

MANUAL OF ZEN BUDDHISM

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When this was done, he put away his cloak and bowl, washed his feet, spread his seat, and sat down.

2. Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-honoured One, that the Tathagata thinks so much of all the Bodhisattvas and instructs them so well. World-honoured One, in case good men and good women ever raise the desire for the Supreme Enlightenment, how would they abide in it? how would they keep their thoughts under control?"

The Buddha said: "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the Bodhisattvas, and so instructs them well. But now listen attentively and I will tell you. In case good men and good women raise the desire for the Supreme Enlightenment, they should thus abide in it, they should thus keep their thoughts under control."

"So be it, World-honoured One, I wish to listen to you."

3. The Buddha said to Subhuti: "All the Bodhisattva-Mahasattvas should thus keep their thoughts under control. All kinds of beings such as the egg-born, the womb-born, the moisture-born, the miraculously-born, those with form, those without form, those with consciousness, those without consciousness, those with no-consciousness, and those without no-consciousness—they are all led by me to enter Nirvana that leaves nothing behind and to attain final emancipation. Though thus beings immeasurable, innumerable, and unlimited are emancipated, there are in reality no beings that are ever emancipated. Why, Subhuti? If a Bodhisattva retains the thought of an ego, a person, a being, or a soul, he is no more a Bodhisattva."

4. "Again, Subhuti, when a Bodhisattva practises charity he should not be cherishing any idea, that is to say, he is not to cherish the idea of a form when practising charity, nor is he to cherish the idea of a sound, an odour,

a touch, or a quality.¹ Subhuti, a Bodhisattva should thus practise charity without cherishing any idea of form. Why? When a Bodhisattva practises charity without cherishing any idea of form, his merit will be beyond conception. Subhuti, what do you think? Can you have the conception of space extending eastward?"

"No, World-honoured One, I cannot."

"Subhuti, can you have the conception of space extending towards the south, or west, or north, or above, or below?"

"No, World-honoured One, I cannot."

"Subhuti, so it is with the merit of a Bodhisattva who practises charity without cherishing any idea of form; it is beyond conception. Subhuti, a Bodhisattva should cherish only that which is taught to him.

5. "Subhuti, what do you think? Is the Tathagata to be recognized after a body-form?"

"No, World-honoured One, he is not to be recognized after a body-form. Why? According to the Tathagata, a body-form is not a body-form."

The Buddha said to Subhuti, "All that has a form is an illusive existence. When it is perceived that all form is no-form, the Tathagata is recognized."

6. Subhuti said to the Buddha: "World-honoured One, if beings hear such words and statements, would they have a true faith in them?"

The Buddha said to Subhuti: "Do not talk that way. In the last five hundred years after the passing of the Tathagata, there may be beings who, having practised rules of morality and, being thus possessed of merit, happen to hear of these statements and rouse a true faith in them. Such beings, you must know, are those who have planted their root of merit not only under one, two, three, four, or five Buddhas, but already under thousands of myriads of asamkhyeyas of Buddhas have they planted their root of merit of all kinds. Those who hearing these statements rouse even one thought

¹ *Dharma*, that is, the object of *manovijnana*, thought, as form (*rupa*) is the object of the visual sense, sound that of the auditory sense, odour that of the olfactory sense, and so forth.

of pure faith, Subhuti, are all known to the Tathagata, and recognized by him as having acquired such an immeasurable amount of merit. Why? Because all these beings are free from the idea of an ego, a person, a being, or a soul; they are free from the idea of a dharma as well as from that of a no-dharma. Why? Because if they cherish in their minds the idea of a form, they are attached to an ego, a person, a being, or a soul. If they cherish the idea of a dharma, they are attached to an ego, a person, a being, or a soul. Why? If they cherish the idea of a no-dharma, they are attached to an ego, a person, a being, or a soul. Therefore, do not cherish the idea of a dharma, nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you Bhikshus, know that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a no-dharma.'

7. "Subhuti, what do you think? Has the Tathagata attained the supreme enlightenment? Has he something about which he would preach?"

Subhuti said: "World-honoured One, as I understand the teaching of the Buddha, there is no fixed doctrine about which the Tathagata would preach. Why? Because the doctrine he preaches is not to be adhered to, nor is it to be preached about; it is neither a dharma nor a no-dharma. How is it so? Because all wise men belong to the category known as non-doing (asamskara), and yet they are distinct from one another.

8. "Subhuti, what do you think? If a man should fill the three thousand chiliocosms with the seven precious treasures and give them all away for charity, would not the merit he thus obtains be great?"

Subhuti said: "Very great, indeed, World-honoured One."

"Why? Because their merit is characterized with the quality of not being a merit. Therefore, the Tathagata speaks of the merit as being great. If again there is a man who, holding even the four lines in this sutra, preaches about it to others, his merit will be superior to the one just mentioned. Because, Subhuti, all the Buddhas and their supreme

enlightenment issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

9. "Subhuti, what do you think? Does a Srotapanna think in this wise: 'I have obtained the fruit of Srotapatti'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Srotapanna means 'entering the stream' there is no entering here. He is called a Srotapanna who does not enter [a world of] form, sound, odour, taste, touch, and quality.

"Subhuti, what do you think? Does a Sakridagamin think in this wise, 'I have obtained the fruit of a Sakridagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Sakridagamin means 'going-and-coming for once', there is really no going-and-coming here, and he is then called a Sakridagamin."

"Subhuti, what do you think? Does an Anagamin think in this wise: 'I have obtained the fruit of an Anagamin'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because while Anagamin means 'not-coming' there is really no not-coming and therefore he is called an Anagamin."

"Subhuti, what do you think? Does an Arhat think in this wise: 'I have obtained Arhatship'?"

Subhuti said: "No, World-honoured One, he does not. Why? Because there is no dharma to be called Arhat. If, World-honoured One, an Arhat thinks in this wise: 'I have obtained Arhatship,' this means that he is attached to an ego, a person, a being, or a soul. Although the Buddha says that I am the foremost of those who have attained Arana-samadhi,¹ that I am the foremost of those Arhats who are liberated from evil desires, World-honoured One, I cherish no such thought that I have attained Arhatship. World-honoured One, [if I did,] you would not tell me: 'O Subhuti,

¹ That is, Samadhi of non-resistance. *Arana* also means a forest where the Yogin retires to practise his meditation.

you are one who enjoys the life of non-resistance.' Just because Subhuti is not at all attached to this life, he is said to be the one who enjoys the life of non-resistance."

10. The Buddha said to Subhuti: "What do you think? When the Tathagata was anciently with Dipankara Buddha did he have an attainment in the Dharma?"

"No, World-honoured One, he did not. The Tathagata while with Dipankara Buddha had no attainment whatever in the Dharma."

"Subhuti, what do you think? Does a Bodhisattva set any Buddha-land in array?"

"No, World-honoured One, he does not."

"Why? Because to set a Buddha-land in array is not to set it in array, and therefore it is known as setting it in array. Therefore, Subhuti, all the Bodhisattva-Mahasattvas should thus rouse a pure thought. They should not cherish any thought dwelling on form; they should not cherish any thought dwelling on sound, odour, taste, touch, and quality; they should cherish thoughts dwelling on nothing whatever. Subhuti, it is like unto a human body equal in size to Mount Sumeru; what do you think? Is not this body large?"

Subhuti said: "Very large indeed, World-honoured One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

11. "Subhuti, regarding the sands of the Ganga, suppose there are as many Ganga rivers as those sands, what do you think? Are not the sands of all those Ganga rivers many?"

Subhuti said: "Very many, indeed, World-honoured One."

"Considering such Gangas alone, they must be said to be numberless; how much more the sands of all those Ganga rivers! Subhuti, I will truly ask you now. If there is a good man or a good woman who, filling all the worlds in the three thousand chiliocosms—all the worlds as many as the sands of these Ganga rivers—with the seven precious treasures, uses them all for charity, would not this merit be very large?"

Subhuti said: "Very large indeed, World-honoured One."

Buddha said to Subhuti: "If a good man or a good woman holding even four lines from this sutra preach it to others, this merit is much larger than the preceding one."

12. "Again, Subhuti, wherever this sutra or even four lines of it are preached, this place will be respected by all beings including Devas, Asuras, etc., as if it were the Buddha's own shrine or chaitya; how much more a person who can hold and recite this sutra! Subhuti, you should know that such a person achieves the highest, foremost, and most wonderful deed. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

13. At that time, Subhuti said to the Buddha: "World-honoured One, what will this sutra be called? How should we hold it?"

The Buddha said to Subhuti: "This sutra will be called the *Vajra-prajna-paramita*, and by this title you will hold it. The reason is, Subhuti, that, according to the teaching of the Buddha, Prajnaparamita is not Prajnaparamita and therefore it is called Prajnaparamita. Subhuti, what do you think? Is there anything about which the Tathagata preaches?"

