term “limit of the original unborn” repeatedly occurs in the influential *Dapiluzhena jing shu* 大毘盧遮那經疏 (Commentary on the Mahāvairocana sūtra) (T. 1796) by the Tang monk Yixing 一行 (685-727), in reference to Mahāvairocana and the A-syllable. Yixing’s *Commentary* was introduced in Japan by Saichō. Kūkai also brought it with him from his studies in China, as did the Tendai pilgrims Ennin and Enchin.

⁸⁷⁷ **dharma realm of the *Avatamsaka*** (*kegon hokkai* 花嚴法界). The dharma realm (Skt. *dharmadhātu*) as described in the *Avatamsaka sūtra* and interpreted by its exegetes. According to the Huayan monk Chengguan 澄觀 (737- 838), there are four dharma realms: 1) dharma realm of phenomena (*jihokkai* 事法界), 2) dharma realm of noumenon (*rihokkai* 理法界), 3) dharma realm of unobstructed interpenetration of noumenon and phenomena (*riji muge hokkai* 理事無礙法界) and 4) dharma realm of unobstructed interpenetration of phenomena and phenomena (*jiji muge hokkai* 事事無礙法界).

⁸⁷⁸ *Exposition on Mahāyāna* (J. *Shakuron* 釋論; Ch. *Shilun*). *Shilun* is short for *Shimoheyānlun* (J. *Shakumaenron* 釋摩訶衍論) (T. 1668), a work attributed to Nāgārjuna but probably a Chinese apocryphon. The *Shimoheyānlun* is especially known for positing ten consciousnesses, namely the eight consciousnesses distinguished in Yogācāra analysis (eye, ear, nose, tongue and bodily consciousness, thinking consciousness and storehouse consciousness) plus a “differentiation consciousness” (*taitsu shiki* 多一識) and a “unified consciousness” (*ichi ichi shiki* 一一識). Also mentioned in the *Zongjinglu* (T. 2016, 680c14-c24).

⁸⁷⁹ **three natures** (*sanshō* 三性). “Three natures” refers to a Yogācāra analysis of the nature of phenomena. The first is “constructed nature” (Skt. *parikalpitasvabhāva*) and refers to the way the mind falsely imputes a separate existence on what it perceives. The second is “dependent nature” (Skt. *paratantrasvabhāva*) and refers to the mutually interdependent condition of phenomena. The third is the “perfected nature” (Skt. *parinispannasvabhāva*) and refers to suchness, the true nature of phenomena, discovered in meditation. See Paul Williams, *Mahāyāna Buddhism: The Foundations*, pp. 88-92.

⁸⁸⁰ **eight negations** (*hachifu* 八不). The eight negations appear in Nāgārjuna’s *Mūlamadhyamakakārikā*: non-ceasing, non-arising, non-annihilation, non-permanenc, non-identity, non-difference, non-appearance, non-disappearance. See David Kalupahana, *Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way* (Motilal Banarsidass, 2004) (reprint), p. 101.

Gate school transmits mind to mind from buddha to buddha and patriarch to patriarch, and is not established on words and letters. Words and letters are completely separated from it. With accurate language we point to the mind, having attained the mind we forget words, relying on the mind we search buddha, having attained buddha we forget the mind. Mind is a name. Its substance is awareness.⁸⁸¹ What things is mind aware of? It is aware of the sublime field 妙境. The sublime field is Buddha's true substance 真躰. It is without sameness or difference. Awareness is [also] buddha's function. Numerous virtues develop from it. Awareness emerges from intrinsically pure principle 性淨理. This principle exists through the absence of characteristics 無相. Since absence of characteristics is fundamental emptiness, awareness is unobtainable 無所得. Because it is unobtainable, it constitutes unexcelled awakening 无上菩提. This is the heart and liver of exotericism and esotericism. There is no substance other than this one.

[1.g] All those who simply have not yet disclosed the original nature, and abide in a discriminative and grasping mind, are called ordinary worldlings, for whom it is difficult to leave saṃsāra. They may study various teachings, but it will all be in the same class as the kalpa-consuming practices of humans, devas and hināyānists. But if, thanks to the revelation of a good friend 善友開示, they realize thoughtless perception, all conditions will suddenly be tranquil, and the dharma realm will be void and clear.⁸⁸² Whatever the eyes and ears perceive, there will be nothing that is not the

⁸⁸¹ **Mind is a name. Its substance is awareness.** 心是名其躰即知也。The notion that “mind” is a name (*myō* 名) whose substance (*tai* 體) is awareness (*chi* 知) derives from Zongmi and is, in extension, found in Yanshou's *Zongjinglu*. In the *Chan Preface* (T. 2015) Zongmi uses the analytical tool of *name/substance* to elucidate the relationship between signifying language and the signified dharma itself. In a poignant passage Zongmi gives the example of water as the name and wetness as the substance. Zongmi applies this principle to the mind-transmission (*denshin* 傳心) of the Chan school: the mind that Bodhidharma spoke of is a “name”, while the substance of that name is “awareness” (T. 2015, 405b03-b05; T. 2015, 406c05-407a04; Ishii Shūdō & Okawa Takashi, “Zengen shosen ji tojo no yakuchū kenkyū (5),” *Komazawa daigaku bukkyōgakubu kenkyū kiyō* 55, (1997): pp. 21-26; Ishii Shūdō & Okawa Takashi, “Zengen shosenji tojo no yakuchū kenkyū (6),” *Komazawa daigaku bukkyōgakubu ronshū* 28 (1997), pp. 96-100; Jeffrey Broughton, *Zongmi on Chan* (Columbia University Press, 2009), pp. 137-138 and 145-147. Peter N. Gregory, “Tsung-Mi and the single word awareness,” *Philosophy East and West* 35/3 (1985), pp. 249-269. The passages of the *Chan Preface* alluded to above are cited extensively in chapter thirty-four the *Zongjinglu* (T. 2016, 610c07-617b02). Also compare *Zongjinglu* (T. 2016, 448c24-c29):

Q: In the orthodox lineage of the Chan gate, the mind is considered to be the source. But mind is a name. What is considered to be the substance?

A: Among scholars nowadays many cling to phrases and neglect the purport. They obscure the substance and recognize [only] the name. How could those who recognize the name, but forget the substance, possibly reach the stage of truth? Complying with phrases and deluded about the purport, how will they accord with the fount of the way? Mind is a name. We consider awareness to be the substance. This is numinous awareness, intrinsic spiritual understanding. It is not the same as deluded consciousness, which is aware through thinking, while relying on conditions and depending on objects. It is also not the same as a great hollow space or an annihilationistic absence of awareness. 問。以心為宗。禪門正脈。且心是名。以何為體。答。近代已來。今時學者。多執文背旨。昧體認名。認名忘體之人。豈窮實地。徇文迷旨之者。何契道原。則心是名。以知為體。此是靈知。性自神解。不同妄識。仗緣託境。作意而知。又不同太虛空廓。斷滅無知。

⁸⁸² **thoughtless perception** (*munen no chiken* 無念知見). This term appears in Zongmi's *Chan Preface* (T. 2015, 403a06-a10; Ishii Shūdō & Okawa Takashi 1997, *Zengen* III, p. 29.) Zongmi uses this term in a description of the “doctrine that directly reveals the nature” (三直顯心性宗), that is, the doctrine of the Heze lineage of Chan to which Zongmi himself claimed succession. See Broughton, *Zongmi on Chan*, pp. 122-24. The same passage also mentions the “good friend” who reveals the path (*zenyū kaishi* 善友開示):

If you acquire a good friend who reveals [the truth], you will suddenly realize empty and tranquil awareness. Awareness is without thought and without form. Who is it that affirms characteristics of self

sublime field. In the midst of the four activities they will always see the Buddha's face. One who directly realizes and enters like this, constantly basks in tranquil radiance and continually renews sublime awakening.⁸⁸³ In our world of hardship it is difficult to contemplate phenomena, let alone sincerely contemplate the principle! But why not be joyful? You may not yet see with your eyes, but your mind already sees with complete clarity. Have courage on the path and do not deny causality. On what basis could attachments and false insights possibly arise?

