

THE BODHIDHARMA ANTHOLOGY

The Earliest Records of Zen

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佛けそよの上くまに東か捨て西か行
佛さらの子に唐か西か東か茶
出合まの二條めの字をさ思ふん
とるま川た
持るまの行得かむを信を相画位發

column b, line 20. In citations in the form "T no. x;" x indicates T document number.

Citations from ZZ are in the following form: series (1, 2, and 2B), case, volume:page, column. For example, ZZ 1, 14, 3:272a.

The following transliteration systems have been used: Wade-Giles for Chinese; Hepburn for Japanese; and T. V. Wylie for Tibetan.

Sanskrit Buddhist terms that appear in *Webster's Third New International Dictionary* are treated as English words and left unitalicized and without diacritics (except for titles of texts). For a partial list of such terms, see Roger Jackson, "Terms of Sanskrit and Pāli Origin Acceptable as English Words." I have added "madhyamika"/"madhyamaka."

Usage of the readings "Ch'an" (Chinese) and "Zen" (Japanese) for the logograph that was picked originally as a Chinese transliteration of a Middle Indic form of Sanskrit *dhyāna* (meditation) is not entirely consistent. Though both appear in *Webster's Third New International Dictionary*, the latter is far more familiar to English-speaking audiences. I have used "Zen" where the broadest possible recognition is desirable, as in the title of this volume, in the introduction, and in the footnotes to the translation. I have also used it in cases where the subject is Japanese scholarship, the Japanese Zen school, or the whole of the East Asian tradition of this school as it is known in the West. In more technical contexts, such as the commentaries on the translation, the appendices, and the endnotes, I have employed "Ch'an."

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I Introduction

Countless portraits by East Asian artists have attempted to catch the essence of the enigmatic Buddhist master known by the name Bodhidharma or Bodhidharmatāra, the "founder" of Zen. He is usually represented as an Indian with a full beard, rings in his ears, dressed in a simple monk's robe; the best portraits catch an elusive glimmer in his eyes. Many Zen texts describe him as an aristocratic South Indian in an incarnation series of the bodhisattva Avalokiteśvara. He is said to be the twenty-eighth patriarch in the transmission of the lamp of enlightenment down from Śākyamuni Buddha and the six Buddhas preceding him.

A Japanese scholar some time ago wrote of two approaches to this Bodhidharma: the approach of Zen monks enduring the rigors of the training hall, and that of modern scholarship.¹ Needless to say, these approaches have little in common. The practicing monks try to grasp the meaning of the patriarch through Zen meditation—that is, by a constant practice of "gazing at" or "holding up" the topics, usually a word or phrase, of certain cases (*kōan*), dialogues or stories associated with him. This is the form of meditation known as "gazing-at-the-topic Zen," the mainstay of all Korean Sōn (Zen) and important as well in Japanese Zen. As the classic theoretician of the practice of gazing at the topic states, in this method the trainee is not to employ discriminative understanding, doctrinal understanding, thinking or calculation, intuition, verbal strategy, absolute nonchalance, engagement, analysis of the words, or anything else; one should simply "twenty-four hours a day and in all four postures constantly raise up the topic and constantly be aware of it."²

The topic is no more than a tool that can be used to burn up all defilements and views, the things that bind the trainee to the suffering cycle of rebirth, much as a candle flame melts snowflakes. There is no absolute truth in the case and topic, and there certainly is nothing of the scholarly impulse, nothing historical.

Scholars, focused on what "really" happened, have tried to clarify the historical figure Bodhidharma by stripping away the legendary accretions. They have pored over all the sources, Buddhist as well as non-Buddhist, and peeled away the layers of the Bodhidharma onion. More recently, a scholar has brought literary theory into play in an attempt to present Bodhidharma as a literary paradigm.³ At this point it is useful to make a distinction between the traditional or in-house story, Zen's own history of its origins and development, and the work of modern historians. Some would argue that it is quite impossible for modern scholars of Zen to evade the traditional story and "stand in immediate temporal relation with the sources" in telling the biography of Bodhidharma or that of any other early Zen figure.⁴ Their case is quite convincing.

So let us begin with the traditional story. Here is the gist of the traditional story of Bodhidharma found in the tenth-century transmission record entitled *Record of the Patriarchal Hall* (*Tsu-t'ang chi*).⁵ Prajñānāra, the twenty-seventh patriarch, is an East Indian of the priestly class, a Brahman, who ventures to South India and acquires as a disciple the third son of a great South Indian king. (The third son's name is Bodhiāra, which Prajñānāra eventually changes to Bodhidharma and which in some sources becomes Bodhidharmatāra or Dharmatāra. That his father was a king implies that he was of the warrior, and not the priestly, class, which echoes Śākyāmunī Buddha's origins.) At a banquet given by the king, Prajñānāra is the only master who does not read the scriptural sutras; he represents a transmission of Buddhist truth outside the Buddhist scriptures. He transmits the "storehouse of the true Dharma eye" to his successor Bodhidharma and dies in 457 C.E. Prajñānāra's final injunction is for Bodhidharma to go to China sixty-seven years thence.

The disciple's journey is long and presumably hazardous, taking three years. In 527 he lands in the area of present-day Canton in South China. Within days he makes his way to the court of the Liang Dynasty in the city of Nanking, where he has several memorable exchanges with Emperor Wu, perhaps one of the most fervent patrons of Buddhism in all

of Chinese history. The emperor asks about the highest meaning of noble truth (*ārya-satyā*), and the Indian answers: "There is no noble [truth]." The emperor, perhaps growing a bit frustrated, asks: "Who is standing before me?" The Indian answers: "I do not know." The emperor then asks how much karmic merit he has accumulated from ordaining Buddhist monks, building monasteries, having sutras copied, and commissioning artisans to create Buddha images. The Indian answers: "No merit."

After a few weeks at court Bodhidharma realizes that this encounter with the Chinese emperor is not going well; in Buddhist terms, it is karmically unfavorable. The Indian master then proceeds northward. He crosses the Yangtze River and makes his way to the state of Wei in the North, the Chinese heartland. (Many paintings in East Asia show him crossing the Yangtze on a reed.) Meanwhile Emperor Wu seems to have realized that he has lost a golden opportunity. A mysterious monk, answering the emperor's query about the departed master, states that he is actually the bodhisattva Avalokiteśvara, transmitter of the seal of Buddha Mind.

Bodhidharma's journey brings him to the area of the eastern capital Lo-yang and the nearby sacred mountain Mount Sung. He spends nine years on the western peak of Mount Sung, which is the site of the famous Shaolin Monastery. (This western peak is known as "Few Caves" or "Small Caves.") A fortyish Chinese monk by the name of Shen-kuang, who is well versed in classical Chinese literature, soon encounters the Indian. Whenever Shen-kuang asks a question of the master, he receives only silence. In order to show his sincerity in seeking the teaching of Buddhism, Shen-kuang stands in the deep nocturnal snow. Bodhidharma's response to this gesture is to ask the Chinese monk why he is standing in the snow and to inform him that he is pursuing Dharma in a petty frame of mind. Shen-kuang thereupon takes a dagger, cuts off his left arm, and politely lays it before the patriarch. The Indian master accepts this demonstration of sincerity and renames his Chinese disciple Hui-k'o, a name meaning something like "his wisdom will do."

There are several dialogues between the two. For example, Hui-k'o asks for his mind to be quieted. Bodhidharma orders Hui-k'o to bring mind to him, but when Hui-k'o says he cannot apprehend it, Bodhidharma states that quieting of mind is over. At these words Hui-k'o has

a great awakening. Hui-k'o asks the master if his teaching encompasses any written documents. Bodhidharma replies that his teaching is a mind-to-mind transmission and does not rely on the written word.

Bodhidharma announces that three have apprehended his teaching. He employs a body metaphor to indicate their levels of apprehension. Hui-k'o has gotten the marrow of the bones; the obscure Tao-yü, the Zen version of an independent or solitary Buddha, one who achieves enlightenment but chooses not to teach and retreats into silence, has gotten the bone; and the nun named Dharani (Magic Formula or Incantation) has gotten the flesh. (This metaphor of body parts makes Hui-k'o the straight or direct successor and the other two collateral.) The Indian patriarch also announces to Hui-k'o that he is transmitting to him the robe that has been handed down from patriarch to patriarch since Śākyamuni Buddha as an external sign of the internal Dharma seal.

At the age of 150 Bodhidharma dies and is buried on Mount Hsiung-erh to the west of Lo-yang. Three years later, a Chinese diplomatic official, the Wei commissioner Sung Yün, returning from a mission to the West, meets Bodhidharma in the Pamirs Mountains; Bodhidharma is on his way back to the West. The Indian, with a single shoe in hand, predicts to Sung Yün that his sovereign has died—a prediction that is duly confirmed upon the commissioner's return to China. Bodhidharma's stupa, or reliquary mound, is subsequently opened, and indeed the contents consist of a single shoe. He came to China, left a trace, and went back to the West. Emperor Wu, who missed the point when he had the chance, composed a funeral inscription.

Let us turn to the literature associated with the name Bodhidharma. Of the ten texts we now have attributed to Bodhidharma or claiming to present his teaching, the one generally held to contain material that is authentic in some sense is the *Bodhidharma Anthology*, which itself is composed of seven texts. Over time I have come to consider it crucial to emphasize the individuality of the texts of this anthology rather than to fall into thinking of the anthology as one piece:

1. *Biography*: a preface containing a brief biography of the "Dharma Master," Bodhidharma, who is presented as the third son of a South Indian king who ventures to North China and teaches "quieting mind" or "wall-examining."

2. *Two Entrances*: an exposition of his teaching of entrance by principle and entrance by practice. The former involves awakening to the realiza-

tion that all sentient beings are identical to the True Nature, although the True Nature is not revealed because of an unreal covering of adventitious dust; if one abides in "wall-examining" without dabbling in the scriptures, one will "ally with principle." Wall-examining is not explained. Entering by practice includes four practices: having patience in the face of suffering in the present, because one knows it is due to the ripening of bad intentional actions in the past; being aware that, if good things come to one in the present, the conditions for such things will eventually run out and the things themselves will disappear; seeking for nothing; and being in accord with intrinsic purity.

3. *First Letter*: a letter in which an anonymous author describes how he spent years in fruitless study of the scriptures until he came to realize the pearl of the mind through practice; the appended verses are a friendly admonition to those in the same situation.

4. *Second Letter*: a letter in which an anonymous author argues that delusion and awakening are but one thing, and that some unnamed people are igniting disputations by erecting names, terms, and principles.

5. *Record I*: lecture materials and anonymous dialogues, which contain a substantial number of colloquial elements (in contrast to the first four parts above, which are all cast in a literary, and not a spoken, style); contains one saying attributed to Bodhidharma.

6. *Record II*: named and anonymous dialogues, many of which are attributed to an otherwise unknown master named Yüan and to Hui-k'o, who serves as Bodhidharma's successor in the traditional story; contains even more colloquial elements.

7. *Record III*: named sayings, including sayings attributed to Bodhidharma, Hui-k'o, and Yüan; contains fewer colloquial usages.

The *Bodhidharma Anthology* as a continuum was discovered only in the early part of this century, and it is fair to describe it as one of the most important finds among the Tun-huang manuscripts, a small portion of which constitute the "Dead Sea Scrolls" of Zen (see appendix A). In the early summer of 1935 the Japanese Zen layman Suzuki Daisetsu, also known as D. T. Suzuki, arrived in Peiping, present-day Beijing, in order to seek out Zen texts in the collection of Tun-huang manuscripts housed in the National Library. Tens of thousands of manuscripts had been discovered in a hidden chamber in the Tun-huang cave complex in Northwest China in the early years of the twentieth century and were subsequently carried off to various libraries and museums in Europe and

East Asia. Having perused a catalogue of the Chinese collection and having noted some intriguing Zen-related entries, Suzuki was able to find and reproduce a number of Zen texts, including an anthology that came to be called the *Long Scroll of the Treatise on the Two Entrances and Four Practices* (*Ninyū shigyon chōkan*); he subsequently published the reproductions in Japan.⁶ The *Long Scroll* is the work I have dubbed the *Bodhidharma Anthology*.

The *Biography, Two Entrances, First Letter, Second Letter*, and even *Record I* of the *Bodhidharma Anthology* were at least known of when Suzuki discovered the *Long Scroll* manuscript, but the dialogues and sayings following *Record I*, which Suzuki called *Miscellaneous Record II* (*Zatsuroku dai-ii*), were unknown at the time, in spite of the fact that brief quotations from these dialogues and sayings were buried in a famous traditional Zen collection transmitted in East Asia. I have given Suzuki's two *Miscellaneous Records* the titles *Record I, Record II*, and *Record III*. (Subsequent manuscript discoveries have considerably extended his *Miscellaneous Record II*, and I have divided it into two parts.) Unfortunately, for the next half century or so virtually no one paid any attention to the highly colloquial *Miscellaneous Record II*, a treasure store of dialogues and sayings of proto-Zen. One of the most important Zen texts found among the Tun-huang manuscripts was totally ignored.