Subhuti said to the Buddha: "World-honoured One, there is nothing about which the Tathagata preaches."

"Subhuti, what do you think? Are there many particles of dust in the three thousand chiliocosms?"

Subhuti said: "Indeed, there are many, World-honoured One."

"Subhuti, the Tathagata teaches that all these many particles of dust are no-particles of dust and therefore that they are called particles of dust; he teaches that the world is no-world and therefore that the world is called the world.

"Subhuti, what do you think? Is the Tathagata to be recognized by the thirty-two marks [of a great man]?"

"No, World-honoured One, he is not."

"The Tathagata is not to be recognized by the thirty-two marks, because what are said to be the thirty-two marks are told by the Tathagata to be no-marks and therefore to be the thirty-two marks. Subhuti, if there be a good man or a good woman who gives away his or her lives as many as the sands of the Ganga, his or her merit thus gained does not exceed that of one who, holding even one gatha of four lines from this sutra, preaches them for others."

14. At that time Subhuti, listening to this sutra, had a deep understanding of its signification, and, filled with tears of gratitude, said this to the Buddha: "Wonderful, indeed, World-honoured One, that the Buddha teaches us this sutra full of deep sense. Such a sutra has never been heard by me even with an eye of wisdom acquired in my past lives. World-honoured One, if there be a man who listening to this sutra acquires a pure believing heart he will then have a true idea of things. This one is to be known as having achieved a most wonderful virtue. World-honoured One, what is known as a true idea is no-idea, and for this reason it is called a true idea.

"World-honoured One, it is not difficult for me to believe, to understand, and to hold this sutra to which I have now listened; but in the ages to come, in the next five hundred years, if there are beings who listening to this sutra are able to believe, to understand, and to hold it, they will indeed be most wonderful beings. Why? Because they will have no idea of an ego, of a person, of a being, or of a soul. For what reason? The idea of an ego is no-idea [of ego], the idea of a person, a being, or a soul is no-idea [of a person, a being, or a soul]. For what reason? They are Buddhas who are free from all kinds of ideas."

The Buddha said to Subhuti, "It is just as you say. If there be a man who, listening to this sutra, is neither frightened nor alarmed nor disturbed, you should know him as a wonderful person. Why? Subhuti, it is taught by the Tathagata that the first Paramita is no-first-Paramita and therefore it is called the first Paramita. Subhuti, the Paramita of humility (patience) is said by the Tathagata

to be no-Paramita of humility, and therefore it is the Paramita of humility. Why? Subhuti, anciently, when my body was cut to pieces by the King of Kalinga, I had neither the idea of an ego, nor the idea of a person, nor the idea of a being, nor the idea of a soul. Why? When at that time my body was dismembered, limb after limb, joint after joint, if I had the idea either of an ego, or of a person, or of a being, or a soul, the feeling of anger and ill-will would have been awakened in me. Subhuti, I remember, in my past five hundred births, I was a rishi called Kshanti, and during those times I had neither the idea of an ego, nor that of a person, nor that of a being, nor that of a soul.

"Therefore, Subhuti, you should, detaching yourself from all ideas, rouse the desire for the supreme enlightenment. You should cherish thoughts without dwelling on form, you should cherish thoughts without dwelling on sound, odour, taste, touch, or quality. Whatever thoughts you may have, they are not to dwell on anything. If a thought dwells on anything, this is said to be no-dwelling. Therefore, the Buddha teaches that a Bodhisattva is not to practise charity by dwelling on form. Subhuti, the reason he practises charity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas, and again that all beings are no-beings. Subhuti, the Tathagata is the one who speaks what is true, the one who speaks what is real, the one whose words are as they are, the one who does not speak falsehood, the one who does not speak equivocally.

"Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood. Subhuti, if a Bodhisattva should practise charity, cherishing a thought which dwells on the Dharma, he is like unto a person who enters the darkness, he sees nothing. If he should practise charity without cherishing a thought that dwells on the Dharma, he is like unto a person with eyes, he sees all kinds of forms illumined by the sunlight.

"Subhuti, if there are good men and good women in the time to come who hold and recite this sutra, they will

be seen and recognized by the Tathagata with his Buddha-knowledge, and they will all mature immeasurable and innumerable merit.

15. "Subhuti, if there is a good man or a good woman who would in the first part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the middle part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and again in the latter part of the day sacrifice as many bodies of his or hers as the sands of the Ganga, and keep up these sacrifices through hundred-thousands of myriads of kotis of kalpas; and if there were another who listening to this sutra would accept it with a believing heart, the merit the latter would acquire would far exceed that of the former. How much more the merit of one who would copy, hold, learn, and recite and expound it for others!

"Subhuti, to sum up, there is in this sutra a mass of merit, immeasurable, innumerable, and incomprehensible. The Tathagata has preached this for those who were awakened in the Mahayana (great vehicle), he has preached it for those who were awakened in the Sreshthayana (highest vehicle). If there were beings who would hold and learn and expound it for others, they would all be known to the Tathagata and recognized by him, and acquire merit which is unmeasured, immeasurable, innumerable, and incomprehensible. Such beings are known to be carrying the supreme enlightenment attained by the Tathagata. Why? Subhuti, those who desire inferior doctrines are attached to the idea of an ego, a person, a being, and a soul. They are unable to hear, hold, learn, recite, and for others expound this sutra. Subhuti, wherever this sutra is preserved, there all beings, including Devas and Asuras, will come and worship it. This place will have to be known as a chaitya, the object of worship and obeisance, where the devotees gather around, scatter flowers, and burn incense.

16. "Again, Subhuti, there are some good men and good women who will be despised for their holding and reciting this sutra. This is due to their previous evil karma

for the reason of which they were to fall into the evil paths of existence; but because of their being despised in the present life, whatever evil karma they produced in their previous lives will be thereby destroyed, and they will be able to attain the supreme enlightenment.

"Subhuti, as I remember, in my past lives innumerable asamkhyeya kalpas ago I was with Dipankara Buddha, and at that time I saw Buddhas as many as eighty-four hundred-thousands of myriads of nayutas and made offerings to them and respectfully served them all, and not one of them was passed by me.

"If again in the last [five hundred] years, there have been people who hold and recite and learn this sutra, the merit they thus attain [would be beyond calculation], for when this is compared with the merit I have attained by serving all the Buddhas, the latter will not exceed one hundredth part of the former, no, not one hundred thousand ten millionth part. No, it is indeed beyond calculation, beyond analogy.

"Subhuti, if there have been good men and good women in the last five hundred years who hold, recite, and learn this sutra, the merit they attain thereby I cannot begin to enumerate in detail. If I did, those who listen to it would lose their minds, cherish grave doubts, and not believe at all how beyond comprehension is the significance of this sutra and how also beyond comprehension the rewards are."¹

18. The Buddha said to Subhuti: "Of all beings in those innumerable lands, the Tathagata knows well all their mental traits. Why? Because the Tathagata teaches that all those mental traits are no-traits and therefore they are

¹ This finishes the first part of the *Diamond Sutra* as it is usually divided here and passes on to the second part. The text goes on in a similar strain through its remaining section. Indeed, there are some scholars who think that the second part is really a repetition of the first, or that they are merely different copies of one and the same original text, and that whatever variations there are in these two copies are the result of the glosses mixed into the text itself. While I cannot wholly subscribe to this view, the fact is that passages containing similar thoughts recur throughout the whole Prajnaparamita literature. In view of this I quote in the following only such ideas as have not fully been expressed in the first part.

known to be mental traits. Subhuti, thoughts¹ of the past are beyond grasp, thoughts of the present are beyond grasp, and thoughts of the future are beyond grasp."

23. "Again, Subhuti, this Dharma is even and has neither elevation nor depression; and it is called supreme enlightenment. Because a man practises everything that is good, without cherishing the thought of an ego, a person, a being, and a soul, he attains the supreme enlightenment. Subhuti, what is called good is no-good, and therefore it is known as good."

26. "Subhuti, what do you think? Can a man see the Tathagata by the thirty-two marks [of a great man]?"

Subhuti said: "So it is, so it is. The Tathagata is seen by his thirty-two marks."

The Buddha said to Subhuti, "If the Tathagata is to be seen by his thirty-two marks, can the Cakravartin be a Tathagata?"

Subhuti said to the Buddha: "World-honoured One, as I understand the teaching of the Buddha, the Tathagata is not to be seen by the thirty-two marks."

Then the World-honoured One uttered this gatha:

"If any one by form sees me,
By voice seeks me,
This one walks the false path,
And cannot see the Tathagata."