[1.h] This is practicing deep prajñā, also called oneness samādhi. It is none other the pure dhyāna of the Tathāgata.⁸⁸⁴ It corresponds to the concentrated state of being mindful of Buddha 念佛定. Indeed, it is the marvelous cause of Pure Land awakening. It is the essential technique for long life and immortality. [Practice it and] you will quickly accomplish extensive benefits! In the mansions of hell, the buddhas of the ten directions, the worthy sages and the celestial deities only protect the person [who practices this samādhi]. Why? Because such one is a prince of the Buddha Land. Why seek outside this essential point? Comparably, a crown pretender aspires only to the throne and does not have other ambitions. Those who enter this dharma not only accomplish the way of the Buddha, but are also able to govern the country, control its clans, and regulate body and mind. Monk and lay, who would not take refuge in this?

[1.i] Children of the Buddha, fortunately you have received a human body and encountered the noble teachings. As students of the bequeathed dharma you took on a name and dyed your robes.⁸⁸⁵

and other? When you awaken to the emptiness of all characteristics, the mind will naturally be without thought. If a thought arises, be aware of it. Being aware of it, it will cease. The subtle gate of practice lies solely in this. You may thus fully cultivate myriads of practices, but just make non-thought the essential point. If you just attain thoughtless perception, then love and hate will spontaneously fade away, compassion and wisdom will spontaneously gain in brightness, evil karma will spontaneously be removed, and meritorious practices will spontaneously be developed. If you deeply apprehend that all characteristics are non-characteristics, it will be natural, practiceless practice. The moment that the afflictions are exhausted, saṃsāra is terminated. Once arising and ceasing have ceased, tranquil luminosity will be manifest and you will actively respond to things, without limit. The name for this is buddha. 若得善友開示，頓悟空寂之知。知且無念無形。誰為我相人相。覺諸相空心自無念。念起即覺。覺之即無修行妙門唯在此也。故雖備修萬行。唯以無念為宗。但得無念知見。則愛惡自然淡泊。悲智自然增明。罪業自然斷除。功行自然增進。既了諸相非相。自然無修之修。煩惱盡時生死即絕。生滅滅已。寂照現前應用無窮。名之為佛。

⁸⁸³ **four activities** (*shi igi* 四威儀). Walking, standing, sitting and reclining. **realizes and enters** (*gonyū* 悟入). To attain awakening; realize buddhahood; achieve nirvāṇa.

⁸⁸⁴ Compare Zongmi's *Chan Preface* (T. 2015, 399b17-b22):

If you suddenly realize that your own mind is fundamentally pure, originally without afflictions and outflows, and naturally endowed with wisdom essence, then this mind is buddha. There is absolutely no difference. To practice accordingly is the dhyāna of the supreme vehicle. It is also called the pure dhyāna of the Tathāgata, oneness samādhi and suchness samādhi. It is the root and stem of all samādhis. If you are able to practice it continually you will naturally achieve a million samādhis, step by step. It is this dhyāna that Bodhidharma and his students transmitted forward. 若頓悟自心本來清淨。元無煩惱。無漏智性本自具足。此心即佛。畢竟無異。依此而修者。是最上乘禪。亦名如來清淨禪。亦名一行三昧。亦名真如三昧。此是一切三昧根本。若能念念修習。自然漸得百千三昧。達摩門下展轉相傳者。是此禪也。

⁸⁸⁵ **took on a name and dyed your robes** (*kana sen' e* 假名染衣). The added *kanbun* markers indicate the reading: *mei wo kari koromo wo somu*. As a compound the term *kana* 假名 indicates the notion that words are mere insubstantial designations

Though you may fear to commit the error of breaking the precepts, I urge you to study the intent of the teaching, seek out lots of wise friends, and learn about its central issue. Uncover the explanations of the buddhas and patriarchs, and accord with the principle of mind. Always devote yourself to seated meditation, extinguish all thoughts, deeply contemplate impermanence and do not give in to laxity. Equipped with the three right attitudes, completely separate yourself from falsities and be intensely mindful of the main object of veneration.⁸⁸⁶ Attain realization [for yourself] and safe [others]. Wrap the dharma realm in benevolence and sympathize with its unawakened. Spread virtue where you can and sincerely wish for universal salvation. All this is a residue of bliss that follows from good deeds in previous lifetimes. Still, your illness is not yet eliminated. It is difficult to explain this quickly. But when I meet someone who is responsive, I cannot remain silent. May the noble [buddhas] empower you to attain a pure mind!

II. DIALOGUE

[II.a] Someone said: “The suchness buddha-nature is fundamentally immutable. Ordinary beings and sages equally possess it. It is not conditional on austere practices.⁸⁸⁷ The nature and characteristics of defiled activities are empty and calm. Attain original nonarising! 本不生 Do not give rise to thoughts!”⁸⁸⁸ All Noble ones agree on this teaching. Hence they expound the dharma and benefit living beings. In the end, [all] accord with this principle. Though they may provisionally use various expedients, they all consider the awakened state of mind the foundation. Birth [in the Pure Land] by being mindful of Buddha (*nenbutsu* 念佛) is one such expedient teaching. The decisive activity for attaining birth in the Pure Land is to be intently mindful of the Buddha and to recite his name 專稱念佛名 on the basis of the three right attitudes and a mind set upon awakening. Do not doubt this!

[II.b] QUESTION: Do buddhas still do *nenbutsu*, or do they not?
ANSWER: Tathāgathas of the ten directions – in past, present and future – are all gifted with four lands and all perfectly sport three bodies.⁸⁸⁹ They illumine thought after thought, without

(Skt. *prajñapti*). *Sen'e* 染衣 (literally: “dyed garment.”) refers to the *kāṣāya*, the outer robe worn by monks and nuns, which is received during ordination.

⁸⁸⁶ **three right attitudes** (*sanshin* 三心). Literally: “three minds.” According to the *Sūtra of Contemplating Buddha Amitāyus* (*Kanmuryōjūkyō* 觀無量壽佛經, T. 365) there are three minds that assure rebirth in the Pure Land: 1) a sincere mind 至誠心 2) a deep mind 深心 and 3) a mind that transfers acquired merits towards the goal of being born in the Pure Land 迴向發願心. **main object of veneration** (*honzon* 本尊). The principal deity (buddha, bodhisattva, vijārāja, etc) that is the focus of meditative, liturgic and ritual practice. In effect this means the central image or statue of a temple.

⁸⁸⁷ **not conditional on austere practices** (*mutai shūji* 無待修治) (*shūchi [ni] matsu koto nashi*; “it does not wait for the cultivation of restraint”).

⁸⁸⁸ Quotation not identified.

⁸⁸⁹ **four lands** (*shido* 四土). A categorization of four Buddha Lands is found in Zhiyi’s *Weimojing xuanshu* 維摩經玄疏 (Profound Commentary on the Vimalakīrti sūtra) (T. 1777): (1) Land where ordinary beings and sages dwell together (*bonshō dōido* 凡聖同居土), (2) Expedient land for those with karmic residues (*hōben yūyodo* 方便有餘土), (3) True reward land for those without obstructions (*jippō mushōgedo* 實報無障礙土), and (4) Land of eternal tranquil light (*jōjakkōdo* 常寂光土). In *Yuimakyō anraki* 維摩經菴羅記 (Record of the Vimalakīrti sūtra Mango), the Japanese monk Gyōnen 凝然 (1240-1321) provides a categorization of four Pure Lands: (1) Dharma-nature Pure Land (*hōshō jōdo* 法性淨土), (2) True reward Pure

interruption for even one kṣaṇa. How is this not very deep *nenbutsu* concentration? 念佛定 It is none other than the fount of oneness samādhi, [enabling them] to repose in the vastly deep dharma realm. It is an urgent task for oneself and for others. What compares to it? The four dependable beings and the sūtra transmitters therefore all observe it.⁸⁹⁰

[II.c] QUESTION: Should those who practice deep samādhi contemplate impermanence?

