



# CORE TEXTS OF THE SŎN APPROACH

A Compendium  
of Korean Sŏn (Chan)  
Buddhism

*Translated by*  
Jeffrey L. Broughton  
*with*  
Elise Yoko Watanabe

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吾闕人多矣。罕有如是東國人。他日中國失禪之時。將問之東夷焉。

I have scrutinized a lot of people, and rarely has there been such a person from a country to the east of us. One day, when China has lost Chan, we shall ask the eastern barbarians [like this Korean] about it!

—Chan Master Foguang Ruman (佛光如滿; d.u.), successor of Mazu Daoyi and teacher of the poet Bo Juyi, speaking of Muyōm (無染), a Korean pilgrim who arrived in China in the 820s

The flame-of-the-lamp record *Patriarch Hall Collection* (*Zutangji/Chodang chip* 祖堂集: *Sodōshū*, 322a; CBETA, B25, no. 144, p. 620a11–12)

高麗中世。佛日普照(法諱知訥)學無所承。自創禪宗。初因六祖壇經。而意自得。後得大慧語錄。而眼忽開。此所謂遠師壇經。近友書狀者也。

In the middle Koryŏ period, Puril Pojo (dharma name Chinul [1158–1210]) studied without inheriting from a teacher. He went on to create his own school of Sŏn. In the beginning, relying on the *Platform Sutra of the Sixth Patriarch*, his mind attained self-realization. Later, having acquired the *Recorded Sayings of Dahui*, his eye suddenly opened. This is what we might speak of as “the *Platform Sutra* as a far-away teacher and the *Letters of Dahui* as a close-by good friend.”

—Yi Nūng-hwa (李能和; 1868–1943), *Comprehensive History of Korean Buddhism* (*Chosŏn pulgyo t'ongsa* 朝鮮佛教通史; 1918), 3.336; CBETA, B31, no. 170, p. 637, b4–7

*For James Busshin Broughton*

# Abbreviations

- CBETA Chinese Buddhist Electronic Text Association.  
<http://www.cbeta.org>.
- Chosŏn pulgyo t'ongsa* Yi Nŭng-hwa 李能和. *Chosŏn pulgyo t'ongsa*  
朝鮮佛教通史. 3 vols. 1918. Reprint,  
Seoul: Kyŏnghŭi ch'ulp'ansa, 1968. Also found  
at: CBETA, B31, no. 170, p. 277, a2.
- Compendium of Korean Works* Project Unit for Archives of Buddhist Culture of  
the Academy of Buddhist Studies at Dongguk  
University, ed. *Compendium of the Complete Works  
of Korean Buddhism*. Seoul: Dongguk University  
Press, 2015.  
A comprehensive guide to the 324 works of the  
*Han'guk pulgyo chŏnsŏ* 韓國佛教全 (*Complete  
Works of Korean Buddhism*). See HPC.
- Diagnosing Illnesses* Chin'gak Hyesim's (真覺慧諶; 1178–1234)  
*Diagnosing Illnesses That Arise in the Practice of  
the Mu* 無Hwadu (*Kuja mu pulsŏng hwa kanbyŏng  
non* 狗子無佛性話揀病論; HPC 6.69b1–70c25).
- Excerpts* Pojo Chinul's (普照知訥; 1158–1210)  
*Excerpts of the Separately Circulated Record  
of* [Guifeng Zongmi's posthumous] Dharma  
Collection with Inserted Personal Notes  
(*Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi*  
法集別行錄節要科目並入私記; HPC  
4.740a1–767b15).
- HPC Tongguk taehakkyo Han'guk pulgyo  
chŏnsŏ p'yŏnch'an wiwŏnhoe  
東國大學校韓國佛教全書編纂委員會, ed.  
*Han'guk pulgyo chŏnsŏ* 韓國佛教全書. 14 vols.  
Seoul: Tongguk taehakkyo ch'ulp'anbu, 1979–1996.  
A fourteen-volume compilation of 324 Buddhist  
works (including about sixty Sŏn texts) produced  
in Korea or composed by Koreans.
- Keeping an Eye on the Hwadu* Pojo Chinul's (普照知訥; 1158–1210) *Treatise on  
Resolving Uncertainty about Keeping an Eye on the  
Hwadu* (*Kanhwa kyŏrŭi non* 看話決疑論; HPC  
4.732c1–737b25).