29. "Subhuti, if a man should declare that the Tathagata is the one who comes, or goes, or sits, or lies, he does not understand the meaning of my teaching. Why? The Tathagata does not come from anywhere, and does not depart to anywhere; therefore he is called the Tathagata.

¹ *Citta* stands for both mind and thought. The idea expressed here is that there is no particularly determined entity in us which is psychologically designated as mind or thought. The moment we think we have taken hold of a thought, it is no more with us. So with the idea of a soul, or an ego, or a being, or a person, there is no such particular entity objectively to be so distinguished, and which remains as such eternally separated from the subject who so thinks. This ungraspability of a mind or thought, which is tantamount to saying that there is no soul-substance as a solitary unrelated "thing" in the recesses of consciousness, is one of the basic doctrines of Buddhism, Mahayana and Hinayana.

happiness of many people, both of celestial beings and humankind, Mahamati, you present yourself before me and make this request. Therefore, Mahamati, listen well and truly, and reflect, for I will tell you.

Assuredly, said Mahamati the Bodhisattva-Mahasattva, and gave ear to the Blessed One.

The Blessed One said this to him: Mahamati, since the ignorant and the simple-minded, not knowing that the world is what is seen of Mind itself, cling to the multitudinousness of external objects, cling to the notions of being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, as having the character of self-substance (*svabhava*), which idea rises from discrimination based on habit-energy, they are addicted to false imaginings.

Mahamati, it is like a mirage in which the springs are seen as if they were real. They are imagined so by the animals who, thirsty from the heat of the season, would run after them. Not knowing that the springs are their own mental illusions, the animals do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded with their minds impressed by various erroneous speculations and discriminations since beginningless time; with their minds burning with the fire of greed, anger, and folly; delighted in a world of multitudinous forms; with their thoughts saturated with the ideas of birth, destruction, and subsistence; not understanding well what is meant by existent and non-existent, by inner and outer, these ignorant and simple-minded fall into the way of grasping at oneness and otherness, being and non-being [as realities].

Mahamati, it is like the city of the Gandharvas which the unwitting take for a real city, though it is not so in fact. This city appears in essence owing to their attachment to the memory of a city preserved in seed from beginningless time. This city is thus neither existent nor non-existent. In the same way, Mahamati, clinging to the memory (*vasana*) of erroneous speculations and doctrines since beginningless time, they hold fast to ideas such as oneness and otherness,

being and non-being, and their thoughts are not at all clear about what is seen of Mind-only.

Mahamati, it is like a man, who, dreaming in his sleep of a country variously filled with women, men, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers, and lakes, enters into its inner apartments and is awakened. While awakened thus, he recollects the city and its inner apartments. What do you think, Mahamati? Is this person to be regarded as wise, who is recollecting the various unrealities he has seen in his dream?

Said Mahamati: Indeed, he is not, Blessed One.

The Blessed One continued: In the same way the ignorant and simple-minded who are bitten by erroneous views and inclined towards the philosophers, do not recognize that things seen of the Mind itself are like a dream, and are held fast by the notions of oneness and otherness, of being and non-being.

Mahamati, it is like the painter's canvas on which there is neither depression nor elevation as imagined by the ignorant. In the same way, Mahamati, there may be in the future some people brought up in the habit-energy, mentality, and imagination based on the philosophers' erroneous views; clinging to the ideas of oneness and otherness, or bothness and not-bothness, they may bring themselves and others to ruin; they may declare those people nihilists who hold the doctrine of no-birth apart from the category of being and non-being. They [argue against] cause and effect, they are followers of the wicked views whereby they uproot meritorious causes of unstained purity. They are to be kept away by those whose desires are for things excellent. They are those whose thoughts are entangled in the error of self, other, and both, entangled in the error of imagining being and non-being, assertion and refutation; and hell will be their final resort.

Mahamati, it is like the dim-eyed ones who, seeing a hair-net, would exclaim to one another, saying: "It is wonderful! it is wonderful! Look, O honourable sirs!" And the said

[shall be able to] enter the stage and abode of Buddhahood, and deliver discourses on the Dharma in the world of all beings and in accordance with their needs, and free them from the dualistic notion of being and non-being in the contemplation of all things which are like a dream and Maya, and free them also from the false discrimination of birth and destruction; and, finally, [shall be able to] establish ourselves where there is a revulsion at the deepest recesses [of our consciousness], which is more than words [can express].

Said the Blessed One: Well said, well said, Mahamati! Listen well to me then, Mahamati, and reflect well within yourself; I will tell you.

Mahamati the Bodhisattva-Mahasattva said: Certainly, I will, Blessed One; and gave ear to the Blessed One.

The Blessed One said to him thus: Mahamati, immeasurable is our deep-seated attachment to the existence of all things the significance of which we try to understand with words. For instance, there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and no-birth, to the discrimination of cessation and no-cessation, to the discrimination of vehicle and no-vehicle, of Samskrita and Asamskrita, of the characteristics of the stages and no-stages. There is the attachment to discrimination itself, and to that arising from enlightenment the attachment to the discrimination of being and non-being on which the philosophers are so dependent, and the attachment to the triple vehicle and the one vehicle, which they discriminate.

These and others, Mahamati, are the deep-seated attachments to their discriminations cherished by the ignorant and simple-minded. Tenaciously attaching themselves to these, the ignorant and simple-minded go on ever discriminating like the silkworms, which, with their own thread of discrimination and attachment, enwrap not only themselves but others and are charmed with the thread; and thus they are ever tenaciously attached to the notions of existence and non-existence. [But really] Mahamati,

there are no signs here of deep-seated attachment or detachment. All things are to be seen as abiding in Solitude where there is no evolving of discrimination. Mahamati, the Bodhisattva-Mahasattva should have his abode where he can see all things from the viewpoint of Solitude.

Further, Mahamati, when the existence and non-existence of the external world are understood to be due to the seeing of the Mind itself in these signs, [the Bodhisattva] can enter upon the state of imagelessness where Mind-only is, and [there] see into the Solitude which underlies the discrimination of all things as being and non-being, and the deep-seated attachments resulting therefrom. This being so, there are in all things no signs of a deep-rooted attachment or of detachment. Here Mahamati, is nobody in bondage, nobody in emancipation, except those who by reason of their perverted wisdom recognize bondage and emancipation. Why? Because in all things neither being nor non-being is to be taken hold of.

Further, Mahamati, there are three attachments deep-seated in the minds of the ignorant and simple-minded. They are greed, anger, and folly; and thus there is desire which is procreative and is accompanied by joy and greed; closely attached to this there takes place a succession of births in the [five] paths. Thus there are the five paths of existence for all beings who are found closely attached [to greed, anger, and folly]. When one is cut off from this attachment, no signs will be seen indicative of attachment or of non-attachment.

V

THE RYOGONKYO, OR SURANGAMA SUTRA¹

There are in the Chinese Tripitaka two sutras bearing the title, "Surangama", but they are entirely different in contents. The first one was translated into Chinese by

¹ "Sutra of Heroic Deed".

Kumarajiva between 402-412 and consists of two fascicles. The second one in ten fascicles was translated by Paramiti in 705, and this is the one used by the Zen and also by the Shingon. The reason why it is used by the Shingon is because it contains the description of a mandala and a mantram called "Sitatarapatala" (white umbrella), the recitation of which, while practising the Samadhi, is supposed to help the Yogin, as the Buddhas and gods will guard him from the intrusion of the evil spirits. But the general trend of thought as followed in this sutra is Zen rather than Shingon. It was quite natural that all the commentaries of it belong to the Zen school. The terms used here are somewhat unusual—especially those describing the Mind. The sutra is perhaps one of the later Mahayana works developed in India. It treats of highly abstruse subjects. Below is a synopsis of it.

1. The sutra opens with Ananda's adventure with an enchantress called Matanga who, by her magic charm, entices him to her abode. The Buddha, seeing this with his supernatural sight, sends Manjusri to save him and bring him back to the Buddha. Ananda is thoroughly penitent and wishes to be further instructed in the art of controlling the mind. The Buddha tells him that all spiritual discipline must grow out of a sincere heart and that much learning has no practical value in life, especially when one's religious experience is concerned. Ananda had enough learning, but no Samadhi to stand against the influence of a sorceress.

2. The reason why we go through the eternal cycle of birth and death and suffer ills incident to it is our ignorance as to the source of birth and death, that is, because Mind-essence is forgotten in the midst of causal nexus which governs this world of particular objects.

This Mind-essence is variously characterized as something original, mysterious, mysteriously bright, illumining, true, perfect, clear as a jewel, etc. It is not to be confused with our empirical mind, for it is not an object of intellectual discrimination.

