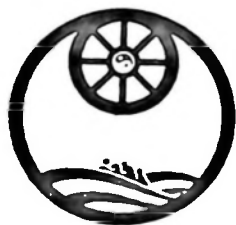


# Early Ch'an in China and Tibet

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# The Teachings of the Fourth Ch'an Patriarch Tao-hsin (580-651)

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## INTRODUCTION

Tao-hsin 道信 (580–651)<sup>1</sup> is the first Chinese master in the history of Ch'an (Zen) Buddhism whose teachings survive. All later Ch'an lineages are unanimous in tracing their origins back to him, and thence to Seng-ts'an 僧璨, Hui-k'o 慧可 and Bodhidharma. However, virtually nothing remains of the teachings of Hui-k'o and Seng-ts'an,<sup>2</sup> whereas the discovery by Hu Shih in 1926 of two Tun-huang manuscripts (one in Paris and the other in London) of the *Leng chia shih tz'u chi* 楞伽師資記 gave us a reasonably authentic version of Tao-hsin's *Ju-tao an-hsin yao fang pien fa men* 入道安心要方便法門.<sup>3</sup> Furthermore, there are serious problems with the authenticity of the transmission from Bodhidharma to Tao-hsin, so that there is some weight to the argument that it is actually Tao-hsin who is the first patriarch of Ch'an Buddhism and not Bodhidharma. Because this issue has serious consequences and could catapult Tao-hsin into the leadership role of early Ch'an, I shall first examine the historical problems surrounding Tao-hsin before outlining Tao-hsin's teachings and contributions based on the *Ju tao an hsin yao fang pien fa men* (cited hereafter as *JTFM*).

## INFLUENCES ON TAO-HSIN

The earliest biography of Tao-hsin is found among the 133 meditators (Ch'an practitioners) which Tao-hsüan (596–667) inserted into his *Hsü kao seng chuan*<sup>4</sup> (cited hereafter as *HKSC*). In this biography there is no mention that Tao-hsin ever met Seng-ts'an, his traditional link to Bodhidharma. Instead we learn that Tao-hsin was born to a family called Ssu-ma, and became interested in Buddhism at the age of six years old. He spent the next fifteen years of his life studying the Vinaya and meditation under unknown monks. (Later biographers tried to claim that Seng-ts'an was one of these monks.) For the next two decades during the years of his intellectual and spiritual formation he

lived in south China along the Yangtze River where he was deeply influenced by the Perfection of Wisdom tradition and the San-lun School of thought.<sup>5</sup> In particular, he went to the Ta-lin-ssu on Mount Lu, a temple established by Chih-k'ai (533–610), a master of the San-lun School who had studied meditation with T'ien-t'ai Chih-i (538–597). Although Tao-hsin went to the Ta-lin-ssu about the time of Chih-k'ai's death, by staying on for the next ten years Tao-hsin must have been influenced by the legacy of Chih-k'ai's T'ien-t'ai religious cultivation. Indeed, the only Chinese master quoted by Tao-hsin in the *JTFM* is Chih-i, although he did refer with approval to a relatively unknown master, Layman Fu, whose meditation method Tao-hsin had adopted.<sup>6</sup>

When Tao-hsin was about forty years old, he journeyed to Mt. Shuang-feng in the district of Huang-mei, Hupeh.<sup>7</sup> There he became famous and is supposed to have had 500 or more students. Some of those who consulted with him are known: viz., Hsüan-shuang (d. 658),<sup>8</sup> Fa-hsien (577–653),<sup>9</sup> and Shan-fu (d. 660).<sup>10</sup> However, there is no reliable evidence to support the claim of the Ox-head School that their founder, Niu-t'ou Fa-jung (594–657), studied with Tao-hsin.<sup>11</sup> It was during these last three decades of Tao-hsin's life on Mt. Shuang-feng that the Fifth Patriarch Hung-jen (601–674) studied under him. Later, Hung-jen established his own temple on Mt. Feng-mu which is also in Huang-mei but to the east. Hence, Hung-jen's teaching (and, by association, Tao-hsin's teaching as well) came to be known as the East Mountain School (*Tung-shan tsung* 東山宗).<sup>12</sup> Tao-hsin finally requested Hung-jen to build a mausoleum for him, and on October 23, 651, he passed away.

According to Yin-hsun, the practices of Tao-hsin exhibit important differences from the ascetic, hermit tradition of Bodhidharma. Early Ch'an practitioners had followed the formless path of a Pratyekabuddha based on "silent teaching" which eschewed the paraphernalia of rules, ritual and methods of meditation, and the secure but confining life inside a monastery. In contrast, Tao-hsin's principle of "establishing a Buddha-image in the temple" (*ying-yü li-hsiang* 營宇立象) indicates that he advocated some form of institutionalization, whereas his writing on the Bodhisattva precepts (*P'u-sa chieh-fa* 菩薩戒法) shows his concern with revising traditional monastic regulations in terms of Mahāyāna insights. Furthermore, there is a new focus on specific methods of practice, one of which was "reciting the Buddha's name to purify the mind" (*nien-fo ching-hsin* 念佛淨心).<sup>13</sup> All of these innovations

made Ch'an practice more accessible to the people, turning the private and individual act of silent cultivation without any fixed location into a public and group activity grounded in a particular temple. Accordingly, the popularization of Ch'an did not begin with the Sixth Patriarch Hui-neng (d. 713) but is evident with the Fourth and Fifth Patriarchs, and utilized not the koan (*kung-an* 公案) or *hua-t'ou* 話頭 method, but *nien-fo* 念佛 meditation.<sup>14</sup>

Based on the *HKSC* biography and the analysis of Yin-shun there is little reason to connect Tao-hsin with Bodhidharma in preference to the heritage he received from T'ien-t'ai. The *JTFM* never even mentions Bodhidharma and his lineage, although at the beginning of the *JTFM* there is a reference to the *Laṅkāvatāra Sūtra* which Bodhidharma had recommended for study.<sup>15</sup> On the other hand, each of the three main T'ien-t'ai scriptures are quoted in the *JTFM*.<sup>16</sup> For example, the *Lotus Sūtra* is used in order to defend the importance of balancing the activities of tranquilizing illusions (*chih* 止) and discerning the truth (*kuan* 觀), which is a central theme of Chih-i. Furthermore, as we saw, the manner of teaching and practice used by Tao-hsin contrasted radically with the silent asceticism of Bodhidharma. However, it is similar to the T'ien-t'ai style of combining the insight of emptiness (*śūnyatā*) with its practical realization through such concrete activities as chanting, worship or meditation devices. All of these reasons enable one to appreciate the suggestion made by Sekiguchi Shindai that based on the life and teachings of Tao-hsin one should look for the roots of Ch'an meditative practices not so much with Bodhidharma as in the T'ien-t'ai tradition exemplified by the *T'ien-t'ai hsiao chih-kuan* of Chih-i.<sup>17</sup>

#### LEGACY OF BODHIDHARMA

What then of Bodhidharma? Could the most famous representative of the Ch'an School of Buddhism be nothing more than a symbolic means of providing an "Indian connection" to the lineage stemming from Tao-hsin? Certainly this elusive but unmistakable figure did have a following in his lifetime. We know of at least four direct disciples of Bodhidharma: viz., Hui-k'o, Tao-yü, Seng-fu, and T'an-lin. In the biography of Hui-k'o we read that Bodhidharma commended the *Laṅkāvatāra Sūtra* to him, and that it was esteemed by Hui-k'o's disciple, Master Na, and by his disciple, Hui-man, for having the essence of Buddhism.<sup>18</sup> The other disciple of Bodhidharma who made his mark was T'an-lin who compiled Bodhidharma's only surviving work (*Erh ju*

*ssu hsing* 二入四行<sup>19</sup>) and may also have written commentaries on the *Śrīmālādevī Sūtra* and the *Nirvāṇa Sūtra*.<sup>20</sup> Thus, we know of two strands of Bodhidharma's influence that are associated with two different texts: viz., the *Laṅkāvatāra* line of Hui-k'o, Master Na, and Hui-man; and the *Erh ju ssu hsing* heritage of T'an-lin.

Although little is known about any transmission beyond T'an-lin, we have some vivid details about the line connected with the *Laṅkāvatāra Sūtra*. First of all, the austerities associated with Bodhidharma's legend are quite evident. When Hui-k'o had his arm severed by villains, his mind was sufficiently in harmony with the idea of non-discrimination and non-dualism that he cauterized the wound with fire and calmly went on begging alms as before. Similarly, his disciple, Meditation Master Na, and Na's disciple, Hui-man (589–642), only had one robe and ate only once a day, practiced austerities (頭陀行 *dhūta-guṇa*), and on occasion even refused the normal comforts of warm lodgings amid winter snows.<sup>21</sup>

Secondly, the line became formalized enough to be called the One Vehicle School<sup>22</sup> based on the doctrine of one vehicle found in the *Laṅkāvatāra Sūtra* wherein the enlightened do not discriminate, for there is no grasping and nothing grasped, but only abiding in Suchness.<sup>23</sup> This effort to reject false discrimination and dualism is a prominent feature of the *Erh ju ssu hsing* and also the *JTFM* of Tao-hsin, while the use of the label "one vehicle" recurs in Hung-jen<sup>24</sup> and in the epitaph of his student Fa-ju.<sup>25</sup>

Thirdly, by the seventh century the lineage of the One Vehicle or *Laṅkāvatāra* School became complex and controversial. In the biography of Fa-ch'ung 法沖 (587–665?) in the *HKSC*<sup>26</sup> there are twenty-eight people connected with the *Laṅkāvatāra Sūtra*, twelve of whom had written commentaries totalling seventy fascicles. Amidst this hub of activity, Hui-k'o at least is recognized as the link to Bodhidharma. In contrast to Hui-k'o's own biography,<sup>27</sup> however, Master Na is just one among many heirs to the teaching. Nevertheless, it is important to note that included along with him is a disciple called Seng-ts'an, although Tao-hsin's name is conspicuous by its absence. Nor is Tao-hsin linked with the *Laṅkāvatāra Sūtra* in his own biography. Instead, it is Fa-ch'ung who claimed to be the true inheritor of the tradition, although when the biography was written the issue was far from settled.<sup>28</sup> What is clear, therefore, is that in the eyes of Tao-hsüan, who must have written this biography near his own death, the line of transmission

from Bodhidharma based on the *Laṅkāvatāra Sūtra* involves Seng-ts'an as a secondary figure while Tao-hsin is not involved at all!

This posed a problem for Hu Shih since the *Leng chia shih tz'u chi* ("Record of the Masters and Disciples of the *Laṅkāvatāra*," cited hereafter as *LCSTC*) which he had uncovered in 1926 gave extended biographies for (1) Guṇabhadra, the translator of the *Laṅkāvatāra Sūtra*, (2) Bodhidharma, (3) Hui-k'o, (4) Seng-ts'an, (5) Tao-hsin, (6) Hung-jen, and (7) Shen-hsiu.<sup>29</sup> As we can see, this lineage is very close to the classic Ch'an lineage of later times. However, this account from the *LCSTC* represents a very different view of the *Laṅkāvatāra* lineage from the earlier account in the *HKSC* by Tao-hsüan which we have just examined. According to all the biographical items in the *HKSC* which have any remote connection with Bodhidharma, there is no connecting link between him and Tao-hsin. Indeed, there is more evidence to suggest that Tao-hsin follows in the T'ien-t'ai tradition through the influence of Chih-k'ai, and this is supported when we examine the content of Tao-hsin's *JTFM*. If there is any validity to the lineage from Bodhidharma to Tao-hsin as advocated by the *LCSTC* and later Ch'an, we must look to other documents.

#### EARLY CH'AN LINEAGE

The very first historical record of the classic Ch'an lineage appears almost forty years after the death of Tao-hsin. A disciple of Hung-jen for sixteen years named Fa-ju 法如 (638–689) was commemorated with an epitaph which recorded the traditional lineage from Bodhidharma to Hui-k'o, Seng-ts'an, Tao-hsin, Hung-jen, and finally to Fa-ju.<sup>30</sup> In addition, the epitaph contains assurances of being able to attain one's original nature quickly and to enter into the "one vehicle," but also affirms that this is through a special transmission not relying on words. Although the author of the epitaph is unknown, the custom was to have a well-known acquaintance compose it shortly after the death of the person being honored. Thus the lineage reported here would have been learned from Fa-ju, who had ample time to learn it from Hung-jen, who certainly would have known who Tao-hsin's teacher was. Indeed, since Fa-ju spent sixteen years with Hung-jen, he would have arrived in the Huang-mei area in 658 when many of Tao-hsin's students and teachings were still alive and the memory of Tao-hsin's teachers still fresh. Thus, it appears that the traditional lineage of Ch'an existed by 689, and probably was constructed by 650 before the death of Tao-hsin.<sup>31</sup>

A similar record in stone of the first five Ch'an masters is found in the stele to Ta-t'ung Shen-hsiu (d. 706) written by Chang-yüeh (667–730). In this epitaph the "teaching of East Mountain" is referred to, while the *Laṅkāvatāra* is given as the core of Buddhism.<sup>32</sup> However, after listing Bodhidharma down to Hung-jen, Fa-ju is replaced by Shen-hsiu as the inheritor of the lineage.<sup>33</sup>

Another document of the same period shortly after the death of Shen-hsiu is the *Chuan fa pao chi* 傳法寶紀 which harmonized these two epitaphs by presenting the lineage of Bodhidharma, Hui-k'o, Seng-ts'an, Tao-hsin, Hung-jen, Fa-ju and Shen-hsiu.<sup>34</sup> This text also presents the first biography of Tao-hsin which gives a narrative report of his encounter with Seng-ts'an.<sup>35</sup> As we have seen, the lack of any biographical materials showing a meeting between Seng-ts'an and Tao-hsin (as well as the lack of any significant influence from the Bodhidharma line) made it hard to give credence to the lineage advocated by later Ch'an. However, in the *Chuan fa pao chi* not only does Tao-hsin stay for eight or nine years with Seng-ts'an, but he wants to follow Seng-ts'an to Lo-fu but is not able to do so. Thus, the lineage of Fa-ju becomes embellished with enough persuasive details to replace the silence of the *HKSC* and to establish the line for later orthodoxy.