- Letters of Dahui* Broughton, Jeffrey L., with Elise Yoko Watanabe, trans. *The Letters of Chan Master Dahui Pujue*. New York: Oxford University Press, 2017. A translation of a collection of sixty-two Dahui letters, with Mujaku Dōchū's commentary. Includes a Five-Mountains (Gozan) edition of the text. Letters are designated by number, followed by section number, separated by a dot: for instance, "letter #25.2" is the second section of the twenty-fifth letter.
- Nishiguchi Nishiguchi Yoshio 西口芳男, ed. *Zenmon hōzō roku no kiso teki kenkyū* 禪門寶藏錄の基礎的研究. *Kenkyū hōkoku* 研究報告7. Kyoto: Hanazono daigaku kokusai zengaku kenkyūjo, 2000. IRIZ Studies Vol. 7: ris.hanazono.ac.jp/frame/book\_f0.en.html
- SMCY *Sōnmun ch'waryo* 禪門撮要 (*Core Texts of the Sōn Approach; Zenmon satsuyō*) in Yanagida Seizan 柳田聖山, ed. *Kōrai-bon* 高麗本. *Zengaku sōsho* 2. Kyoto: Chūbun shuppansha, 1974.
- Sodōshū* Yanagida Seizan 柳田聖山, ed. *Sodōshū* 祖堂集 [*Zutangji/Chodang chip*]. *Zengaku sōsho* 4. Kyoto: Chūbun shuppansha, 1974.
- T Takakusu Junjirō 高楠順次郎 and Watanabe Kaigyoku 渡邊海旭, eds. *Taishō shinshū daizōkyō* 大正新脩大藏經. 100 vols. Tokyo: Taishō issaikyō kankōkai, 1924–1934.
- ZG *Sōnmun yōmsong chip* Yanagida Seizan 柳田聖山 and Shiina Kōyū 椎名宏雄, eds. *Zengaku tenseki sōkan* 禪學典籍叢刊 7: *Zenmon nenju shū* 禪門拈頌集 [*Sōnmun yōmsong chip*]. Kyoto: Rinsen shoten, 1999.
- Chingak Hyesim's (真覺慧湛; 1178–1234) thirty-fascicle collection of Chan standards with prose and verse comments of many masters. Photographic reproduction of an edition printed in Chongzhen 崇禎 9/1636 at Taewōn Monastery (大原寺) on Mt. Chōnpong (天鳳山) in Chōlla.

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# Abbreviations

CBETA	Chinese Buddhist Electronic Text Association. <a href="http://www.cbeta.org">http://www.cbeta.org</a> .
<i>Chosŏn pulgyo t'ongsa</i>	Yi Nŭng-hwa 李能和. <i>Chosŏn pulgyo t'ongsa</i> 朝鮮佛教通史. 3 vols. 1918. Reprint, Seoul: Kyŏnghŭi ch'ulp'ansa, 1968. Also found at: CBETA, B31, no. 170, p. 277, a2.
<i>Compendium of Korean Works</i>	Project Unit for Archives of Buddhist Culture of the Academy of Buddhist Studies at Dongguk University, ed. <i>Compendium of the Complete Works of Korean Buddhism</i> . Seoul: Dongguk University Press, 2015. A comprehensive guide to the 324 works of the <i>Han'guk pulgyo chŏnsŏ</i> 韓國佛教全 ( <i>Complete Works of Korean Buddhism</i> ). See HPC.
<i>Diagnosing Illnesses</i>	Chin'gak Hyesim's (真覺慧諶; 1178–1234) <i>Diagnosing Illnesses That Arise in the Practice of the Mu</i> 無Hwadu ( <i>Kuja mu pulsŏng hwa kanbyŏng non</i> 狗子無佛性話揀病論; HPC 6.69b1–70c25).
<i>Excerpts</i>	Pojo Chinul's (普照知訥; 1158–1210) <i>Excerpts of the Separately Circulated Record of [Guifeng Zongmi's posthumous] Dharma Collection with Inserted Personal Notes (Pŏpchip pyŏrhaengnok chŏryo pyŏngip sagi 法集別行錄節要科目並入私記; HPC 4.740a1–767b15).</i>
HPC	Tongguk taehakkyo Han'guk pulgyo chŏnsŏ p'yŏnch'an wiwŏnhoe 東國大學校韓國佛教全書編纂委員會, ed. <i>Han'guk pulgyo chŏnsŏ</i> 韓國佛教全書. 14 vols. Seoul: Tongguk taehakkyo ch'ulp'anbu, 1979–1996. A fourteen-volume compilation of 324 Buddhist works (including about sixty Sŏn texts) produced in Korea or composed by Koreans.
<i>Keeping an Eye on the Hwadu</i>	Pojo Chinul's (普照知訥; 1158–1210) <i>Treatise on Resolving Uncertainty about Keeping an Eye on the Hwadu (Kanhwa kyŏrŭi non</i> 看話決疑論; HPC 4.732c1–737b25).