It is the colloquial element in these dialogues and sayings—the fact that they are closer to the spoken words of teaching masters, less reworked into the literary language—that should have caught our attention. Use of the colloquial is at the heart of the Zen tradition and its literature; of the Buddhist traditions of China, Zen is distinguished by its preference for Chinese literary genres, most notably the colloquial record of the sayings and dialogues of the master (*yü-in*) on the model of the Confucian *Analekts*. An eminent scholar of Chinese literature has described the *Analekts* as “a collection of fragmentary dialogues and sayings, couched in what appears to be the conversational style of the period, simple in diction and forceful in expression.”⁷ We can trace the precursors of Zen's adoption of this quintessential Chinese literary genre directly back to *Record II* and *Record III*.⁸

A propensity for choosing vernaculars, spoken languages of localities, to express Buddhist religious teachings is nothing new, for it can be traced back to the Buddha himself. Various early Buddhist texts record a

story in which disciples born to the educated elite, the priestly class, make a case to the Buddha that the exalted message is being mispronounced and bastardized by various disciples reciting the message in their own vernaculars.⁹ Their suggestion is to recast the teachings in a form of Sanskrit, the language of the learned and priestly class.

The Buddha emphatically rejects this idea, stating that the teachings should be taught in the spoken language of the locality. He stresses that the fine niceties of cultured language are irrelevant; only accurate transmission of the content is important. Thus, the *Records of the Bodhidharma Anthology*, the earliest Zen books of recorded sayings we have, constitute nothing new in the sweep of Buddhist history. They and the later vast recorded-sayings literature of Zen are perfectly congruent with the thrust of the early Buddhist tradition.

For decades discussion of the *Long Scroll* or *Bodhidharma Anthology*, both Japanese and Western, has concentrated on the second section, the *Two Entrances*, and has come to the consensus that only this text can be attributed to Bodhidharma.¹⁰ Eminent monks of medieval China and modern scholars from around the world have produced many exegeses of the two entrances and the baffling term “wall-examining” (*pi-kuan*) mentioned in the *Biography* and *Two Entrances*; in the traditional story Bodhidharma is usually said to have practiced wall-examining for nine years.¹¹ Though much exegetical ingenuity has gone into this project, the exclusive focus on the two entrances has obscured the importance of the *Records*. In fact, the *Records* have been so eclipsed that they pass unnoticed in most treatments of early Zen.

A purpose of this book is to give the *Records*, particularly *Record II* and *Record III*, their due as the real beginnings of Zen literature, the true ancestors of the Zen genre known as recorded sayings. Any reader—student, or practitioner—who has thrilled to the power of the most famous of all Zen recorded-sayings books, the *Record of Lin-chi* (*Lin-chi lu*), will recognize the ancestral genius of portions of the *Records*. Let us now turn to a complete translation of the *Bodhidharma Anthology*, which is followed by commentary on all seven of its texts.¹²

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Translation of the Seven Texts of the *Bodhidharma Anthology*

Text no. 1: *Biography*

1. The Dharma Master was a South Indian of the Western Region. He was the third son of a great Indian king. His divine insight was clear; whatever he heard, he understood. His ambition lay in the Mahayana path, and so he put aside his white layman's robe for the black robe of a monk. He merged with the sagely lineage and made it flourish. His dark mind was empty and quiescent. He comprehended the events of the world. He understood both Buddhist and non-Buddhist teachings. His virtue surpassed that of the leaders of the age.

Lamenting the decline of the true teaching in the outlands, he subsequently crossed distant mountains and seas, traveling about propagating the teaching in Han and Wei. Of scholars who had extinguished

Dharma: The word *dharma* has a range of meanings in Buddhist texts. Two of the most important are the teaching of the Buddhas (Law; Doctrine; Dharma; sometimes referring to the sutras that set forth the Dharma), and the fundamental elements of existence (dharma). There are a number of lists of dharmas, one of the most influential being a list of seventy-five that is divided into conditioned and unconditioned dharmas. The seventy-two conditioned dharmas run from sense organs and respective sense objects (the eye and its object forms, etc.) to mental (sensation; faith; stupidity; shamelessness; anger; regret; etc.) to nonmentals (acquisition; the no thought attainment; impermanence; language phrases; etc.). The three unconditioned dharmas include space and nirvana. Though Bodhidharma is here referred to as the Dharma Master, a Dharma master is a specialist in the teachings, as opposed to a dhyana master, a specialist in meditation.

Han and Wei: refers to North China.

mind, there were none who did not come to have faith in him, but those who clung to characteristics and preserved views came to ridicule him. At the time his only disciples were Tao-yü and Hui-k'o. These two monks, even though born later, showed a superior aspiration for the lofty and distant. Fortunately they met the Dharma Master and served him for several years. They reverently requested him to inform them; they readily perceived the master's intention. The Dharma Master was moved by their pure sincerity and instructed them in the true path: thus quieting mind; thus giving rise to practice; thus according with things; and thus [implementing provisional teaching] devices. This is the quieting of mind of the Mahayana Dharma. Make no mistake about it. Thus quieting mind is wall-examining. Thus giving rise to practice is the four practices. Thus according with things is protection against denison. Thus [implementing] devices is to implement devices without attachment. This brief preface draws upon the meaning in the following text.

Text no. 2: *Two Entrances*

2. Now, in entering the path there are many roads. To summarize them, they reduce to two types. The first is entrance by principle and the second entrance by practice. Entering by principle means that one awakens to the thesis by means of the teachings, and one deeply believes that all living beings, common and sagely, are identical to the True Nature; that it is merely because of the unreal covering of adventitious dust that the True Nature is not revealed. If one rejects the false and reverts to the real and in a coagulated state abides in wall-examining, then self and other, common man and sage, are identical; firmly abiding without shifting, in no way following after the written teachings—this is mysteriously tallying with principle. It is nondiscriminative, quiescent, and inactive; we call it entrance by principle.¹

born later: This is an allusion to *Analekts*, Tzu-han: "Those born later should be feared, for how do we know that those to come will be as good as those of the present?"

thus: The significance of the phrase *ju-shih* is unclear. It occurs in the opening line of all sutras ("Thus by me it was heard" or "Thus by me it was heard upon an occasion"), indicating faith that what follows is truly Buddha word.

devices: refers to teaching Dharma by way of devices, means, or expedients (*upāya*), taking into account the varying aptitudes of the audience.

Entering by practice means the four practices, for all other practices are included within these. What are the four? The first is the practice of requiring injury; the second is the practice of following conditions; the third is the practice of having nothing to be sought; and the fourth is the practice of according with Dharma.²

What is the practice of requiring injury? If the practitioner who is cultivating the path encounters suffering, he thinks to himself: I, from the past, across innumerable eons, have become estranged from the root and followed after the branches, have flowed along in various existences, producing a great deal of ill will and hatred, antagonizing and harming others endlessly. Though there is no transgression on my part in the present, this suffering is the ripening of bad karma-fruits of the faults of my past lives. It is something that neither the gods nor men have put upon me. With satisfaction I will bear and accept it, with absolutely no ill will or complaining. The sutra says: "When you meet suffering, do not be sad. Why? Because you comprehend the underlying reason behind it."³ When this thought arises, one is yoked with principle. Taking ill will as an opportunity, one advances on the path, and therefore it is called the practice of requiring injury.

As to the second, the practice of following conditions, sentient beings lack a self and are all whirled around by conditions and karma; suffering and joy are to be equally accepted, for both arise from conditions. If I encounter excellent karmic recompense, such as honor and so forth, it is in response to causes in my past lives. Even if I should encounter such recompense in the present, the necessary conditions for it will exhaust themselves, and it will again cease to exist. What is there to be joyful about in its existence? Gain and loss follow conditions. Mind has neither increase nor decrease. Unmoved by the winds of joy, one is mysteriously in accordance with the path. Therefore, it is called the practice of following conditions.

As to the third, the practice of having nothing to be sought, worldly people are in a perpetual state of delusion; everywhere they are covetous and attached, and this is called seeking. The person of insight awakens to reality: Principle is the obverse of the conventional; quiet mind and

winds of joy: may refer to the last of the eight winds: profit; weakness; slander; glory; praise; criticism; suffering; and joy.

practice no-action; forms follow the turnings of fate; the ten thousand existences are thus void; wish for nothing. Merit and Darkness always follow each other.⁴ A long time dwelling in the three realms is like living in a burning house.⁵ Having a body is all suffering; who can attain peace? If one comprehends this locus, then in his various existences he will stop thoughts and have no seeking. The sutra says: "Seeking is all suffering; seeking nothing is joy."⁶ We clearly know that seeking nothing truly is practice of the path.

As to the fourth, the practice of according with Dharma, the principle of intrinsic purity is viewed as Dharma. According to this principle, all characteristics are void, without defilement and without attachment, without this and that. The sutra says: "In Dharma there are no sentient beings, since it is free of the impurities of sentient beings. In Dharma there is no self, because it is free of the impurities of self."⁷ The one of insight who is able to believe in and understand this principle should practice according to Dharma. The Dharma substance has no stinginess; in terms of your life and property, practice giving; your mind free of parsimony. You will comprehend the three voidnesses, solicit nothing, and be attached to nothing. Merely for the sake of eliminating impurity embrace and transform sentient beings and yet do not grasp characteristics. This is self-benefit, but, in addition, it can benefit others; it also can

Merit and Darkness: They are sister goddesses. The beautiful Merit enters a house and announces to the owner that she has the power to bestow all sorts of valuable things. The happy owner makes offerings to her and then sees the ugly and unkempt Darkness outside his gate. Darkness announces that her visit to a house brings its complete loss of wealth. The owner threatens her with a knife in order to make her leave. Darkness tells him that he is very stupid, that the one in the house is her sister, and that they always come and go together. To drive away one is to drive away the other. The owner says he has no need of either and they may leave. When they do so, he is very happy.

three realms: Every world of the Buddhist cosmos has a Mount Sumeru at its center and is divided into three planes of sentient existence. The realm of desire has six desire heavens with six classes of gods above, in the middle the human world of four great continents, and below the eight great hells. Above this is the realm of form, in which all objects are pure form (shape and color). It is divided into four dhyanas, which are in turn divided into a total of seventeen heavens. On top is the formless realm, in which nothing material exists. It is divided into four stages. A being ascends to a higher level either through dhyana or by being reborn there due to good intentional actions in this and past lives.

three voidnesses: either voidness, marklessness, and wishlessness, which are called the three gates of liberation, or the voidness of recipient, giver, and gift.

ornament the path of enlightenment. When you give in this spirit, the other five perfections follow suit. In order to eliminate false thought one practices the six perfections, and yet there is nothing that is practiced. This is the practice of according with Dharma.

Text no. 3: First Letter

3. I have always admired the former wise ones. I have broadly cultivated all the practices. I have always esteemed the Pure Lands of the Buddhas and looked up to the teachings that have come down to us as a thirsty man longs for water. Those who have been able to meet Śākyamuni Buddha and realize the great path are in the millions; those who have obtained the four fruits are numberless. I really thought that the heavenly mansions were another country and the hells another place, that if one were to attain the path and get the fruit, one's bodily form would change. I unrolled sutra scrolls to seek blessings; through pure practice I [tried to produce karmic] causes. In confusion I went around in circles, chasing my mind and creating karma; thus I passed many years without the leisure to take a rest. Then for the first time I dwelled upright in dark quiescence and settled external objects in the kingdom of mind. However, I had been cultivating false thought for such a long time that my feelings led me to continue to see characteristics. I came to the point where I wanted to probe the difficulties inherent in these illusionary transformations. In the end I clearly apprehended the Dharma Nature and engaged in a coarse practice of Thusness. For the first time I realized that within the square inch of my own mind there is nothing that does not exist. The bright pearl comprehends clearly and darkly penetrates the deep tendency of things. From the Buddhas above to the wriggling insects below there is nothing that is not another name for false thought. They are the calculations of thought. And so I have

other five perfections: In addition to giving, the supreme virtues of Buddhas that are cultivated by bodhisattvas include: morality; forbearance; striving; dhyana; and insight.

Pure Lands: a Buddha field or world in which a particular Buddha operates. four fruits: stream enterer (beginner); once returner (will be reborn one more time); never returner (now in last rebirth); and arhat (has achieved nirvana).

Thusness: Thusness (tathata) means true essence, actuality, truth, things as they are. It is a synonym for the truth of the highest meaning.

given written expression to my dark musings. Moreover, I will reveal the *Verses on Devices for Entering the Path* [*Ju-tao fang-pien chi*], to be used as an admonition to those who have the conditions for the same type of awakening. If you have time, unroll and read it:

Through cross-legged sitting dhyana, in the end you will necessarily see the Original Nature.

Inevitably you will fuse and purify mind.

If for a split second [thought] arises, [you will be in the conditioned realm of] arising and extinguishing.

In the midst [of birth and death], to remember thoughts is [like a Buddhist aspirant] engaging in an improper means of livelihood.

You may search for Dharma and surmise various things, but your karma will not be changed.

Given revolving and increasing defilement, mind finds it difficult to reach the ultimate.

The wise one, upon suddenly hearing the eight characters,* awakens to principle.

He realizes for the first time that his six years of ascetic activity were in vain.

All over the world, everywhere, are the people of the Evil One

Who clamor in vain and engage in meaningless arguments.

Making false explanations, they teach sentient beings.