ANSWER: To understand that the [buddha-] nature is without arising 無生 [and extinction] and yet to fear this world's impermanence, is the ultimate factor in arousing the mind of awakening. So why not contemplate it?

[II.d] QUESTION: Should those who are at one with the profound dharma believe in causality?

ANSWER: Even if one understands non-arising, in the end one should not deny causality.

[II.e] QUESTION: After one has realized the originally unborn 本不生, what method should be taken up as superior expedient 勝方便?⁸⁹¹

ANSWER: Just an unpolluted method: this is the vital point. Why? Buddhas guard their thoughts and are inwardly without defilements. This is why they possess the principle of the great way.

[II.f] Know that these four dialogues are in accordance with the explanations of the buddhas and patriarchs. Make sure to retain them in your heart.

III. NOTE ON BODHIDHARMA

Someone said: “At first, great master Bodhidharma sat facing the wall of a small cave at Grove temple on Mount Song 嵩山林寺. By means of the wall he cut off all conditions. For nine years he waited for the right circumstances and eventually accepted Chan master Huike.” And: “In his small cave he never practiced recitations or circumambulations at the six appointed hours of the day. But aware of his role as a guide he would sometimes teach a method for regulating the body.

Land (*jippō jōdo* 實報淨土, (3) Phenomenal Pure Land (*jijōdo* 事淨土) and (4) Transformation Pure land (*kejōdo* 化淨土). ZGDJ, p. 457.

three bodies (*sanshin* 三身). The absolute body (Skt. *dharmakāya*), the reward body (Skt. *sambhogakāya*) and the manifested body (Skt. *nirmānakāya*). See Williams, *Mahāyāna Buddhism*, pp. 172-186.

⁸⁹⁰ **the four dependable beings** (*shie* 四依). According to the *Nirvāṇa sūtra* there are four kinds of beings that are to be relied upon after the Buddha entered parinirvāṇa: 1) those who are garbed in delusion but follow the precepts, 2) stream-enterers and once-returners, 3) non-returners, and 4) arhats.

Such are the four kinds of people who appear, benefit and pity the world. They thus become the refuges of the world and give peace and bliss to man and god. They are the most honoured and the most superb of all men and gods. It is as in the case of the Tathagata, who is the most superb of men and gods and is the Refuge of the world. (translation: Yamamoto, *The Mahāyāna parinirvāṇa sūtra*)

⁸⁹¹ **superior expedient** (*shōhōben* 勝方便). The term refers in particular to the practice of reciting the name of Buddha Amitābha so as to attain rebirth in Amitābha's Pure Land in the West. See for instance *Dashen qixinlun* 大乘起信論 (Treatise on the Awakening of Mahāyāna Faith), attributed to Aśvaghōṣa (T. 1666, 583a15-19).

Recitations and circumambulations obstruct the arising of compassionate thoughts. Sure enough, the purport that [Bodhidharma] conveys is unobtainable.”⁸⁹²

IV. CITATIONS AND COMMENTS

[IV.a] [Bodhisattvas] must give rise to this mind without abiding anywhere.⁸⁹³ *Diamond sūtra*
Retreat, retreat! Look, look! Stubborn stones move! A verse says:

A mountain hut, quiet evening meditation, no words.
Perfectly calm, utterly alone, natural in essence.
From where does the west wind move the forests and fields?
A lone cry of a winter goose rings out in the sky.⁸⁹⁴

The *Diamond sūtra* says: “[Bodhisattvas] must give rise to this mind without abiding anywhere.” A commentary says that “without abiding anywhere” basically means “no-mind” and that to “give rise to this mind” is true awareness devoid of thought, the self-illumination of the principle.⁸⁹⁵

[IV.b] The *Dashenqixin lun* says: “If you understand that a perturbed mind is actually without arising and extinction, you gain access to the gate of suchness.”⁸⁹⁶ A perturbed mind depends on deluded

⁸⁹² **recitations and circumambulations at the six appointed hours of the day** (*gin'ei rokuji gyōdō* 吟詠六時行道). *Gin'ei* refers to the vocal intonation of sūtras, mantras, dhāraṇīs, etc. *Rokuji gyōdō* refers to rituals that include prostrations, recitations and circumambulation of a Buddha image, performed at six appointed hours of the day (sunset, beginning of the night, middle of the night, end of the night, dawn, noon).

regulating the body (*chōshin* 調身). The term *chōshin* refers to regulating ones physical posture in meditation practice.

⁸⁹³ *Diamond sūtra* (T. 235, 749c18-c23):

[The Buddha said to Subhūti]: “Subhūti, what do you think? Do bodhisattvas adorn buddha lands, or not?” “No, World Honored One! Why? Adorning buddha lands is not adorning buddha lands: this is called adorning.” “That is why, Subhūti, bodhisattvas and mahāsattvas must give rise to a pure mind. They should not give rise to this mind while abiding in form. They should not give rise to this mind while abiding in sound, scent, taste, touch, or thought. They must give rise to this mind without abiding anywhere.” 須菩提。於意云何。菩薩莊嚴佛土不。不也世尊。何以故。莊嚴佛土者則非莊嚴。是名莊嚴。是故須菩提。諸菩薩摩訶薩應如是生清淨心。不應住色生心。不應住聲香味觸法生心。應無所住而生其心。

The phrase “they must give rise to this mind without abiding anywhere” is widely cited in Chan/Zen literature due to its connection with a celebrated passage in the biography of the Sixth Patriarch Huineng. The *Platform sūtra* (Kōshōji edition) describes how the illiterate Huineng suddenly attained awakening when hearing the fifth patriarch Hongren expound this phrase. See *The Platform Sutra of the Sixth Patriarch*, Philip B. Yampolsky, Columbia University Press, 1967, p. 133n41.

⁸⁹⁴ **stubborn stones move** (*ganseki dō* 頑石動). The trope of “stubborn stones” that move alludes to the notion of inanimate objects possessing the buddha-nature. The image is traced to a story about the monk Zhu Daosheng 竺道生 (355-434) who is said to have preached the idea of universal buddhahood as expounded in the *Nirvāṇa sūtra* to a group of stones; in response the “stubborn stones nodded their heads” (*ganseki tentō* 頑石點頭). ZGDJ, p. 183-84. The phrase from the *Diamond sūtra*, the exclamation about the stubborn stones, and the four line poem in *Hōmon taikō* section IV.a are lifted integrally from *Jingangjing zhu* 金剛經註 (*Kongōkyō chū*) (Notes on the Diamond sūtra) (X. 461, 546b22-24) by the Chan monk Yefu Daochuan 治父道川 (fl. mid-twelfth century); this text is said to record Daochuan’s oral replies to questions posed to him about the *Diamond sūtra*. ZGDJ, p. 932.

⁸⁹⁵ 釈云無所住者畢竟無心、生其心者無念真知理自照也。Commentary not identified. The introductory 釈云 could be read as *shaku shite iwaku* (“in explanation he said”), referring to an explanation provided by the lecturer.

thoughts. The substance of delusions is fundamentally empty and therefore does not arise and cease. The blessing of non-arising 無生之惠 leads to the region of reality 眞際.