Ananda is asked to locate this Mind-essence. But, as his mind moves along the line of our relative experience,

he fails to give a satisfactory answer. He pursues objective events which are subject to birth and death; he never reflects within himself to try to find the Mind bright and illuminating which makes all his experiences possible.

3. Even the Bodhisattva cannot pick up this mysteriously transparent Essence out of a world of individual things. He cannot demonstrate its reality by means of his discerning intelligence. It is not there. But that the Essence is there is evident from the fact that the eye sees, the ear hears, and the mind thinks. Only it is not discoverable as an individual object or idea, objective or subjective; for it has no existence in the way we talk of a tree or a sun, of a virtue or a thought. On the other hand, all these objects and thoughts are in the Mind-essence, true and original and mysteriously bright. Our body and mind is possible only when thought of in connection with it.

4. Because since the beginningless past we are running after objects, not knowing where our Self is, we lose track of the Original Mind and are tormented all the time by the threatening objective world, regarding it as good or bad, true or false, agreeable or disagreeable. We are thus slaves of things and circumstances. The Buddha advises that our real position ought to be exactly the other way. Let things follow us and wait our commands. Let the true Self give directions in all our dealings with the world. Then we shall all be Tathagatas. Our body and mind will retain its original virtue bright and shining. While not moving away from this seat of enlightenment, we shall make all the worlds in the ten quarters reveal themselves even at the tip of a hair.

5. Manjusri is Manjusri; he is absolute as he is; he is neither to be asserted nor to be negated. All assertions and negations start from the truth of this absolute identity, and this is no other than the originally illuminating Mind-essence. Based on this Essence, all the conditions that make up this world of the senses are fulfilled: we see, we hear, we feel, we learn, and we think.

6. Causation belongs to a world of opposites. It cannot

be applied to the originally bright and illumining Essence. Nor can one ascribe to it "spontaneous activity", for this also presupposes the existence of an individual concrete substance of which it is an attribute. If the Essence is anything of which we can make any statements either affirmative or negative, it is no more the Essence. It is independent of all forms and ideas, and yet we cannot speak of it as not dependent on them. It is absolute Emptiness, *sunyata*, and for this very reason all things are possible in it.

7. The world including the mind is divisible into five Skandha (aggregates), six Pravesha (entrances), twelve Ayatana (seats), and eighteen Dhatu (kingdoms). They all come into existence when conditions are matured, and disappear when they cease. All these existences and conditions take place illusively in the Tathagata-garbha which is another name for the Mind-essence. It is the latter alone that eternally abides as Suchness bright, illumining, all-pervading, and immovable. In this Essence of eternal truth there is indeed neither going nor coming, neither becoming confused nor being enlightened, neither dying nor being born; it is absolutely unattainable and unexplainable by the intellect, for it lies beyond all the categories of thought.

8. The Tathagata-garbha is in itself thoroughly pure and all-pervading, and in it this formula holds: form is emptiness and emptiness is form. *Rupam sunyata, sunyateva rupam*. This being so, the Essence which is the Tathagata-garbha reveals itself in accordance with thoughts and dispositions of all beings, in response to their infinitely-varied degrees of knowledge, and also to their karma. In spite of its being involved in the evolution of a world of multiplicities, the Essence in itself never loses its original purity, brilliance or emptiness, all of which terms are synonymous.

9. The knowledge of an objective world does not come from objects, nor from the senses; nor is it mere accident; nor is it an illusion. A combination of the several conditions or factors is necessary to produce the knowledge. But mere combination is not enough. This combination must take

possession of the key wherewith he can open the entrance door. The Buddha teaches him in this way. There are two methods to effect the entrance, both of which being complementary must be practised conjointly. The one is Samatha and the other Vipasyana. *Samatha* means "tranquillization" and *vipasyana* "contemplation".

By Samatha the world of forms is shut out of one's consciousness so that an approach is prepared for the realization of the final stage of enlightenment. When one's mind is full of confusion and distraction, it is no fit organ for contemplation. By Vipasyana is meant that the Yogin is first to awaken the desire for enlightenment, to be firmly determined in living the life of Bodhisattvahood, and to have an illuminating idea as regards the source of the evil passions which are always ready to assert themselves in the Tathagatagarbha.

13. When this source is penetrated by means of Prajna, the entrance is effected to the inner sanctuary, where all the six senses are merged in one. Let the Prajna penetration enter through the auditory sense as was the case with Kwannon Bosatsu, and the distinctions of the six senses will thereby be effaced; that is to say, there will then take place an experience called "perfect interfusion". The ear not only hears but sees, smells, and feels. All the barriers between the sensory functions are removed, and there is a perfect interfusion running between them; each Vijnana then functions for the others.

The Buddha tells Rahula to strike the bell and asks the assembly what they hear. They all say that they hear the bell. The bell is struck again, and they again say that there is a sound which they hear; and that when the bell ceases to ring there is no sound. This questioning and answering is repeated for a few times, and finally the Buddha declares that they are all wrong, for they are just pursuing what does not properly belong to them, forgetting altogether their inner Essence which functions through those objective mediums or conditions. The Essence is to be grasped and not the hearing, nor the sound. To take the latter for reality

is the result of confused mentality. By the practice of Vipasyana this is to be wiped off so that the Mind-essence is always recognized in all the functions of an empirical mind as well as in all the phenomena of the so-called objective world. By thus taking hold of the Mind-essence, there is a "perfect interfusion" of all the six Vijnanas, which constitutes enlightenment.

14. The root of birth and death is in the six Vijnanas and what makes one come to the realization of perfect interfusion is also in the six Vijnanas. To seek enlightenment or emancipation or Nirvana is not to make it something separate from or independent of those particularizing agents called senses. If it is sought outside them, it nowhere exists, or rather it becomes one of particular objects and ceases to be what in itself it is. This is why the unattainability of Sunyata is so much talked about in all the Mahayana sutras.

In the true Essence there is neither *samskrita* (created) nor *asamskrita* (uncreated); they are like Maya or flowers born of hallucination. When you attempt to manifest what is true by means of what is erroneous, you make both untrue. When you endeavour to explain object by subject and subject by object, you create a world of an endless series of opposites, and nothing real is grasped. To experience perfect interfusion, let all the opposites, or knots as they are called, be dissolved and a release takes place. But when there is anywhere any clinging of any sort, and an ego-mind is asserted, the Essence is no more there, the mysterious Lotus fades.

15. The Buddha then makes some of the principal persons in the assembly relate their experience of perfect interfusion. That of Kwannon among them is regarded as most remarkable. His comes from the auditory sense as his name implies. It leads him up to the enlightened state of consciousness attained by all the Buddhas, and he is now Love incarnate. But at the same time he identifies himself with all beings in the six paths of existence whereby he knows all their inner feelings and aspirations reaching up towards the love of the Buddha. Kwannon is thus able to reveal

himself anywhere his help is needed, or to any being who hears him. The whole content of the Kwannon sutra is here fully confirmed.

16. Learning is not of much avail in the study of Buddhism as is proved by the case of Ananda, who being enticed by the magical charm of a courtesan was about to commit one of the gravest offences. In the practice of Samadhi the control of mind is most needed, which is Sila (moral precept). Sila consists in doing away with the sexual impulse, the impulse to kill living beings, the impulse to take things not belonging to oneself, and the desire to eat meat. When these impulses are kept successfully under restraint, one can really practise meditation from which Prajna grows; and it is Prajna that leads one to the Essence when the perfect interfusion of all the six Vijnanas is experienced.

17. We here come to the esoteric part of the *Surangama Sutra* where the establishment of the mandala is described, together with the mantram. In this mandala the Samadhi is practised for three weeks or for one hundred days, at the end of which those richly endowed may be able to realize Srotapannahood.

18. Next follows the description of more than fifty stages of attainment leading to final enlightenment and Nirvana; then effects of various karma by which beings undergo several forms of torture in hell are explained; then the causes are given by which beings are transformed into varieties of evil spirits and of beast forms. They, however, come back to the human world when all their sins are expiated. There are beings who turn into ascetics or heavenly beings.

19. While disciplining himself in meditation the Yogin is liable to be visited by all kinds of evil beings whereby he is constantly assailed by hallucinations of various natures. These are all due to highly-accentuated nervous derangements, and the Yogin is advised to guard himself against them.

When the Yogin has all these mental disturbances well under control, his mind acquires a state of tranquillity in

which his consciousness retains its identity through his waking and sleeping hours. The modern psychologist would say that he is no more troubled with ideas which are buried, deeply repressed, in his unconsciousness; in other words, he has no dreams. His mental life is thoroughly clear and calm like the blue sky where there are no threatening clouds. The world with its expansion of earth, its towering mountains, its surging waves, its meandering rivers, and with its infinitely variegated colours and forms is serenely reflected in the mind-mirror of the Yogin. The mirror accepts them all and yet there are no traces or stains left in it—just one Essence bright and illuminating. The source of birth and death is plainly revealed here. The Yogin knows where he is; he is emancipated.