Talking about remedies, they cure not one disease.

improper means of livelihood: wrong way of getting a living; for a monk, there are five. Right livelihood is the fifth aspect of the noble eightfold path.

eight characters: The Buddha in a previous birth is practicing asceticism under a bodhisattva named Snow Mountain Youth. The god Indra in the form of a terrifying spirit descends to the mountains and chants the first half of a verse of the Buddhas of the past, which is eight characters in length: "All dharmas are impermanent and are arising-extinguishing dharmas." The ascetic bodhisattva asks about the half verse, and the spirit replies that he is starving and thirsty. The ascetic states that he will become the spirit's disciple if only the spirit will speak the remainder of the verse. Because of hunger the cannibalistic spirit is unable to speak it. The ascetic tells him that once the verse is recited, he will give up his body for food. The spirit finally recites the second half: "Arising-extinguishing having extinguished, quiescence is joyful." The ascetic deeply ponders the meaning and writes this verse everywhere—on rocks, on walls, and so forth. It is called the Snow Mountains verse.

six years: After leaving home, on the bank of the Nairañāna River Gautama engaged in ascetic activities for six years. Daily he ate one piece of grain or rice. Eventually he came to think that this was not the path and rejected asceticism. He then went to the enlightenment tree, a type of fig known as the pipal (*Ficus religiosa*), and sat beneath it on a seat of grass known as the "thunderbolt seat."

Things have always been in a state of quiescence and there has never existed a perceiving subject.

How could there be good and evil, false and correct?

Even arising is no-arising; even extinguishing is no-extinguishing.

Moving is no-moving; concentration is no-concentration.

Text no. 4: Second Letter

4. Shadows arise from bodily forms; echoes follow upon voices. Some play with their shadows to the point of tiring their bodies, not realizing that their bodies are the shadows. Some raise their voices to stop the echoes, not realizing that the voice is the source of the echo. Searching for nirvana by eliminating the defilements is like searching for the shadow by getting rid of the body. Seeking for Buddhahood by rejecting sentient beings is like seeking for the echo by silencing the voice. Therefore, we know that delusion and awakening are one road, that stupidity and wisdom are not different. In a place of namelessness they mistakenly think of erecting names, and because of these names, is and is-not are born. In a place without principles they mistakenly think of creating principles, and because of these principles, disputations flourish therein. Illusionary transformations are not real, so who is right and who wrong? Falsity is unreal, so what exists and what does not exist? One should know that obtaining is having nothing to obtain and losing is having nothing to lose. Having not yet been able to talk with you, I have composed these lines, but how can one discuss the dark purport?

Text no. 5: Record 1

5. Buddhas speak of void dharmas in order to destroy views, but if you are in turn attached to voidness [as a view], you are one whom the Buddhas cannot transform.¹⁰ At the point of arising, only voidness arises.¹¹ At the point of extinguishing, only voidness extinguishes. In reality there is not one dharma that arises. In reality there is not one dharma that extinguishes. All dharmas arise due to craving. Craving has neither inside nor outside, nor does it lie in between. Discrimination is a void dharma, but common men are broiled by it. The false and the correct have neither inner nor outer, nor do they lie in the

various directions. Discrimination is a void dharma, but common men are broiled by it. All dharmas are like this.

6. The Dharma Body is formless.¹² Therefore, one sees it by no-seeing. Dharma is soundless. Therefore, one hears it by no-hearing. Insight does not have knowing. Therefore, one knows by no-knowing. If one takes seeing as seeing, then there is something that is not seen. If one takes no-seeing as seeing, then there is nothing that is not seen. If one takes knowing as knowing, then there is something that is not known. If one takes no-knowing as knowing, then there is nothing that is not known. [Insight] is incapable of knowing itself, and so it is not something that has knowing, and yet, because it knows vis-à-vis things, it is not something that lacks knowing. If one takes apprehending as apprehending, there is something that is not apprehended. If one takes no-apprehending as apprehending, then there is nothing that is not apprehended. If one takes is as is, there will be something that is not. If one takes having-no-is as is, there will be nothing that is not. One gate of insight enters one hundred thousand gates of insight. One sees a pillar and makes the interpretation pillar. This is to see the pillar characteristic and make the interpretation pillar. Observe that mind is the pillar dharma and no pillar characteristic exists. Therefore, when one sees a pillar, it is the apprehension of a pillar dharma. The seeing of all forms is like this.

7. Someone says: "All dharmas are nonexistent." Objection: "Do you see existence? Whether there is no-existence in existence or existence in no-existence, there is still your existing." Someone says: "All dharmas are nonarising." Objection: "Do you see arising? Whether there is no-arising in arising or arising in no-arising, there is still your arising." Also: "I see that all is no-mind." Objection: "Do you see mind? Whether there is no-mind in mind or mind in no-mind, there is still your mind."¹³

Dharma Body: The Dharma Body (dharma-kaya) is the spiritual body, as contrasted with the form body of a Buddha; it is also the highest of the three bodies of a Buddha, the others being the Enjoyment Body and the Magical-Creation Body. still your mind: This section is terse and difficult. We can turn to the Tibetan translation for a gloss: "Also a person says: 'Dharmas are not existence.' Explanation: 'Do you see nonexistence? If in existence it becomes nonexistence, in nonexistence it becomes existence, and so the very same is your existing.' A person says: 'I see that dharmas of self are nonarising.' Explanation: 'Do you see nonarising? If in arising it becomes [non]arising, in nonarising it becomes arising, and so the very same is your

8. Tripitaka Dharmma Master¹⁴ says: "When one does not understand, the person pursues dharmas; when one understands, dharmas pursue the person. When one understands, consciousness draws in forms; when one is deluded, forms draw in consciousness. The non-production of consciousness due to forms is called not seeing forms."¹⁵ Whether there is no-seeking in seeking or seeking in no-seeking, there is still your seeking. Whether there is no-taking in taking or taking in no-taking, there is still your taking. When mind is in need of something, we call it the realm of desire. When mind is not mind of itself but is produced due to forms, we call it the realm of form. When forms are not forms of themselves but are forms because of mind, the fact that mind and forms are formless is called the formless realm.

9. Question: "What is called Buddha Mind?" Answer: "Mind's having no mark of variation is called Thusness. Mind's unchangeableness is called the Dharmma Nature. Mind's not being connected to anything is called liberation. The mind nature's unimpededness is called enlightenment. The mind nature's quiescence is called nirvana."

10. Question: "What is called Tathagata?" Answer: "To understand Thusness and respond to beings is called Tathagata." Question: "What is called Buddha?" Answer: "To awaken according to Dharmma, to awaken to the fact that there is nothing to be awakened to, is called Buddha." Question: "What is called Dharmma?" Answer: "Mind does not arise in accordance with Dharmma, and mind does not extinguish in accordance with Dharmma. This is called Dharmma." Question: "What is called community?" Answer: "Coming together according to Dharmma is called community."

11. Question: "What is called the voidness samadhi?" Answer: "Gazing at dharmas and abiding in voidness is called the voidness samadhi." Question: "What is called abiding in Dharmma?" Answer:

arising. Also: 'I see that dharmas of self are no-mind.' Explanation: 'Do you see no-mind? If in mind it becomes nonexistence [of mind], in no-mind it becomes existence [of mind], and so the very same is your mind.' The same pattern occurs in the next section.

Tripitaka Dharmma Master: Bodhidharma.

Tathagata: There are two interpretations: the Thus-come One or the Thus-gone One (the one who has gone in the way of earlier Buddhas). The Chinese took the former, the Tibetans the latter.

"Neither abiding in abiding nor abiding in nonabiding, but abiding according to Dharmma—this is called abiding in Dharmma."

12. Question: "What about the phrase 'is male but not male, is female but not female?'" Answer: "When we analyze on the basis of Dharmma, the characteristics maleness and femaleness cannot be apprehended.¹⁶ Should you ask how that can be known, it is because forms are not characterized by maleness or femaleness. If forms were characterized by maleness, all the grasses and trees would be male, or they would all be female. Deluded people do not understand and through false thought see maleness or femaleness, but this is an illusionary maleness and an illusionary femaleness, ultimately without reality. The *Sutra of the Inactivity of All Dharmas* [Chiu-fa wu-hsing ching] says: 'If you come to know that all dharmas are like an illusion, you will quickly become the foremost of persons.'¹⁷

13. Question: "When one realizes nirvana while retaining the body and obtains the fruit of arhat, is it awakening or not?" Answer: "It is a dream realization." Question: "When one practices the six perfections, fills up the ten stages and the ten thousand practices, awakens to the nonarising and nonextinguishing of all dharmas, remains neither awakened nor knowing, has neither mind nor understanding, is it awakening or not?" Answer: "That is also a dream." Question: "The ten powers and the four fearlessnesses, the eighteen special dharmas, the path culminating in perfect awakening under the enlightenment tree, the

retaining the body: the nirvana that is obtained in this life. It is said to be with remainder because the physical body still remains. Refers to the Hinayana nirvana ten stages: Within the fifty-two stages of bodhisattvahood, the forty-first to fiftieth are referred to as the ten stages: (1) the joyous; (2) the free-from-defilement; (3) the illuminating; (4) the flaming wisdom; (5) the invincible; (6) the become-manifest; (7) the far going; (8) the immovable; (9) the good wisdom; and (10) the Dharmma cloud. ten powers, four fearlessnesses, eighteen special dharmas: The ten powers are the ten knowledge powers special to a Buddha. They run from the power to discriminate that which is consistent with reason from that which is not to the power of knowing the destruction of the outflows, the evil influences that bind one to the rebirth process. The four fearlessnesses or four types of self-confidence of a Buddha in speaking Dharmma run from the self-confidence coming from his awareness that he is a perfectly enlightened one to the self-confidence coming from being aware that he has informed the disciples about the path of liberation. The eighteen special dharmas that a Buddha alone possesses run from faultlessness concerning bodily karma to knowledge of all matters pertaining to the present. This triple formula is the definition of a Buddha. Thus, this section works systematically through the hearers or disciples, the bodhisattva, a Buddha, and all the Buddhas.

capability of crossing over sentient beings even to the point of entrance into nirvana—how could these not be awakening?” Answer: “They are also a dream.” Question: “All the Buddhas of the three times of past, present, and future in sameness teaching sentient beings, those who obtain the path being as numberless as the grains of sand of the Ganges—could this not be awakening?” Answer: “That is also a dream. It is merely that whatever involves mental discrimination, calculation, and [the realm of objects] manifested by one’s own mind¹⁸ is a dream. When awakened, there is no dreaming. When dreaming, there is no awakening. These are false conceptualizations of thought, mind, and the consciousnesses. They are no more than insights in a dream. There is neither an awakener nor something to awaken to. If one awakens according to Dharma, when one truly awakens there is no self-awakening at all. Ultimately no awakening exists. The perfect awakening of all the Buddhas of the three times is but a conceptual discrimination of sentient beings. Because of this I call it a dream. If the consciousnesses and thought are calmed, so that there is not a single pulse of thought, it is to be called perfect awakening. Similarly, whatever there is of thought and the consciousnesses that has not been calmed is a dream.”

14. Question: “In cultivating the path and cutting off delusion, what mental attitude is employed?” Answer: “Use the mental attitude of devices.” Question: “What is the mental attitude of devices?” Answer: “When one examines delusion and realizes that from the outset delusion has no place to arise from, and by this device is able to cut off doubt and delusion, we call it mental attitude.” Question: “What delusion does the mind that is in accordance with Dharma cut off?” Answer: “Delusions of interpretations concerning common men, heretics, hearers, solitary Buddhas, bodhisattvas, and so forth.”

15. Question: “What are the two truths?” Answer: “It is like the simmering of heated air.”¹⁹ Deluded people see the air waving due to the solitary Buddhas. A hearer is a disciple of a Buddha. In Mahayana texts, followers of the Hinayana are referred to as hearers. A solitary Buddha is a Buddha for himself alone. He is one who has won enlightenment but lives in solitude and does not reveal his knowledge to the world.

two truths: The worldly truth refers to the fact that, though all dharmas are devoid of essence, because of the topsy-turviness of the world, empty dharmas are produced and in the world these are taken as real. However, sages know the nature of this error and so know that all dharmas are void and nonarising.

heat and understand it as water, but it is really not water. It is the simmering of heated air. The meaning of the two truths is also like this. Common men see the truth of the highest meaning as the worldly truth. Sages see the worldly truth as the truth of the highest meaning. Therefore, the sutra says: “When the Buddhas speak Dharma, they always rely upon the two truths.”²⁰ The truth of the highest meaning is the worldly truth, and the worldly truth is the truth of the highest meaning.²¹ The truth of the highest meaning is voidness. If you see characteristics of existence, then you must tidy up! If there is self or mind or arising or extinguishing, then further tidy up! Question: “How does one tidy up?” Answer: “If you rely upon Dharma to gaze, then you will lose ways of looking at things and not see one thing. Therefore, the *Classic of the Old One* [Lao Ching] says: ‘Established virtue is like laziness.’”²² (These words draw us into emptiness.)