However, the best source for our study of Tao-hsin appears in a fourth document. It is in the *LCSTC* compiled by Ching-chüeh (683–750?) that Tao-hsin achieves his highest position. Although this text is generally placed in the K'ai-yüan period (712–741),<sup>36</sup> Yanagida and Hu Shih feel it was written by 716,<sup>37</sup> whereas Yin-shun dates it about 720.<sup>38</sup> The *LCSTC* is the first text which lists the early masters in numerical order. As if to emphasize the role of the *Laṅkāvatāra Sūtra*, it inserts the translator Guṇabhadra (394–468) as the first master ahead of Bodhidharma,<sup>39</sup> but later omits Fa-ju, and ends with Shen-hsiu and P'u-chi. Among the eight masters listed, clearly the most space is given to Tao-hsin whose section occupies a third of the whole text. Obviously by this time Tao-hsin had been accepted as a legitimate exponent of the *Laṅkāvatāra* line. However, even here we should not ignore the underlying discrepancies between the actual teachings and practices of these great masters and the efforts of Ching-hsüeh to make them appear as enthusiasts of the *Laṅkāvatāra Sūtra*. As the *JTFM* demonstrates, this is hardly the case for Tao-hsin who only refers to it once, nor is it true for Hung-jen.<sup>40</sup> Instead, what seems to be expressed by the *LCSTC* is a vivid change in the religious climate. Early in the seventh century the

many teachers listed in the biography of Fa-ch'ung earned their prominence through proving their expertise in the transmission of an Indian Buddhist text, the *Laṅkāvatāra Sūtra*. However, by the end of the seventh century exponents of the *Laṅkāvatāra Sūtra* probably were being left behind as Chinese developed confidence in the authenticity of their own Buddhist experience. Accordingly, by the early eighth century "Laṅkāvatārists" sought to draw strength to themselves by exploiting their connection with the Chinese meditation masters Tao-hsin, Hung-jen and, especially, Shen-hsiu, whose role in Chinese Buddhism had gradually gained national recognition.<sup>41</sup>

In conclusion, I would advise that we bow to the evidence in the *HKSC* that the line from Bodhidharma which was connected directly to interpretation and exegesis of the *Laṅkāvatāra Sūtra* leads to Fa-ch'ung and has little to do with his older contemporary, Tao-hsin. Nevertheless, we can also affirm the classic Ch'an position that there was a line of influence from Bodhidharma through Seng-ts'an to Tao-hsin. However, the nature of this transmission is expressed in the affinity of their spirit and essential teaching, and may or may not have resulted from extended personal contact, and certainly was not based on exegetical preoccupation with the *Laṅkāvatāra Sūtra*. Because the evidence is slim, further substantiation (or rebuttal) is needed through a careful study of the *Erh ju ssu hsing* and its comparison with the *JTFM*. For the moment, we can at least follow the classic lineage based on its unmistakable presence in the epitaphs of Fa-ju and Shen-hsiu, both disciples of Hung-jen, and grandsons in the Dharma to Tao-hsin. Even the *LCSTC* is partially based on the *Leng chia jen fa chih* written by Hsüan-tse, another disciple of Hung-jen.<sup>42</sup> Thus, a line of transmission from Seng-ts'an to Tao-hsin first became an important article of faith for those who were either disciples of Tao-hsin's disciple, Hung-jen, or in his line.<sup>43</sup>

#### THEMES OF TAO-HSIN

The *LCSTC* lists two works written by Tao-hsin: the *P'u sa chieh fa* and the *Ju tao an hsin yao fang pien fa men* ("The Fundamental Expedient Teachings for Calming the Mind Which Attains Enlightenment," cited as *JTFM*).<sup>44</sup> Although the *P'u sa chieh fa* no longer survives, it is the consensus of modern scholars that the lengthy description of Tao-hsin's ideas in the *LCSTC* is, in fact, the text of Tao-hsin's *JTFM*.<sup>45</sup>

Two centuries separate the time of Bodhidharma and the split into the Northern and Southern lineages of Shen-hsiu (d. 706) and Hui-neng



(d. 713). The only documents which shed significant light on this lengthy time span are the *JTFM* of Tao-hsin and the *Hsiu hsin yao lun* 修心要論 of Hung-jen. These two texts, plus the *Erh ju ssu hsing* of Bodhidharma, give the most reliable and fullest accounts that we have of the early development of Ch'an practices and ideas. It must be over against these documents that we measure the significance of any new departures made by Shen-hsiu or Hui-neng. Accordingly, it is important to get as firm a grasp as possible on the principal themes in these three texts.

Standing in the middle of these texts, the *JTFM* is perhaps the most developed in terms of language and thought. We immediately see from the title that it picks up a theme from Bodhidharma by emphasizing "fundamental expedient teachings for calming the mind" (*an-hsin yao fang-pien* 安心要方便). In the *HKSC* biography of Bodhidharma<sup>46</sup> and in the preface to the *Erh ju ssu hsing* attributed to T'an-lin by the *Transmission of the Lamp*,<sup>47</sup> *an-hsin* 安心 is equated with *pi-kuan* 壁觀 ("wall-like contemplation") as a key practice of Bodhidharma. In a Tun-huang manuscript of the *Erh ju ssu hsing*, *an-hsin* was listed as one of four practices subsumed under the general title of "The Method of Calming the Mind (*an-hsin*) According to Mahāyāna."<sup>48</sup> Consequently, we see that *an-hsin* in the title of the *JTFM* links it directly to a term designating the overall practices of Bodhidharma. In addition, in the section on Gunabadhra in the *LCSTC*, *an-hsin* is broken down into four stages in terms of the degree to which one actualizes the mind which has insight into true reality (*li-hsin* 理心).<sup>49</sup> This identifies *an-hsin* not with a specific practice, therefore, but with realization of the truth. For Tao-hsin, *an-hsin* is a unified mindfulness which is to be maintained without deviation (*shou-i pu-hsun* 守一不移). It is the removal of all objectified or dualistic thinking in the clear light of nonsubstantiality and interpenetration.<sup>50</sup>

Within a Tun-huang manuscript of the *Erh ju ssu hsing* appears the name of a set of verses called *Ju tao fang pien* ("Expedient Methods for Entering the Way"),<sup>51</sup> which also foreshadows the title of Tao-hsin's work. *Ju-tao* ("entering the way") does not refer just to the initial practice of entering the study of Buddhism or becoming a monk, but is a general term for enlightened behavior. Thus, Bodhidharma spoke of the two Entrances, insight (*li* 理) and practice (*hsing* 行),<sup>52</sup> which are not methods to attain enlightenment but instructions for living enlightenment. Nevertheless, it is striking that the theme of expedient aids (*fang-pien* 方便) is so emphasized in this early period whereas it is generally denounced

in the Hui-neng legacy as mirror-wiping or brick-polishing. Certainly Hui-neng and Tao-hsin are in agreement in suggesting that these methods are considered methods to achieve enlightenment only by the ignorant. For those with insight, these methods *are* enlightenment. Where they differ is that Bodhidharma, Tao-hsin, and Hung-jen seem to adopt and advocate certain expedient aids which *can* lead people to enlightenment. Hui-neng urges the more absolutist position that practice or meditation is only deserving of the name when it is the function of enlightenment.

In any event, even in the title of Tao-hsin's *JTFM* we see important themes which are shared by Tao-hsin, Bodhidharma and Hung-jen. First, Tao-hsin is boldly urging people to achieve enlightenment (*iu-tao* 入道) which can be accomplished in one to five years,<sup>53</sup> unlike his Pure Land contemporaries like Tao-ch'o (562–645) who despaired of enlightenment in this life.<sup>54</sup> Secondly, Tao-hsin felt that there were legitimate methods or expedient aids (*fang-pien*) which could be used to attain this goal. Thirdly, the key to his teaching was a certain mental calmness (*an-hsin*) and attentiveness (*shou-i pu-hsun*). These ideas will become clearer as we examine the *JTFM* in more detail.

#### CONTENTS ANALYSIS

In translating the *JTFM* I have divided the text into four distinct parts based on clear changes in both style and content. Part I (T. 85.1286c.22–1287a.28) is a statement of fundamental principles closely supported by scriptural quotations. By contrast, Part II (T.85.1287a.28–1288a.10) raises selected problems in a conversational question-and-answer format. Part III (T.85.1288a.10–1289b.2) constitutes the largest portion of the *JTFM* and finally gets to the matter at hand: viz., it describes in detail “fundamental expedient teachings for calming the mind which attains enlightenment,” as the title had advertised. The shortest section is Part IV (T.85.1289b.2–10), which gives a critique of *Lao tzu* and *Chuang tzu* and of a particular interpretation of the Buddha-nature.

Tao-hsin begins Part I of his *JTFM* with the assertion that based on the *Laṅkāvatāra Sūtra* “the mind of all the Buddhas is the First Principle.” Then follows a statement (later echoed by Shen-hsiu<sup>55</sup>) which appeals to the *Wen shu shuo po jo ching* (“The Perfection of Wisdom Spoken by Mañjuśrī Sūtra”) that “*i-hsing san-mei* 一行三昧 means that the mind which is aware of the Buddha *is* the Buddha, whereas [the mind which] does false thinking is the ordinary person.” This is the central premise of the *JTFM*: viz., that ordinary people think in a

deluded way (grasping on to objects), but when they develop mindfulness they become identical in their thoughts and actions with true reality (the Buddha). For example, Tao-hsin quotes a lengthy passage from the Mañjuśrī text outlining true thinking which involves an awareness of the unified activity of life (*i-hsing san-mei*). However, as an expedient device for those who have not yet achieved this state, the text recommends going off by yourself and reciting the Buddha's name to quiet and focus the mind. Tao-hsin then quotes from the *Vimalakīrti Sūtra* to the effect that all behavior and actions are the place of enlightenment. He quotes next from a T'ien-t'ai text, the *P'u hsien kuan ching*, to recommend repentance and meditation on true reality (*shih-hsiang* 寶相) which eradicates all illusions. To achieve lucidity and serenity, one should constantly *nien-fo* ("meditate on Buddha"), which Tao-hsin explains according to the *Ta p'in ching*, a Perfection of Wisdom text. Because the Buddha has no-form, there is no object of meditation but only mindfulness of the nonsubstantiality and interpenetration of all things, which pacifies the mind (*an-hsin*). Tao-hsin then unites Pure Land, Yogācāra and Mādhyamika thinking in a typical act of Chinese syncretism by asserting that the Pure Land, Buddha-nature, the *tathāgatagarbha*, *nien-fo*, *nirvāṇa*, etc. are identical, while acknowledging that the methods of achieving this are endless.

Having stated his premises and touched briefly on practice, Tao-hsin turns in Part II (Sections C-H) to answer a number of specific questions related mostly to practice. Tao-hsin sets the stage by affirming that true reality (*dharmakāya*) is formless and yet contains all forms and so is serene yet diverse. The Ch'an practitioner is to be aware like a mirror, but like a plant he does not grasp nor seek anything in particular. Although this seems simple, it is difficult for humans not to favor or reject particular experiences. Tao-hsin recommends identification with the natural rhythms of things. Some may be able to do this by themselves, others may need a teacher, and some may need three to five years of practice. Those with keen abilities can appreciate the interpenetration of all phenomena, but those less gifted may find it helpful to follow specific practices such as facing toward the West in the manner of Pure Land devotion to Amitābha. In a passage which should interest those who feel wise but lazy, Tao-hsin classifies four kinds of students and allows that those who (1) practice and (2) have understanding but (3) have not yet attained enlightenment are *inferior* to those who (1) have understanding and (2) enlightenment but (3) do not practice. (Section E)

Part III (Sections I–O) not only discusses practice but also gives lengthy passages actually instructing us on how to meditate properly. This is one of the most remarkable sections of early Ch'an literature not because of its profundity, but because it gives such vivid prescriptions for practice. As Tsung-mi (780–841) noted in his Preface to what was to be the most comprehensive collection of Ch'an writings of his day, the writings of the various houses of Ch'an which he was able to collect "speak mostly of the Principle of Ch'an, while saying little of the practice of Ch'an."<sup>56</sup> Even Hung-jen's *Hsiu hsin yao lun* ("Treatise on the Essentials of Training the Mind") actually has only a few sections which give detailed descriptions of how to meditate.<sup>57</sup> By contrast, Tao-hsin is specific and well organized. First he gives a method to cultivate the body (*hsiu-shen* 修身, Section J), then to maintain unified-mindfulness without deviation (*shou-i pu-hsun* 守一不移, Section K), then to directly contemplate both the body and the mind (*chen-kuan shen-hsin* 真觀身心, Section M), and finally to view the mind (*k'an-hsin* 看心, Section N) which is neither within nor without and which is none other than Buddha.