# I

## Introduction to *Core Texts of the Sōn Approach* (Sōnmun ch'waryo 禪門撮要)

### The Background: Revival of Sōn Buddhism in Modern Korea

*Core Texts of the Sōn Approach* is an anthology of fifteen texts in Chinese, eight Chan texts by Chinese authors (fascicle one) and seven Sōn texts by Korean authors (fascicle two).<sup>1</sup> By the time the two fascicles of this anthology were successively published in 1907 and 1908 by two Korean monasteries, Buddhism in Korea had been persecuted for centuries under the Neo-Confucian Chosōn dynasty (1392–1910), and Sōn (Chan/Zen) Buddhism had long been in deep retreat in remote mountain centers. Furthermore, Japanese Buddhist missionaries had begun to be active on the peninsula from the 1870s, with the Japanese colonial period formally commencing in 1910 and lasting until the end of the war in 1945. The exceedingly harsh environment on the peninsula led from the nineteenth century onward to the steady growth of two movements within Buddhism: Buddhist reform movements, primarily aimed at bringing Buddhism to lay society and advancing the goal of modernization; and Sōn revivalism, aimed at a rejuvenation of Korea's medieval Sōn tradition of practice. *Core Texts of the Sōn Approach*, a work of Sōn revivalism, is an attempt to look back over the intervening centuries to the Sōn of the mid-Koryō period (late 1100s and 1200s) in order to compile a

<sup>1</sup> I have used the reproduction of the woodblock-print edition of the *Sōnmun ch'waryo* (*Zenmon satsuyō*) in Yanagida Seizan, ed., *Kōrai-bon*, Zengaku sōsho 2 (Kyoto: Chūbun shuppansha, 1974), 1–122. Yanagida's *Kōrai-bon* (*Korean Books*) contains Korean editions of the *Sōnmun ch'waryo*, Guifeng Zongmi's *Chan Prolegomenon*, and Chinul's *Excerpts*. The first fascicle of *Sōnmun ch'waryo* (consisting of texts of Chinese authorship) was printed at Unmunsa (雲門寺) on Mt. Hogō (虎踞山) in Yunghūi (隆熙) 1/1907; the second fascicle (consisting of texts of Korean authorship) was printed at Pōmōsa (梵魚寺) on Mt. Kūmjōng (金井山) in Yunghūi 2/1908. This anthology is a modern illustration of what Robert E. Buswell has called “the organic relationship that existed between Korean Buddhism and the broader East Asian tradition throughout much of the premodern period.” Robert E. Buswell, Jr., “Thinking about ‘Korean Buddhism’: A Continental Perspective,” *Journal of Korean Religions* 1.1–2 (September 2010): 43.

*compact textual repository of authentic Korean Sŏn.* Jin Y. Park describes Sŏn revivalism as follows:

While the reform-minded Buddhists endeavored to renovate Buddhism so as to make it fit into the social and cultural milieu of modern life, another form of renovation was also underway: that is, Sŏn/Zen revivalism. On the surface, Buddhist reformism and Sŏn revivalism seem to pull Buddhism in opposite directions: the former trying to take Buddhism into the future and the latter attempting to revive the past. On a deeper level, we find that they were both attempts to reconstruct Buddhism, but with different focuses. Sŏn revivalists sought to reinstate the quality of Sŏn practice and the training at Sŏn monasteries, whereas Buddhist reformists emphasized the religion's rapport with society. . . . In this context, Kyŏnghŏ Sŏngu (1849–1912) is considered the revivalist of Korean Sŏn Buddhism in modern time. . . . By setting a model for Sŏn practitioners at a time when the tradition was at its lowest point in the history of Korean Buddhism, Kyŏnghŏ set the foundation for Sŏn revivalism. In an effort to revive Sŏn tradition, Kyŏnghŏ created compact communities at Hae'in Monastery in 1899 and at Pŏmŏ Monastery in 1902. Kyŏnghŏ's contribution to modern Korean Sŏn tradition is also demonstrated by the fact that his disciples, especially Suwŏl (1855–1928), Hyewŏl (1861–1937), Maŋgong (1871–1946), and Hanam (1876–1951), played a significant role in modern Korean Buddhism, and by so doing, they re-established the Sŏn lineage.<sup>2</sup>

All seven texts by Korean authors in *Core Texts of the Sŏn Approach* are found in the *Complete Works of Korean Buddhism* (*Haṅguk pulgyo chŏnsŏ* 韓國佛教全書; HPC), a fourteen-volume compilation, initiated in the 1970s, of 324 Buddhist works (including about sixty Sŏn texts) produced in Korea or composed by Koreans.<sup>3</sup> Much of Korea's Buddhist literature (including, of course, Sŏn texts) and Buddhist art (such as the exquisite Buddhist paintings of the Koryŏ court<sup>4</sup>) have been lost due to Korea's turbulent history: the

<sup>2</sup> Jin Y. Park, "Introduction: Buddhism and Modernity in Modern Korea," in *Makers of Modern Korean Buddhism*, ed. Jin Y. Park (Albany: State University of New York Press, 2010), 5–6.

<sup>3</sup> For a description, see Project Unit for Archives of Buddhist Culture of the Academy of Buddhist Studies at Dongguk University, ed., *Compendium of the Complete Works of Korean Buddhism* (Seoul: Dongguk University Press, 2015), xxiii–xxviii.

<sup>4</sup> See Yukio Lippit, "Goryeo Buddhist Painting in an Interregional Context," *Ars Orientalis* 35 (2008): 192–232. Published by: Freer Gallery of Art, The Smithsonian Institution and Department of the History of Art, University of Michigan: <http://www.jstor.org/stable/25481912>. An example of such Koryŏ Buddhist painting is the cover art of this book: *Moon-on-the-Water Avalokiteśvara* (Suwŏl Kwanseŭm posal 水月觀是音菩薩). Koryŏ period,

*Complete Works of Korean Buddhism*’s attempt to gather what remains of Korean Buddhist literature is itself part of the Buddhist revival that started in the nineteenth century. The *Core Texts of the Sōn Approach* anthology provides a convenient entrée to two fundamental themes of the Sōn literature preserved in extenso in the *Complete Works of Korean Buddhism: Sōn vis-à-vis the doctrinal teachings (in which Sōn is shown to be superior); and the huatou (話頭) method*<sup>5</sup> of the Song Chan master Dahui Zonggao (大慧宗杲; 1089–1163).

mid-fourteenth century. Ink, color and gold on silk, 98.3 x 47.7 cm. Permission by Freer Gallery of Art, Smithsonian Institution, Washington, DC: Gift of Charles Lang Freer, F1904.13. Here Avalokiteśvara (on Mt. Potalaka in the South) is the twenty-eighth “good friend” of the youth Sudhana in the *Gaṇḍavyūha Sūtra* and thus on a par with all the other fifty-plus teachers on Sudhana’s circuit. Note the diminutive Sudhana in the lower left corner and the *kuṇḍikā* (water pot), capped by a willow twig and filled with the nectar of immortality (*amṛta*). See Märt Läänemets, “Bodhisattva Avalokiteśvara in the *Gaṇḍavyūhasūtra*,” *Chung-Hwa Buddhist Studies* 10 (2006): 295–339. <http://www.chibs.edu.tw>.