16. Question: “What kind of mind is called craving?” Answer: “The mind of the common man.” Question: “What kind of mind is that which is nonarising?” Answer: “The mind of the hearer.” Question: “What kind of mind is that which understands the essencelessness of dharmas?” Answer: “It is the mind of the solitary Buddha.” Question: “What kind of mind is that which engenders neither understanding nor delusion?” Answer: “The mind of the bodhisattva.” Question: “What kind of mind is that which is not awakened and does not know?” No answer.²³ The reason there is no answer is that Dharma cannot answer. Because Dharma is no-mind, and an answer is having mind. Dharma is speechless,²⁴ and an answer is having speech. Dharma is without interpretation, and an answer is interpretation. Dharma is without knowledge, and an answer is having knowledge. Dharma is without this and that,²⁵ and an answer is having this and that. Such minds and words are no more than calculations. Because mind is not a form, it is not connected to forms, and yet mind is not formless and is not connected to formlessness. The mind’s not being connected to anything is liberation. If one breaks the prohibitive precepts, he will turn apprehensive. However, if he knows that his mind of anxiety cannot be apprehended, then he will even attain liberation. He will also know that rebirth in a heaven cannot be apprehended.²⁶ Even though he knows voidness, voidness cannot be apprehended.

no answer: the silence of Vimalakṛti.

hended. Even though he knows that nothing can be apprehended, no-apprehension cannot be apprehended.²⁷

17. If mind has something to value, it will surely have something to despise. If mind has something that it affirms, it must have something that it negates. If mind takes one thing to be good, then all other things are nongood. If mind has affection for one person, then all other persons become people whom one has a grudge against.²⁸ Mind does not abide in forms, nor does it abide in formlessness. It does not abide in abiding, nor does it abide in no-abiding. If mind has abiding, it will not avoid being roped in. If mind has a place where it functions, then it is bondage. If mind values dharmas, dharmas will keep you back. If mind honors one dharma, mind necessarily will have something that it considers inferior. When you try to grasp the meaning of the sutras and treatises, you should not value understanding. If there are places that you understand, then your mind has something to be connected to. If mind has something to be connected to, then it is bondage. The sutra says: "It is not through inferior, middle, or superior dharmas that one attains nirvana."²⁹ Even though mind has entered delusion, you must not produce a thought of delusionlessness. When mind arises, rely on Dharma to gaze at the place it arises from. If mind discriminates, rely on Dharma to gaze at the place of discrimination. Whether greed, anger, or stupidity, rely on Dharma to gaze at the place they arise from. Not seeking the place they arise from is cultivating the path. If there is arising of mind, then investigate and, relying on Dharma, tidy up!

18. Question: "In cultivating and attaining the path, are some slow and some quick?" Answer: "They are separated by millions of eons."³⁰ In the case of those for whom mind is [the path], it is quick. For those practitioners who produce the thought of enlightenment and practice, it is slow. People of sharp abilities know that mind is the path. People of dull abilities seek everywhere for the path but lack knowledge of its location. Moreover, they do not know that mind from the outset is unexcelled, perfect enlightenment." Question: "What about quickly attaining the path?" Answer: "Mind is the substance of the path, and so one quickly attains the path. When the practitioner himself realizes that delusion has arisen, then, relying on Dharma, he gazes and brings about its exhaustion." Question: "How is mind the substance of the path?"

Answer: "Mind is [unconscious] like trees or stones. It is as if there were

someone who painted dragons and tigers with his own hand, and yet, upon looking at them, became frightened. Deluded people are also like this. The brush of thought and consciousness paints Razor Mountains and Sword Forests,³¹ and yet it is thought and the consciousness that fear them. If you are fearless in mind, then false thoughts will be eliminated. The brush of mind and the consciousness discriminates and draws forms, sounds, smells, tastes, and touchables, and, upon looking at them in turn, produces greed, anger, and stupidity. Sometimes it is fascinated and sometimes repelled. Due to the discriminations of thought, mind, and the consciousnesses, various sorts of karma are in turn produced. If you can realize that thought and the consciousnesses from the outset have been void-quiet and also avoid seeing the locus [of the arising of thought and the consciousnesses], then you are cultivating the path. Some, by discriminations of their own mind, draw tigers, wolves, lions, poisonous dragons, evil spirits, the generals of the five paths of rebirth, King Yama, the ox-headed guards of hell, and the Hell of the Sound of Cold.³² These things are discriminated by their own minds, but they are then controlled by these things, and so they undergo various sufferings. Realize that whatever mind discriminates is merely forms. If you awaken to the fact that mind from the outset has been void-quiet and know that mind is not itself a form, then mind is unconnected. Forms are not forms. They are constructed in the manner of an illusion by your own mind. If you merely realize that they are not real, then you will attain liberation."

frightened: Due to the similarity to section 62, this seems to be a Hui-k'o section. Razor Mountains and Sword Forests: There are a variety of schemas for the bells. In one there are eight great hells surrounded by sixteen small hells, eight icy cold and eight flaming hot. The fourth of the hot ones is called Sword Forest and the fifth Razor Path. People who injure and kill with knives and swords, chop down someone's trees to repay a grudge, and speak sincerely but secretly betray fall into Sword Forest. When they enter, a wind blows off the sword leaves, which sever their hands, feet, ears, and noses. Vultures and dogs eat their flesh. On the Razor Path the hell beings are forced to walk across a precipice on a narrow path with upright, sharp razors.

Sound of Cold: The generals of the five paths of rebirth, also known as the five heavenly envoys, are the assistants of King Yama, the god of death and judge of the dead, considered in Buddhism a Dharma guardian. He is often sixteen-armed. The demonic hell guards take on the heads of various animals, including oxen, horses, pigs, eagles, vultures, etc. They chew up and pull apart the hell beings with their teeth. The fourth of the eight icy cold hells is the Hell of the Sound of Cold. The hell beings therein tremble from the penetrating cold wind and cannot open their mouths.

19. When at present you rely on the Dharma's three treasures of Buddha, Dharma, and community to carry out the path, you must not have such views as good/bad, like/dislike, cause/effect, is/is-not, holding the precepts/breaking the precepts, and so forth. If you make these sorts of calculations, they are all delusions manifested by your own mind. You will not notice that the realm of objects arises from your own mind. If you hold that no dharmas exist, it is also [a delusion manifested by your own mind]. The perceptions of your own mind are all deluded thoughts that construct is and is-not. If you say that the wisdom of the Buddhas surpasses all, it is also [a delusion manifested by your own mind]. One's own mind in the manner of a sleight of hand constructs both existence and nonexistence and in turn is deluded by them. The sutra says: "If you rely on the Dharma-Body Buddha to cultivate the path, construct neither illusionary sentient beings nor real sentient beings."¹³ Therefore, the Dharma Realm is sameness, having neither gain nor loss. If you rely on the Dharma-Body Buddha to cultivate the path, do not seek nirvana. Why? Because Dharma is nirvana. How could you use nirvana to seek nirvana? Also, do not seek Dharma. Because mind is the Dharma Realm. How could you use the Dharma Realm to seek the Dharma Realm? If you wish to rectify mind, neither fear dharmas nor seek dharmas. If you use the Dharma-Body Buddha to cultivate the path, your mind will be like stone—dark, unaware, unknowing, undiscerning, nonchalant about everything like a stupid person. Why? Because Dharma lacks awareness and knowing. Because Dharma can give us fearlessness, it is a place of great peace. It is like someone who commits a mortal crime.¹⁴ He surely must be beheaded. But if it happens that his king grants him a pardon, he avoids the anxiety of a death sentence. Sentient beings are also like this. They commit the ten evils and the five transgressions and must fall into a hell, but the Dharma King grants them a pardon of great quiescence, and so they avoid all their sins. If someone who is a good friend of the king ventures off to another locale, kills youths there, and is grabbed by

Dharma Realm: *Dharmadhātu* means the sphere of reality. It is a synonym for the truth of the highest meaning.

ten evils, five transgressions: The ten evils are: killing living things; stealing; illicit conduct in sexual matters; flowery language; abusive language; lying; idle talk; covetousness; anger; and false views. The five transgressions are: killing your father, mother, or an arhat; harming a Buddha's body; and splitting the monastic community.

local people who want to requite the injury, this person becomes fearful for he has no one to rely upon. When he suddenly sees his great king, he obtains liberation. If someone breaks the precepts and commits murder, commits sexual crimes and thievery, and fears falling into a hell, when he sees his own Dharma King, he will then obtain liberation.

20. In the Dharma of cultivating the path, the vital energy of those who obtain their understanding through the medium of the written word is weak. If one obtains his understanding from events, his vital energy will be robust. Those who see Dharma from the medium of events never lose mindfulness anywhere. When those whose understanding is from the medium of the written word encounter events, their eyes are bedouled. To discuss events from the point of view of the sutras and treatises is to be estranged from Dharma. Though one may chat about events and listen concerning events, it is not as potent as personally experiencing events with the body and mind. If someone's [understanding that] events are Dharma is deep, then worldly people will not be able to fathom him. Even if the cultivator of the path time and again has his belongings stolen by thieves, he will not have a mind of attachment and will not even be vexed. If he is time and again cursed and slandered by others, he will not be vexed. If one is like this, his mind of the path will gradually strengthen. It will accumulate over years without end, until he spontaneously has no mind toward any disagreeable and agreeable thing. Therefore, he who is not bound up with events can be called the bodhisattva of great power. If one wishes to make the mind of cultivating the path robust, he should send mind outside the boundaries of the norms.

21. Question: "What events are outside the boundaries of the norms? Answer: "The spontaneously peaceful mind does not realize the understanding of the Mahayana or the Hinayana, does not produce the thought of enlightenment, even to the point of not wishing for the omniscience of a Buddha, does not honor the person who is accomplished in samadhi, does not disdain the person who is attached and craving, even to the point of not wishing for Buddha wisdom. If one does not grasp for ur

requite the injury: the first of Bodhidharma's four practices.

vexed: echoes the first two of Bodhidharma's four practices, the practice of requiting injury and that of following conditions.

Answer: Given the similarities between this answer and the Master Yuan sector of *Record II*, particularly section 55, this may be Yuan material.

derstanding and does not seek wisdom, he will desire to avoid the delusions and confusions of the Dharma masters and dhyana masters. If one can preserve mind³⁵ and erect will, entertain no wish to be a worthy or a sage, not seek liberation, fear neither the cycle of birth and death nor the hells, and with no-mind directly carry out his responsibilities,³⁶ then for the first time he will bring to perfection a dull mind of norms. If one can see all the transformations of the worthies and sages due to their supernormal powers through hundreds of thousands of cons without producing a desirous mind, then this person will desire to avoid the deceptions and delusions of others.” Another question: “How does one produce the state of being outside the boundaries of the norms?”

Answer: “The Confucian virtues of humaneness, righteousness, ritual, wisdom, and faith are called the mind within the boundaries of the norms. Birth-and-death and nirvana are also called the mind within the boundaries of the norms. If you wish to go outside the boundaries of the norms to the point of jettisoning the terms ‘common man’ and ‘sage,’ you must not know through having a method; you must not know through not having a method; you must not know through both having a method and not having a method. That which ordinary knowledge understands³⁷ is also said to be within the boundaries of the norms. When you do not produce the mind of the common man, the hearer or bodhisatva mind, and do not even produce a Buddha Mind or any mind at all, then for the first time you can be said to have gone outside the boundaries of the norms. If you desire that no mind at all arise, that you do not produce understanding nor give rise to delusion, then for the first time you can be said to have gone outside of everything. When the worldly morons encounter a devilish, cock-and-bull fellow who babbles a demonic line, they come up with a demonic interpretation and use it as a compass. This is beneath comment. How can they perform the function of a great thing?³⁸ Hearing that a certain person leads a group of millions, their mind is triggered into motion. Gaze well at the dharmas of your

supernormal powers: The six supernormal powers or superknowledges are: (1) divine feet, the power to manifest oneself anywhere; (2) divine eyes, the power to know the future of self and others; (3) divine ears, the power to hear sounds that ordinary people cannot hear; (4) other minds, the power of knowing the thoughts of others; (5) past lives, the power of knowing the past births of self and others; and (6) destruction of the outflows, the power to eliminate the defilements.

own mind to determine whether it harbors the spoken and written word or not.”

22. Question: “What is the mind of plainness? What is the mind of ingenious artifice?”³⁹ Answer: “Spoken and written words are called ingenious artifice. Forms and formlessness are equal. Walking, standing, sitting, or lying—all behavior and activity are plainness, even to the extent that when one encounters any sorrowful or joyful event, the mind remains immobile. That for the first time can be called the mind of plainness.”

23. Question: “What is called correct and what is called false?” Answer: “Having no mental discrimination is called correct, and having the mind interpret dharmas is called false. When you come to the point of being unaware of both false and correct, that for the first time can be called correct. The sutra says: “Those who abide in the correct path do not discriminate whether it is false or correct.”⁴⁰

24. Question: “What are sharp abilities and dull abilities?” Answer: “He who, without relying on the teaching of a master, sees Dharma from events is called one of sharp abilities. He who understands from the spoken teachings of a master is called one of dull abilities. In hearing the Dharma through the spoken teachings of a master there are also levels of sharpness and dullness in ability. In hearing the master’s words, if one is not attached to existence and yet does not seize nonexistence; if one is not attached to characteristics and yet does not seize characteristiclessness; if one is not attached to arising and yet does not seize nonarising, he is a person of sharp abilities. To cover understanding and seize meanings—views such as is and is-not—is the interpretation of meanings of the man of dull abilities. When the person of sharp abilities hears of the path, he does not produce the mind of the common man. He does not even produce the mind of the worthy or sage. Common and sagely are both excised. This is the hearing of the path of the man of sharp abilities. He cares not for material and sensual things, even to the point of not caring for a Buddha’s enlightenment. If you care for a Buddha’s enlightenment, then you will reject disturbance and seize quietude, reject stupidity and seize wisdom, reject the conditioned and seize the unconditioned. You will not be able to cut off duality and be unimpeded. This

Answer: Again due to the similarity to section 55, this may be a Yuan section.

is a man of dull abilities. To do it in that way⁴¹ is to go beyond all common and sagely realms. The man of sharp abilities hears of the path without producing a covetous mind. He does not even produce right mindfulness and right reflection. He hears of the path without producing the mind of the hearer. He does not even produce the bodhisattva mind. The bodhisattva takes the Dharma Realm as his home and the four immeasurable minds as the locus of the precepts. All behavior, to the end, does not go outside of the Dharma-Realm mind. Why? Because the body is the Dharma Realm. Even if you say and do all sorts of things, do a dance leap⁴² or a horse kick, none of them leaves or enters the Dharma Realm. If you take the Dharma Realm to enter the Dharma Realm, then you are a stupid person. Because the bodhisattva clearly sees the Dharma Realm, he is said to have the purity of the Dharma eye. Because he does not see dharmas arising, abiding, or extinguishing, he is said to have the purity of the Dharma eye. As to the sutra's saying that 'without extinguishing stupidity and craving [he gives rise to liberation],'⁴³ craving from the outset is nonarising, so how could it now be extinguished? The stupid, craving one seeks internally, externally, and in between, but he can neither see nor apprehend [stupidity and craving]. Even when he seeks in the ten directions for them, there is not the slightest characteristic to be apprehended. Hence it is unnecessary to extinguish them in order to seek liberation."