[IV.c] Bodhidharma said: “Those who want to see the buddha must first apprehend the mind before they see the buddha, and then immediately forget about the mind. It is like looking for a fish – you first see water before seeing the fish and then [immediately] forget about the water.” A buddha is truly and thoroughly aware. This awareness arises from the mind. This is why one [must] first discern this mind before one attains true mindfulness. In the absence of grasping at mind-produced characteristics, the dharma realm has only one flavor. It is impossible to differentiate in it.⁸⁹⁷

[IV.d] Tiantai [Zhiyi] said: “When you fix the mind in one place, not a thing is left unaccomplished.”⁸⁹⁸ To “fix the mind in one place” means to end distraction and rouse concentration. A concentrated

⁸⁹⁶ From *Dashenqixin lun* (T. 1667, 588a24-a29. With minor difference):

When investigating the other skandhas we may gradually arrive at an infinitesimal particle. When looking for a characteristic of this particle none in particular is found. The same goes for the unconditioned dharmas. Even if you were to leave the dharma realm, in the end [characteristics] cannot be obtained. Know that this is the case for all dharmas in the ten directions. A person who is lost, mistakes east for west, though in reality nothing shifted. Sentient beings are like this. Because of ignorance and delusion they think that the mind is perturbed, though in reality it is not perturbed. If they would understand that a perturbed mind is actually without arising and extinction, they would gain entry to the gate of suchness. 推求餘蘊漸至剎那。求此剎那相別非一。無爲之法亦復如是。離於法界終不可得。如是十方一切諸法應知悉然。猶如迷人謂東爲西方實不轉。衆生亦爾。無明迷故謂心爲動而實不動。若知動心即不生滅。即得入於眞如之門。

⁸⁹⁷ 菩提達磨云、欲見佛者先悟心既見仏已即忘心、譬如求魚者先見水已見魚已 (sic) 忘水。佛真了知、此知從心生、故先悟此心既得真念無取心相、法界一味不可分別云云 Compare *Wuxinglun* 悟性論 (J. *Goshōron*), attributed to Bodhidharma (T. 2009, 372b03-b09):

A sutra says: “Not seeing characteristics is called seeing the buddha.” This, then, is being free of mind produced characteristics. “Separate from the buddha there is no mind” means that the buddha issues from the mind. The mind is able to give rise to the buddha. Still, though the buddha arises from the mind, the mind never arises from the buddha. It is like fish arise from water but water does not arise from a fish. Those who want to see a fish see the water before they see the fish. Those who want to see the buddha [must] see the mind before they see the buddha. You know that once you have seen the fish you forget about the water. [Likewise], once you have seen the buddha you [must] forget about the mind. If you don’t forget about the mind, the mind will delude you, [just like] you will be perplexed by the water if you don’t forget about it. 經云。不見相名為見佛。即是離心相也。離佛無心者。言佛從心出。心能生佛。然佛從心生。而佛未嘗生心。亦如魚生於水。水不生於魚。欲觀於魚者。未見魚而先見水。欲觀於佛者。未見佛而先見心。即知已見魚者忘於水。已見佛者忘於心。若不忘於心。尚為心所惑。若不忘於水。尚被水所迷。

⁸⁹⁸ **When you fix the mind in one place, not a thing is left unaccomplished.** 制心一處無事不辦. This line appears in two of Zhiyi’s works, *Miaofa lanhuajing xuanyi* 妙法蓮華經玄義 (Profound Meaning of the Lotus sūtra) (T. 1716, 685c21) and *Xiuxi zhiguan zuochan fayao* 修習止觀坐禪法要 (Essentials for the Seated Meditation Practice of Calming and Contemplation), also known as *Xiao zhiguan* 小止觀 (Concise Calming and Contemplation) (T. 1915, 469c24-c29):

Practitioner, if by practicing calming and contemplation you have cleared and calmed your body and mind, you will also have accomplished the [tenfold] contemplation on impermanence, suffering, nonself, emptiness, impurity, abhorrence of the world, impurity of food, death, separation and exhaustion; the [six] conducive thoughts upon buddha, dharma, samgha, precepts, almsgiving and the heavens; the [four] stages of mindfulness; the [four] right efforts; the [four] steps to supranormal powers; the [five] agents; the [five] faculties; the [seven] limbs of awakening; the [eightfold] path; [the three liberating contemplations on] emptiness, non-characteristics and non-production; the six paramitas; the [six] supranormal powers and the eighteen transformations – all these dharma gates are brought forth and one must distinguish them extensively. Therefore the sūtra says: “When you fix the mind in one place, not a thing is left unaccomplished.” 行者因修止觀故若得身心澄淨、或發無常、苦、空、無我、不淨、世間可厭、

mind pervasively illumines all places, it accords with circumstances, entrusts itself to things and receives favors in equanimity: this is what is meant by “not a thing is left unaccomplished.”

[iv.e] The verse that Mañjuśrī conferred on Chan master Fazhao on Mount Wutai says:

Dharmas are just products of the mind.
Apprehend that the mind is unattainable,
and continually rely on this practice:
This is called the true characteristic of reality.⁸⁹⁹

食不淨相，死，離，盡想；念佛法僧，戒，捨，天，念處，正勤，如意，根，力，覺，道，空，無相無作，六度諸波羅蜜，神通變化等，一切法門發相，是中應廣分別。故經云制心一處，無事不辦。

The line under consideration is originally from the *Foyijiao jing* 佛遺教經 (Sūtra of the Buddha’s Bequeathed Teachings, T. 389, 1111a20). It is widely cited in Buddhist literature. See for instance the *Zuichangchenglun* 最上乘論 (J. *Saijōjōron*) (Treatise on the Supreme Vehicle), attributed to Hongren (T. 2011, 377c24-c25). Hongren cites the line in support of the practice of “guarding the mind” (Ch. *shouxin* 守心).

⁸⁹⁹ Biographies of Fazhao 法照 (8th c) are included in the *Song gaoseng zhuan* 宋高僧傳 (Song Dynasty Biographies of Eminent Monks) by Zanning (919-1001) (T. 2061, 844a08-845b08), *Lebang wenlei* 樂邦文類 (Writings on the Land of Bliss) by the Tiantai monk Zongxiao 宗曉 (1151-1214) (T. 1969A, 193a16-b07) and the *Fozutongji* 佛祖統紀 (Chronicle of Buddhas and Patriarchs) by the Tiantai monk Zhipan 志磐 (d. 1269) (T. 2035, 263c12-264a25). The latter two works are the first to construct a Pure Land patriarchy; they both depict Fazhao as a patriarch of the so-called Lotus society (Ch. Linashe 蓮社). On this issue see Daniel Getz, “Shengchang’s Pure Conduct Society and the Chinese Pure Land Patriarchate,” Richard Payne and Kenneth Tanaka (eds.), *Approaching the Land of Bliss: Religious Praxis in the Cult of Amitābha*, pp. 52-76. Fazhao, whose Pure Land thought incorporates Tiantai, Chan and esoteric elements, is reported to have had several visions through which he received instruction from Mañjuśrī, Samantabhadra and Buddha Amitābha. He is especially known for having developed the ritual practice of reciting the name of Buddha Amitābha in five cadences (Ch. *wuhui nianfo* 五會念佛), hence his alias “Dharma master Wuhui” 五會法師. On Mount Wutai (believed to be the abode of Mañjuśrī) Fazhao established the Zhulinsi 竹林寺 (Bamboo Grove temple), which became a centre for this form of *nianfo* practice. See Ōta Tatsu, “Tō chūki no Jōdokyō: toku ni Hōshō zenji,” *Shigaku* 13/1 (1934), pp. 171-174. The verse cited in *Hōmon taikō* appears in the *Guang qingliang zhuan* 廣清涼傳 (Expanded Accounts of the Clear and Cool Mountains), a chronicle of Mount Wutai composed by the monk Yanyi 延一 in 1060 (T. 2099, 1114c22-24). A similar account appears in the *Xinxiu wangsheng zhuan* 新修往生傳 (Newly Revised Biographies of those Reborn in the Pure Land) composed in 1084 by the Buddhist layman Wangu 王古 (X. 1546, 154b11- 156a13). According to the latter text, Fazhao had a series of visions of Mount Wutai, reflected in his bowl when he was eating rice gruel. Later, when Fazhao visited the mountain, mysterious lights guided him and he was led to a hall. Entering it he saw the bodhisattvas Mañjuśrī and Samantabhadra. After making prostrations Fazhao asked the bodhisattvas what the essential practice is for attaining buddhahood and benefitting others. In his reply Mañjuśrī proclaimed the following (X. 1546, 154c24-155b03):

“All methods, prajñā-pāramitā, very deep dhyānā concentration, the ocean of all-pervading knowledge – all these rise from *nianfo* (J. *nenbutsu*). Therefore we know that *nianfo* is the king of all methods. You must always be mindful. Do not allow yourself to ease off [mindfulness].”