<sup>5</sup> A *huatou* (Korean *hwadu*) is a pivotal phrase (*ju*/Korean *ku* 句) from a Chan record or other source. *Huatou* have been italicized and put in bold font. The *mu* 無 *hwadu* (Chinese *wu*/Korean *mu* = *no*), which comes from Dahui, is dominant in the following translations, but Chinese masters employed a variety of *huatou*. Zhongfeng Mingben (中峰明本; 1263–1323) in the preface to his *In Imitation of Hanshan’s Poems (Ni Hanshan shi 擬寒山詩)* gives one of the best accounts of the *huatou* method in Chan: “The guest also said: ‘In recent times honored Chan monks have taught people to produce the *sensation of great uncertainty* and keep an eye on one of the *no-meaning-or-flavor words* [i.e., *huatou*] of the ancients. Could this be called *practice*?’ I said: ‘Every Chan patriarch who transmits the flame-of-the-lamp has had a realization. At the beginning [of the Chan tradition], nobody had heard of such a thing as awakening via keeping an eye on the *huatou* and producing the *sensation of uncertainty*. Precisely because the number of Chan encounters burgeoned, spreading to the point of overflowing, not to mention the fact that students in their samsaric hearts were not truly urgent about their suffering and were not committed to crossing through the Chan gate, students met with deceptive delusions. Because of this, those occupying the rank of teacher had no alternative but to take this *huatou that has no meaning or flavor* and shoot it into their [i.e., students’] consciousness-field, putting the students in a bind where they could neither swallow [the *huatou*] nor spit it out. [Students] would gnaw on it but were unable to masticate it. They were told to be diligent and steadfast [with the *huatou*] right in front of their faces, like a silver mountain or iron wall. They were not allowed to forget the thought [of the *huatou*] for even a moment. After many days and months, their sense-fields would suddenly become exhausted, mind and sense-fields both forgotten, unaware and unknowing—via this [method] they would enter awakening. Although [the *huatou* method] is not distinct from a skillful *upāya*, it is close to the very meaning of practice.’” [Tianmu Zhongfeng Guanglu 天目中峰廣錄: 客又曰。近代尊宿教人起大疑情。看古人一則無義味語。斯可謂之參乎。予曰。傳燈諸祖。各有契證。初未聞有看話頭起疑情而悟者。良由機緣泛出。露布橫生。況是學者胷中。為生死之心。苦不真切。脚未跨門。咸遭誑惑。由是據師位者。不得已。而將箇無義味話。放在伊識田中。教伊吞吐不行。齧嚼不破。孜孜兀兀。頓在面前。如銀山鐵壁。不許其斯須忘念。日深月久。情塵頓盡。心境兩忘。不覺不知。以之悟入。雖則不離善權方便。亦與參之之義。幾近矣。] (CBETA 2019.Q3, B25, no. 145, p. 878a2–11). Mingben’s *huatou* included: **great matter of samsara** (生死大事); **what was my original face before father and mother conceived me?** (父母未生前那箇是我本來面目); and perhaps **illusion** (幻).

### Compilation of *Core Texts of the Sŏn Approach*

Many modern reference works give Kyŏnghŏ Sŏngu (鏡虛惺牛; 1849?–1912) as the compiler of *Core Texts of the Sŏn Approach*, though this attribution is by no means certain.<sup>6</sup> (The compiler’s name is mentioned nowhere in the text.) Born in the southeast portion of the Korean peninsula around the middle of the nineteenth century, Kyŏnghŏ was a “Sŏn fundamentalist”<sup>7</sup> intent on reviving Korean Sŏn practice from its depleted state. After a very active and disciplined Sŏn career, around late 1903 to early 1904 he simply disappeared or “dropped out” and went to the northern borderlands. His disciples heard nothing of him until informed of his death in 1912. One of his two biographers, Hanam Chungwŏn (漢岩重遠; 1876–1951), described the master’s life in the north:

He wore long hair and dressed “Confucian.” He went back and forth between such places as Kapsan and Kanggye [in the northern borderlands]. Sometimes he toiled at instructing the ignorant in the villages, and sometimes he was to be found in the marketplace with a *soju* wine-cup in his mouth like a horse’s bit.<sup>8</sup>

As one might imagine, varying interpretations were projected onto this baffling period of the master’s career, running from ethical misgivings about the extreme lapse in observance of the disciplinary code to praise of the