25. Question: "Worldly people apply themselves to various sorts of learning. Why do they fail to obtain the path?" Answer: "Because they see a self, they do not obtain the path."⁴⁴ If they were able to avoid seeing a self, then they would obtain the path. Self means ego. The reason why the sage meets suffering without being sad⁴⁵ and encounters pleasure without being happy is that he does not see a self. The reason why he has neither suffering nor pleasure is that he has lost self. When you attain to emptiness, even the self is lost, so what further thing can there be that is not lost? In the world how many can there be who have lost self? If you can lose self, everything from the outset will be nonexistent. The self arbitrarily produces calculations, and then one is affected by birth, aging,

immeasurable minds, locus of the precepts: The four immeasurable minds are: friendliness; compassion; joy; and equanimity. The locus of the precepts is the platform erected for the carrying out of the ceremony of receiving the precepts.

sickness, death, sadness, commiseration, suffering, defilements, cold heat, wind, rain, and everything that is not in accord with one's wishes: These are all manifestations of false thought. In the manner of a magician's sleight of hand, departing [to another birth] and staying [in this birth] are not under the control of a self. Why? Arbitrarily [the ego, worldly people] produces resistance and opposition, and they fail to acknowledge that departing and staying [are not under the control of the ego]. The defilements exist because of the grasping of the self, and from this springs departing and staying. If you know that departing and staying are not under the control of the self, then for you 'mine' will be a sleight-of-hand dharma incapable of holding you back.⁴⁶ If you do not resist sleight-of-hand dharmas, then, no matter what may come, you will not be hindered. If you are capable of not resisting transformations, then, no matter what may happen, you will have nothing to repent of."

26. Question: "Since all dharmas are void, who cultivates the path? Answer: "If there were a who, then it would be necessary to cultivate the path. If there were no who, then it would be unnecessary to cultivate the path. The who is ego."⁴⁷ If there were no ego, then, no matter what might come, you would not produce it and is-not. Is is the ego's affirming something; the things are not doing the affirming. Is-not is the ego's negating something; the things are not doing the negating. This can be known through such examples as wind, rain, blue, yellow, red, white and so forth. When it wants to, the ego likes something; the things are not doing the liking. Why? This can be known through such examples as the sense organs eye, ear, nose, and tongue, and the sense objects form; sounds, and so forth."

27. Question: "The sutra says: 'Walking on pathlessness, one comprehends the path of the Buddhas.'⁴⁸ [What does this mean?]" Answer: "Walking on pathlessness is to reject neither names nor characteristics. For the one who has comprehended, names are nameless and characteristics are characteristicless. It also says: 'One who walks on pathlessness rejects neither covetousness nor craving.'⁴⁹ For the one who has comprehended, covetousness is covetousless and craving is cravingless. White

red, white, and so forth: The ego affirms that the flower is blue; the flower is not doing the affirming. form, sounds, and so forth: The ego likes certain musical sounds; the sounds are not doing the liking.

walking on pathlessness, suffering is sufferingless and pleasure is pleasureless, and this is called comprehension. To reject neither birth nor death is called comprehension. When walking on pathlessness, birth is birthless, and yet one does not seize birthlessness. Ego is egoless, and yet one does not seize egolessness. This is called comprehending the path of the Buddhas. If you can attain to the realization that negation is negationless, and yet not seize negationlessness, then it is called comprehending the path of the Buddhas. In summary, mind is no-mind, and this is called comprehending the mind path.”

28. Question: “What is comprehending all dharmas?” Answer: “When in the midst of things you do not give rise to views, it is called comprehension. Comprehension means not engendering thought in relation to things, not engendering covetousness for things, and not engendering defilements in connection with things. When forms are formless, it is called comprehending forms. When existence is existenceless, it is called comprehending existence. When birth is birthless, it is called comprehending birth. When Dharma is Dharmalless, it is called comprehending Dharma. No matter what he meets, he directly comprehends. This person’s wisdom eye is open. No matter what may come, he is incapable of seeing differences or sameness in characteristics. This is called comprehension.”

29. Question: “The sutra says: ‘The outsiders take joy in the various views; the bodhisatva is immobile in the midst of the various views. The Heavenly Evil One takes joy in birth-and-death; the bodhisatva does not reject birth-and-death.’”⁵⁰ Answer: “Because false views are the same as correct views, the bodhisatva is immobile.⁵¹ That the outsiders take joy in the various views means that they view existence [as existence] and view nonexistence [as nonexistence]. Existence does not partake of existence, and nonexistence does not partake of nonexistence. This is called immobility. Immobility means not being apart from the correct and not being apart from the false. Just at the time of correct understanding, there is no false and correct, and it is unnecessary to reject the false to seek the correct. Existence does not partake of existence [and in that light the

Heavenly Evil One: refers to the Māra King who abides in the sixth heaven at the top of the realm of desire. The gods in this slot take joy in freely utilizing the objects of desire that other gods create. The Heavenly Evil One, one of the four or five Māras, creates obstacles when someone is trying to perform a good action.

bodhisatva] in a state of immobility sees existence. Nonexistence does not partake of nonexistence [and in that light the bodhisatva] sees nonexistence. Because he relies on Dharma to gaze at the lack of difference between the false and the correct, [the bodhisatva] is said to be immobile. Also, because it is unnecessary for him to reject the false to enter the correct, he is said to be immobile in the midst of the various views. The sutra says: ‘By false characteristics enter the correct Dharma.’⁵² It also says: ‘Do not reject the eight falsities to enter the eight liberations.’⁵³ Because birth-and-death is the same as nirvana, he does not reject [birth-and-death]. Birth is birthless. Death is deathless. He does not depend upon rejecting birth in order to enter birthlessness and upon rejecting death in order to enter deathlessness. Because everything is quiescent, it is nirvana. The sutra says: ‘All sentient beings from the outset have been quiescent. They are not extinguished again.’⁵⁴ It also says: ‘All dharmas are nirvana.’⁵⁵ It is unnecessary to reject birth-and-death for it to begin to be nirvana,⁵⁶ just as it is unnecessary that a person reject a chunk of ice for it to begin to be water. They have the same essence. Because birth-and-death and nirvana are also in essence the same, it is unnecessary to reject [birth-and-death]. Therefore, the bodhisatva does not reject birth-and-death. As to the bodhisatva’s being fixed to immobility, being fixed to the unfixed is called fixedness.⁵⁷ Because the outsiders take pleasure in the various views, the bodhisatva teaches that views are viewless and that one does not toil over getting rid of views, only afterward to have viewlessness. That the Heavenly Evil One takes pleasure in birth-and-death and the bodhisatva does not reject it means that [the bodhisatva] wishes to make [sentient beings] awaken to the fact that birth is birthless and that one does not have to wait for the rejection of birth in order to enter birthlessness. It is unnecessary to reject water to find wetness, to reject fire to get heat. Water is wetness, and fire is heat. Birth-and-death is nirvana. Therefore, the bodhisatva does not reject birth-and-death to enter nirvana, because birth-and-death is identical to nirvana.⁵⁸ The

eight falsities, eight liberations: The eight falsities are the opposites of the noble eightfold path. The eight liberations in one formula are: the first dhyana; the second dhyana; the fourth dhyana; the four formless concentrations (the four stages of the formless realm: limitlessness of space; limitlessness of consciousness; nothingness; and neither perception nor nonperception); and the extinction attainment. These lead to the nirvana of the arhat.

hearer cuts off birth-and-death and enters nirvana. The bodhisatva experientially comes to know that in essence they are sameness, and so he can by means of great compassion identify with beings and take on the function [of transforming sentient beings]. 'Birth' and 'death' are different terms with one meaning. 'Immobility' and 'nirvana' likewise are different terms with one meaning."

30. Question: "Is the great path near or far?" Answer: "It is like [a mirage arising from] the shimmering of heated air. It is neither near nor far. An image of a face in a mirror is also neither near nor far. The needles and flowers that [a person who has ingested the hallucinogenic plant] henbane [discerns] in the sky are also neither near nor far. If you say that they are near, how is it that, when he seeks for them in the ten directions, he cannot apprehend them? If you say they are far, how is it that they pass clearly before his eyes? The treatise says: 'Near and yet you cannot see them. This is the nature of the ten thousand things.'⁵⁹ If you see the nature of things, it is called attaining the path. Seeing the mind of things is [seeing that] the nature of things is not characterized by thingness, that things are thingless. This is called seeing the nature of things. As is said, all things that have the characteristic of shape are things. To see the nature of things truly without error is called seeing the reality [of the highest meaning]. It is also called seeing Dharma. 'Near and yet you cannot see them' refers to dharma characteristics. The wise one trusts to things and does not trust to self,⁶⁰ and so he has no grasping and rejecting; he also has no opposing and agreeing. The stupid one trusts to self and does not trust to things, and so he has grasping and rejecting and has opposing and agreeing. If you can empty the mind, be unhurried and loose, and completely lose the world, then you are one who trusts to things and follows the times. Trusting to things and following the times is easy, but opposing, resisting, and transforming things is difficult. When

near or far: The Confucians Mencius and Hsün Tzu both said that the Tao is near. Mencius, *Li-lou shang*: "The Tao lies near but people seek it in distant places." Hsün Tzu, *Hsiu-shen*: "Even though the Tao is near, if one does not practice it, one does not attain it."

henbane: Henbane (*Hyoscyamus niger* var. *clinerius*) is a poisonous plant that grows in the wild. It is about fourteen to twenty-eight inches in height, with elongated leaves and flowers of a light purple color. The root was used for pharmacological purposes. Because the ingestion of the fruit made one "mad and loose" it was called *lang-tang*.

things desire to come, trust them; do not go against them. If they desire to depart, let them go; do not pursue them. What has been done—pass by and do not regret it. Events that have not yet arrived—let them go and do not think about them. This is the person who is walking the path. If you can trust to things, then put them in the charge of the world. Gain and loss do not arise from the ego. If you trust to things and do not resist, relax and do not oppose them, where and when will you not roam in the remote?"⁶¹

31. Question:⁶² "How is it that the great path is said to be very easy to come to know and easy to walk on, but no one in the world is capable of knowing it and walking it?"⁶³ Please explain this." Answer: "What you say is correct. When one is eminent, at rest, loose, trusting, not doing one thing, he is said to be walking the path. Not seeing one thing is called seeing the path. Not knowing one thing is called cultivating the path. Not practicing one thing is called practicing the path. It is said to be easy to come to know and easy to walk."

32. Question: "The *Classic of the Old One* [*Lao-ching*] says: 'Be as careful at the end as at the beginning and there will be no failures.'⁶⁴ What about this?" Answer: "This refers to the fact that, when the person who has faith in the teachings just one time makes up his mind to achieve enlightenment, he never retreats or loses sight of it from the past up to now. Making up one's mind for the first time constitutes now. Looking at old times from the point of view of now constitutes the past. Looking at the first step toward enlightenment from the point of view of the past constitutes now. One whose mental focus on the path runs continuously from beginning to end is called one with faith in the Dharma of the Buddhas. That past and now are unchanging⁶⁵ is called fruit [of actuality]. That the unreal deceives is called flower [of illusion]."

33. Question: "What is the bodhisatva practice?" Answer: "It is not the practice of the worthies and sages. It is not the practice of the common man. It is the practice of the bodhisatva.⁶⁶ If one is training to be a bodhisatva, one neither seizes worldly dharmas nor rejects worldly dharmas. If you can enter the path with thought and the consciousnesses

fruit, flower: The word for fruit, *shih*, also means actuality. Flower suggests the flower in the sky, a stock simile for an illusion or sleight of hand. Thus, these lines can be read as simultaneously contrasting kernel/external ornament and actuality/unreal illusion.

[as they are], there will be no common men or hearers capable of taking your measure. As is said, every locus of events, every locus of forms, and every locus of evil karma is used by the bodhisattva, and all are made into Buddha events. They are all made into nirvana. They are all the great path. Every locus is without locus. This is the locus of Dharma. This is the locus of the path. The bodhisattva examines the fact that every locus is the locus of Dharma. The bodhisattva does not reject any locus, does not seize any locus, does not select any locus, and makes all of them into Buddha events. Birth-and-death is made into a Buddha event, and delusion is made into a Buddha event." Question: "All dharmas are without dharma. How is it that they are made into Buddha events?" Answer:⁶⁷ "The locus of making [every locus into a Buddha event] is not a locus of making. There are no dharmas of making, and so in all places, good or otherwise, [the bodhisattvas] see the Buddhas."