Fazhao said: How must I be mindful?

Mañjuśrī said: “West of this world resides Buddha Amitābha. The power of this buddha’s vow is inconceivable. You must concentrate and attentively view this land, without allowing any interruption. After death you will definitely be born in that Buddha Land and never regress from it. You will promptly leave the triple realm and quickly attain buddhahood.”

Having uttered these words the two great noble ones extended their golden-colored hands, touched the crown of Fazhao’s head and made the following prediction: “Since you have been mindful of Buddha (*nianfo*) you will soon realize supreme and unparalleled awakening. If any good man or woman who wishes to promptly become a buddha does unblemished *nianfo* he or she will be able to quickly realize supreme awakening. After this present body is exhausted they will definitely transcend the sea of suffering.”

After these words the great noble Mañjuśrī spoke in verse: “All of you that desire and seek liberation must first remove the mind that asserts a self. [If you assert a self], deceit, greed, stinginess and [desire for] fame and profit may be gone, but unwholesome thoughts will still remain. By being intently mindful of [A]mitābha’s name one is able to calmly dwell in the buddha realm. One who calmly dwells in the buddha realm continually sees all buddhas. One who continually sees all buddhas is able to penetrate suchness-nature. One who is able to promptly cut off afflictions is able to penetrate suchness-nature. Though residing in the sea of suffering such a person will always be blissful. Like the lotus flower is

The ten realms depend on accurately identifying dharmas. Dharmas are originally nonexistent but come into being when the mind makes distinctions. The mind-nature is always empty, and being empty it is fulfilled. Therefore unobtainability is the characteristic of reality. Just be aware of the characteristic of reality and the mind will have nothing to obtain. The great essential for liberation is to arouse the mind for awakening in accordance with the principle and, on the basis of this mind, be wholly mindful of the Worthy [Buddha Amida] of the West. This is why the great Noble one – attentive to subtilities – pointed out this essential road, and from the distant past extended it to us!

V. NOTES ON PRAJÑĀTĀRA AND BODHIDHARMA

[V.a] Someone said: “The twenty-seventh patriarch [Prajñātāra] was attending a banquet of the King of East India. Everyone was reading sūtras except for master [Prajñātāra], who was not reading. The patriarch [Prajñātāra] said: ‘Breathing out, this lousy wayfarer does not ford through the myriads

unattached to the water, the purity of the mind stands out above the river of desire, enabling one to quickly realize the fruit of awakening.

The bodhisattva Mañjuśrī then again expounded in verse: *dharmas are just products of the mind. Apprehend that the mind is unattainable, and continually rely on this practice: this is called the true characteristic of reality.*”

Then the bodhisattva Samantabhadra also expounded in verse: “View yourself and all beings universally. Always humble yourself before monks. Forbearance is the cause of awakening. Absence of anger surely invites direct reward. All sentient beings will look upon you with joy and arouse the mind of supreme awakening. If you practice according to these words, countless Buddha-fields will manifest from the mind. All [buddhas therein] will be able to act out their vows and practices and transport all sentient beings, who thus will promptly separate from the river of desire and mount the other shore.”

After hearing this Fazhao jumped around in joy. His doubts were completely dispelled. He bowed, folded his hands and remained standing. Mañjuśrī then announced: “You may go and visit the bodhi halls.” Making the rounds and prostrating at each hall, Fazhao received instructions. Eventually he arrived at the “Orchard of the seven jewels.” Its fruits were ripe and as big as bowls. He took one and ate it. The taste was exquisite. After having eaten it Fazhao’s body and mind became calm. He then resurfaced in front of the great noble [Mañjuśrī]. He bowed and then withdrew. On his way back he met two boys who escorted him outside the gates. When he raised his head after making a bow he could no longer see them. It made him sad and he felt increasingly somber. 因念佛故。因供養故。得於一切種智。是故一切諸法般若波羅蜜多。甚深禪定。乃至諸佛正遍知海。皆從念佛而生。故知念佛諸法之王。汝等應當常念。令無休息。照曰。當云何念。文殊曰。此世界西有阿彌陀佛。彼佛願力不可思議。當繫念諦觀彼國。令無間斷。命終之後。決定往生彼佛國中。永不退轉。速出三界。疾得成佛。說是語已時。二大聖。各舒金色手。摩法照頂。而為授記。汝已念佛故。不久證無上正等菩提。若善男子善女人。願疾成佛者。無過念佛。則能速證無上菩提。盡此一報之身。定超苦海。說是語已時。文殊大聖。而說偈言。汝等欲求解脫者。應當先除我慢心。嫉妒名利及慳貪。去卻如斯不善意。應專念彼彌陀號。即能安住佛境界。若能安住佛教界。是人常見一切佛。若得常見一切佛。即能了達真如性。若能速斷諸煩惱。則能了達真如性。在苦海中而常樂。譬如蓮不著水。而心清淨出愛河。即能速證菩提果。於是文殊師利菩薩又說偈言。諸法唯心造。了心不可得。常依此修行。是真真實相。普賢菩薩又說偈言。普觀汝及一切眾。常應謙下諸比丘。忍辱是即菩提因。無瞋必招端正報。一切眾見皆歡喜。即發無上菩提心。若依此語而修行。微塵佛剎從心現。悉能廣修諸行願。運接一切諸有情。速離愛河登彼岸。法照聞已。歡喜踊躍。疑網悉除。復作禮已合掌而立。文殊師利告言。汝可往詣諸菩薩院。次第巡禮。法照受教。次第巡禮。遂至七寶果園。其果纔熟。可大如盆。即取食之。味甚香美。法照食已。身意泰然。迴至大聖前。作禮辭退。還見二童子。送至門外。禮已舉頭。遂隱不見。師乃愴然。倍增悲感。

of conditions. Breathing in, I don't reside in the world of skandhas. This way I constantly turn a thousand million sūtra roll".⁹⁰⁰ – From the *Chuangdenglu*? Must check this.

[v.b] Separate practice outside the teachings; a plain transmission of the mind seal; no reliance on words and letters; not using expedients; directly point to your mind, see the nature and become a buddha; without relying on steps, and without creating knowledge and views.⁹⁰¹ And: "Mind is buddha. No buddha, no mind."⁹⁰² – Must look into this .