In support of his particular approach to meditative practice, Tao-hsin begins by invoking the names of two Chinese Buddhists, T'ien-t'ai Chih-i and Layman Fu, while not mentioning Bodhidharma or any other figure associated with the early Ch'an lineage. In addition, Tao-hsin lists five basic principles which summarize the contents of the *JTFM*: viz., he wishes to emphasize (1) the purity of the mind and its unity with Buddha, (2) the productivity of the mind in its tranquility, (3) the constancy yet formlessness of the awakening mind, (4) the mutual transparency of one's body and all other things, and (5) the necessity of maintaining unified-mindfulness without deviation (*shou-i pu-hsun*). Tao-hsin devotes most of his attention to this last point and it stands as the core of the *JTFM*.

It is immediately obvious that there is a close affinity between Tao-hsin's *shou-i pu-hsun* and Hung-jen's treatise (*Hsiu hsin yao lun*) which has as its main teaching the practice of *shou-hsin* ("maintain awareness of the mind").<sup>58</sup> *Shou-i* 守一 first occurs in Taoist literature where it means to maintain unity or to keep to the One. In *Lao-tzu* 10 we are asked, "Can you keep the spirit and guard unity (*shou-i*, embrace the One) without departing from them?" Again, in *Chuang-tzu* XI.39, we are told: "Because I maintain this unity and abide in this harmony I have kept myself alive for 1200 years without my body suffering any

decay.” In very early Buddhist texts sometimes a homonym was used meaning to guard the mind (*shou-i* 守意), which became used as a translation for *dhyāna* (Ch’an), *samādhi*, or *smṛti* (“mindfulness”).<sup>59</sup> As a consequence, we are fortunate to be able to read in Part III of the *JTFM* a detailed description of how this very old and important tradition was reinterpreted and practiced by an early figure in Ch’an Buddhism.

It is in this context that we should see Part IV (Section P) of the *JTFM*, for here Tao-hsin specifically criticizes Lao-tzu and Chuang-tzu. Based on the wisdom tradition of Mahāyāna, Tao-hsin rejects any falsely imposed sense of oneness on the world, and any notion of an inner spiritual unity (and even any effort to limit the Buddha-nature to a privileged state enjoyed only by sentient beings). We are not to be monists or pluralists, idealists or empiricists, but are to maintain focused and unified awareness of all phenomena, which are neither within nor without, based on the fact of nonsubstantiality and the interpenetration of all things. How we do this is described with inspiring directness and modesty in Part III of the *JTFM*.

#### CONCLUSION

In summary, we may recall that even though the *JTFM* did not formally invoke the name of Bodhidharma, it seems to have a continuity of themes. This is expressed in the *JTFM* by its concern with achieving enlightenment (*ju-tao*) which involves calming the mind (*an-hsin*) and which is achieved through expedient devices (*fang-pien*). Thus, until a more comprehensive study of Bodhidharma’s *Erh ju ssu hsing* is undertaken, we can tentatively conclude that there is a progression of common themes from Bodhidharma to Tao-hsin which lends support to the classic Ch’an lineage which we find articulated for the first time by the disciples of Hung-jen.

On the other hand, Tao-hsin made important innovations which differed radically from the first three Ch’an patriarchs but which were crucial in laying the foundation for the development of later Ch’an. Tao-hsin is the first in the Ch’an lineage to establish a monastery and a community of followers. This not only made Ch’an accessible to the people, but it provided a viable means of survival. The solitary hermit life of Bodhidharma may have helped purify the mind, but it was impractical in China which, unlike India, disapproved of begging for alms. Accordingly, even monasteries had difficulty surviving in China except

those that either had government support or an agrarian base. However, farming, wood-cutting and certain other forms of physical labor violated traditional Buddhist rules and had to be performed by laymen connected with the monastery. The fact that Tao-hsin wrote a treatise on "Bodhisattva precepts" (*P'u sa chieh fa*) strongly suggests that he was evolving a more practical style of monastic living which suited survival in the Chinese situation and which may have allowed monks themselves to do manual labor. If this is true, he may have been a forerunner of Po-chang Huai-hai in setting forth a special form of Ch'an monastic life with an emphasis on the spiritual value of doing physical work.

Thirdly, Tao-hsin abandoned the notion of an "objectified" or historical Buddha except as an expedient aid for the dull-minded. For example, he interpreted *nien-fo* not just as "thinking on the Buddha" but "thinking as the Buddha." Thus, Tao-hsin established the basis for such bold utterances as Lin-chi's "If you see the Buddha, kill him." This is expressed less dramatically by Shen-hsiu when he said: "Buddha (*fo*) is a Sanskrit [word] from the West (India), which means to become enlightened (*chüeh*)."<sup>60</sup> Accordingly, our task does not end with contemplating the Buddha since this is only an expedient aid in helping our minds become calm and unified so as to realize our own enlightenment or Buddhahood. In this way, Tao-hsin affirmed the necessity of personally actualizing the enlightenment of the Buddha. This confidence in the authenticity of Chinese Buddhist experience represents independence from copying the Indian model of Bodhidharma and is the first sign of the bold self-confidence so typical of later Chinese Ch'an masters.

A fourth way in which Tao-hsin secured a foundation for the further development of Ch'an was through his free adoption of practical techniques (*fang-pien*) amenable to the disposition of his followers. We have noted how scholars like Sekiguchi and Yin-shun found great similarities between T'ien-t'ai meditation techniques for beginners and the instructions in the *JTFM* (especially Sections, J, M, N, O).<sup>61</sup> But the practices of Tao-hsin and his followers also bear remarkable resemblances to later Ch'an meditation practices. For example, after visiting Tao-hsin, Hsüan-shuang went away and practiced "collecting his thoughts" (*she-nien* 攝念). He sat in meditation for long periods of time without lying down to sleep, while fixing his mind on what was immediately in front of him (*hsi-nien tsai-ch'ien* 繫念左前).<sup>62</sup>

Interestingly enough, however, Tao-hsin is also the first example of someone in the Ch'an lineage using Pure Land meditation devices (Sec-

tions A and G), such as reciting the Buddha's name to purify the mind. Although Hung-jen does not mention this practice, it is attributed to him and Fa-ju and Shen-hsiu by the *Chuan fa pao chi*.<sup>63</sup> Ui Hakuju has identified a number of Hung-jen's disciples who cultivated this practice: (1) Fa-chih (635–702) and his disciple Chih-wei; (2) Chih-shen (609–702), his disciple Chu-chi (d. in 730's), and his disciple Wu-hsiang (d. ca. 760) who vocally recited the Buddha's name; and (3) Hsüan-shih and his disciples.<sup>64</sup> Based on the *Yüan chüeh ching ta shu shih i ch'ao* of Tsung-mi (780–841), we also discover that Hsüan-shih developed a school which included the monk Wei of Kuo-chou, Yün-yü of Lang-chou, and a nun named I-ch'eng, all of Szechwan. Although marked by a particular ceremony involving the transference of incense, it was also noted for reciting the name of the Buddha.<sup>65</sup>

What, then, is the *nien-fo* practice of Tao-shin? He does not focus on invoking the name of Amitābha Buddha in the sense of worship and praise. There certainly is no hint of invoking the name as a means to avail himself of the Other Power of Amitābha and thereby to achieve rebirth in the Pure Land or to obtain the state of non-retrogression. Nor is there the active visualization of the excellent marks of a Buddha used to stabilize the mind and to lead to deeper insight, as suggested by the San-lun Master Chi-tsang (549–623).<sup>66</sup> Rather, *nien-fo* is a method for realizing the essential oneness of all reality and thereby calming the mind (*an-hsin*). It involves "self-power" whereby one realizes that the Buddha whose name is called is none other than the thoughts which flow in the mind. Accordingly, we are able to watch the rise and disappearance of each thought, knowing that there is nothing to know, which is the wisdom to know everything (Section E).

Even though Tao-shin advocated *nien-fo* in a special sense, he obviously had a wide tolerance for others who used it differently, as can be seen in the *JTFM* (Section G) and in the practices of his descendents. Indeed, the major accomplishment of Tao-shin seems to be the balance that he struck between the negative doctrine of nonsubstantiality and its positive application in meditation, monastic living and his instructions to others. "Those who cultivate the Way and achieve true emptiness (*chen-k'ung* 真空) do not view emptiness nor non-emptiness. They do not have any views." (Section G) This meant for Tao-shin that no practices were final but all were possible, and he boldly advocated a wide diversity of practices in the royal freedom which has become another characteristic of Ch'an. Accordingly, one can find in Tao-hsin a "special

transmission outside the scriptures” and “sudden enlightenment,” as well as their opposites. He never attacked specific techniques or possibilities, but only the overall approach or understanding (Section H).

In essence, however, the true way according to Tao-hsin involved a steadfast but harmonious attentiveness which lucidly and serenely identified with the natural rhythms of things (Section F) and which even the Buddhas could not describe.

## NOTES

<sup>1</sup> I am indebted to Albert Dalia whose enthusiasm for Tao-hsin first introduced me to his ideas and importance.

<sup>2</sup> There is no record that Hui-k'o or Seng-ts'an ever wrote anything. The *Hsin hsin ming*, 信心銘, which is often attributed to Seng-ts'an, was composed in the eighth century. See Nishitani Keiji and Yanagida Seizan, eds., *Zenke goroku* II (Tokyo: Chikuma Shobō, 1974), pp. 105–112.

<sup>3</sup> The Tun-huang manuscripts examined by Hu Shih were Pelliot 3436 and Stein 2054. These were collated by Kim Ku-Kyōng 金九經 in 1931 and reprinted in the *Taishō Shinshū Daizōkyō* (hereafter cited as T.) 85.1283–1290. Yanagida Seizan 柳田聖山 has recently published a critically edited and annotated version with a Japanese translation in *Shoki no Zenshi I, Zen no Goroku* 2 (Tokyo: 1971), pp. 49–326. Yanagida also used five additional manuscripts, viz., Pelliot 4564, 3294, 3537, and 3703, plus Stein 4272 (= Pelliot 3537). The *Ju tao an hsin yao fang pien fa men* constitutes the major portion of the section devoted to Tao-hsin, viz., T. 85.1286c. 22–1289b:10, and Yanagida, *Shoki no Zenshi* I.186–268. See note 45 below.

<sup>4</sup> T.50.606b.

<sup>5</sup> We are told that at one point Tao-hsin put his training to good use by liberating the town of Chi-chou which for seventy days had been besieged by bandits and whose springs had run dry. When Tao-hsin entered the town, the water began to flow. Then he had everyone chant the Perfection of Wisdom scriptures, at which point the bandits scattered. See T.50.606b.8–13.

<sup>6</sup> See Sections I and J of the Translation below, especially note 42.

<sup>7</sup> See Carl F. Kupfer, *Sacred Places of China* (Cincinnati: Western Methodist Book Concern, 1911), pp. 9–21.

<sup>8</sup> T.50.600a.

<sup>9</sup> T.50.599c.600a.

<sup>10</sup> T.50.602c-603b. The date for Shan-fu is from Masunaga Reihō, who also lists Yüan-i as another disciple of Ta-hsin. See Masunaga Reihō, “Dōshin Kōnin no shiden to sono shūdan seikatsu,” *IBK* 2.1 (Sept 1953), pp. 271–272.

<sup>11</sup> It is the consensus of modern scholars, such as Yanagida, Sekiguchi and Yin-shun, that the Ox-head School was derived from the San-lun and wisdom traditions which evolved during the Southern Dynasties around Nanking. Later it spread to central China, and because of the growing popularity of Lin-chi Ch'an, the Ox-head school began to claim ancestry within this Bodhidharma line. This was done by saying that the Fourth Ch'an Patriarch Tao-hsin was the teacher of Fa-



jung (594–657), who was considered the founder of the Ox-head School. However, there are no historical records to substantiate this theory until it appears in the *Ku ching Shan Ta shih Pei-ju* written in 752, which is then repeated in the *Chodang Chip* (952) and the *Transmission of the Lamp* (1004). See Yanagida Seizan, “Chūgo-ku Zenshūshi,” in Nishitani Keiji, ed., *Zen no rekishi-Chūgoku, Kōza Zen* III (Tokyo: Chikuma Shobō, 1967), pp. 45–47; Sekiguchi Shindai 關口眞大, *Zenshū shisōshi* (Tokyo: Sankibō, 1964), pp. 245–250; and Yin-shun 印順, *Chung-kuo Ch’an-tsung shih* (Taipei: 1971), pp. 97–99.

<sup>12</sup> T.85.1289b.12 and 1290b.2. See Philip Yampolsky, *The Platform Sutra of the Sixth Patriarch* (New York: Columbia U. Pr., 1967), pp. 3 and 13.

<sup>13</sup> This practice is implicit in the *JTFM*, Sections A and G, and is attributed to Hung-jen, Fa-ju and Shen-hsiu by the *Chuan fa pao chi*. Even though these meditation masters before Hui-neng advocated different methods, Yin-shun concludes that they all shared the practice of reciting the Buddha’s name. See Yin-shun, *Chung kuo Ch’an tsung shih*, p. 166.

<sup>14</sup> Ibid., pp. 43–44, 53–54, and 156–158.

<sup>15</sup> T.50.552b.20.

<sup>16</sup> The *P’u hisen kuan ching*, *Wu liang i ching*, and *Lotus Sūtra* are quoted in Sections B, C, and D respectively.

<sup>17</sup> Sekiguchi Shindai, “Sōbō Dōshin to Tendai shikan hōmon,” *IBK* 2.2 (March 1954), pp. 474–479.