34. Question: "What is 'seeing the Buddhas'?" Answer: "To see no characteristic of greed in greed is to see the greed dharma. To see no characteristic of suffering in suffering is to see the suffering dharma. To see no characteristic of dream in dream is to see the dream dharma. This is called 'in every locus seeing the Buddhas.' If you see characteristics, then in every locus you will see demons."⁶⁸

35. Question: "Where is the essence of the Dharma Realm?" Answer: "Every locus is the locus of the Dharma Realm." Question: "Within the essence of the Dharma Realm are there such things as holding the precepts or breaking the precepts?" Answer: "Within the essence of the Dharma Realm there exists neither the common nor the sagely. Heavenly mansions and hells also do not exist. Is and is-not, suffering and joy, and so forth are constant like space."

36. Question: "Where is the locus of enlightenment?" Answer: "The locus you are walking on is the locus of enlightenment. The locus you are lying on is the locus of enlightenment. The locus you are sitting on is the locus of enlightenment. The locus you are standing on is the locus of enlightenment. Wherever you lift your feet or put them down is the locus of enlightenment."⁶⁹

37. Question: "Please explain the realm of the all the Buddhas." Answer: "Dharmas neither exist nor inexist. Not seizing the understanding that they neither exist nor inexist is called the realm of the Buddhas. If mind is [unconscious] like trees or stones, it cannot know by a wisdom

of existence, nor can it know by a wisdom of nonexistence. Buddha Mind cannot be known from the point of view of existence. The Dharma Body cannot be seen through imagery. That which ordinary knowledge understands⁷⁰ is the discrimination of false thought. Though you make various interpretations, they are all the calculations of your own mind, false thoughts of your own mind. The insight of all the Buddhas cannot be shown to people through speech,⁷¹ nor can it be hidden away, nor can you plumb it by means of dhyana. Cutting off understanding and cutting off knowing are called the realm of all the Buddhas. That which cannot be measured is called Buddha Mind. If you can have faith that Buddha Mind is like this, then you will extinguish the defilements, which are as innumerable as the grains of sand of the Ganges. If you can preserve such a mind⁷² and be mindful that Buddha insight is like this, your mental focus on the path will grow stronger day by day."

38. Question: "Why is it said that the sun of Tathagata insight sinks beneath the land of existence?"⁷³ Answer: "If you see the nonexistent as existent, the sun of insight sinks beneath the land of existence. This is also the case if you see characteristiclessness as one more characteristic."

39. Question: "What is called characterized by immobility?" Answer: "When you do not apprehend existence, there is no existence to be moved by. When you do not apprehend nonexistence, there is no nonexistence to be moved by. When mind is no-mind, there is no mind to be moved by. When characteristics are characteristicless, there are no characteristics to be moved by. Therefore, we say characterized by immobility. If there is one who comes to this sort of realization, he is said to have deluded himself. The above is not yet understanding. When you understand, there are no dharmas to be understood."

40. Question: "In what appears before us one sees that there is arising and extinguishing. Why is it said that there is no arising and extinguishing?" Answer: "That which arises from conditions is not said to have arisen, precisely because it arose from conditions. That which extinguishes due to conditions is incapable of extinguishing on its own, precisely because it extinguishes due to conditions." Question: "Why is it that that which arises from conditions is not said to have arisen?" Answer: "It arises from conditions. It does not arise from another, nor does it arise from itself; it does not arise from both [another and itself], nor does it arise without a cause."⁷⁴ There are no dharmas that arise.

There is nothing that arises. There is no locus of arising. Therefore, we come to know nonarising. That which you see as arising and extinguishing is illusionary arising, not real arising, and illusionary extinguishing, not real extinguishing."

41. Question: "Why does the common man fall into evil rebirths?"⁷⁵
 Answer: "Because he has an ego, is stupid, and therefore says: 'I drink wine.' The wise one says: 'When you have no wine, why don't you drink winelessness?' Even if [the stupid person] were to say 'I do drink winelessness,' the wise one would say:⁷⁶ 'Where is your I?' The stupid person also says: 'I commit a sin.' The wise one says: 'What sort of thing is your sin?' All of this is conditioned arising, lacking an essence.⁷⁷ When it arises, you already know there is no ego, so who commits the sin and who receives punishment? The sutra says: 'Common men insist on discriminating: "I crave; I am angry." Such ignorant people will then fall into the three evil rebirths.'⁷⁸ The sutra says: 'Sin is intrinsically neither internal nor external, nor is it between the two.'⁷⁹ This illustrates that sin is unlocalized. The unlocalized is the locus of quiescence. When human beings fall into a hell, from mind they calculate an ego. They remember and discriminate, saying: 'I commit evils, and I receive punishments. I do good deeds, and I receive rewards.' This is the evil karma. From the outset no such things have existed, but they arbitrarily remember and discriminate, saying that they exist. This is the evil karma."

42. Question: "Who can cross over the ego to nirvana?" Answer: "Dharma can cross over the ego. How can this be known? By seizing characteristics, one falls into a hell. By examining Dharma, one is liberated. If you see characteristics, remember, and discriminate, then you will suffer from a scalding cauldron, a blazing furnace, the ox-headed [guards of hell], the Hell of the Sound of Cold, and so forth. You will see manifested before you the characteristics of birth-and-death. If you see that the Dharma-Realm nature is the nirvana nature and you are without memory and discrimination, then it is the substance of the Dharma Realm."

43. Question: "What is the substance of the Dharma Realm like?" Answer: "The mind substance is the substance of the Dharma Realm.

evil rebirths: rebirth as an animal, hungry ghost, or hell being—the three lowest of the paths of rebirth.

Sound of Cold: See the footnotes to section 18.

This Dharma is insubstantive. It is without boundaries, as expansive as space, invisible. This is called the substance of the Dharma Realm."

44. Question: "What is knowing Dharma like?" Answer: "Dharma is called no-awakening and no-knowing. One whose mind is without awakening and without knowing is a person who knows Dharma. Dharma is called not knowing and not seeing. If mind does not know and does not see, this is called seeing Dharma. Not knowing any dharma is called knowing Dharma. Not apprehending any dharma is called apprehending Dharma. Not seeing any dharma is called seeing Dharma. Not discriminating any dharma is called discriminating Dharma."

45. Question: "Dharma is said to be no-seeing. What is unimpeded knowing and seeing?" Answer: "Not knowing is unimpeded knowing. Not seeing is unimpeded seeing." Question: "Dharma is said to be no-awakening. 'Buddha' means 'awakened one.' Why is this?" Answer: "Dharma is said to be no-awakening, and 'Buddha' means 'awakened one.' No-awakening is awakening, and awakening in a state of identity with Dharma is Buddha awakening. If you are diligent in the practice of gazing at the characteristics of mind, you will see dharma characteristics. If you are diligent in the practice of gazing at the locus of mind, [then you will realize that] it is the locus of quiescence, that it is the locus of nonarising, the locus of liberation, the locus of voidness, the locus of enlightenment. The mind locus is unlocalized. It is the locus of the Dharma Realm, the locus of the seat of enlightenment, the locus of the Dharma gate, the locus of wisdom, the locus of dhyana unimpeded. A person who has this sort of understanding is a person who has fallen into a pit or slipped into a ditch."

46. Question: "The six perfections can produce omniscience. [What about this?]" Answer: "The perfections have neither self nor other, so who receives and who obtains? The fruits of the common karma of the sentient-being class⁸⁰ are indistinguishable from the marks of [a Tathagata's field of] merit.⁸¹ The sutra says: '[I]f the giver with an equal

into a ditch: suggests that such a person is a living corpse.

sentient-being class: When the common karma of all sentient beings increases, the world comes into being. When common karma is exhausted, the world is destroyed. field of merit: Buddhas, solitary Buddhas, and arhats are all merit fields, because their defilements are exhausted without residue. The idea is that the karmic world is no different from Buddhahood.

mind gives to] the Invincible Tathagata and the lowest beggar in the assembly, it is equal to great compassion and is complete Dharma giving.”⁸² This is called the perfection of giving. There are neither events nor causes. There is no taking joy or growing weary. The substance is Thusness. Since ultimately there is no is-not, who seeks is? If is and is-not do not arise, then the precept body will be pure and so will be called the perfection of morality. The mind has no internal or external. What do this and that have to rely on? The nature of sound lacks anything to be defiled. It is sameness,⁸³ like space. This is called the perfection of forbearance. Divorced from the measurings of the various organs of perception, ultimately [the mind substance] opens up, but it does not abide in characteristics. This is called the perfection of striving. The three times [of past, present, and future] have no characteristics. Not for a moment is there a locus to abide in. One dwells in neither events nor Dharma. Quiet and disturbance are intrinsically Thusness. This is called the perfection of dhyana. Nirvana and Thusness are in essence invisible. When you do not engage in futile discourse, are divorced from thought, mind, and the consciousnesses, and do not abide in devices, it is called Thusness. There is nothing to be used. You use, and yet it is not using. The sutra says: “Teaching devices with insight is release.”⁸⁴ Therefore, this is called the perfection of insight.”

47. Question: “What is called the mind⁸⁵ of liberation?” Answer: “Because mind is formless, it is not connected to forms, and yet mind is not formless and is not connected to formlessness. Although mind illuminates forms, it is not connected to forms. Although mind illuminates formlessness, it is not connected to formlessness. Mind is not something that can be seen through the form characteristic. Although mind is formless, its formlessness is not a mere absence. Mind is formless,⁸⁶ and yet mind is not the same as the emptiness of the sky. The bodhisattva clearly illuminates the void and the nonvoid. Even though the Hinayana illuminates the void, it does not illuminate the nonvoid. Even though the hearer apprehends the void, he does not apprehend the nonvoid.”

48. Question: “Why is it said that all dharmas are neither existent nor nonexistent?” Answer: “The mind substance is without substance. It is the Dharma substance. Mind is formless, and so it is not existent. It

futile discourse: This includes speech, signs, concepts, and discrimination.

functions ceaselessly, and so it is not nonexistent. Also, because it functions yet is constantly void, it is not existent. Because it is void and yet constantly functioning, it is not nonexistent. Also, because it lacks an essence, it is not existent. Because it arises due to conditions, it is not nonexistent. The common man abides in existence. The Hinayana abides in nonexistence. The bodhisattva abides in neither existence nor nonexistence. [However, this schema] is a false thought calculated by your own mind. Forms are formless and are not defiled by formness. Formlessness is formless and is not defiled by formlessness. Also, not seeing seeing and not seeing no-seeing is called seeing Dharma. Not knowing knowing and not knowing no-knowing is called knowing Dharma. An understanding such as this is also called false thought. Mind is no-mind. Because mind is no-mind, it is called Dharma mind. Today’s practitioners understand this as the destruction of all delusions. Mind is like space, indestructible, and therefore it is called the thunderbolt mind. Mind does not abide in abiding, nor does it abide in nonabiding, and therefore it is called the mind of insight. The mind nature is broad and great. Its operation is directionless. Therefore, we call it the Mahayana mind. The mind substance is penetrating, without obstacles, unimpeded, and therefore it is called the enlightenment mind. Mind has no boundaries. It is unlocalized. Because mind is without characteristics, it does not have limits. Because it functions ceaselessly, it is not borderless. It does not have limits nor is it limitless, and therefore it is called the mind of the Reality Limit. Mind has neither variation nor variationlessness, and so mind is substanceless. It is variationless, and yet it is not substanceless. It is not variationless. It has neither variation nor variationlessness. Therefore, it is called the mind of Thusness. Mind’s lack of transformation is called variation. Its transformation according to things is called variationlessness. And so it is also called the mind of True Thusness. Mind is neither internal, nor external, nor in between. It does not lie in any of the directions. Mind’s having no locus to abide in is the locus wherein Dharma abides, the locus wherein the Dharma Realm abides, and it is also called the Dharma-Realm mind. The mind nature is neither existent nor nonexistent. Past and present do not change. Therefore, we call it the mind of the Dharma

Reality Limit: Reality Limit (*shūta-kōji*) is a synonym for the truth of the highest meaning.

Nature. Mind has neither arising nor extinguishing, and therefore it is called the nirvana mind. If you make these sorts of interpretations, [you are under the sway of] the perversion of false thought. You do not understand the realm of objects manifested by your own mind. Such is called the mind of [undulating] waves."⁸⁷

49. Question: "How is [the realm of objects] manifested by one's own mind?" Answer: "If you see that all dharmas exist, that existence is not existent in and of itself. The calculations of your own mind have created that existence. If you see that all dharmas do not exist, that nonexistence is not nonexistent in and of itself. The calculations of your own mind have created that nonexistence. This extends to all dharmas. In all cases the calculations of one's own mind create existence, and the calculations create nonexistence. What is greed like that you create the greed interpretation? Because in all these cases one's own mind has produced views, one's own mind has calculated about the unlocalized. This is called false thought. If you yourself say that you are beyond the calculated views of those who follow non-Buddhist paths, it is also false thought. If you engage in talk about no-thought and nondiscrimination, it is also false thought. When walking, Dharma is walking. It is not the ego walking. It is not the ego not walking. When sitting, Dharma is sitting. It is not the ego sitting. It is not the ego not sitting. Entertaining these sorts of interpretations is also false thought."