⁹⁰⁰ 東○ 印國齋次、同二十七祖諸人看經唯師ノミ不看、祖曰貧道出息不涉萬緣入息不居陰界、常轉如是經百千萬卷。This story about Prajñātāra does not appear in the *Jingde chuandenglu*. It does appear in the earlier Chan record *Zutangji* (952), which in turn relied on *Baolin zhuan* (801). *Zutangji* reads (Yanagida, *Sodōshū*, pp. 31-32):

The twenty-seventh patriarch, the worthy Prajñātāra, was a native of Eastern India. He was of Brahmin stock. When mourning the death of his parents he was guided by bodhisattvas and turned to the practice of Buddhism. He obtained the dharma from Puṇyamitra. Travelling around and teaching, he arrived in a country in Southern India. The king was a kṣatriya and [the country] was called Kōshi. Master [Prajñātāra] attended a banquet of the king. All the noble [guests] were turning the sūtras, except for master [Prajñātāra], who was not turning the sūtras. The great king asked the master why he did not turn the sūtras. The master said: "Breathing out, this lousy wayfarer does not follow the multitude of conditions. Breathing in, I don't reside in the world of skandhas. In this way, I constantly turn a hundred thousand million sūtra rolls, not just one roll. Thereupon the great king presented the master with a brilliant, sparkling jewel. 第二十七祖般若多羅尊者東印土人。姓婆羅門。父母俱喪示化菩薩而作佛事。得不如密多法行化至南天竺國。國王刹帝利名香至。師因赴王齋次諸聖盡轉經唯有師不轉經。大王問師為什摩不轉經。師曰貧道出息不隨眾緣入息不居羶界。常轉如是經百千萬億卷非但一卷。余時大王賜師一珠光明耀然。

lousy wayfarer (*bindō* 貧道). A term used by monks and nuns to humbly refer to themselves. Also used in reference to others, in a derogatory way.

⁹⁰¹ 祖師云教外別傳/行、單傳心印、不立文字、不假方便、直指人心、見性成佛。又云不立階梯、不生知見。 These lines appear almost verbatim in the recorded sayings of Chan master Yuanwu Keqin (1063-1135). Compare the following passages from *Yuanwu Foguo Chanshi yulu* 圓悟佛果禪師語錄 (Discourse Record of Chan Master Foguo) (T. 1997, 779c21-c24 and 809c11-c13):

This great dharma is realized equally by all buddhas of the triple world. Six generations of patriarch-masters transmitted it, sealed in the samadhi of the one seal. Point directly to ones mind, see the nature and become a buddha, no reliance on words, letters and phrases: this is called "separate practice outside the teachings" and "plain transmission of the mind seal." If you ford through texts until your clothes are damp, rely on stairs and steps, and ruminate over core and side issues, you lose the fundamental point. 此箇大法。三世諸佛同證。六代祖師共傳。一印印定。直指人心見性成佛。不立文字語句。謂之教外別行單傳心印。若涉言詮露布。立階立梯。論量格外。則失却本宗。 What is called "separate practice outside the teachings" and "plain transmission of the mind seal" has from the old golden-hued master [Kāśyapa] been passed down without interruption. It only discusses pointing straight to ones mind, seeing the nature and becoming a buddha, without relying on steps and without creating knowledge and views. 謂之教外別行單傳心印金色老子以來的的綿綿。只論直指人心見性成佛。不立階梯不生知見。

⁹⁰² **Mind is buddha** (*sokushin sokubutsu* 即心即佛). **No buddha, no mind** (*hibutsu hishin* 非佛非心). These lines are close to two well-known statements attributed to Mazu Daoyi 馬祖道一 (709-788):

First [Damei] studied with Daji (i.e. Mazu) and asked him: "What is buddha"? Daji said: "Mind is buddha" (*sokushin zebutsu* 即心是佛). Master [Damei] thereupon attained great awakening" (*Jingde chuandenglu* , T. 2076, 254c03-4)

A monk asked: Sir, what do you mean by saying that the mind is buddha (*sokushin sokubutsu* 即心即佛)? Master [Mazu] said: "It is stopping a baby from crying." The monk said: "When the crying stopped, then what?" The master said: "No mind, no buddha" (*hisin hibutsu* 非心非佛). (*Jingde chuandenglu* , T. 246a21-22).

The reverse variant "No buddha, no mind" (*hibutsu hishin* 非佛非心) also occurs, but less frequently. For instance *Yuanwu Foguo Chanshi yulu* (Discour Record of Chan Master Yuanwu Foguo) (T. 1997, 726a19-20):

VI. NOTE ON THE TRANSMISSION OF ZEN TO MOUNT HIEI.

Dengyō Daishi [Saichō] first followed Venerable Gyōhō of Daianji and received the Zen dharma [from him]. Venerable [Gyōhō] was a student of Venerable Daoxuan 道璿 from the Xianfu temple in the Great Tang, who belonged to a branch of our school. When the great master [Saichō] entered the Tang, he also met Xiuran of the Zen Forest monastery on Mount Tiantai 禪林寺. [Xiuran] transmitted the dharma, a lineage chart, as well as dharma teachings from Mount Oxhead. [Saichō] installed them in the repository of Mount Hiei. The *Record of Scriptures Imported by Great Master Jikaku* lists the *Dharma Jewel Platform Sūtra Preached by the Sixth Patriarch Huineng of Mount Caoxi on the Sudden Teaching of Seeing the Nature and Becoming a Buddha Through Direct Apprehension With Certainty and Beyond Doubt*, in one volume, recorded by student Fahai 曹溪山第六祖惠能大師說見性頓教直了成佛決定無疑法寶化檀經一卷門入法譯.⁹⁰³ The *Record of Scriptures Imported by Great Master Chishō* lists the *Platform Sūtra by Great Master Neng of Caoxi*, in one volume 曹溪能大師檀經一卷 and the *Lineage Chart of the Bodhidharma School* 達磨宗系圖.⁹⁰⁴ These were also brought over [to Japan and stored on Mount Hiei].

VII. MANUAL FOR SEATED MEDITATION

[VII.a] Preparatory method.⁹⁰⁵ Straighten the spinal column. Make it neither flaccid nor rigid. Make sure that the four limbs are neither loose nor tense. Next, open the mouth and exhale.⁹⁰⁶ Blow out as long as you see fit, utilizing the hundred blood vessels in the body. Open the mouth widely to completely expel all turbid air. Then close the mouth and take in clean air through the nose. Next, make the lips and teeth touch lightly, and the tongue point up toward the palate; the eyes are to be

Saying “this mind is buddha,” is like placing a head on top of your head. Saying “no buddha, no mind” is very much like searching for fire by subduing waterbubbles. Go beyond these two views, don’t sink into the space in between. 若謂即心即佛。正如頭上安頭。更言非佛非心。大似撥漚覓火。超出二見不墮中間。

Mazu’s two statements are widely cited in Chan literature. For instance *Wumenguan* 無門關 (*Mumonkan*), case 30 (T. 2005, 296b03-04) and case 33 (T. 2005, c27-28). For a discussion on the two statements see Jinhua Jia, *The Hongzhou School of Chan Buddhism*, pp. 108-111.

⁹⁰³ The *Record of Scriptures Imported by Great Master Jikaku* 慈覺大師將來記 (*Jikaku daishi shōraiki*) refers to Ennin’s 847 *Nittō shingushōgyō mokuroku* 入唐新求聖教目錄 (Inventory of Sacred Scriptures Newly Sought in the Tang) (T. 2167), which lists the *Platform Sūtra* under the near identical title 曹溪山第六祖惠能大師說見性頓教直了成佛決定無疑法寶記檀經一卷沙門入法譯 (T. 2167, 1083b08).

⁹⁰⁴ The *Record of Scriptures Imported by Great Master Chishō* 智證大師將來記 (*Chishō daishi shōraiki*) refers to Enchin’s 859 *Chishō daishi shōrai mokuroku* 智證大師請來目錄 (Inventory of Texts Imported by Great Master Chikaku) (T. 2173), which lists both mentioned documents (T. 2173, 1106b19; 1106b20).