20. But this is not yet all. The Yogin must be philosophically trained with all his experiences and intuitions to have a clear, logical, penetrating understanding of the Essence. When this is properly directed, he will have no more confused ideas introduced by misguided philosophers. Along with the training in Samatha, the cultivation of Vipasyana is to be greatly encouraged.

*Pi-kuan*¹ he finds that there is neither self nor other, that the masses and the worthies are of one essence, and he firmly holds on to this belief and never moves away therefrom. He will not then be a slave to words, for he is in silent communion with the Reason itself, free from conceptual discrimination; he is serene and not-acting. This is called "Entrance by Reason".

By "Entrance by Conduct" is meant the four acts in which all other acts are included. What are the four?
1. To know how to requite hatred; 2. To be obedient to karma; 3. Not to crave anything; and 4. To be in accord with the Dharma.

1. What is meant by "How to requite hatred"? He who disciplines himself in the Path should think thus when he has to struggle with adverse conditions: "During the innumerable past ages I have wandered through a multiplicity of existences, all the while giving myself to unimportant details of life at the expense of essentials, and thus creating infinite occasions for hate, ill-will, and wrongdoing. While no violations have been committed in this life, the fruits of evil deeds in the past are to be gathered now. Neither gods nor men can foretell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. The Sutra teaches me not to worry over ills that may happen to me. Why? Because when things are surveyed by a higher intelligence, the foundation of causation is reached." When this thought is awakened in a man, he will be in accord with the Reason because he makes the best use of hatred and turns it into the service in his advance towards the Path. This is called the "way to requite hatred".

2. By "being obedient to karma" is meant this: There is no self (*atman*) in whatever beings are produced by the interplay of karmaic conditions; the pleasure and pain I suffer are also the results of my previous action. If I am rewarded with fortune, honour, etc., this is the outcome of my past deeds which by reason of causation affect my present

¹ "Wall-gazing".

life. When the force of karma is exhausted, the result I am enjoying now will disappear; what is then the use of being joyful over it? Gain or loss, let me accept the karma as it brings to me the one or the other; the Mind itself knows neither increase nor decrease. The wind of pleasure [and pain] will not stir me, for I am silently in harmony with the Path. Therefore this is called "being obedient to karma".

3. By "not craving (*ch'iu*) anything" is meant this: Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called craving. The wise however understand the truth and are not like the ignorant. Their minds abide serenely in the uncreated while the body moves about in accordance with the laws of causation. All things are empty and there is nothing desirable to seek after. Where there is the merit of brightness there surely lurks the demerit of darkness. This triple world where we stay altogether too long is like a house on fire; all that has a body suffers, and nobody really knows what peace is. Because the wise are thoroughly acquainted with this truth, they are never attached to things that change; their thoughts are quieted, they never crave anything. Says the Sutra: "Wherever there is a craving, there is pain; cease from craving and you are blessed." Thus we know that not to crave anything is indeed the way to the Truth. Therefore, it is taught not "to crave anything".

4. By "being in accord with the Dharma" is meant that the Reason which we call the Dharma in its essence is pure, and that this Reason is the principle of emptiness (*sunyata*) in all that is manifested; it is above defilements and attachments, and there is no "self", no "other" in it. Says the Sutra: "In the Dharma there are no sentient beings, because it is free from the stain of being; in the Dharma there is no 'self' because it is free from the stain of selfhood." When the wise understand this truth and believe in it, their lives will be "in accordance with the Dharma".

As there is in the essence of the Dharma no desire to possess, the wise are ever ready to practise charity with their body, life, and property, and they never begrudge, they

never know what an ill grace means. As they have a perfect understanding of the threefold nature of emptiness, they are above partiality and attachment. Only because of their will to cleanse all beings of their stains, they come among them as of them, but they are not attached to form. This is the self-benefiting phase of their lives. They, however, know also how to benefit others, and again how to glorify the truth of enlightenment. As with the virtue of charity, so with the other five virtues [of the Prajnaparamita]. The wise practise the six virtues of perfection to get rid of confused thoughts, and yet there is no specific consciousness on their part that they are engaged in any meritorious deeds. This is called "being in accord with the Dharma".¹



ON BELIEVING IN MIND (SHINJIN-NO-MEI)²

- I. The Perfect Way knows no difficulties
 Except that it refuses to make preferences;
 Only when freed from hate and love,
 It reveals itself fully and without disguise;

¹ Since this translation from the *Transmission of the Lamp*, two Tun-huang MSS. containing the text have come to light. The one is in the *Masters and Disciples of the Lanka* (*Leng-chia Shihtzu Chi*), already published, and the other still in MS., which however the present author intends to have reproduced in facsimile before long. They differ in minor points with the translation here given.

² By Seng-t'san (Sosan in Japanese). Died 606 C.E. Mind=*hsin*. *Hsin* is one of those Chinese words which defy translation. When the Indian scholars were trying to translate the Buddhist Sanskrit works into Chinese, they discovered that there were five classes of Sanskrit terms which could not be satisfactorily rendered into Chinese. We thus find in the Chinese Tripitaka such words as *prajna*, *bodhi*, *buddha*, *nirvana*, *dhyana*, *bodhisattva*, etc., almost always untranslated; and they now appear in their original Sanskrit form among the technical Buddhist terminology. If we could leave *hsin* with all its nuance of meaning in this translation, it would save us from the many difficulties that face us in its English rendering. For *hsin* means "mind", "heart", "soul", "spirit"—each singly as well as all inclusively. In the present composition by the third patriarch of Zen, it has sometimes an intellectual connotation but at other times it can properly be given as "heart". But as the predominant note of Zen Buddhism is more intellectual than anything else, though not in the sense of being logical or philosophical, I decided here to translate *hsin* by "mind" rather than by "heart", and by this mind I do not mean our psychological mind, but what may be called absolute mind, or Mind.

A tenth of an inch's difference,
And heaven and earth are set apart;
If you wish to see it before your own eyes,
Have no fixed thoughts either for or against it.

2. To set up what you like against what you dislike—
This is the disease of the mind:
When the deep meaning [of the Way] is not understood
Peace of mind is disturbed to no purpose.
3. [The Way is] perfect like unto vast space,
With nothing wanting, nothing superfluous:
It is indeed due to making choice
That its suchness is lost sight of.
4. Pursue not the outer entanglements,
Dwell not in the inner void;
Be serene in the oneness of things,
And [dualism] vanishes by itself.
5. When you strive to gain quiescence by stopping
motion,
The quiescence thus gained is ever in motion;
As long as you tarry in the dualism,
How can you realize oneness?
6. And when oneness is not thoroughly understood,
In two ways loss is sustained:
The denying of reality is the asserting of it,
And the asserting of emptiness is the denying of it.¹
7. Wordiness and intellection—

¹ This means: When the absolute oneness of things is not properly understood, negation as well as affirmation tends to be a one-sided view of reality. When Buddhists deny the reality of an objective world, they do not mean that they believe in the unconditioned emptiness of things; they know that there is something real which cannot be done away with. When they uphold the doctrine of emptiness this does not mean that all is nothing but an empty hollow, which leads to a self-contradiction. The philosophy of Zen avoids the error of one-sidedness involved in realism as well as in nihilism.

You may talk together regarding the Buddha's teaching;

Where there is really no such concordance,
Keep your hands folded and your joy within yourself.

There is really nothing to argue about in this teaching;
Any arguing is sure to go against the intent of it;
Doctrines given up to confusion and argumentation
Lead by themselves to birth and death.

IV

YOKA DAISHI'S "SONG OF ENLIGHTENMENT"¹

1. Knowest thou that leisurely philosopher who has gone beyond learning and is not exerting himself in anything?

He neither endeavours to avoid idle thoughts nor seeks after the Truth;

[For he knows that] ignorance in reality is the Buddha-nature,

[And that] this empty visionary body is no less than the Dharma-body.

2. When one knows what the Dharma-body is, there is not an object [to be known as such],

The source of all things, as far as its self-nature goes, is the Buddha in his absolute aspect;

The five aggregates (*skandha*) are like a cloud floating hither and thither with no fixed purpose,

The three poisons (*klesa*) are like foams appearing and disappearing as it so happens to them.

¹ Yoka Daishi (died 713, Yung-chia Ta-shih, in Chinese), otherwise known as Gengaku (Hsuan-chiao), was one of the chief disciples of Hui-neng, the sixth patriarch of Zen Buddhism. Before he was converted to Zen he was a student of the T'ien-tai. His interview with Hui-neng is recorded in the *Tan-ching*. He died in 713 leaving a number of short works on Zen philosophy, and of them the present composition in verse is the most popular one. The original title reads: *Cheng-tao Ke*, "realization-way-song".