Text no. 6: Record II

50. Dharma Master Yüan⁸⁸ says: "When you are on the verge of seizing a lofty sense of willpower, bondage and habit energy"⁸⁹ will surely melt away." Question: "What is meant by bondage proper,

perversion of false thought: Given the statement of reversal at the end of this section, wherein it is asserted that those who concoct these sorts of interpretations are under the sway of false thought, it is possible that the doctrinal formulations here are intentionally convoluted. This brings to mind the garbled statement of the *Chuang Tzu*, Ch'i-yü lun, where Chuang Tzu makes fun of those immersed in metaphysics by parodying their style.

habit energy: Even after production of the defilements of greed, hostility, and stupidity has been stopped, the habit energy of the defilements persists as lingering traces. Yüan seems to be saying that, if you have élan, the initial bondage and its residual habit energy will be cut off. Sections 50-56 are Yüan sections, as is section 90 of Record III.

and what is meant by residual habit energy?" Answer: "Arising and extinguishing are bondage proper, and nonarising and nonextinguishing are the residual habit energy of a stupid person. Do not allow them."

51. Question: "Does one rely on Dharma or does one rely on people?"⁹⁰ Answer: "When in accordance with my understanding, you rely on neither people nor Dharma. If you rely on Dharma and do not rely on people, it is still one way of viewing things. If you rely on people and do not rely on Dharma, it is the same." Further: "If you have bodily energy, you will avoid the deceptive delusions of people and Dharma, and your spirit will be all right."⁹¹ Why? Because when you esteem knowledge, you are deceived by men and Dharma. If you value one person as correct, then you will not avoid the deceptive confusions of this person, and this is true even to the point where, if you say that a Buddha is the supreme person, you will not avoid deception. Why? Because you are deluded about the realm of objects. Because, by relying on this person, your mind of faith becomes heavy." Further: "Stupid people say that a Buddha is supreme among men. They say that nirvana is supreme among dharmas. Thus they are deluded and confused by men and dharma. If you say that it matters not whether one knows or does not know the Dharma Nature and the Reality Limit and you say that the self-nature neither arises nor extinguishes, then you are deceiving and deluding yourself."

52. Dharma Master Chih saw Dharma Master Yüan on the street of butchers and asked: "Do you see the butchers slaughtering the sheep?"⁹² Dharma master Yüan said: "My eyes are not blind. How could I not see them?" Dharma Master Chih said: "Master Yüan, you are saying you see it!" Master Yüan said: "You're seeing it on top of seeing it!"

stupid person: One possible interpretation is the following: Ordinary people see things as arising and extinguishing. They are under the sway of the defilements themselves. Some within the Buddhist fold speak of things as neither arising nor extinguishing. They remain under the sway of the lingering traces or vestiges of the defilements.

rely on Dharma: There is an early tradition of reliance on the Dharma.

Dharma Nature: Dharma Nature (*dharmaia*) means the natural condition of dharmas.

slaughtering the sheep: The Vinaya or disciplinary code prohibits monks from witnessing such things. The butchering of sheep is listed as the first of twelve wicked things. Monks should not go the house of a thief, the house of a low-caste person, the house of a butcher, the house of a prostitute, or a wine house.

57. A certain person asked Master K'o: "How can one become a sage?" Answer: "All common men and sages are created by the calculations of false thought." Another question: "Since they are false thought, how does one cultivate the path?" Answer: "What sort of thing is the path, that you want to cultivate it? Dharmas are not characterized as high or low; dharmas are not characterized as going or coming."⁹⁶

58. Another question: "Teach me, your disciple, to quiet mind." Answer: "Bring your mind here and I will quiet it for you." Also: "Just quiet my mind for me!" Answer: "This is like asking a craftsman to cut out a garment. When the craftsman obtains your silk, then he can for the first time set his cutting tool to work. At the outset, without having seen the silk, how could he have cut out the pattern from space for you? Since you are unable to present your mind to me, I don't⁹⁷ know what mind I shall quiet for you. I certainly am unable to quiet space!"

59. Also: "Administer confession to me, your disciple." Answer: "Bring your sins here, and I will administer confession to you." Also: "Sins lack any characteristic of form that can be apprehended. I [don't]⁹⁸ know what to bring!" Answer: "My administration of confession to you is over. Go to your quarters." Comment: If there is a sin, one must confess, but since he did not see any sins, it was unnecessary for him to confess. Also: "Teach me to cut off the defilements." Answer: "In what location are the defilements that you want to cut off?" Also: "In fact, I don't know their location." Answer: "If you don't know their location, they are like space. You [don't] know what they are like and yet you desire to cut off space."⁹⁹ Also: "The sutra says: 'Cut off every evil, cultivate every good, and you will be able to become a Buddha.'¹⁰⁰" Answer: "These are false thoughts manifested by your own mind."

60. Another question: "All the Buddhas of the ten directions have cut off the defilements and completed the path of the Buddhas." [Answer:] "You recklessly make such a calculation without any fixed frame of reference." Another question: "How do Buddhas cross over sentient beings to nirvana?" Answer: "When the image in a mirror crosses over sentient beings, Buddhas will cross over sentient beings."

Master K'o: Sections 57-62 are Hui-k'o sections.

administer confession: Requests for absolution were a regular part of the Buddhist calendar. The monks assembled every two weeks and carried out a ceremony. Following a reading of sections of the disciplinary code, each monk said whether there were any transgressions on his part. He then received a judgment.

61. Another question: "I fear the hells, undergo confession, and cultivate the path." Answer: "Where is the I located? And what is this I like?" Further: "I don't know its location." Answer: "You don't even know the location of this I, so who falls into a hell? Since you do not know what it is like, this is a case of false thought's calculating existence. There are hells precisely because false thoughts calculate existence."

62. Another question: "This path is completely created by false thought. What is creation by false thought?" Answer: "'The Dharma has no big or small, form or characteristics, high or low.¹⁰¹ It is as if within your residence there were a great stone in the foreground of the garden.¹⁰² Should you fall asleep on it or sit on it, you would be neither alarmed nor fearful. Suddenly you get the idea to create an image. You hire someone to paint a Buddha image on it. When your mind creates the interpretation Buddha, then you fear committing a sin and no longer dare to sit on top of it. It is the original stone, but this Buddha interpretation was created by your mind. What is mind like? It is always your mind-consciousness brush painting and creating these interpretations. You yourself bring on the anxiety. You yourself bring on the fear. In reality within the stone there is neither sin nor merit. Your mind itself creates these interpretations. It is as if someone were to paint the forms of yakas, ghosts, dragons, and tigers. He himself paints them, but when he looks at them in turn, he himself gets fearful. In the paint ultimately there is no locus to be feared. It is always your mind-consciousness brush discriminating and creating these interpretations. How could there be one thing? It is always your false thought creating these interpretations."

63. Question: "How many types of Buddha discourse on the Dharma are there?" Answer: "The *Lankā Sūtra* has four types of Buddha discourse.¹⁰³ As is said, the Dharma Buddha's discourse consists of the Dharma of comprehending¹⁰⁴ that substance is empty; the Outpouring Buddha discourses on the Dharma of the unreality of false thought; the Knowledge Buddha discourses on the Dharma of awakening to detachment; and the Magical-Creation Buddha discourses on the Dharma of the six perfections."

yakas: misshapen dwarfs. They are part of the retinue of Vaiṣṭavaṇa, guardian of the northern direction. They devour evil people but not good ones. Common attributes are the citron, the snake-killing mongoose, and the protuberant belly.

Outpouring Buddha: The Outpouring (*niyāna*) Buddha corresponds to the Enjoyment Body (*sambhogakāya*).

64. A certain person asked Dhyana Master Leng:¹⁰⁵ "When mind takes past and future events as objective supports, then it will be bound. How can this be stopped?" Answer: "If objective supports arise, know that they are characterized by extinction, and ultimately they will not be produced again. Why? Because mind lacks any essence. Therefore, the sutra says: 'All dharmas are natureless.'¹⁰⁶ Therefore, when one thought [seems to be] produced, it [actually] neither arises nor extinguishes. Why? When mind arises, it does not come from the east, nor does it come from the south, the west, or the north. From the outset it has no locus to come from, and so it is nonarising. If you know it is nonarising, then it is nonextinguishing."

65. Another question: "If you bind mind to bring karma into being, how can it be cut off?" Answer: "Since there is no mind, it is unnecessary to cut it off. This mind has neither a locus of arising nor a locus of extinguishing, because false thought gives rise to dharmas. The sutra says: 'The sins of karmic obstacles do not come from the south, the west, or the north, or from the four corners, or from above or below. They all arise due to perverted views.'¹⁰⁷ There is no need to doubt this. The bodhisatva, examining the Dharma of all the Buddhas of the past, seeks [the sins of karmic obstacles] in the ten directions but cannot apprehend any of them."¹⁰⁸

66. A certain person asked Dhyana Master Hsien:¹⁰⁹ "What is medicine?" Answer: "All of the Mahayana is words for counteracting disease. If you can have a mind that engenders no disease, what need is there for medicine to counteract disease? As medicine to counteract existence, [the Mahayana] speaks the medicine of voidness and nonexistence. To counteract the existence of an ego, it speaks the medicine of egolessness. To counteract arising and extinguishing, it speaks of nonarising and nonextinguishing. To counteract stinginess, it speaks of giving. To counteract stupidity, it speaks of insight. Down to: To counteract views, it speaks of correct views. To counteract delusions, it speaks of understanding. These are all words to counteract disease. If there is no disease, what need is there for these medicines?"

67. A certain person asked Dhyana Master Hsüan:¹¹⁰ "What is the substance of the path?" Answer: "Mind is the substance of the path. This is a substantive substancelessness. It is the inconceivable Dharma, neither existent nor nonexistent. Why? Mind is natureless, and so it does not

exist. It arises from conditions, and so it does not inexist. Mind does not have the characteristic of form, and so it is not existent. It functions ceaselessly, and so it is not inexistent."

Text no. 7: Record III

68. Dhyana Master Yüan¹¹¹ says: "If you know that all dharmas are ultimately void, then knower and known are also void; the knowing of the knower is also void; and the dharmas that are known are also void. Therefore: 'Dharmas and knowing are both void; this is called the voidness of voidness.'¹¹² Therefore, the *Buddha Store Sūtra* [Fo-tsang ching] says: 'The Buddhas of the past preached that all dharmas are ultimately void. The Buddhas of the future will preach that all dharmas are ultimately void.'¹¹³

69. Dharma Master Tsang¹¹⁴ says: "The one for whom in all dharmas there is nothing to be apprehended is called the person who is cultivating the path. Why? As one whose eyes see every form, his eyes do not apprehend any form. As one whose ears hear every sound, his ears do not apprehend any sound. The realms that his mind takes as objective supports are all like this. Therefore, the sutra says: 'Mind has nothing to apprehend, and the Buddha gives a prediction [of Buddhahood].'¹¹⁵ The sutra says: 'No dharma can be apprehended, and even nonapprehension cannot be apprehended.'¹¹⁶

70. Dhyana Master Hsien¹¹⁷ says: "The locus that the eyes see is the Reality Limit. All dharmas are the Reality Limit. What beyond that are you searching for?"

71. Dhyana Master An¹¹⁸ says: "Direct mind is the path.¹¹⁹ Why? The person who has long walked the path has direct mindfulness and direct functioning, is not examining voidness any further, and is not looking for devices. The sutra says: 'Direct seeing does not look; direct hearing does not listen; direct mindfulness does not think; direct perception does not activate; and direct speech does not annoy.'¹²⁰

72. Dhyana Master Lien¹²¹ says: "The Dharma Nature is insubstantive. Directly function and do not doubt. The sutra says: 'All dharmas

Dhyana Master Yüan: This is not the Yüan so prominent in *Record II*.

prediction of Buddhahood: A Buddha gives assurances to his disciples that in the future they will become Buddhas.

from the outset are nonexistent.¹²² The sutra says: 'Because from the outset there is no mind, there is the mind of Thusness; because of the mind of Thusness, from the outset there is no [mind].'¹²³ The sutra says: 'If all dharmas had always been existent and now for the first time were nonexistent, every one of the Buddhas would have committed a sinful error.'¹²⁴

73. Dhyana Master Hung¹²⁵ says: "All behavior and activity are Thusness. Seeing forms and hearing sounds are also Thusness. In fact, all dharmas are Thusness. Why? Because there is no transformation or variation. When eyes see forms, eyes have no locus of variation. This is Thusness of mind. If you understand the Thusness of all dharmas, then you are a Tathagata. The sutra says: 'Sentient beings are Thusness. Worthies and sages are also Thusness. All dharmas are also Thusness.'¹²⁶

74. Dhyana Master Chieh¹²⁷ says: "If you awaken to the realization that mind has nothing to be connected to, you have apprehended footprints on the path. Why? Eyes see every form,¹²⁸ but eyes are not connected to any form. Eyes¹²⁹ are intrinsically liberated. Ears hear every sound, but ears are not connected¹³⁰ to any sound. In fact, mind passes through every dharma,¹³¹ but mind is not connected to any dharma. It is intrinsically liberated. The sutra says: 'It is because all dharmas are unconnected to one another.'¹³²

75. Dhyana Master Fan¹³³ says: "If you come to know that all dharmas are one Dharma, then you will obtain liberation. The eye as an organ is a dharma. Its object forms are also a dharma. Dharmas do not associate with dharmas to create bondage. The ear as an organ is a dharma. Its object sounds are also a dharma. Dharmas do not associate with dharmas to create liberation. Mind is a dharma. Objects of mind are dharmas. Dharmas do not associate with dharmas to create sin, nor do dharmas associate with dharmas to create merit. They are intrinsically liberated. The sutra says: 'One does not see dharmas reassociating with dharmas to create bondage, nor does one see dharmas reassociating with dharmas to create liberation.'¹³⁴

76. Master Tao-chih¹³⁵ says: "All dharmas are unimpeded. Why? All dharmas are undefined and so unimpeded."

Master Tao-chih: presumably the Chih who is an associate of Yüan in sections 52-53 of *Record II*.