⁹⁰⁵ 引法 (*inbō*). I suspect this term is an abbreviation of *inbōhō* 導引法 (Ch. *daoyinfa*). *Daoyin* (“guiding and pulling”) refers to gymnastic techniques for controlling ones “vital energy” (Ch. *qi*; *chi* 氣) as taught in Daoist traditions. *Daoyin* techniques, according to Catherine Despeux, “aimed to let *qi* properly circulate, expel pathogenic *qi*, heal certain diseases, keep old age away, and nourish life. They are performed in an upright sitting or reclining position and can be combined with ingestion of breath, abstention of cereals, massage and visualization.” *The Encyclopedia of Taoism*, vol. 1, edited by Fabrizio Pregadio (Routledge, 2008), pp. 334-37 (entry for “*Daoyin*”).

⁹⁰⁶ **exhale** (*toki* 吐氣). Literally “spew out *chi*”

slightly opened. Regulate your inhalations and exhalations, making them neither raspy nor smooth. Next, regulate the mind, making it neither float nor sink. Having regulated body, breathing and mind, you enter from the coarse into the fine. If, when calmly dwelling in dhyāna, you become unbalanced, you should repeat this method from the beginning.

[VII.b] When emerging from this concentrated state, you should rise slowly, without making abrupt movements. Having regulated the three activities [of body, mind and breathing] you should produce the following thought: “May sentient beings everywhere likewise enter deep dhyāna and illumine their sublime nature.” At that moment deluded conditions disappear from the content of thought. Having destroyed characteristics of self and other, ordinary and sagely, not one dharma can be grasped. Practice like this for a long time and you will naturally arouse the radiance of wisdom. In one moment it will suddenly be manifest in all sounds, scents, tastes and textures, in form and emptiness, in light and darkness, in heaven and hell. The *Avatamsaka* says: “There is just one indestructible mystery body, manifest in all particles.”⁹⁰⁷ Once you set foot in this place, even bodhi and nirvāṇa will be illusory things – How could samsaric dust possibly hinder you?⁹⁰⁸

[VII.c] If dhyāna is practiced like this, it is uncontrived and sublime concentration that pierces the dharma realm. It is not the same as the four dhyānas and eight concentrations, which depend on mere conception of voidness and serenity.⁹⁰⁹ It is also not the concentration of the śrāvakas and pratyekas, which is sunk in emptiness and stuck in tranquility. Someone of long ago said: “Even if you are like a reflection of the moon in an autumn pond or like the sound of a bell on a quiet evening, you are still just at the shore of saṃsāra.”⁹¹⁰ Trainees must know this.

[VII.d] If in seated meditation the three obstacles and four demons arise in conflict and confusion, you must contemplate like this: “Where do these objects reside? From where do they arise? Where do they cease?”⁹¹¹ When you reverse and contemplate the mind of the one who contemplates, what place is there to arrive at? Having carefully contemplated and investigated

⁹⁰⁷ 唯有一堅密身 一切塵中現。 *Avatamsaka sūtra* (T. 297, 31c06).

⁹⁰⁸ **set foot in this place** (*risen shishi* 履踐至此). The term *risen* indicates actual, first-hand experience. ZGDJ, p. 1266.

⁹⁰⁹ **four dhyānas** (*shizen* 四禪). Four states of meditative absorption pertaining to the world of forms. **eight concentrations** (*hachijō* 八定). The four dhyāna plus four formless states of concentration pertaining to the world of nonform.

⁹¹⁰ **Even if you are like a reflection of the moon in an autumn pond or like the sound of a bell on a quiet evening, you are still just at the shore of saṃsāra.** 直得如秋潭月影靜夜鐘聲正是生死岸頭。 Compare *Xuansha Shibei Chanshi guanglu* 玄沙師備禪師廣錄 (Extensive Record of Chan master Xuansha Shibei) (X. 1445, 15a16-a23):

The way is original suchness, spontaneous and natural. It is not the same as cultivating and verifying. The only requisite is to be empty at ease, not obscuring the dynamic functioning, not wading through dust and mud. If in this state there remains one thin hair, the way is not exhausted and you will be a minion of the Demon King. Words before and words after – this is a nuisance for trainees. So, when a single phrase matches heaven, the eighty-thousand gates extinguish saṃsāra. Even if you can be like a moon reflected in an autumn pond, which does not scattered when stirred by waves, or like the sound of a bell on a quiet evening, which is not impaired by hitting it, this is still just an activity at the shore of saṃsāra. 道本如如。法爾天真。不同修證。只要虛閑。不昧作用。不涉塵泥。箇中纖毫道不盡。即為魔王眷屬。句前句後。是學人難處。所以一句當天。八萬門永絕生死。直饒得似秋潭月影。靜夜鐘聲。隨扣擊而無虧。觸波瀾而不散。猶是生死岸頭事。

⁹¹¹ **three obstacles and four demonic forces** (*sanshō shima* 三障四魔). The three obstacles refer to karmic retribution, afflictions, and karmic deeds. The four demonic forces refer to the demon of the skandhas, the demon of afflictions, the demon of death, and celestial demons. The phrase “the three obstacles and four demons arise in conflict and confusion” 三障四魔泐然競起 appears verbatim in Zhiyi’s *Mohe zhiguan* (T. 1911, 49a01).

this, you will reach a place free of intentional effort.⁹¹² Obstacles, demons – all things will, of their own accord, be perfectly tranquil!

[VII.e] I wish that in all you encounter you always remember life and death, and that in each effort you equally accomplish this path. I universally recommend seated meditation and implore you to illumine the mind-ground, realize nonarising, and equally attain all-inclusive wisdom.

Recorded on the full moon day of the first summer month of the sixteenth year of Chunxi (1189).⁹¹³

[VII.f] On the twenty-third day of the fifth month of the fifth year of Kenkyū (1194) the Japanese monk Jikinen 直念 entered the Song.⁹¹⁴ First he arrived at the Yanqinsi 延慶寺 in Mingzhou. Thereafter he visited the Guoqingsi 國清寺, the principal monastery of Tiantai. These words were written on a wall of this monastery and he transcribed them at the foot of the wall. This was on the twenty-fifth day of the second month of the first year of Qingyan, *yimao*, of the Song (1195).

VIII. ELIMINATING SEATED MEDITATION ILLNESSES. LAYMAN RURU

When in seated meditation the mind is numb, the sleep demon invades. When in seated meditation the mind is distracted, there are wild thoughts and calculations. When distraction is eliminated, numbness reappears. When numbness is eliminated, distraction again erupts. All [] conditions [] deficient, hence you depend on others and go round in the saṃsāric cycle. Throw out both, completely forget the ten quarters, and sit with utmost rigor. The whole body will be equal with empty space, and for a long time you will experience its miraculous efficacy.⁹¹⁵

⁹¹² **Having carefully contemplated and investigated this, you will reach a place free of intentional effort.** 觀照推尋至無着力處。Compare *Xuansha Shibei Chanshi yulu* 玄沙師備禪師語錄 (Discourse Record of Chan master Xuansha Shibei) (X.1446, 32a09-12):

The ancients cured and counteracted [afflictions] with inexhaustibly wondrous medicines and directly attained the ten [bodhisattva] stages. Without acquiring clarity it is near impossible to nourish wisdom. The ancients contemplated as if they were mourning their deceased mothers. My students nowadays seem negligent. How could another person do your understanding? Regrettably, you are squandering your time. What is keeping you from penetrating the innermost region by yourself? Through meticulous contemplation and investigation you will reach a place free of intentional effort. Pacified, all conditions will be removed. 古人以無窮妙藥醫療對治。直至十地。未得惺惺。將知大不容易。古人思惟。如喪考妣。如今兄弟。見似等閑。何處別有人為汝了得。可惜時光虛度。何妨密密地自究。子細觀尋。至無着力處。自息諸緣去。

⁹¹³ 淳熙十六年孟夏月望日謹錄。The first summer month (*mōka* 孟夏) corresponds to the fourth month of the lunar calendar. The full moon day (*bōjitsu* 望日) corresponds to day fifteen of the lunar calendar.