3. When Reality is attained, it is seen to be without an ego-substance and devoid of all forms of objectivity,
And thereby all the karma which leads us to the lowest hell is instantly wiped out;
Those, however, who cheat beings with their false knowledge,
Will surely see their tongues pulled out for innumerable ages to come.
4. In one whose mind is at once awakened to [the intent of] the Tathagata-dhyana
The six paramitas and all the other merits are fully matured;
While in a world of dreams the six paths of existence are vividly traced,
But after the awakening there is vast Emptiness only and not even a great chiliocosm exists.
5. Here one sees neither sin nor bliss, neither loss nor gain;
In the midst of the Eternally Serene no idle questionings are invited;
The dust [of ignorance] has been since of old accumulating on the mirror never polished,
Now is the time once for all to see the clearing positively done.
6. Who is said to have no-thought? and who not-born?
If really not-born, there is no no-birth either;
Ask a machine-man and find out if this is not so;
As long as you seek Buddhahood, specifically exercising yourself for it, there is no attainment for you.
7. Let the four elements go off your hold,
And in the midst of the Eternally Serene allow yourself to quaff or to peck, as you like;
Where all things of relativity are transient and ultimately empty,

There is seen the great perfect enlightenment of the Tathagata realized.

8. True monkhood consists in having a firm conviction; If, however, you fail to have it, ask me according to your ideas, [and you will be enlightened].
To have a direct understanding in regard to the root of all things, this is what the Buddha affirms;
If you go on gathering leaves and branches, there is no help for you.

9. The whereabouts of the precious *mani*-jewel is not known to people generally,
 Which lies deeply buried in the recesses of the Tathagata-garbha;
 The sixfold function miraculously performed by it is an illusion and yet not an illusion,
The rays of light emanating from one perfect sun belong to the realm of form and yet not to it.

10. The fivefold eye-sight¹ is purified and the fivefold power² is gained,
 When one has a realization, which is beyond [intellectual] measurement;
 There is no difficulty in recognizing images in the mirror,
 But who can take hold of the moon reflected in water?

11. [The enlightened one] walks always by himself, goes about always by himself;
 Every perfect one saunters along one and the same passage of Nirvana;
 His tone is classical, his spirit is transparent, his airs are naturally elevated,

¹ The fivefold eye-sight (*cakshus*): (1) Physical, (2) Heavenly, (3) Prajna-, (4) Dharma-, and (5) Buddha-eye.

² The fivefold power (*bala*): (1) Faith, (2) Energy, (3) Memory, (4) Meditation, and (5) Prajna.

All melts away and I find myself suddenly within the
Unthinkable itself.

16. Seeing others talk ill of me, I acquire the chance of
gaining merit,
For they are really my good friends;
When I cherish, being vituperated, neither enmity nor
favouritism,
There grows within me the power of love and humility
which is born of the Unborn.
17. Let us be thoroughgoing not only in inner experience
but in its interpretation,
And our discipline will be perfect in Dhyana as well
as in Prajna, not one-sidedly abiding in Sunyata
(emptiness);
This is not where we alone have finally come to,
But all the Buddhas, as numerous as the Ganga sands,
are of the same essence.
18. The lion-roaring of the doctrine of fearlessness—
Hearing this, the timid animals' brains are torn in
pieces,
Even the scented elephant runs wild forgetting its
native dignity;
It is the heavenly dragon alone that feels elated with
joy, calmly listening [to the lion-roaring of the
Buddha].
19. I crossed seas and rivers, climbed mountains, and
forded freshets,
In order to interview the masters, to inquire after
Truth, to delve into the secrets of Zen;
And ever since I was enabled to recognize the path of
Sokei,¹
I know that birth-and-death is not the thing I have
to be concerned with.

¹ T'sao-ch'i is the name of the locality where Hui-neng had his monastery,
means the master himself.

20. For walking is Zen, sitting is Zen,
Whether talking or remaining silent, whether moving
or standing quiet, the Essence itself is ever at ease;
Even when greeted with swords and spears it never
loses its quiet way,
So with poisonous drugs, they fail to perturb its
serenity.
21. Our Master, [Sakyamuni], anciently served Dipankara
the Buddha,
And again for many kalpas disciplined himself as an
ascetic called Kshanti.
[I have also] gone through many a birth and many a
death;
Births and deaths—how endlessly they recur!
22. But ever since my realization of No-birth, which quite
abruptly came on me,
Vicissitudes of fate, good and bad, have lost their
power over me.
Far away in the mountains I live in a humble hut;
High are the mountains, thick the arboreous shades,
and under an old pine-tree
I sit quietly and contentedly in my monkish home;
Perfect tranquillity and rustic simplicity rules here.
23. When you are awakened [to the Dharma], all is under-
stood, no strivings are required;
Things of the *samskrita*¹ are not of this nature;
Charity practised with the idea of form (*rupa*) may
result in a heavenly birth,
But it is like shooting an arrow against the sky,
When the force is exhausted the arrow falls on the
ground.

¹ According to Buddhist philosophy, existence is divided into two groups, *samskrita* and *asamskrita*. The *samskrita* applies to anything that does any kind of work in any possible manner, while the *asamskrita* accomplishes nothing. Of this class are space regarded as a mode of reality, Nirvana, and non-existence owing to lack of necessary conditions.

Similarly, [when the heavenly reward comes to an end], the life that follows is sure to be one of fortune.

Is it not far better then to be with Reality which is *asamskrita* and above all strivings,

And whereby one instantly enters the stage of Tathagatahood?

24. Only let us take hold of the root and not worry about the branches;

It is like a crystal basin reflecting the moon,

And I know now what this *mani-gem* is,

Whereby not only oneself is benefited but others, inexhaustibly;

The moon is serenely reflected on the stream, the breeze passes softly through the pines,

Perfect silence reigning unruffled—what is it for?

25. The morality-jewel inherent in the Buddha-nature stamps itself on the mind-ground [of the enlightened one];

Whose robe is cut out of mists, clouds, and dews,

Whose bowl anciently pacified the fiery dragons, and whose staff once separated the fighting tigers;

Listen now to the golden rings of his staff giving out mellifluous tunes.

These are not, however, mere symbolic expressions, devoid of historical contents;

Wherever the holy staff of Tathagatahood moves, the traces are distinctly marked.

26. He neither seeks the true nor severs himself from the defiled,

He clearly perceives that dualities are empty and have no reality,

That to have no reality means not to be one-sided, neither empty nor not-empty,

For this is the genuine form of Tathagatahood.

27. The Mind like a mirror is brightly illuminating and
 knows no obstructions,
 It penetrates the vast universe to its minutest crevices;
 All its contents, multitudinous in form, are reflected
 in the Mind,
 Which, shining like a perfect gem, has no surface,
 nor the inside.
28. Emptiness negatively defined denies a world of
 causality,
 All is then in utter confusion, with no orderliness in it,
 which surely invites evils all around;
 The same holds true when beings are clung to at the
 expense of Emptiness,
 For it is like throwing oneself into a flame, in order
 to avoid being drowned in the water.
29. When one attempts to take hold of the true by aban-
 doning the false,
 This is discrimination and there are artificialities and
 falsehoods;
 When the Yogin, not understanding [what the Mind
 is], is given up to mere discipline,
 He is apt, indeed, to take an enemy for his own child.
30. That the Dharma-materials are destroyed and merit is
lost,
Comes in every case from the relative discriminatory
mind;
 For this reason Zen teaches to have a thorough insight
 into the nature of Mind,
 When the Yogin abruptly by means of his intuitive
 power realizes the truth of No-birth.
31. A man of great will carries with him a sword of Prajna,
 Whose flaming Vajra-blade cuts all the entanglements
of knowledge and ignorance;

It not only smashes in pieces the intellect of the philosophers
But disheartens the spirit of the evil ones.

32. He causes the Dharma-thunder to roar, he beats the Dharma-drum,
He raises mercy-clouds, he pours nectar-showers,
He conducts himself like the lordly elephant or dragon
and beings innumerable are thereby blessed,
The three Vehicles and the five Families are all equally
brought to enlightenment.

Hini the herb grows on the Himalaya where no other
grasses are found,
And the crows feeding on it give the purest of milk,
and this I always enjoy.

One Nature, perfect and pervading, circulates in all
natures;

One Reality, all comprehensive, contains within itself
all realities;

The one moon reflects itself wherever there is a sheet
of water,

And all the moons in the waters are embraced within
the one moon;

The Dharma-body of all the Buddhas enters into my
own being,

And my own being is found in union with theirs.