77. The nun Yüan-chi¹³⁶ says: "All dharmas are nonreacting.¹³⁷ They are intrinsically liberated. Why? When the eye sees forms, there are none that it does not see. Even when the mind consciousness knows, there is nothing that it does not know and nothing that it knows. At the time of delusion there is no understanding; at the time of understanding there is no delusion. During a dream there is no awakening; at the time of awakening there is no dream. Therefore, the sutra says: 'The great assembly, having seen Aksobhya Buddha, no longer saw that Buddha. Ānanda! No dharma associates with the eye and ear organs to create a reaction. Why? Dharmas do not see dharmas. Dharmas do not know dharmas.'¹³⁸ Also, the sutra says: 'The nonproduction of consciousness due to forms is called not seeing forms.'¹³⁹

78. Dhyana Master Chien¹⁴⁰ says: "In enlightenment there is neither purity nor impurity. Darkness does not exist in mind. Mind does not know dharmas. Though you say that dharmas bind the ego, the substance of all dharmas has neither bondage nor liberation. If sentient beings were to come to know this on their own, then it would be nirvana even when their feelings are in motion.¹⁴¹ When they do not understand this, it is not nirvana whether their feelings are in motion or not. When you do not yet know, in your own mind you falsely calculate movement and quiescence. When you understand, self does not exist any longer, and so who can calculate movement and quiescence? When you do not understand, you say that dharmas cannot be understood at all. When you understand, there is no dharma to be understood. When you do not understand, you are deluded. When you understand, there is nothing for delusion to be deluded about, nothing for understanding to understand. That there is nothing for delusion to be deluded about is called great understanding."

79. Dhyana Master Yin¹⁴² says: "Scholars say that the six consciousnesses are false thought and refer to them as perpetrators of the deeds of the Evil One."

no longer saw that Buddha: The Buddha through his magical power manifests Aksobhya to the assembly, and Aksobhya preaches Dharma. The Buddha then withdraws his magical transformation, the assembly no longer sees Aksobhya, and the Buddha announces to Ānanda that all dharmas are like this. Aksobhya Buddha is the present Buddha of the eastern quadrant. Ānanda, a Śākyan, is a well-known disciple of Śākyamuni and is called servant of the Buddha.
six consciousnesses: They are the eye, ear, nose, tongue, body, and mind consciousnesses.

80. Tripiṭaka Dharma Master¹⁴³ says: "When the unreal [seems to] arise, there is [in reality] no arising. This is the Dharma of the Buddhist fold. From forgetting grasping and rejecting down to the point of Thusness and sameness and entrance into the bodhisatva mind, it is all identical to the Dharma Nature. However, the deluded person says that the six consciousnesses create the defilements." Tripiṭaka Dharma Master asks: "What do your six consciousnesses rely upon to arise?" The deluded one answers: "They arise from void illusion." Tripiṭaka Dharma Master says: "In empty illusion there are no dharmas. How are the defilements created?" [The deluded one] answers: "Although all dharmas are void, when conditions assemble, [dharmas come into] existence. The one who knows this attains sagehood, but the one who is deluded about it is an idiot. Because he is idiotic, he undergoes suffering. How can you discuss a nihilistic [voidness] that eliminates all dharmas?" Tripiṭaka Dharma Master answers: "You exert effort to get to the Buddha stage, and yet you say that the six consciousnesses are characterized by the defilements. If through effort you were to arrive at the Buddha stage, the six consciousnesses would be the locus wherein you would attain the path. The sutra says: 'Without entering the great sea of the defilements you will not get the priceless pearl.'¹⁴⁴ Furthermore: 'The class of sentient beings is the Buddha lands of the bodhisattvas.'¹⁴⁵ These sutra passages verify that these six consciousnesses are the locus of the ultimate fruit, but the deluded all day long create deluded interpretations and fail to recognize that delusion is delusionless. Speaking from the point of view of the truth of the path, there is neither understanding nor delusion. What is there to be distressed about?"

81. Dhyana Master Jen's¹⁴⁶ idea: "If you know the principle of mind for yourself, there will be neither depth nor shallowness. Movement and quiescence will merge into the path. You will see no place of gain or loss. And yet the deluded ones remain deluded about voidness and deluded about existence. They mistakenly produce faint views. They employ mind to get rid of mind, saying that there are defilements to be cut off. Such people are forever sinking in the sea of suffering and constantly undergoing birth and death."

Tripiṭaka Dharma Master: refers to Bodhidharma. This title also appears in the next section.

82. Dhyana Master K'o's¹⁴⁷ says: "Because common men lack understanding, they say that the past differs from the present and say that the present differs from the past.¹⁴⁸ Furthermore, they say that, apart from the four elements, there is in addition the Dharma Body. When you understand, the five aggregates right now are the perfect, pure nirvana, and this body and mind are endowed with the ten thousand practices. Truly, this is proclaimed as the great thesis. If you have such an understanding, you see the bright, pure pearl in the sea of defilements, and you are capable of illuminating the darkness of all sentient beings in radiance."

83. Dhyana Master Liang's¹⁴⁹ says: "When you clarify the truth of all dharmas, in reality there is neither identity nor difference. Speaking in esoteric and exoteric terms, there are the two modes of rolling up and stretching out. In the case of the rolling-up mode, without seeing the arising of mind and without examining understanding or practice, trust to the feelings in your actions and intrinsically dwell in the Dharma of the Buddhas. In the case of the stretching-out mode, mind stretches out to connect to the other. It is manipulated by name and profit, drawn in by cause and effect, bound by is and is-not, and unable to exist in and of itself. This is called the stretching-out mode."

84. Master T'an's¹⁵⁰ says: "All dharmas' refers to the five aggregates. They are intrinsically pure from the outset. Therefore, the Buddha says that the mundane is the supramundane.¹⁵¹ Because sentient beings are deluded about the mundane, they say they are dwelling in the mundane. When you understand, the mundane and the supramundane do have void names, but in reality there is no mundane or supramundane to be apprehended. One who has such an understanding is a person who knows the meaning of the five aggregates."

85. Master Hui-yao's¹⁵² says: "If you clearly understand that thought and the consciousnesses, intrinsically, in their very substance, are reality, then, of the loci of the objective supports of mind, there will be none that will not be Buddha dharmas, Buddha vehicles, nirvana. Mind reflects on

Dhyana Master K'o: presumably Hui-k'o.

four elements: refers to the four elements from which all things are made: earth (solidity); water (wetness); fire (heat); and wind (movement).

five aggregates: These are the constituents of the person: form; feeling; mental images, or the symbolizing function; will, or latent mental tendencies inherited from the past and past lives; and consciousness, or the differentiating function.

the ten thousand objects.¹⁵³ In the Indic language it is called 'Buddha.' In Chinese it is called 'Awakened One.' The awakened one is mind; his could hardly be an unawakened mind. Mind vis-à-vis awakening is analogous to the distinct terms 'eye' and 'vision.' When sentient beings do not understand this, they say that mind is not Buddha, and they employ mind to pursue mind. If they understand, mind is Buddha, and Buddha is mind. Therefore, I say that the intrinsically pure mind of sentient beings from the outset has lacked¹⁵⁴ the defilements. If mind were not Buddha, then you wouldn't know anything else outside of mind to call 'Buddha.'"

86. Dhyana Master Chih¹⁵⁵ says: "The two gates common and sagely have been as they are from without beginning. The common is the cause of the sagely. The sagely is the effect of the common. The effects of past actions are an errorless response. If virtue¹⁵⁶ arises from the sage's knowing, evil arises from the idiot's delusion. The perfected texts of the sutras and treatises are not something that those of inferior temperament can discuss. The sutra says: 'Though there is neither the self nor the person, virtue and evil are not *thrown out*.'¹⁵⁷ It is said: "Those who maintain the five precepts obtain a human body. Those who maintain the ten virtues are assured of rebirth in a heaven. Those who uphold the 250 precepts, examine voidness, and cultivate the path will attain the fruit of the arhat."¹⁵⁸ If one commits a great many wrongs, commits errors and ultimate evils, and is covetous, hostile, and indulgent, he will obtain only the three evil rebirths. This will be his end. Thus, the principles [of cause and effect] are free of any discrepancies, just as a sound and its echo are in accordance, or the real thing and its reflection are as they should be."

not thrown out: From here onward, whenever lacunae have been tentatively reconstructed from the Tibetan translation, the reconstructions are given in italics.
five precepts: The five precepts for a layperson are: do not kill living things; do not steal; do not engage in illicit sexual conduct, particularly adultery; do not lie; and do not take intoxicants. The first is considered the most important.

ten virtues: The ten virtues refer to not committing the ten evils. The first three have to do with the body: no killing living things; no stealing; and no illicit sexual conduct. The next four are related to speech: no speaking flowery language; no using abusive language; no lying; and no idle talk. The last three are related to mind: no covetousness; no thought of doing harm; and no false views.

250 precepts: Refers to the full precepts to be observed by a monk. Depending on the disciplinary text, the number varies somewhat.

87. Dhyana Master Chih¹⁵⁹ says: "All dharmas are Buddha *dharmas*;¹⁶⁰ that is the so-called Dharma eye. All behavior and activities are enlightenment. Following mind, you will go straight to the path of the Buddhas. Do not be alarmed. Do not be frightened.¹⁶¹ All loci are equal. If one's own mind . . . then it is incorrect.¹⁶² If you can quiet mind, then everywhere you will dwell loftily, immobile, and this is also. . . ."¹⁶³

88. Dhyana Master Wen¹⁶⁴ says: "Because of the existence of the truth of suffering, it is not voidness. Because of the nonexistence inherent in the truth [that all dharmas] are devoid [of essence], it is not existence. Because the two truths are dual, it is not oneness. The sage illumines nonduality in voidness."

89. Dhyana Master . . .¹⁶⁵ says: "All the sutras and treatises delude people into seeing sin in the locus of sinlessness. For the one of understanding, the locus of sin is sinless."

90. Dhyana Master Yuan¹⁶⁶ says: "All the sutras and treatises are dharmas that produce mind. If you produce a mental focus on the path, then ingenious artifice will give rise to knowledge and a complement of events. If mind is not produced, what need is there for cross-legged sitting dhyana? If ingenious artifice does not arise, why toil over right mindfulness? If you do not raise the thought of enlightenment and do not seek insight and understanding, then you will exhaust both phenomena and principle."

91. Dhyana Master Lang¹⁶⁷ says: "If mind arises, then gaze and make it . . . attachment and not see forms. When delusion arises, you see forms and make the forms interpretation. Mind is¹⁶⁸ a created dharma. Dharmas gaze at . . . It is said: 'All dharmas are the calculations of false thought.'¹⁶⁹ Their creation lacks reality. . . . Whatever is [seen is all a manifestation of one's own] mind. What sort of thing is the path, that

then it is incorrect: From here onward ellipsis points indicate lacunae that could not be reconstructed from the Tibetan.

truth of suffering: Refers to the first of the four noble truths: suffering; cause of suffering; cessation of suffering; and path leading to the cessation of suffering.

in voidness: Because of its tenseness this saying is difficult. The Tibetan translation may be helpful as a gloss: "Dhyana Master Wen says: 'Because the conventional reality exists, it is not voidness. Because the fruit of the arhat is nonexistent, it is not existence. Because the two truths are dual, it is not oneness. When the sage sees, he sees nonduality in voidness.'"

Dhyana Master Yuan: This is the Yuan of Record II.

you want to cultivate it? What sort of things are the defilements, that you want to cut [them off]? Mind is the self-nature of the path. Body is the vessel of the path. The good friend¹⁷⁰ appears due to conditions. If mind is pure, objects are also pure. When there is neither grasping nor rejecting of the two extremes, you will be gazing at the eighteen elements.”

good friend: said of one, not as a rule a Buddha, who helps in spiritual progress. two extremes, eighteen elements: The two extremes are it-is-ness and it-is-not-ness. The eighteen elements are the six sense organs (eye; ear; nose; tongue; body; and mind), the six objects (forms; sounds; smells; tastes; touchables; and dharmas), and the corresponding six consciousnesses.

3

Commentary on the Biography, Two Entrances, and Two Letters

Biography

The biography of the Dharma Master, Bodhidharma, and explication of his two entrances of principle and practice were compiled by T'an-lin, an erudite Sanskritist active in the first half of the sixth century in North China.¹ His scholarly credentials eventually led to his demotion within the Ch'ian genealogy. T'an-lin has traditionally been considered a disciple of Bodhidharma, but it is more likely that he was a student of Hui'k'o, who in turn was a student of Bodhidharma.²

The *Biography* is exceedingly simple. T'an-lin gives us but four points: the Dharma Master was the third son of a great South Indian king; he “crossed distant mountains and seas” to propagate Buddhism in North China; some ridiculed him; he acquired two younger Chinese disciples who served him for several years. As many have pointed out, the “mountains and seas” here need not refer to and probably do not refer to an ocean voyage from South India to South China, the route always found in the traditional story, but rather to the tortuous journey around the Tarim Basin of Central Asia—the Silk Road.

Standard versions of the traditional story place Bodhidharma's arrival in the Lo-yang area in 527.³ A guide to Lo-yang's magnificent Buddhist heritage entitled *Record of the Buddhist Monasteries of Lo-yang* (*Lo-yang chia-lan chi*), a reliable non-Buddhist source, mentions a Bodhidharma in Lo-yang at about this time. There is one difference from the traditional