<sup>18</sup> T.50.552b.20 and c.21–22.

<sup>19</sup> See Yanagida Seizan, *Daruma no goroku, Zen no goroku I* (Tokyo: Chikuma Shobō, 1969) for the best critical study and translation into Japanese available.

<sup>20</sup> T.50.552b.17 and 431c.25.

<sup>21</sup> T.50.552b-c.

<sup>22</sup> T.50.666b.5 and 552a.5.

<sup>23</sup> T.16.497b.5-9.

<sup>24</sup> T.48.379b.5

<sup>25</sup> See the discussion in the next section, p. 365 below.

<sup>26</sup> T.50.666.a-c.

<sup>27</sup> T.50.552b.20-c.24.

<sup>28</sup> Cf. T.50.552b-c which denies a legitimate transmission in the fourth generation after Bodhidharma.

<sup>29</sup> Although P’u-chi does not have a lengthy biography, according to the *LCSTC* he is the successor of Shen-hsiu and, thus, would be the Eighth Patriarch. The pioneering research of Hu Shih is still an excellent source of primary importance. See especially his “Leng-chia Tsung K’ao” (“A Study of the Lañkāvatāra School”) in *Hu Shih Lun Hsüeh Chin Chu* (Shanghai: The Commercial Press, 1935), pp. 198–238.

<sup>30</sup> See the *T’ang Chung yüeh Sha men Shih Fa Ju Ch’an shih Hsin chuang*, reprinted in Yanagida Seizan, *Shoki Zenshū shisho no kenkyū* (Kyoto: Hōzōkan, 1967), pp. 487–489.

<sup>31</sup> Yanagida Seizan (ibid., p. 27) believes that the lineage was constructed sometime between 649 and 665, which is the time period during which Mizuno Kōgen thinks the *Chin kang san mei ching* (T. 9.365–374) was written in order to synthe-

size the *Erh ju ssu hsing* of Bodhidharma and the doctrine of mindfulness (*shou-hsin*) found in Tao-hsin and Hung-jen. See Mizuno Kōgen, "Bodaidaruma no ninyū shigyō setsu to Kongōzanmai-kyō," *IBK* III.2 (March 1955), pp. 621–626.

<sup>32</sup> Cf. the *LCSTC* (T 85.1290b.1–4) where Shen-hsiu bases himself on the East Mountain School and the *Wen shu shuo po jo ching*.

<sup>33</sup> See the *Ching chou Yü ch'üan ssu Ta t'ung Ch'an shih Pei lu*, reprinted in Yanagida Seizan, *Shoki Zenshū shisho no kenkyū* (1967), esp. pp. 498–499.

<sup>34</sup> T.85.1291b-c.

<sup>35</sup> See Yanagida, *Shoki no Zenshi* I, p. 376, translated by Yampolsky, *Platform Sutra*, p. 13.

<sup>36</sup> Yampolsky, *Platform Sutra*, p. 19 n. 48, gives bibliographical references to the diversity of scholarly opinion on the exact date when the *LCSTC* was composed.

<sup>37</sup> Yanagida, *Shoki no Zenshi* I, pp. 29–30.

<sup>38</sup> Yin-shun, *Chung-kuo Ch'an-tsung shih*, p. 52.

<sup>39</sup> The *Li tai fa pao chi*, written ca. 780, criticizes the *LCSTC* for including Guṇabhadra in the lineage (T.51.180b.24-c.2).

<sup>40</sup> See the discussion by John McRae in an unpublished article on Hung-jen.

<sup>41</sup> This shift in the religious climate away from exegetical preoccupation with Indian texts and toward Chinese self-reliance is outlined in an important article by Stanley Weinstein, "Imperial Patronage in the Formation of T'ang Buddhism," in *Perspectives on the T'ang*, edited by Arthur Wright and Denis Twitchett (New Haven: Yale U. Pr., 1973), esp. pp. 270–274.

<sup>42</sup> T.85.1289b.22 ff.

<sup>43</sup> One of the Tun-huang editions (Pelliot 3559) of the *Hsiu hsin yao lun* attributed to Hung-jen lists the lineage. It is important to remember that all of this evidence is from the early eighth century, over fifty years after the death of Tao-hsin. The one exception is the stele of Fa-ju (d. 689) written by an unknown author. If this stele is also late, as often happened, the case for the traditional Ch'an lineage loses most of its force. Indeed, the early Ch'an lineage and also the ideas of Tao-hsin outlined in the *LCSTC* (which we are treating as the text of his *JTFM*) may all be products of early eighth century re-interpretation.

<sup>44</sup> T.85.1286c.20–21.

<sup>45</sup> T.85.1286c.22–1289b.10, critically annotated and translated into Japanese by Yanagida Seizan, *Shoki no Zenshi I, Zen no goroku 2* (Tokyo: 1971), pp. 186–268. Yanagida believes it to be the work of Tao-hsin (*Ibid.*, p. 190), as does Yin-shun, *Chung kuo Ch'an tsung shih*, pp. 52, 60.

<sup>46</sup> T.50.551c.6.

<sup>47</sup> T.51.458b.18.

<sup>48</sup> Stein 2715, reprinted in Suzuki Daisetsu, *Suzuki Daisetsu Zensho* II (Tokyo: Iwanami shoten, 1968), p. 141.

<sup>49</sup> T.85.1284a.17ff, but especially b.1–6.

<sup>50</sup> T.85.1288a.20–22 and 1288b.

<sup>51</sup> *Suzuki Daisetsu Zensho* II. 143.

<sup>52</sup> T.50.551c.8.

<sup>53</sup> T.85.1287b.22.

<sup>54</sup> *An-lo-chi*, T. 47 13c, 16c, 17b.

<sup>55</sup> T.85.1290b.1-4.

<sup>56</sup> *Ch'an yüan Chu ch'üan chi tu hsü* (T.48.399a.24), translated by Jeffrey Broughton, "Kuei-feng Tsung-mi: The Convergence of Ch'an and the Teachings" (Ph.D. dissertation, Columbia University, 1975), p. 87.

<sup>57</sup> See Sections P and U of John McRae's unpublished translation of the *Hsiu-hsih yao-lun*.

<sup>58</sup> Although Tao-hsin uses *shou-i* and *k'an-hsin*, the phrase *shou-hsin* 守心 never appears in the *JTFM* or in the whole *LCSTC*. (Nakagawa Taka, "Zenshūshi ni okeru Tōzan hōmon no igi," *IBK* V.1 [Jan 1957], p.113a) For a detailed discussion of *shou-hsin* and the relation between Hung-jen and the *LCSTC*, see the unpublished article by John McRae on Hung-jen. The relationship between the five principles of Tao-hsin and the five expedencies of Shen-hsiu is problematical. See Shen-hsiu's *Ta ch'eng wu fang pien* in Ui Hakaju, *Zenshūshi Kenkyū* I. (Tokyo: Iwanami shoten, 1939), pp. 468-510; and Masunaga Reiho, "Dōshin Kōnin no shiden to sono shūdan seikatsu," *IBK* II.1 (Sept 1952), pp. 272-273.

<sup>59</sup> E.g., see *An pan shou i ching* 安般守意經 (T.15.163-173), one of the earliest Buddhist texts translated into Chinese (late 2nd century A.D.).

<sup>60</sup> *Ta ch'eng wu fang pien*, Section 47, in Ui Hakuju, *Zenshūshi kenkyū* I (1939), p. 499.

<sup>61</sup> See note 17 above and Yin-shun, *Chung kuo Ch'an tsung shih*, p. 164.

<sup>62</sup> T.50.600a.20.

<sup>63</sup> See note 13 above.

<sup>64</sup> Ui Hakuju, *Zenshūshi kenkyū* I (1939), pp. 171-192.

<sup>65</sup> Jan Yün-hua, "Tsung-mi, His Analysis of Ch'an Buddhism," *T'oung Pao* LVIII (1972), pp. 48-49. Cf. also Yin-shun, *Chung kuo Ch'an tsung shih*, pp. 154-156. It is worth noting that the mixture of Ch'an and Pure Land was not a late development in the Sung Dynasty marking the decline of Ch'an as some have claimed (e.g., Chang Chung-yuan, *Original Teachings of Ch'an Buddhism* [New York: Random, 1969], pp. 229-230), but was conspicuously present in its early practices beginning with Tao-hsin.

<sup>66</sup> T.37.243c-244b.

## TRANSLATION

*The Fundamental Expedient Teachings for  
Calming the Mind Which Attains Enlightenment<sup>1</sup>*

## I

- A. The fundamental teachings of mine are [1] the mind of all the Buddhas is the First Principle, based on the *Laṅkāvatāra Sūtra*;<sup>2</sup> and [2] *i-hsing san-mei* 一行三昧 means that the mind which is aware of the Buddha is the Buddha, whereas [the mind which] does false thinking is the ordinary person, based on the *Wen shu shuo po jo ching*. The *Wen shu shuo po jo ching* says:

Mañjuśrī asked the World Honored One the meaning of *i-hsing san-mei* 一行三昧. The Buddha replied: 'Ultimate reality (法界, *dharmadhātu*) has a unified form (*i-hsiang* 一相). Fixing your awareness on ultimate reality is called *i-hsing san-mei*. If sons and daughters of noble families want to enter *i-hsing san-mei*, they should first listen to the Perfection of Wisdom [teaching] and cultivate their practice in terms of what it says. Later they will be able to enter *i-hsing san-mei*, and their awareness will be like ultimate reality: free from retrogression, indestructible, inconceivable, lacking obstructions and without form. Sons and daughters of noble families who want to enter into *i-hsing san-mei* [but cannot], should stay in an enclosure empty [of distractions], and give up all chaotic thoughts. Without grasping onto outward appearances, they should concentrate their minds on a particular Buddha and exclusively recite his name. By properly facing in the direction of the Buddha, having an upright body, and being able to continuously think on one Buddha thought after thought, means that in this contemplation 1287a they are able to see all the Buddhas of the past, present and future. Why?

"Contemplating the measurelessness and boundlessness of the merit of one Buddha is the same as the merit of countless Buddhas [since] they are non-dualistic and inconceivable. The Buddha's Dharma is without distinctions. Everything conforms to the One True Suchness to achieve the most perfect realization. [Therefore,] everyone will attain unlimited merit and unlimited abilities [by contemplating the merits of one Buddha]. Those who enter *i-hsing*

*san-mei* in this way exhaustively know ultimate reality and the undifferentiated forms of Buddhas as numerous as the sands of the Ganges.<sup>3</sup>

Every aspect of the mind and body, [even] lifting your foot and putting it down, always is the place of enlightenment.<sup>4</sup> All of your behavior and actions are enlightenment.

- B. The *P'u hsien kuan ching* says: "The sea of all karmic hindrances totally arises from false thinking (*wang hsiang* 妄相). Those who desire to repent<sup>5</sup> should sit upright and contemplate true reality (*shih-hsiang* 實相)."<sup>6</sup> This is called Repentance according to the First Principle, which eradicates the mind of the three poisons,<sup>7</sup> the grasping mind, and the conceptualizing mind.<sup>8</sup> If one continuously meditates on Buddha thought after thought, suddenly there will be clarity and serenity, and still further not even an object of thought. The *Ta p'in ching* says: "No object of thought (*wu-suo-nien* 無所心) means to be thinking on Buddha (*nienfo* 念佛)."<sup>9</sup>

Why is it called *wu-suo-nien*? It means the mind which is "thinking on Buddha" is called thinking on no object (*wu-suo-nien*). Apart from mind there is no Buddha at all. Apart from Buddha there is no mind at all. Thinking on Buddha is identical to the thinking mind. To seek the mind means to seek for the Buddha.

Why is this? Consciousness is without form. The Buddha lacks any outer appearance. When you understand this truth, it is identical to calming the mind (*an-hsin* 安心). If you always are thinking on Buddha, grasping [onto externals] does not arise, [and everything] disappears and is without form, and thinking is impartial without [false] discrimination. To enter into this state, the mind which is thinking on Buddha disappears, and further it is not even necessary to indicate [the mind as Buddha]. When you see this, your mind is none other than the body of the real and true nature of the Tathāgata. It is also called the True Dharma; it is also called Buddha Nature; it is also called the Real Nature or Real Ultimate of the various dharmas; it is also called the Pure Land; it is also called enlightenment, the Diamond *Samādhi*, and original enlightenment; it is also called the realm of *nirvāṇa* and wisdom (*prajñā*). Although the names are innumerable they are all the same One Essence, and do not mean a subject of contemplation nor an object of contemplation.

When the mind is impartial like this, without fail it is made clear

and pure and always appears in front of you so that the various conditions are not able to become obstructive. Why is this? Because all these phenomena are the body of the One Dharma of the Tathāgata. When one stays in this unified mind, all bondage and illusion spontaneously disappear. Within a single speck of dust are all innumerable realms. Innumerable realms are collected on the tip of a single hair.<sup>10</sup> Because their original nature is suchness (emptiness), there is not any mutual interference.<sup>11</sup> The *Hua yen ching* says: "There is one volume of scripture [explaining that] 'in a single speck of dust one can see the phenomena of 3000 chiliocosms'."<sup>12</sup> As briefly pointed out, it is impossible to exhaust everything when it comes to [describing the methods for] calming the mind (*an-hsin*). In this, skillfulness comes from the heart.