33. In one stage are stored up all the stages;
[Reality] is neither form, nor mind, nor work;
Even before fingers are snapped, more than eighty
thousand holy teachings are fulfilled;
Even in the space of a second the evil karma of three
asamkhyeya kalpas is destroyed;
Whatever propositions are made by logic are no [true]
propositions,
For they stand in no intrinsic relation to my inner
Light.

34. [This inner Light] is beyond both praise and abuse,
 Like unto space it knows no boundaries;
 Yet it is right here with us ever retaining its serenity
 and fulness;
 It is only when you seek it that you lose it.
 You cannot take hold of it, nor can you get rid of it;
 While you can do neither, it goes on its own way;
 You remain silent and it speaks; you speak and it is
 silent;
 The great gate of charity is wide open with no ob-
 structions whatever before it.
35. Should someone ask me what teaching I understand,
 I tell him that mine is the power of Mahaprajna:
Affirm it or negate it as you like—it is beyond your
human intelligence;
 Walk against it or along with it, and Heaven knows
 not its whereabouts.
36. I have been disciplined in it for ever so many kalpas
 of my life;
 This is no idle talk of mine, nor am I deceiving you;
 I erect the Dharma-banner to maintain this teaching,
 Which I have gained at Sokei and which is no other
 than the one proclaimed by the Buddha.
37. Mahakashyapa was the first, leading the line of trans-
 mission;
 Twenty-eight Fathers followed him in the West;
 The Lamp was then brought over the sea to this
 country;
 And Bodhidharma became the First Father here:
 His mantle, as we all know, passed over six Fathers,
 And by them many minds came to see the Light.
38. Even the true need not be [specifically] established,
 as to the false none such have ever been in existence;

When both being and non-being are put aside, even
non-emptiness loses its sense;
The twenty forms of Emptiness are not from the first
to be adhered to;
The eternal oneness of Tathagatahood remains ab-
solutely the same.

39. The mind functions through the sense-organs, and
thereby an objective world is comprehended—
This dualism marks darkly on the mirror;
When the dirt is wiped off, the light shines out;
So when both the mind and the objective world are
forgotten, the Essence asserts its truth.
40. Alas! this age of degeneration is full of evils;
Beings are most poorly endowed and difficult to
control;
Being further removed from the ancient Sage, they
deeply cherish false views;
The Evil One is gathering up his forces while the
Dharma is weakened, and hatred is growing rampant;
Even when they learn of the "abrupt" school of the
Buddhist teaching,
What a pity that they fail to embrace it and thereby
to crush evils like a piece of brick!
41. The mind is the author of all works and the body the
sufferer of all ills;
Do not blame others plaintively for what properly
belongs to you;
If you desire not to incur upon yourself the karma for
a hell,
Cease from blaspheming the Tathagata-wheel of the
good Dharma.
42. There are no inferior trees in the grove of sandal-
woods,

- Among its thickly-growing primeval forest lions alone
find their abode;
Where no disturbances reach, where peace only reigns,
there is the place for lions to roam;
All the other beasts are kept away, and birds do not fly
in the vicinity.
43. It is only their own cubs that follow their steps in the
woods,
When the young ones are only three years old, they
roar.
How can jackals pursue the king of the Dharma?
With all their magical arts the elves gape to no purpose.
44. The perfect "abrupt" teaching has nothing to do with
human imagination;
Where a shadow of doubt is still left, there lies the cause
for argumentation;
My saying this is not the outcome of my egotism,
My only fear is lest your discipline lead you astray
either to nihilism or positivism.
45. "No" is not necessarily "No", nor is "Yes" "Yes";
But when you miss even a tenth of an inch, the differ-
ence widens up to one thousand miles;
When it is "Yes", a young Naga girl in an instant
attains Buddhahood,
When it is "No", the most learned Zensho¹ while alive
falls into hell.
46. Since early years I have been eagerly after scholarly
attainment,
I have studied the sutras and sastras and commen-
taries,
I have been given up to the analysis of names and
forms, and never known what fatigue meant;
|| But diving into the ocean to count up its sands is surely
an exhausting task and a vain one;

¹ Shang-hsing, lit. "good star", was a great scholar of his age.

The Buddha has never spared such, his scoldings are
just to the point,

For what is the use of reckoning the treasures that are
not mine?

All my past achievements have been efforts vainly and
wrongly applied—I realize it fully now,

I have been a vagrant monk for many years to no end
whatever.

47. When the notion of the original family is not properly
understood,
You never attain to the understanding of the Buddha's
perfect "abrupt" system;
The two Vehicles exert themselves enough, but lack
the aspirations [of the Bodhisattva];
The philosophers are intelligent enough but wanting
in Prajna;
[As to the rest of us,] they are either ignorant or puerile;
They take an empty fist as containing something real,
and the pointing finger for the object pointed;
When the finger is adhered to as the moon itself, all
their efforts are lost;
They are indeed idle dreamers lost in a world of senses
and objects.
48. The Tathagata is interviewed when one enters upon
a realm of no-forms,
Such is to be really called a Kwanjizai (Avalokites-
vara):
When this is understood, the karma-hindrances are by
nature empty;
When not understood, we all pay for the past debts
contracted.
49. A royal table is set before the hungry, but they refuse
to eat;
If the sick turn away from a good physician, how are
they cured?

One day in the first month of the fourth year of Chen-yuan (788), while walking in the woods at Shih-men Shan, Ma-tsu noticed a cave with a flat floor. He said to his attendant monk, "My body subject to decomposition will return to earth here in the month to come." On the fourth of the second month, he was indisposed as he predicted, and after a bath he sat cross-legged and passed away.

VI

HUANG-PO'S SERMON, FROM "TREATISE ON THE
ESSENTIALS OF THE TRANSMISSION OF MIND"
(DENSIN HOYO)

The master¹ said to Pai-hsiu:

Buddhas and sentient beings² both grow out of One Mind, and there is no other reality than this Mind. It has been in existence since the beginningless past; it knows neither birth nor death; it is neither blue nor yellow; it has neither shape nor form; it is beyond the category of being and non-being; it is not to be measured by age, old or new; it is neither long nor short; it is neither large nor small; for it transcends all limits, words, traces, and opposites. It must be taken just as it is in itself; when an attempt is made on our part to grasp it in our thoughts, it eludes. It is like space whose boundaries are altogether beyond measurement; no concepts are applicable here.

¹ Wobaku Ki-un in Japanese, died 850.

² One of the first lessons in the understanding of Buddhism is to know what is meant by the Buddha and by sentient beings. This distinction goes on throughout all branches of the Buddhist teaching. The Buddha is an enlightened one who has seen into the reason of existence, while sentient beings are ignorant multitudes confused in mind and full of defilements. The object of Buddhism is to have all sentient beings attain enlightenment like the Buddha. The question is whether they are of the same nature as the latter; for if not they can never be enlightened as he is. The spiritual cleavage between the two being seemingly too wide for passage, it is often doubted whether there is anything in sentient beings that will transform them into Buddhahood. The position of Zen Buddhism is that One Mind pervades all and therefore there is no distinction to be made between the Buddha and sentient beings and that as far as Mind is concerned the two are of one nature. What then is this Mind? Huang-po attempts to solve this question for his disciple Pai-hsiu in these sermons.

This One Mind only is the Buddha, who is not to be segregated from sentient beings. But because we seek it outwardly in a world of form, the more we seek the further it moves away from us. To make Buddha seek after himself, or to make Mind take hold of itself—this is an impossibility to the end of eternity. We do not realize that as soon as our thoughts cease and all attempts at forming ideas are forgotten the Buddha reveals himself before us.

This Mind is no other than the Buddha, and Buddha is no other than sentient being. When Mind assumes the form of a sentient being, it has suffered no decrease; when it becomes a Buddha, it has not added anything to itself. Even when we speak of the six virtues of perfection (*paramitas*) and other ten thousand meritorious deeds equal in number to the sands of the Ganges, they are all in the being of Mind itself; they are not something that can be added to it by means of discipline. When conditions¹ are at work, it is set up; when conditions cease to operate, it remains quiet. Those who have no definite faith in this, that Mind is Buddha and attempt an achievement by means of a discipline attached to form, are giving themselves up to wrong imagination; they deviate from the right path.

This Mind is no other than Buddha; there is no Buddha outside Mind, nor is there any Mind outside Buddha. This Mind is pure and like space has no specific forms [whereby it can be distinguished from other objects]. As soon as you raise a thought and begin to form an idea of it, you ruin the reality itself, because you then attach yourself to form. Since the beginningless past, there is no Buddha who has ever had an attachment to form. If you seek Buddhahood by practising the six virtues of perfection and other ten thousand deeds of merit, this is grading [the attainment of Buddhahood]; but since the beginningless past there is no Buddha whose attainment was so graded. When you get an insight into the One Mind you find there that is no particular reality

¹ *Yuan* in Chinese and *pratyaya* in Sanskrit. One of the most significant technical terms in the philosophy of Buddhism.