⁹¹⁴ Unidentified monk.

⁹¹⁵ 坐禪心若昏々則睡魔侵。坐禪心若散々則胡思算。散去昏復來昏去散又亂。皆緣 [] [] 虧所以隨他轉。放下兩俱忘十方都坐斷。當体等空虛久久自靈驗。The Chinese lay buddhist Ruru 如居士 (Nyonyo Koji) (d.1212), also known as Yan Bing 顏丙, studied under Chan master Ke'an Ruiran 可庵慧然, a dharma successor of Dahui Zonggao. For a

IX. THREE OLD CASES

[IX.a] *Illumining the mind through seeing a form*

Chan master Lingyun Zhiqin from Fuzhou realized the way upon seeing a peach blossom. In verse he wrote:

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.

He presented it to Guishan. Guishan said: “One who enters through circumstances will never slide back and loose it. You must guard and sustain it well!” Xuansha heard about this and said: “[Lingyun] hit the mark – he hit it precisely! But I’m afraid my older brother [Guishan] has not yet penetrated!”⁹¹⁶

[IX.b] *Realizing the way through hearing a sound*

Great master Xideng of the Xiangyan temple entered Mount Wudang and took up residence in the old hut of National teacher Zhong.⁹¹⁷ When the great recluse flung away a pebble it hit bamboo and made a sound. Suddenly he experienced great awakening. In a verse he wrote:

One hit, and all my knowledge perished.
It was not caused by austere practice.
A moving form revealed the old road.
Not falling into quietude, I act briskly.
Wandering about, I leave no tracks.
Activity beyond form and sound.⁹¹⁸

detailed study of Ruru and his thought see Alan Gerard Wagner, *Practice and Emptiness in the Discourse Record of Ruru Jushi, Yan Bing (d. 1212), a Chan Buddhist Layman of the Southern Song*, PhD dissertation, Harvard University, May 2008.

⁹¹⁶ The story of Lingyun’s awakening and its aftermath involving Xuansha are widely rehearsed in Chan literature. The rendition that is found in *Hōmon taikō* matches Dōgen’s *Shinji Shōbōgenzō*, case 55 (*chūkan*). See *Shinji Shōbōgenzō*, critical edition by Kawamura Kōdō in “Shinji Shōbōgenzō no kenkyū,” *Komazawa daigaku kenkyū kiyō* 45 (1989), p. 110-11. This rendition of the story also matches with the *Zhengfa yanzang* (*Shōbōgenzō*) by Dahui Zonggao (X. 1309, 574a05-a08).

⁹¹⁷ **Great master Xideng** 襄燈大師 (J. Shūtō daishi) refers to Xiangyan Zhixian 香巖智閑 (d. 898) (Kyōgen Chikan). ZGDJ, p. 834. **National teacher Zhong** 忠國師 refers to Nanyang Huizhong 南陽慧忠 (d. 775) (J. Nanyō Echū). ZGDJ, p. 100.

⁹¹⁸ 香巖寺襄燈大師入武當山忠國師舊庵基卓庵住弃磔擊竹作響忽然大悟有頌云 一擊亡所知 更不因修治 動容揚古路 不墮悄[然]機 [處]處無蹤跡 聲色外威儀。Though truncated and with minor differences, *Hōmon taikō*’s rendition of the story about Xideng and the pebble is strikingly close to Dōgen’s *Shinji Shōbōgenzō*, case 17 (*jōkan*). See Kawamura (ed.), “Shinji Shōbōgenzō no kenkyū,” p. 59-60. Dōgen is thought to have modeled his version by blending elements from the *Jingde chuangdenglu* and *Liandeng huiyao*. See Ishii Shūdō, *Chūgoku Zenshūshi wa: Shinji Shōbōgenzō ni manabu* (Zen bunka kenkyūjō, 1988), p. 339.

[IX.c] *The stream is deep, the ladle is long* ⁹¹⁹

At the slopes of Mount Xuefeng there was a monk, a great recluse, who had not shaved his head for many years. With a wooden ladle, carved by himself, he would go to the edge of a stream and scoop up water to drink. One time a monk asked him: “What was the intention of the patriarch-master [Bodhidharma] coming from the West?” The hermit said: “The stream is deep, the ladle is long.” The monk left and took this up with Feng. Feng said: “This is extraordinary.” ⁹²⁰

X. NEEDLE FOR SEATED MEDITATION

The essential functioning of the buddhas,
the functioning essence of the patriarchs.

It is aware without touching things,
it illumines without facing objects.

It is aware without touching things:
its awareness is inherently subtle.

It illumines without facing objects:
its luminosity is inherently wondrous.

Its awareness is inherently subtle:
it is ever without discriminative thought.
Its luminosity is inherently wondrous:
it is never subject to fragmentation.

It is ever without discriminative thought:
its awareness is rare, without company.

It is never subject to fragmentation:
its luminosity comprehends without grasping.

⁹¹⁹ The caption is not in the original document.

⁹²⁰ 雪峰山畔有一僧卓庵多年不剃頭。自作一柄木杓 [杓] 去溪邊舀水喫。時有僧問如何是祖師西來意。庵主云溪深杓柄長。僧歸舉似峯。々云也甚奇怪 [怪]。云々。This story is found in a number of Song dynasty Chan records. In most cases the story continues with Xuefeng eventually shaving the hermit's head. *Hōmon taikō*'s rendition precisely matches case 83 (*chūkan*) of the *Shinji Shōbōgenzō* by Dōgen. This rendition is also very close to Dahui's *Zhengfa yanzang* (X. 1309, 559b18-b23):

At the slopes of Mount Xuefeng there was a monk, a great recluse, who had not shaved his head for many years. With a wooden ladle, carved by himself, he would go to the edge of a stream and scoop up water to drink. One time a monk asked him: “What was the intention of the patriarch-master [Bodhidharma]’s coming from the West?” The hermit said: “The stream is deep, the ladle is long.” The monk left and took this up with Xuefeng. Feng said: “This is extraordinary.” 雪峰山畔有一僧卓庵多年。不剃頭。自作一柄木杓去溪邊舀水喫。時有僧問如何是祖師西來意。庵主云溪深杓柄長。僧歸舉似雪峰。峰云。也甚奇怪。

The water is clear right through to the bottom!
A fish slowly glides along.

The sky is vast without horizon!
A bird flies far into the distance.⁹²¹

The above was written by the imperially designated Chan master Hongzhi from Mount Taibai of the great Song.⁹²²

⁹²¹ 坐禪箴 佛佛要機 祖祖機要 不觸事而知 不對緣而照 不觸事而知 其知自微 不對緣而照 其照自_刻 其知自微 曾無分別之思 其照自_妙 曾無毫忽之兆 曾無分別之思 其知無偶而奇 曾無毫忽之兆 其照無取而了 水清徹底[兮] 魚行[遲]々 空闊莫涯兮 鳥飛杳々。The translation is indebted to Carl Bielefeldt, *Dōgen's Manuals of Zen Meditation*, p. 100.

⁹²² Hongzhi Zhengjue 宏智正覺 (J.Wanshi Shōgaku) (1091-1157). Chan master of the Caodong (Sōtō) school. Hongzhi presided over the Jingde monastery 景德寺 located on Mount Taibai. He is known for advocating a form of tranquil meditation, which was later called “silent illumination” (*mokushō* 默照). This approach to meditation was criticized by Hongzhi's contemporary Dahui Zonggao, who instead advocated intense investigation of a phrase from a koan story (Ch. *kanhua* 看話).