## II

C. As a brief outline for later generations of disciples who may have doubts, suppose I pose a question [or two]. "If the Dharma Body of the Tathāgata is without [concrete form], why is there a body with [thirty-two major] signs and [eighty minor] marks which appears in the world to teach the Dharma?"<sup>13</sup>

1787b Tao-hsin answers: "Certainly the body of the Dharma Nature of the Tathāgata is serenely pure and completely fulfilled. Every kind of form has completely appeared in it. Yet the body of Dharma Nature gives rise to this without conscious effort (*wu-hsin* 無心). Like hanging a clear mirror made of [crystal] *sphaṭika* in a high hall, all of the various images would be reflected in it.<sup>14</sup> A mirror also lacks conscious effort and yet is able to manifest everything.

"The [*Nirvāṇa*] *Sūtra* says: 'The Tathāgata who appears in this world to teach the Dharma does so because beings have deluded thinking.' Now if practitioners cultivate their minds and exhaust their defilements, then 'they know the Tathāgata never teaches the Dharma [because the Dharma has no permanent self-nature]. This is [what is meant by] listening perfectly [to the Dharma which the Buddha teaches].'<sup>15</sup> Listening involves all phenomena [as a mirror reflects all forms]. Therefore, the [*Wu liang i*] *ching* says: 'Because the capacities of people are unlimited [in their diversity], the Dharma which is taught is unlimited. Because the Dharma which is taught is unlimited, the meaning also is called "unlimited meanings" (*wu-liang-i* 無量義). The unlimited meanings emanate from the One Dharma [i.e., the Bud-

dha Nature]. This One Dharma then is formless (*wu-hsiang* 無相). This formlessness is non-form (*pu-hsiang* 不相). Therefore it is called the Ultimate Form of Reality (*shih-hsiang* 實相).<sup>16</sup> This then is tranquil serenity. These [two] authentic statements prove it!

“When you are sitting in meditation, watch carefully to know when your consciousness starts to move. Consciousness is always moving and flowing. According to its coming and going, we must all be aware of it. Use the wisdom of a diamond to control and rule it, since just like a plant there is nothing to know. To know there is nothing to know is the wisdom to know everything. This is the Dharma-gate of One Form of a Bodhisattva.”

D. Question: “What kind of a person is a Ch’an Master?”<sup>17</sup>

Tao-hsin replies: “Someone who is not disturbed either by chaos or serenity is a person with the know-how of good Ch’an practice. When one always dwells in tranquility (*chih* 止), the mind perishes. But if you are always in a state of discernment (*kuan* 觀), then the mind scatters chaotically.<sup>18</sup> The *Lotus Sūtra* says: ‘The Buddha himself dwells in the Great Vehicle (Mahāyāna). The power of meditation (*ting* 定) and of wisdom (*hui* 慧) gives remarkable splendour to the dharmas which he has acquired. These he uses to save all beings.’ ”<sup>19</sup>

E. [Question:] “How can we be enlightened to the nature of things (*fa-hsiang* 法相) and our minds attain lucid purity?”

Tao-hsin replies: “Neither by [trying to] meditate on the Buddha, nor by [trying to] grab hold of the mind, nor by seeing the mind, nor by analyzing the mind, nor by reflection, nor by discernment, nor by dispersing confusion, but through identification with the natural rhythms of things (*chih-ren-yün* 直任運). Don’t force anything to go. Don’t force anything to stay. Finally abiding in the one sole purity, the mind spontaneously becomes lucid and pure.

“Some people can see clearly that the mind is lucid and pure like a bright mirror (*ming-ching* 明鏡).<sup>20</sup> Some need a year [of practice] and then the mind becomes lucid and pure. Others need three or five years and then the mind is lucid and pure. Or some can attain enlightenment by being taught by someone else. Or some attain enlightenment without ever being taught. The [*Nirvāṇa*] *Sūtra* says: ‘The nature of the mind of beings is like a pearl which falls into the water. The water is muddy so the pearl becomes hidden. When the water is pure, the pearl is revealed.’ ”<sup>21</sup>

“Beings do not awaken to the true nature of their minds which are

originally and everlastingly pure because the Three Jewels [the Buddha, the Dharma, the Sangha] are slandered, because the unity of the Sangha is broken, and because of the defilements of various wrong views and illusions and the stain of covetousness, anger and delusions. Because the ways in which students attain enlightenment differ, there are distinctions like these [we have listed]. Therefore, we have now briefly pointed out the differences in capacities and conditions [for enlightenment]. Those who are teachers of the people must be very conscious of these differences.

"The *Hua yen ching* says: 'The form of the body of Samantabhadra is like empty space. [His actions] are based on Suchness, not on the 1281c Buddha Land.'<sup>22</sup> When you are enlightened the Buddha Lands are all Suchness (emptiness). This means that you do not rely either on Suchness or on the Lands. The *Nirvāṇa Sūtra* says: 'The length of the body of Bodhisattva Wu-pien-shen is like space.' It also says: 'Because it is very radiant, it is like the summer sun.' It also says: 'Because the body is boundless, it is like Nirvāṇa.' It also says: 'The nature of Great Nirvāṇa is broad and vast.'<sup>23</sup>

"Therefore, we should know that there are four kinds of students [of Buddhism]. Those who do practice, have understanding, and attain enlightenment are the highest group. Those who do not practice but have understanding and attain enlightenment are the middle upper group. Those who do practice and have understanding but have not attained enlightenment are in the middle lower group. Those who neither practice nor have understanding nor have attained enlightenment are in the lowest group."

F. Question: "The moment we are going to begin practice, how should we contemplate?"<sup>24</sup>

Tao-hsin replies: "We must identify with the natural rhythms of things (*ren-yün* 任運)."

G. It also was asked: "Should we face toward the West<sup>25</sup> or not?"

Tao-hsin replied: "If we know our original mind neither is born nor dies but is ultimately pure and is identical to the pure Buddha Land, then it is not necessary to face toward the West. The *Hua yen ching* says: 'Unlimited kalpas of time are contained in a single moment. A single moment contains unlimited kalpas.'<sup>26</sup> Therefore you should know that a single place [contains] an unlimited quantity of places, and an unlimited quantity of places is in one place.

"The Buddha causes beings who have dull capacities to face toward



the West, but he does not teach people with keen abilities to do so. Bodhisattvas who have profound practice (*shen-hsing* 深行)<sup>27</sup> enter [the stream of] birth and death (*saṃsāra*) in order to save beings, and yet do not [drown in] desire (*ai-chien* 愛見).<sup>28</sup> If you have the view that 'beings are in *saṃsāra* and I am able to save them, and these beings are capable of being saved,' then you are not to be called a Bodhisattva. 'Saving beings' is similar to 'saving the empty sky' (*tu-k'ung* 度空). How could [the sky] ever have come or gone!

"The *Diamond Sūtra* says: 'As for an infinite number of beings who have been saved, in fact there are no beings who have been saved.' As a whole, Bodhisattvas of the First Stage at the beginning have the realization that all things are empty. Later on they obtain the realization that all things are not empty, which is identical to the 'wisdom of non-discrimination' (*wu-fen-pieh-chih* 無分別智). [The *Heart Sūtra* says:] 'Form is identical to emptiness.' It is not because form is eliminated and then there is emptiness. 'The nature of form is emptiness.'<sup>29</sup>

"All Bodhisattvas think that studying emptiness is identical to enlightenment. Those who have just begun to practice [Buddhism] immediately understand emptiness, but this is only a view of emptiness and is not true emptiness. Those who obtain true emptiness through cultivating the Way, do not see either emptiness nor non-emptiness. They do not have any views at all. You should by all means thoroughly understand the idea that form is emptiness. The activity of the mind of those who are really proficient [in emptiness] will definitely be lucid and pure.<sup>30</sup>

"When you are awakened to the fundamental nature of things, when you completely understand and are clearly discerning, then later on you yourselves will be considered as Masters!<sup>31</sup> Furthermore, inner thoughts and outward behavior must coincide, and there must be no disparity between truth (*li* 理) and practice (*hsing* 行).<sup>32</sup> You should sever relationships with written works and spoken explanations (*yü-yen* 語言).<sup>33</sup> In pursuing the sacred Way [toward enlightenment], by staying alone in a place of tranquility you can realize by yourself the attainment of the Way.<sup>34</sup>

H. "Again there are some people who have not yet understood the ultimate truth, and yet for the sake of fame and wealth<sup>35</sup> guide others. Although they do not know the relative keenness or dullness in the capacities [of their followers], if it appears to them that there is

something exceptional [in their followers] they always give the seal of approval (*yin-k'o* 印可). Alas, alas! What a great calamity! Or seeing that the mental activities [of their followers] appear to be lucid and pure, they give their seal of approval. These people bring great destruction to the Buddha's Dharma. They are deceiving themselves and cheat others. Those who are proficient in practice [consider] that  
 1288a having such exceptional [attainments] as these is just an outer appearance but that [true] mindfulness has not yet been attained.

"Those who have truly attained mindfulness are aware and discerning by themselves. Much later their Dharma-eye<sup>36</sup> will open spontaneously and they can skillfully distinguish non-substantiality from artificiality [i.e., true reality from false appearances]. Some people conclude that the body is empty and the nature of the mind also disappears. These people have nihilistic views. They are the same as heretics and are not disciples of the Buddha. Some consider that the nature of the mind is indestructible. These are people with eternalistic views, and are the same as heretics.

"Now we shall describe the disciples of the Buddha. They do not conclude that the nature of the mind is destroyed. Although they are constantly bringing beings to enlightenment, they do not generate emotional attachment (*ai-chien* 愛見). They constantly cultivate insight, so that stupidity and wisdom are equalized [for them]. They constantly dwell in meditation, so that there is no difference between clarity and chaos [for them]. They constantly view sentient beings [whom Bodhisattvas have vowed to save], and yet they know the beings have never had permanent existence and ultimately neither come into existence nor pass away.<sup>37</sup> [True disciples] everywhere manifest form which is not seen nor heard. Completely understanding all things, they have never grasped or rejected anything. They have never transformed (*fen* 分) themselves [into other bodily forms], and yet their bodies are everywhere in Ultimate Reality."

### III

- I. In former times, the Meditation Master Chih-ming<sup>38</sup> advised: The dharma for cultivating the Way must by all means have understanding and practice mutually supporting each other. First you should understand the source of the mind and the various essences and functions [of things], and then the truth (*li*) will be seen lucidly and purely with complete understanding and discernment without

any doubts. Then afterwards meritorious work can be accomplished. 1000 things comply if you understand but once, whereas a single deception [brings] 10,000 doubts. To miss by the slightest hairbreadth is to err by 1000 *li*.<sup>39</sup>

These are not empty words.

The [*Kuan*] *Wu liang shou ching* says: "The Ultimate Dimension (*dharmakāya* 法身) of the various Buddhas penetrates the thoughts of every being. The mind and the Buddha are identical. This mind creates Buddha."<sup>40</sup> You should know that the Buddha is identical to your mind, and that there is no other Buddha outside of your mind.

Briefly, I suggest that overall there are five principles: (1) Know the essence of the mind. The essential nature is pure. The essence is the same as the Buddha. (2) Know the function of the mind. It functions to give rise to the jewel of the Dharma. It is always productive but constantly tranquil. The 10,000 delusions are all like this (i.e., are all Suchness). (3) Constant awakening is unceasing. The awakening mind is always present. The teaching of this awakening is without form. (4) Always view the body as empty and tranquil. Inside and outside [of yourself] are transparent to each other. Your body enters into the center of Ultimate Reality. There never have been any obstacles. (5) Maintain unified-mindfulness without deviation.<sup>41</sup> Both movement and stillness constantly remain. Those practitioners are able to clearly see their Buddha Nature and enter into the gate of meditation without delay.

- J. When you consider the great many kinds of meditation methods in the various scriptures, it was only Layman Fu<sup>42</sup> who advocated "maintain unified-mindfulness without deviation" (*shou-i pu-hsun* 守一不移). First you cultivate the body and take the body as the basis for close scrutiny.<sup>43</sup> This body is a unity of the four elements [of earth, water, fire and air] and the five skandhas [of form, sensation, perception, impulse and consciousness] to which it finally returns since it lacks any permanency and does not have independent existence. Although it has not yet decayed and disappeared, ultimately it is non-substantial (*k'ung* 空). The *Vimalakīrti Sūtra* says: "The body is like a drifting cloud which changes and disappears in an instant."<sup>44</sup>

Also, constantly contemplate that your own body is sheer empty space, like a shadow which you can see but can't grasp. Wisdom arises from the shadow, and ultimately is without location, unmoving and yet responsive to things, changing endlessly. The six sense organs are

born in nonsubstantiality. If the six sense organs are non-substantial, then the six corresponding sense objects are to be understood as a dream. Just as when the eye sees something, there is nothing in the eye.

It is like a mirror<sup>45</sup> which reflects the image of your face, which you  
1288b understand fully and most distinctly. In the emptiness [of the mirror] appears the shadow of a form [since] not a single thing exists in the mirror. You should know that the face of a person does not come and enter into the mirror, nor does the mirror go and enter the face of a person.

In this detailed way, we know that the mirror as well as one's face inherently do not go out nor enter in, do not come nor go, but are identical to the meaning of the Tathāgata (*ju-lai* 如來). Thus, by analyzing this thoroughly [we see that] it is inherently always non-substantial and tranquil in the eye and in the mirror. The mirror reflecting and the eye seeing are both the same.