[which you can call Mind]. This unattainability is no other than the true Buddha himself.

Buddhas and sentient beings grow out of the One Mind and there are no differences between them. It is like space where there are no complexities, nor is it subject to destruction. It is like the great sun which illumines the four worlds: when it rises, its light pervades all over the world, but space itself gains thereby no illumination. When the sun sets, darkness reigns everywhere, but space itself does not share this darkness. Light and darkness drive each other out and alternately prevail, but space itself is vast emptiness and suffers no vicissitudes.

The same may be said of the Mind that constitutes the essence of Buddha as well as that of sentient being. When you take Buddha for a form of purity, light, and emancipation and sentient beings for a form of defilement, darkness, and transmigration, you will never have the occasion however long [your striving may go on] for attaining enlightenment; for so long as you adhere to this way of understanding, you are attached to form. And in this One Mind there is not a form of particularity to lay your hand on.

That Mind is no other than Buddha is not understood by Buddhists of the present day; and because of their inability of seeing into the Mind as it is, they imagine a mind beside Mind itself and seek Buddha outwardly after a form. This way of disciplining is an error, is not the way of enlightenment.

It is better to make offerings to a spiritual man who is free from mind-attachment¹ than to make offerings to all

¹ *Wu-hsin*, or *mu-shin* in Japanese. The term literally means "no-mind" or "no-thought". It is very difficult to find an English word corresponding to it. "Unconsciousness" approaches it, but the connotation is too psychological. *Mushin* is decidedly an Oriental idea. "To be free from mind-attachment" is somewhat circumlocutionary, but the idea is briefly to denote that state of consciousness in which there is no hankering, conscious or unconscious, after an ego-substance, or a soul-entity, or a mind as forming the structural unit of our mental life. Buddhism considers this hankering the source of all evils moral and intellectual. It is the disturbing agency not only of an individual life but of social life at large. A special article in one of my *Zen Essays* will be devoted to the subject.

the Buddhas in the ten quarters. Why? Because to be free from mind-attachment means to be free from all forms of imagination.

Suchness as it expresses itself inwardly may be likened to wood or rock, it remains there unmoved, unshaken; while outwardly it is like space, nothing is obstructed or checked. Suchness, as it is free both from activity and passivity, knows no orientation, it has no form, there is in it neither gain nor loss. Those who are running [wildly] do not dare enter this path, for they are afraid of falling into an emptiness where there is no foothold to keep them supported. They beat a retreat as they face it. They are as a rule seekers of learning and intellectual understanding. Many are indeed such seekers, like hair, while those who see into the truth are as few as horns.

Manjusri corresponds to *li* (reason or principle) and Samantabhadra to *hsing* (life or action). *Li* is the principle of true emptiness and non-obstruction, *hsing* is a life of detachment from form, and inexhaustible. Avalokitesvara corresponds to perfect love and Sthamaprapta to perfect wisdom. Vimalakirti means "undefiled name"; undefiled is Essence and name is form. Essence and form are not two different things, hence the name Vimala-kirti ("pure-name"). All that is represented by each one of the great Bodhisattvas is present in each of us, for it is the contents of One Mind. All will be well when we are awakened to the truth.

Buddhists of the present day look outward, instead of inwardly into their own minds. They get themselves attached to forms and to the world—which is the violation of the truth.

To the sands of the Ganges the Buddha refers in this way: these sands are trodden and passed over by all the Buddhas, Bodhisattvas, Sakrendra, and other devas, but the sands are not thereby gladdened; they are again trodden by cattle, sheep, insects, and ants, but they are not thereby incensed; they may hide within themselves all kinds of treasures and scented substances, but they are not covetous;

they may be soiled with all kinds of filth and ill-smelling material, but they do not loathe them. A mental attitude of this nature is that of one who has realized the state of *mushin* ("being free from mind-attachment").

When a mind is free from all form, it sees into [the fact] that there is no distinction between Buddhas and sentient beings; when once this state of *mushin* is attained it completes the Buddhist life. If Buddhists are unable to see into the truth of *mushin* without anything mediating, all their discipline of aeons would not enable them to attain enlightenment. They would ever be in bondage with the notion of discipline and merit as cherished by followers of the Triple Vehicle, they would never achieve emancipation.

In the attainment of this state of mind (*mushin*), some are quicker than others. There are some who attain to a state of *mushin* all at once by just listening to a discourse on the Dharma, while there are others who attain to it only after going through all the grades of Bodhisattvaship such as the ten stages of faith, the ten stages of abiding, the ten stages of discipline, and the ten stages of turning-over. More or less time may be required in the attainment of *mushin*, but once attained it puts an end to all discipline, to all realization and yet there is really nothing attained. It is truth and not falsehood. Whether this *mushin* is attained in one thought or attained after going through the ten stages its practical working is the same and there is no question of the one being deeper or shallower than the other. Only the one has passed through long ages of hard discipline.

Committing evils or practising goodness—both are the outcome of attachment to form. When evils are committed on account of attachment to form, one has to suffer transmigration; when goodness is practised on account of attachment to form, one has to go through a life of hardships. It is better therefore to see all at once into the essence of the Dharma as you listen to it discoursed.

By the Dharma is meant Mind, for there is no Dharma apart from Mind. Mind is no other than the Dharma, for there is no Mind apart from the Dharma. This Mind in

itself is no-mind (*mushin*), and there is no no-mind either. When no-mind is sought after by a mind, this is making it a particular object of thought. There is only testimony of silence, it goes beyond thinking. Therefore it is said that [the Dharma] cuts off the passage to words and puts an end to all form of mentation.

This Mind is the Source, the Buddha absolutely pure in its nature, and is present in every one of us. All sentient beings however mean and degraded are not in this particular respect different from Buddhas and Bodhisattvas—they are all of one substance. Only because of their imaginations and false discriminations, sentient beings work out their karma and reap its result, while, in their Buddha-essence itself, there is nothing corresponding to it; the Essence is empty and allows everything to pass through, it is quiet and at rest, it is illuminating, it is peaceful and productive of bliss.

When you have within yourself a deep insight into this you immediately realize that all that you need is there in perfection, and in abundance, and nothing is at all wanting in you. You may have most earnestly and diligently disciplined yourself for the past three asamkhyeya kalpas and passed through all the stages of Bodhisattvahood; but when you come to have a realization in one thought, it is no other than this that you are from the first the Buddha himself and no other. The realization has not added anything to you over this truth. When you look back and survey all the disciplinary measures you have gone through, you only find that they have been no more than so many idle doings in a dream. Therefore, it is told by the Tathagata that he had nothing attained when he had enlightenment, and that if he had really something attained, Buddha Dipankara would never have testified to it.

It is told again by the Tathagata that this Dharma is perfectly even and free from irregularities. By Dharma is meant Bodhi. That is, this pure Mind forming the source of all things is perfectly even in all sentient beings, in all the Buddha-lands, and also in all the other worlds together with mountains, oceans, etc., things with form and things without

form. They are all even, and there are no marks of distinction between this object and that. This pure Mind, the Source of all things, is always perfect and illuminating and all-pervading. People are ignorant of this and take what they see or hear or think of or know for Mind itself; and their insight is then veiled and unable to penetrate into the substance itself which is clear and illuminating. When you realize *mushin* without anything intervening [that is, intuitively], the substance itself is revealed to you. It is like the sun revealing itself in the sky, its illumination penetrates the ten quarters and there is nothing that will interfere with its passage.

For this reason, when followers of Zen fail to go beyond a world of their senses and thoughts, all their doings and movements are of no significance. But when the senses and thoughts are annihilated, all the passages to the Mind are blocked and no entrance then becomes possible. The original Mind is to be recognized along with the working of the senses and thoughts, only it does not belong to them, nor is it independent of them. Do not build up your views on your senses and thoughts, do not carry on your understanding based on the senses and thoughts; but at the same time do not seek the Mind away from your senses and thoughts, do not grasp the Dharma by rejecting your senses and thoughts. When you are neither attached to nor detached from them, when you are neither abiding with nor clinging to them, then you enjoy your perfect unobstructed freedom, then you have your seat of enlightenment.

When people learn that what is transmitted from one Buddha to another is Mind itself, they imagine that there is a particular object known as a mind which they attempt to grasp or to realize; but this is seeking something outside Mind itself, or creating something which does not exist. In reality, Mind alone is. You cannot pursue it by setting up another mind; however long, through hundreds of thousands of kalpas, you are after it, no time will ever come to you when you can say that you have it. Only when you have an immediate awakening to the state of *mushin* you have your