For this reason, if we take the nose or tongue or another sense organ for comparison, the idea will again be like this. Knowing that the eye is inherently non-substantial, one should understand that all form which the eye sees is "objectified-form" (*t'a-se* 他色).<sup>46</sup> When the ear hears a sound, know that this is "objectified-sound". When the nose smells a fragrance, know that this is an "objectified-fragrance". When the tongue distinguishes a flavor, know that this is an "objectified-flavor". When the mind considers a thought, know that this is an "objectified-thought". When the body senses a touch, know that this is an "objectified-touch". In the same way, when one practices contemplation (*kuun-ch'a* 觀察), know that this is to contemplate non-substantiality (emptiness) and tranquility, so that when you see form understand that this is not a sensation you receive. Not to receive the sensation of a form [means that] form is identical to non-substantiality. Non-substantiality is identical to formlessness (*wu-hsiang* 無相), and formlessness is identical to non-[ambitious] action (*wu-tso* 無作). This is the gate of liberation.<sup>47</sup> For practitioners who obtain liberation, the customary use of the various sense organs is like this.

Again, weigh carefully the words I speak. Always contemplate the non-substantiality of the six sense organs, which are as serene as if there was no hearing nor seeing. The *I chiao ching* says: "At that time in the middle of the night it was serenely quiet without a sound."<sup>48</sup> You should know that the teaching of the Tathāgata always takes

non-substantiality (emptiness) and tranquility as the basis. Always meditate on the non-substantiality and tranquility of the six sense organs as if they were constantly like [the stillness of] the middle of the night. Whatever is seen or heard during the day are phenomena external to the body, while in the body it always is empty (non-substantial) and pure.

- K. Those who “maintain unified-mindfulness without deviation” use the eye which is empty and pure to fix the mind on seeing one thing constantly day and night without interruption, exclusively and zealously without moving. When the mind is about to gallop off,<sup>49</sup> a quick hand still gathers it in, like a cord tied to the foot of a bird still controls and holds on to it when it wants to fly. Throughout the whole day seeing has not been abandoned, [disturbance] is eliminated and the mind itself is settled. The *Vimalakīrti Sūtra* says: “The mind which is collected (*she-hsin* 攝心) is the place of enlightenment.”<sup>50</sup> This is the method of collecting the mind.

The *Lotus Sūtra* says: “For innumerable kalpas of time up to now through eliminating drowsiness and always collecting your thoughts, and by using all the various merits, you are able to attain various meditative states. . .”<sup>51</sup> The *I chiao ching* says: “Consider the mind as the lord of the other five sense organs. . . fixing it in one place there is nothing you cannot do.”<sup>52</sup> That’s it!

The five items spoken of above are all true principles of the Great Vehicle (Mahāyāna Buddhism). All are based on that which is stated in the scriptures and commentaries and none are false teachings contrary to the truth. This is not the activity of illusion<sup>53</sup> but is the ultimate truth (*chiu-ching-i* 究意義).

Transcending the Śrāvaka stage, one immediately advances quickly along the path of a Bodhisattva. Those who hear [these teachings] should practice and not have any doubts. Like a man who is studying archery, first he shoots with great license, but then he hits the bullseye with a small leeway [of error]. First he hits something big, next he hits something small, then he hits a hair, and then he divides a hair into 100 parts and hits one hundredth of a hair.

Next, the last arrow hits the end of the previous arrow [shot into the air]. A succession of arrows do not allow the [previous] arrows to drop 1288c [to the ground]. It is like a man who practices the Way. Moment after moment (*nien-nien* 念念) he dwells in his mind. Thought after thought (*hsin-hsin* 心心) continuously without even a short interval in

awareness (*nien* 念) he practices correct awareness (*cheng-nien* 正念) without interruption and correct awareness in the present.<sup>54</sup>

As the [*Prajñā-pāramitā*] *Sūtra* says: "Use the arrow of wisdom to hit the three gates of liberation<sup>55</sup> and by a regular succession of arrows do not allow them to fall to the ground."<sup>56</sup>

Also, like fire produced by friction, before it is hot [one gets tired] and stops. Although one wants to start a fire, the fire is difficult to get.<sup>57</sup>

It is also like the wish-granting jewel<sup>58</sup> which a family had. There was nothing which they wanted that they didn't get but suddenly their heritage (i.e., the gem) was lost. [Thus,] there never was an instant when their thoughts forgot about it.

It is like a poisoned arrow piercing the flesh. The shaft is out, but the barb is deep inside. In this manner you receive severe pain and there is no instant when you can forget it. Moment after moment it is on your mind. Your state [of contemplation] is to be considered just like this.

L. This teaching is profound and significant. I do not transmit it to unsuitable people. It is not because I am miserly about the Dharma that I do not transmit it to them, but only for fear that the above-mentioned people will not believe but will fall into the error of slandering the Dharma. One must select people in order to avoid taking a chance of speaking hastily [to the wrong persons]. Be careful! Be careful!

Although the sea of the Dharma is unlimited, in actual practice it is contained in a single word. When you get the idea, you can dispense with words, for then even one word is useless.<sup>59</sup> When you understand completely in this way, you have obtained the mind of the Buddha.

M. When you are first beginning to practice sitting meditation, dwell in a quiet place and directly contemplate your body and mind. You should contemplate the four elements and the five skandhas,<sup>60</sup> [the six sense organs, viz.,] the eye, ear, nose, tongue, body and mind, and [the three poisons of] desire, anger, and delusion, whether they are good or evil, whether they are enemies or allies, whether they are profane or sacred, and so on through all the various items (*fa* 法) [of existence]. From the very beginning they are non-substantial and tranquil, neither arising nor disappearing, being equal and non-dual. From the very beginning they have never existed, but ultimately are utterly tranquil. From the very beginning they are totally pure and free.

Without any interval both day and night, whether walking, staying, sitting or lying down, always practice this contemplation. Then instantly you will understand that your own body is like the moon [reflected] in the water, or like an image in a mirror, or like the air schlieren in the hot summer, or like an echo in an empty valley.<sup>61</sup> If you say these exist (*yu* 有), everywhere you look you are not able to see them. If you say these do not exist (*wu* 無), then you completely understand that they always are in front of your eyes. The Dharma-body of all the various Buddhas is just like this. This means you should understand that your own body from an unlimited number of ages (kalpas) ago ultimately has never been born, and from the present and forever, there is absolutely nobody who dies.

If you are able to constantly practice this contemplation, then this is repentance in accord with true reality (*chen-shih ch'an-hui* 眞實懺悔).<sup>62</sup> The most extreme forms of evil karma [accumulated during] a thousand or ten thousand kalpas are utterly destroyed spontaneously. Only those with doubt who are not able to develop faith are excluded and are not able to achieve enlightenment.<sup>63</sup> If one develops faith based on this practice, there is no one who cannot achieve entrance into the uncreated correct truth [of reality].<sup>64</sup>

And again, if your mind attaches itself to devious phenomena [when sitting in meditation?], the moment when you realize this occurring then immediately concentrate on [the fact that] the *place* where it arises ultimately does not come into being. When this mind does begin to attach itself, it does not come from [any place in] the ten directions and when it goes there is no place at which it arrives. Constantly watch any clinging to objectified phenomena, or any conceptualizing,<sup>65</sup> or any false consciousness, or [false] thinking, or scattered ideas. If this chaotic mind does not arise, it means that you calm down those coarse mental activities.<sup>66</sup> If you achieve a calm mind (*chu-hsin* 住心)<sup>67</sup> and do not have the mind which clings to objectified phenomena,<sup>68</sup> then your mind gradually becomes tranquil and stable and step by step (*sui-fen* 隨分) eliminates the various passions. Therefore, you finally do not create new [illusions], and it can be said that you are free.<sup>69</sup> When you notice that your mind is becoming tied up with passions or sad and depressed and falling into a mental stupor, then you should immediately shake this off and readjust yourself. Very slowly things will become orderly. Now, having attained this, the mind spontaneously becomes calm and pure, but you must be fiercely

alert as if to save your life (lit., your head). Don't be negligent. Work hard! Work hard!<sup>70</sup>

- N. When you first begin practicing sitting meditation (*tso-ch'an* 坐禪, Jp. *zazen*) and viewing the mind (*k'an-hsin* 看心), go off by yourself and sit in one place. First make your body erect and sit correctly. Make your clothes roomy and loosen your belt. Relax your body and loosen your limbs. Massage yourself seven or eight times.<sup>71</sup> Expel completely the air in your belly. Through the natural flow you will obtain your true nature, clear and empty [of desire], quiet and pure. The body and mind being harmonized, the spirit is able to be peaceful. Then obscure and mysterious,<sup>72</sup> the inner breath is clear and cool. Slowly, slowly, you collect the mind<sup>73</sup> and your spiritual path becomes clear and keen.

The state of the mind is lucid and pure. As contemplation becomes increasingly lucid, and inner and outer become empty and pure, the nature of your mind becomes utterly tranquil. The manifestation of the awakened mind<sup>74</sup> is utterly tranquil just like this.<sup>75</sup>

Although the nature [of your awakened mind] has no form, inner constancy always exists. The mysterious spiritual power is never exhausted but always shines clearly. This is called your Buddha-nature. Those who see their Buddha-nature (*chien fo-hsing* 見佛性) are forever free from [the stream of] birth and death, and are called "people who have transcended the world" (*ch'u-shih-jen* 出世人). The *Vimalakīrti Sūtra* says: "Suddenly you regain the original mind."<sup>76</sup> Believe these words!

Those who awaken to their Buddha-nature are called Bodhisattvas. They are also called "people awakened to the Way" (*wu-tao-jen* 悟道人), "people conscious of the Truth" (*shih-li-jen* 識理人), "people who have arrived" (*ta-shih* 達士), and "people who have obtained their true nature" (*te-hsing-jen* 得性人). Therefore the scripture says that "The succession of time (kalpas) is endless for the spirit that becomes colored by a single [true] phrase."<sup>77</sup> This is an expedient aid (*fang-pien* 便, Skt. *upāya*) for those who are just beginning to practice. Therefore, you should know that the cultivation of the Way involves [using] expedient aids (*fang-pien*) and that this is the very place for the awakened mind (*sheng-hsin* 聖心) [to be manifest].

- O. Generally, in the practice of giving up attachment to your self,<sup>78</sup> you should first of all calm and empty your empty mind in order to cause your mental phenomena to become tranquil and pure. When think-



ing is cast into a settled state,<sup>79</sup> it is mysterious and tranquil and causes the mind not to deviate. When the nature of the mind is tranquil and settled, clinging to conditioned phenomena is immediately cut off. Being elusive and hidden, the completely pure mind is vacant,<sup>80</sup> so that there is a still and peaceful calm. As the breath is exhausted in death [of this present life], you receive no further rebirths but dwell in the utterly pure body of ultimate reality (*dharmakāya*). But if you produce a mind which loses mindfulness, rebirth is unavoidable. The method [of attaining] the mental state prior to *samādhi* which we have just described should be like this.

This is our method of cultivation (*tso-fa* 作法). The basis of our method is no-method (*wu-fa* 無法).<sup>81</sup> The method of no-method was from the beginning called the method. This method, therefore, is not to be cultivated (*wu-tso* 無作). Thus, the method of non-cultivation is the method of true reality (*chen-shih fa* 眞實法). This is based on the scripture which says: "Non-substantiality, non-cultivation, non-vowing and non-form is true liberation."<sup>82</sup> Therefore, based on this interpretation the real method is not produced by cultivation (*wu-tso* 無作).

1289b As for the method of giving up [attachment to] yourself,<sup>83</sup> it means that while temporarily imagining there is a [real] body, you see the lucid state of your mental condition, and then use this spiritual lucidity to determine things.<sup>84</sup>

#### IV

P. The Great Master [Tao-hsin] said: "Chung-tzu said that 'Heaven and earth are one attribute, the 10,000 things are one horse.'<sup>85</sup> But the *Fa chü ching* says that 'One is not to be considered as one, which negates [the distinctions of] the various other numbers. The superficial wisdom that is heard considers one to be one.'<sup>86</sup> Therefore, Chuang-tzu seems still walled in by the [idea of] Oneness.

"Lao-tzu said: 'Obscure and mysterious, within it is the essence.'<sup>87</sup> Although outwardly he denies form, inwardly he still remains fixed on the mind. The *Hua yen ching* says: 'Do not be attached to the teaching of non-duality because one and two are non-existent.'<sup>88</sup> The *Vimalakīrti Sūtra* says: 'The mind is neither inside nor outside nor inbetween.'<sup>89</sup> This then is proof! Therefore you should know that Lao-tzu is bound up with [the mistaken idea of] a spiritual essence within.

"The *Nirvāṇa Sutra* says: 'All sentient beings have the Buddha-nature.'<sup>90</sup> There is also the possibility of saying: "How can walls and stones teach the Dharma while not having the Buddha-nature?"<sup>91</sup>

"So how do you teach the Dharma? The *T'ien chin lun* says: 'The Response Buddha and the Transformation Buddha are not the True Buddha, and are not teachers of the [ultimate] Dharma.'<sup>92</sup>

## NOTES

<sup>1</sup> I am indebted to Cho-yin Lew and Kenjō Urakami for their invaluable suggestions for improving my translation which I prepared for a graduate seminar at the University of Hawaii. The edition of the text printed in the *Taishō Shinshū Daizōkyō* (hereafter abbreviated as T.), Vol. 85, pp. 1286c. 22–1289b.10, has been critically edited by Yanagida Seizan in his *Shoki no Zenshi I, Zen no Goroku 2* (Tōkyō: Chikuma Shobō, 1971), pp. 186–268. I have used Yanagida's edition in translating but for the sake of reference I have noted in the margin the beginning of each new page and column of the Taishō edition. Also, I have divided the text into four main parts and given alphabet letters to smaller subject areas. Although the whole text could have been placed in quotation marks, I have only used them extensively in Parts II and IV where Tao-hsin is clearly indicated as speaking.

<sup>2</sup> See the Introduction for a discussion of the relationship between Tao-hsin and the Laṅkāvatāra School in China.

<sup>3</sup> Based on T.8.731a.25ff, although slightly re-arranged. This passage from the *Wen shu shuo po jo ching* was very popular. It was quoted with approval by the T'ien-t'ai founder Chih-i (T.46.11a.29ff), by the Pure Land pioneer Tao-ch'o (T.47.14c.22–29), and by the Northern Ch'an Master Shen-hsiu when he was asked which scripture he used as his basis (T.85.1290b.2–3). Yampolsky translates *i-hsing san-mei* as the "samādhi of oneness" (*Platform Sutra*, p. 136, and esp. n.60), whereas Wing-tsit Chan translates it as "Calmness in which one realizes that all dharmas are the same" (*Platform Scriptures* (New York: St. John's University Press, 1963), p.47. Cf. *Philosophy East and West* 26.1 (Jan. 1976), p.90.

<sup>4</sup> I am indebted to Robert Zeuschner for identifying this as a quotation from the *Vimalakīrti Sūtra* (T.14.543b.6). For a lengthy discussion of "the place of enlightenment" (*bodhimaṇḍa*) see Étienne Lamotte, *L'Enseignement de Vimalakīrti* (Louvain: Institut Orientaliste, 1962), pp. 198–200, n. 105.

<sup>5</sup> This probably is in the T'ien-t'ai tradition where one repents of the desires associated with the six sense organs, the six objects of sense, and the six sense consciousnesses. However, as Chih-i outlined in his *Shih ch'an po lo mi tz'u ti fa men* (T.46.485–486), this is to be approached at three different levels. Initial repentance can develop a second level where one discerns the forms of things, which produces meditation. The third level is the repentance which views all things as birthless (*kuan wu-sheng ch'an-hui* 觀無生懺悔) and is the basis of enlightenment. Cf. the Tun-huang version of the *Platform Sutra*, Section 22. See the *JTFM* (Sections J and M) for its implementation.

<sup>6</sup> T.9.393b.11. Chih-i (T.46.486a) also quotes this passage. This scripture is important for understanding repentance, and is one of the three basic T'ien-t'ai scriptures. See the recent translation by Yoshirō Tamura and Kōjirō Miyasaka, *Muryōgi kyō, the Sutra of Innumerable Meanings and Kanfugen-gyō, the Sutra of Meditation on the Bodhisattva Universal-Virtue* (Tokyo: Risshō Kōseikai, 1974).

<sup>7</sup> Passion, hatred and ignorance.

<sup>8</sup> *Chüeh-kuan* 覺觀. See the *Ta chih tu lun* (T.25.234a-b) where the mental activities of generalizing and refining are seen as capable of good or bad effects on meditation. However, in the *Vimalakīrti Sūtra* (T.14.540a.8) it is considered disturbing to meditation.

<sup>9</sup> *Nien* 念 has a wide diversity of meanings (see Tsuda Sōkichi, *Shina Bukkyō no kenkyū* [Tōkyō: 1957] pp. 1–52.) such as thinking, remembering, visualizing, or vocally reciting. Here there is an important effort by Tao-hsin to overcome the subject-object duality in thinking. Thus, the phrases *nien-fo* 念佛 and *nien-hsin* 念心, which normally are verb-object combinations (“thinking on or invoking the Buddha” and “meditating on the mind”), are transformed into a unified activity. This might be conveyed by “thinking Buddhahood” or “enlightened thinking”. To preserve the Chinese words we could use the phrase “thinking Buddha” as an awkward attempt to build on the English usage which implies absorption in a subject of thought. For example, “thinking airplanes” implies that airplanes are a dimension of a person's life, different from just thinking about an airplane.

<sup>10</sup> This is one of ten images used in the *Hua yen ching* (T.9.607c). Cf. the discussion of Hui-k'o (T.85.1286a.28ff) where the image of a hair-pore advances to the image of the tip of a hair, to a speck of dust, etc.

<sup>11</sup> *Fang-ai* 訪礙. See the *Vimalakīrti Sūtra* (T. 14. 546b.27; c.8, 21).

<sup>12</sup> According to Yanagida, *Shoki no Zenshi* I:193ff, this is the end of the paragraph. However, I follow Yin-shun, *Chung kuo Ch'an tsung shi*, p. 63, who considers the next line to be the conclusion to the paragraph, not the beginning of the next paragraph.

<sup>13</sup> This question had been discussed previously by the Pure Land thinker T'an-luan (d. ca. 554) in his *Wang sheng lun chu* (T.40.841b). See Roger Corless, “T'an-luan's Commentary on the Pure Land Discourse: An Annotated Translation and Soteriological Analysis of the *Wang-sheng-lun chu* (T.1819)” (Ph.D. dissertation, The University of Wisconsin, 1973), pp. 296–304.

<sup>14</sup> Cf. Alex Wayman, “The Mirror-like Knowledge in Mahāyāna Buddhist Literature,” *Asiatische Studien: Études Asiatiques* XXV (1971), pp. 353–363; and Paul Demiéville, “Le miroir spirituel,” *Sinologica* (Basel, 1947–1948), pp. 112–137. The metaphor of a mirror which is inherently pure and clear has been used by the Southern School of Sudden Enlightenment in its attack on the Northern School of Ch'an which is (mistakenly?) symbolized by the ideal of “mirror polishing” attributed to Shen-hsiu. (See Sections 6–8 of the Tun-huang edition of the *Platform Sūtra*.) However, here and in Sections E and J, Tao-hsin uses the metaphor along the lines of Hui-neng of the Southern School and much in the manner of Chuang-tzu: “The Perfect Man uses his mind like a mirror. It does not grasp, nor does it expect anything, but reflects without retaining anything.” (*Chuang-tzu* VII. 32) “The mind

of the sage is tranquil, the reflector of heaven and earth, the mirror of the ten thousand things.” (*Chuang-tzu* 13.4) Similarly, Seng-chao (d. 414) wrote that: “Wisdom possesses a mirror which probes the deepest subtleties, but there is no active knowing in it.” (T.45.153b) However, there certainly was precedence for using the mirror as a metaphor of something that could be stained. For example, the question is raised in *Lao-tzu* 卅 10: “Can you polish your mysterious mirror, and leave no blemish?” Also, the *Awakening of Faith* reports: “The mind of sentient beings is like a mirror. If a mirror is dirty, images do not appear in it.” (T.32.581c.3–4) Cf. note 45 below.

<sup>15</sup> T.12.520b and cf. T.12.764b-c. Hung-jen also quotes this passage (T.48.378a.11–12).

<sup>16</sup> T.9.385c.23–26. This is another of the three most important scriptures for T’ien-t’ai, and has been translated into English by Yoshirō Tamura (see note 6 above).

<sup>17</sup> This question is not in the fashion of a Zen koan. Rather, it simply asks how a Meditation (Ch’an) Master differs from one who specializes in the Vinaya or scriptures.

<sup>18</sup> The balance of inner calm (*chih* 止) and outer discernment (*kuan* 觀) is presented in its classic form by T’ien-t’ai Chih-i (538–597) in his *magnum opus*, the *Mo ho chih kuan* (T.46.1–140).

<sup>19</sup> Again showing the influence of T’ien-t’ai, Tao-hsin illustrates the balance of meditation and wisdom with a quotation from the *Lotus Sūtra* (T.9.8a.23–24), the most important of the three T’ien-t’ai scriptures. The combination of *ting-hui* 定慧 rather than *chih-kuan* 止觀 is found in the Tun-huang edition of the *Platform Sūtra*, Section 13. (See Yampolsky, *Platform Sutra*, p. 135, n. 54, for further discussion and references to Shen-hui.) A passage in the *Nirvāṇa Sūtra* (T.12.547a and 792c) similar to the *Lotus Sūtra* just quoted prompted Seng-liang in the early sixth century to be the first Chinese to write “see your own nature and become a Buddha” (*chien-hsing ch’eng-fo* 見性成佛, T.37.490c).

<sup>20</sup> See above note 14.

<sup>21</sup> T.12.617c uses the image, but not the exact quotation.

<sup>22</sup> T.9.409b.8–9.

<sup>23</sup> T.12.610. Shen-hsiu also quotes this passage (T.85.1290c).

<sup>24</sup> *Lin-shih* 臨時 is usually used in Buddhist texts for the moment of death, but the context of the question implies the more general meaning “at the time of” or “when the time arrives.” *Kuan-hsing* 觀行 is not to be separated into two practices, *kuan* and *hsing*. For example, it is a common compound in T’ien-t’ai works (T.46.780a.16).

<sup>25</sup> That is, should one face toward the Western Pure Land of Amitābha or not? Pure Land devotionism was a popular form of practice which was meaningful to people in various traditions or “schools” in China. Not only did it appear in later Ch’an, but, as we can see here, Pure Land devotionism also was practiced in early Ch’an as well. See the “Content Analysis” in the Introduction above.

<sup>26</sup> T.9.672a.27.

<sup>27</sup> *Shen-hsing* 深行 is attained by Bodhisattvas of the Eighth Stage according to

the *Shih ti ching lun* (T.26.179c.13) and is therefore a very high practice just short of Buddhahood.

<sup>28</sup> As Nakamura Hajime points out in his *Bukkyōgo daijiten* (Tōkyō: Shoseki kabushiki kaisha, 1975), p. 15c, *ai-chien* can have a number of meanings. According to the *Ta chih tu lun* it can imply the double delusions of thought and of views. On the other hand, we have followed the use found in the *Vimalakīrti Sūtra* (T.14.545a.27–b8) where it is a compound which Lamotte reconstructs as *anunayadrstiparyut-thitacitta* (*L'Enseignement de Vimalakīrti* [Louvain: Institut Orientaliste, 1962], p. 232), which might be translated as “the mind which is overcome with the view of emotional attachment.”

<sup>29</sup> I generally prefer to translate *k'ung* 空 as “non-substantiality” which conveys the Buddhist meaning, rather than “emptiness” which is a popular but problematical translation. Here I have chosen pithiness and familiarity over precision.

<sup>30</sup> *Ming-ching* 明淨, “lucid and pure”, is a favorite term of Tao-hsin who uses it seven times (Sections E, H, and N; T.85.1287b.18–21, C.28; 1289a.14), and it occurs at least seven more times in the rest of the *Leng chia shih tz'u chi*.

<sup>31</sup> This may be taken as a response to those woe-sayers (such as the Tao-ch'ō line of Pure Land devotion and the Three Stages Sect) who denied that it was possible to find enlightened masters in those latter days when true Buddhism was dying (*mo-fa* 末法).

<sup>32</sup> This echoes the thought of Bodhidharma in his *Erh ju ssu hsing*. The union of *li* 理 and *hsing* 行 is a common slogan found in such diverse figures as the Pure Land thinker Shan-tao (T.37.262b.4) and in Chairman Mao.

<sup>33</sup> Cf. the perjorative use of this phrase in the biography of Ta-hsin's contemporary, Fa-ch'ung (T.50.666b.8). A phrase almost identical to Tao-hsin's occurs in the *Laṅkāvatāra Sūtra* (T.16.499b.29–c.1), which shows that the non-reliance on words and letters so championed by Ch'an has a long *written* tradition, which is also echoed by Chairman Mao, of course.

<sup>34</sup> This theme of having faith in your own self-sufficiency found its greatest exponent in Lin-chi (d.866). See Ruth F. Sasaki, *The Record of Lin-chi* (Kyoto: The Institute for Zen Studies, 1975), pp.10, 16–18, etc.

<sup>35</sup> These are two of the five desires (*wu-yü* 五欲). The other three are desires for sex, sleep, and eating and drinking.

<sup>36</sup> One of five eyes mentioned in the *Diamond Sūtra*, Section 18. The *T'ien t'ai ssu chiao i* says it occurs in the Special Teaching. “By means of the insight into temporary phenomena from the point of view of non-substantiality, [the Bodhisattva] sees Conventional Truth, opens the Dharma-eye, and perfects the wisdom which knows every possible way to save beings” (T.46.778b.20–21).

<sup>37</sup> This idea is based on the *Diamond Sūtra*, Sec.3 (T.749a.5–11).

<sup>38</sup> I.e., T'ien-t'ai Chih-i (538–597).

<sup>39</sup> In the T'ang Dynasty, a Chinese *li* 里 measured roughly a third of a mile. (*Ennin's Diary*, trans. by Edwin O. Reischauer [New York: Ronald Press, 1955], p.2,n.4) This quotation cannot be found among Chih-i's extant writings.

<sup>40</sup> T.12.343a.19–21. It is interesting that Tao-hsin omitted one line: “Consequently, when you perceive the Buddha, it is your own mind which is identical to

the thirty-two major signs and eighty minor marks of perfection." On the basis of this line, Shan-tao (T.37.267a.18–b.6) vehemently attacked those like Tao-hsin and Chi-tsang (T.37.243c.25ff) who identified the Buddha (as *Dharmakāya*) with one's own pure self-nature. These thirty-two and eighty marks clearly indicate to Shan-tao that we are only identifying ourselves with a visual image of Buddha (as *Saṃbhogakāya*) through mental projection (*piao-hsin* 標心), but are not identical to the Buddha.

<sup>41</sup> *Shou-i pu-hsun* 守一不移. This is the core of Tao-hsin's Buddhism. See the "Content Analysis" in the Introduction above for a lengthy discussion.

<sup>42</sup> Fu-hsi (497–569). There are scattered references to this eminent layman in the *Hsu Kao-*'eng-chuan** (T.50650b, 788a, 875b), and he is mentioned by Hui-ssu and Chan-jan, but no information is given about him or his practice.

<sup>43</sup> The body is the first object of contemplation in traditional Buddhist meditational texts such as the *Mahāsatipatṭhana*. Interestingly, it was the first subject upon which Vimalakīrti expounded (T.14.539b.13ff). However, as Tao-hsin later says, and as Hung-jen echoes in his work (T.48.377a.21), the body-mind (*shen-hsin* 身心) is inherently pure and without birth and death, in contrast to the message of its impermanence which is emphasized at this point.

<sup>44</sup> T.14.539b.20.

<sup>45</sup> The metaphor of the mirror is obviously very popular in Ch'an, but has a very old history. The manner in which Tao-hsin uses the image here is similar to that found in the *Pan-chou san mei ching* (T.13.899b.20–24 and 905c.18ff), first translated into Chinese in 179 A.D. (T.55.6b). This sūtra served as the basis of the Amitābha cult on Lu Shan in 401 A.D. Cf. note 14 above.

<sup>46</sup> Many comparable uses of *t'a* 他 are discussed by John McRae in a lengthy footnote in his unpublished translation of Hung-jen's *Treatise on the Essentials of Training the Mind*, p.23,n.20.

<sup>47</sup> Based on the *Vimalakīrti Sūtra*, Chapter Nine (especially T.14.551b.7–10) and the *Ta chih tu lun* (T.25.203c.15) where non-substantiality (emptiness), formlessness and non-action are the three gates of liberation.

<sup>48</sup> T.12.1110c.19. This sūtra claims to have been delivered in the quiet of the middle of the night just before the Buddha died. It emphasizes maintaining the rules, having few desires, controlling the body, the sense organs and the mind, and the desirability of secluded meditation.

<sup>49</sup> This is similar to a phrase in the *Awakening of Faith* (T.32.582a.21–22) which reads: "If the mind gallops off, it should be brought back and fixed in correct awareness (*cheng-nien* 正念). This 'correct awareness' means that whatever is, is Mind Only (*wei-hsin* 唯心) and that there is no external world of objects."

<sup>50</sup> There are portions of this phrase in the sūtra (e.g., T.14.542c.24), but I have not found the exact quotation.

<sup>51</sup> T.9.45a.17–19.

<sup>52</sup> T.12.1111a.15 and 20. This becomes frequently quoted by early Ch'an writers, such as Hung-jen (T.48.377c.24–25) and in the *Li tai fa pao chi* (T.51.193a.11–12). In all these cases, the character *pien* 辨 ("to understand") appears as *pan* 辦 ("to do"), so I have followed this reading.

<sup>53</sup> *Wu-lou-yeh* 無漏業 is a technical term meaning activity free of defilement (*anāsrava-karman*) which binds people in the cycle of rebirth. Here, however, Tao-hsin uses it more colloquially.

<sup>54</sup> *Cheng-nien* 正念 is part of the Eightfold Path: viz., correct mindfulness. It is also a term that was made popular by the Pure Land tradition referring to the promise of rebirth in the Pure Land based on correctly invoking (*cheng-nien*) the saving power of Amitābha. Here, however, it derives from the Vimalakīrti tradition (T.14.547c and 554b). Cf. the use of the term in the *Awakening of Faith* in note 49 above.

<sup>55</sup> The three gates of liberation were mentioned above (T.85.1288b.11–12 and note 47).

<sup>56</sup> See *The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary*, translated by Edward Conze (Bollinas: Four Seasons Foundation, 1973), p. 224.

<sup>57</sup> Based on the *I chiao ching* (T.12.1111c.19–20) in a passage recommending that people develop zeal (*ching-chin* 精進, Skt. *vīryapāramitā*), one of the Six Perfections in the religious life of a Bodhisattva.

<sup>58</sup> *Ju-i-chu* 如意珠 (Skt. *cintāmaṇi*) is a wish-granting gem. This image is also connected with zeal because of the story of Mahadana who lost his *cintāmaṇi* in the sea. In order to recover it, he began to scoop up the sea water with such intensity that the Dragon King was afraid that the sea would dry up. Accordingly, he took up the search and found the gem for Mahadana, thereby enabling other beings to be granted their wishes. See Chan-jan's version (T.46.234a.4–10) and compare the *Hsien-yu ching* (T.4.410a.9–415b.6).

<sup>59</sup> This idea is also contained in the last paragraph of Chapter 26 of *Chuang-tzu*.

<sup>60</sup> Cf. above T.85.1288a.23.

<sup>61</sup> These similes are based on the ten similes of wisdom found in the *Ta chih tu lun* (T.25.101c–105c). Cf. the *Vimalakīrti Sūtra* (T.14.539b.15ff) and *The Large Sutra on Perfect Wisdom*, translated by Edward Conze (Berkeley: University of California Press, 1975), p. 118. English unfortunately lacks a common word for the shimmering water-like mirage caused by heat waves in the air above a hot road in the summer sun, and although the German "schlieren" is now in English usage, it is too general.

<sup>62</sup> See note 5 above, and the *Vimalakīrti Sūtra* (T.14.541b.16–18).

<sup>63</sup> This is an abridged form of a passage from the *Awakening of Faith* (T.32.582a.27–29).

<sup>64</sup> *Wu-sheng* 無生 can be translated in two ways here. As an adjective modifying the word truth it means an uncreated or eternal truth. As a noun it would mean the truth of no-birth or birthlessness.

<sup>65</sup> *Chüeh-kuan* 覺觀. See above note 8.

<sup>66</sup> See the *Awakening of Faith* (T.32.577a.13–21) for a list of six coarse aspects of non-enlightenment.

<sup>67</sup> Shen-hui attacks the *chu-hsin* 住心 according to Yanagida, *Shoki no Zenshi* I:254.

<sup>68</sup> *Yüan-lü* 緣慮 is a term from the Wei-shih tradition referring to the concern for conditioned phenomena by the sixth consciousness.

<sup>69</sup> This is perhaps based on the *Nirvāṇa Sūtra* (T.12.845b-c).

<sup>70</sup> The charge to work hard is found frequently in Hung-jen's teaching (T.48.378b.18; c.4,9), as well as in other Ch'an texts.

<sup>71</sup> The exact form of massage is not known. Perhaps it involved rocking back and forth, or actual hand massage.

<sup>72</sup> The combination of *yao* 窈 and *ming* 冥 (meaning dark, murky, hidden and elusive) to describe the activity of the core or essence (*ching*) 精 of the Tao is found both in *Lao-tzu*, Chapter 21, and in *Chuang-tzu*, Chapter 11, line 35 (Harvard-Yenching edition). However, later on in Part IV Tao-hsin makes a point of singling out Chuang-tzu and Lao-tzu for criticism.

<sup>73</sup> *Lien-hsin* 欽心 is directly parallel in meaning to *she-hsin* 攝心 used earlier (T.85.1288b.20-21) and to *shou-hsin* 守心 the favorite term of Hung-jen.

<sup>74</sup> *Sheng-hsin* 聖心. Seng-chao (374-414) uses this term and discusses the function of the *sheng-hsin* in his "Prajñā Has No Knowing," *Chao lun* III (T.45.153-154, especially 154b). Richard Robinson translates it as "Holy Mind" in his *Early Mādhyamika in India and China* (Milwaukee: University of Wisconsin Press, 1967), pp. 212ff.

<sup>75</sup> Cf. this with his earlier instructions to beginners in Section M, and with the practical instructions given by Hung-jen (T.48.379a.5ff) which echo some of the items mentioned by Tao-hsin.

<sup>76</sup> T.14.541a.8. This phrase occurs twice in the *Platform Sūtra* (Tun-huang version), Sections 19 and 30.

<sup>77</sup> The exact source of this quote is unclear. The idea of the transforming effect of a single phrase (*i-chü* 一句) is echoed in Section 29 of the *Daijōji* edition of the *Platform Sūtra* where we read that "A single insight (*i-po-jo* 一般若) produces the 84,000 wisdoms." However, the exact quotation is used by Yen-shou (904-975) in his *Wan shan t'ung kuei chi* (T.48.975c.5-6) where he adds: "When a single good enters the mind, 10,000 generations of thieves are done away with." In the *Tsung-ching-lu* (T.48.487c.28) he rephrases the idea: "When the mind is colored by a single [true] phrase, the mind should become the Buddha. When one word of scripture is heard, seven generations are not lost." A similar phrase appeared before Tao-hsin in the writings of Chih-i (T.46.6c.20; 7a.8, 22-23). Cf. T'an-luan (d. ca. 554) who used the phrase *i-fa-chü* 一法句 (T.40.841b.10) in discussing the condensation of true reality into a single expression. Cf. Sections I and L above.

<sup>78</sup> *She-shen*. See the *She-shen* Chapter of the *Suvarṇaprabhāsa Sūtra* (T.16.396c. ff) where the Bodhisattva gives his body to the hungry tigress, or the Medicine King Bodhisattva Chapter in the *Lotus Sūtra*. The necessity of first being enlightened before practicing such selfless sacrifice is urged in a forged sutra written in China about the time of Tao-hsin entitled the *Yao hsing she shen ching* (T.85.1414-1415). Thus, Tao-hsin emphasizes that the important thing is to develop an inner attitude of non-attachment to the body (and the mind) based on insight into their non-substantiality.



<sup>79</sup> *Chu-hsiang* 鑄想. This evokes the image of casting a molten image or coining money, which in this case implies a unified mind which is focused or fixed in the present with a tranquil awareness of non-substantiality.

<sup>80</sup> A similar phrase is used by Hung-jen (T.48.379a.11). Cf. note 72 above.

<sup>81</sup> No-method (*wu-fa* 無法) also suggests the idea of no-dharma (*fei-fa* 非法) found in the *Diamond Sūtra*, Section 7 (T.8.749b). Tao-hsin plays one meaning into the other and uses a pattern of argument familiar in Perfection of Wisdom texts.

<sup>82</sup> The scriptural source for this is uncertain, although it may be from the *P'u sa ying lo pen yeh ching* (T.24.1012a.25). Cf. the list of three gates of liberation mentioned above note 47.

<sup>83</sup> *She-shen* 捨身. Rather than selflessly discarding your body for others (see note 78 above), the meaning here seems closer to the development of an inner attitude of selflessness, in which any preoccupation or anxiety about oneself is relinquished. Hung-jen uses the phrase in a similar way (T.48.378b.18), and Ta-chu Hui-hai interprets the First of the Six Perfections of a Bodhisattva in the same way rather than in terms of giving oneself for others. As a consequence, he suggests that all Six Perfections are therefore contained in the First Perfection of giving, since they can all be accomplished once an attitude of selflessness is followed. See *The Zen Teaching of Hui Hai*, tr. by John Blofeld (New York: Samuel Weiser, 1972), p. 53 (*Zoku-zōkyō* 2.15.5; or *Hsü-Tsang Ching*, Vol. 110; p. 422 recto).

<sup>84</sup> *T'ui-ts'e* 推策, which literally means to throw the divination sticks.

<sup>85</sup> *Chuang-tzu*, Chapter 2, line 33 (Harvard-Yenching edition).

<sup>86</sup> T.85.1435a.19–20. This text was probably compiled in China. See Mizuno Kōgen, "Gisaku no Hōku kyō ni tsuite," *Komazawa Daigaku Bukkyō gakubu kenkyū kiyō*, 19 (March, 1961), pp. 11–33.

<sup>87</sup> *Lao-tzu*, Chapter 21. Cf. above (T.85.1289a.13) and *Chuang-tzu*, Chapter 11, line 35.

<sup>88</sup> T.9.610a.22. That is to say, reality is beyond the distinctions of either one or two, or of any quantification.

<sup>89</sup> T.14.531b.19–20.

<sup>90</sup> T.12.648b.7–8.

<sup>91</sup> The view that inanimate objects share in the true nature of things (symbolized by the Buddha-nature) was clearly advocated by the Ts'ao Tung School of Ch'an. (See the dialogue of Tung Shan translated by Lu K'uan-yü, *Ch'an and Zen Teaching*, Second Series [Berkeley: Shambala, 1971], pp. 128–129.) In the time of Tao-hsin it was probably an issue of sectarian controversy. (See Kamata Shigeo, *Chūgoku Keron shisōshi no kenkyū* [Tokyo: 1965], pp. 461–465.)

<sup>92</sup> T.25.784b.19. This scripture explains that the ultimate dharma of the True Buddha (= *dharmakāya*) is not able to be grasped and is not able to be taught. Based on the doctrine of the three bodies of the Buddha (*trikāya*), the Response (or Reward) Buddhas and the Transformation Buddhas (such as Śākyamuni) are only temporary, expedient and partial reflections of true reality, the *dharmakāya*. Tao-hsin invokes the ineffability of true reality not only to criticize superficial talk about Buddha-nature. Perhaps he is also suggesting that his own teachings are not in any

way to be treated as final or complete statements of the truth, and are much less than even the temporary teachings of the Reward and Transformation Buddhas. This is a modest but clear warning against placing too much importance on words (see Section G and note 33 above), and is an appropriate way to end both the teachings of Tao-hsin and this article.