<sup>6</sup> For the biography and writings of Kyŏnghŏ, see: Henrik H. Sørensen, “Mirror of Emptiness: The Life and Times of the Sŏn Master Kyŏnghŏ Sŏngu,” in *Makers of Modern Korean Buddhism*, ed. Jin Y. Park (Albany: State University of New York Press, 2010), 131–155; Jin Y. Park, “A Crazy Drunken Monk: Kyŏnghŏ and Modern Buddhist Meditation Practice,” in *Religions of Korea in Practice*, ed. Robert E. Buswell, Jr. (Princeton, NJ: Princeton University Press, 2007), 130–143; John Jorgensen, trans., *The Gyeongheo Collection: Prose and Poetry by the Restorer of Korean Seon Gyeongheo-jip* (Seoul: Publication Committee of the *Collected Works of Modern Korean Buddhism*, Jogye Order of Korean Buddhism, 2016); [http://www.koreanbuddhism.net/bbs/board.php?bo\\_table=5040&wr\\_id=38&page=2](http://www.koreanbuddhism.net/bbs/board.php?bo_table=5040&wr_id=38&page=2). The *Kyŏnghŏ Collection* (*Kyŏnghŏ jip* 鏡虛集), a collection of Kyŏnghŏ’s dharma talks, poetry, and prose writings, is HPC 11 (H0283).

<sup>7</sup> Jorgensen, *The Gyeongheo Collection*, 3. Kyŏnghŏ was a *hwadu* practitioner, as we see in a talk for a fellow monastic found in the *Kyŏnghŏ Collection*: “*Dharma Talk for Preceptor Tŭng’am*: ‘When raising the *hwadu* to awareness, it is like unfurling your sails while going against the current. Sometimes it is cool and tasteless, and sometimes your mind is squirming. This has nothing to do with anyone else. Simply rallying the *hwadu* to awareness is marvelous, the most effective way to accumulate the spirit of simplicity. No unrefined tenseness—no lazy slackness. Clear and quiet—precise and detailed. Breathing as usual and appetite normal. Eyes appreciating the brilliance and spine erect.’” [與藤菴和尚：舉話頭時。如逆水張帆。或冷淡無滋味。或心頭熱悶。亦不是他家事。但提撕話頭爲妙。最是蘊素精神。不鹿急。不惰緩。惺惺寂寂。密密綿綿。氣息如常。飢飽準平。眼目自好精彩。脊樑不妨豎起。] (HPC 11.594b7–12).

<sup>8</sup> 長髮儒服。來往於甲山江界等地。或村痴訓勞。或市街啣盃。(HPC 11.655a14–15).



Confucian teacher who drank and immersed himself in the marketplace in the untrammelled manner of a Vimalakirti-like sage.

As for the attribution of *Core Texts of the Sōn Approach* to Kyōnghō, there is evidence both in favor and against. One document, which is included in the *Kyōnghō Collection*, may help us in determining the relationship between Kyōnghō and *Core Texts of the Sōn Approach*. This short piece is entitled *Preface to Correct Dharma-Eye Depository* (*Chōng pōban jang sō* 正法眼藏序) and seems to date to about 1903, just before Kyōnghō disappeared. It states:

Guifeng Zongmi said: “The buddha sutras open outward, ensnaring the thousands of beings of the eight classes, while Sōn verse scoops up an epitome [of the *buddhadharma*], being oriented to the karmic trigger mechanisms of a single category of being found in this land [of China]. [The teachings, which] ensnare [the thousands of] beings [of the eight classes], are broad and vast, and hence difficult to rely upon. [Sōn, which is] oriented to the karmic trigger mechanisms [of a single category of being found in this land], points to the bull’s-eye and hence is easy to use.”<sup>9</sup> [A text that would be easy to use is something] I had pondered in common with my comrades. I turned over [this project] to my fellow-practitioner Chan Person Yōm [染]. He collected and copied out ten *recorded sayings* [*ōrok*] and included verse comments on the direct *fast-track* approach of the [Sōn] teaching masters; he made the whole thing into a single sequence of five volumes in length. It was to be considered a correct eye for entering the Way. That is this book! Any single word or a snippet of a saying [from this book], with the application of intense diligence, will clearly point out the road for becoming a buddha—spacious and bright, without the slightest blindness of doubt. If you study this book and take delight in it, do a reverse-illumination on your mind-source, focus your mind on doing practice-work, even without reading through the teachings in the canon, the teachings of the canon will be herein! And not only will they be here—this book, in pointing to the bull’s-eye of the practice gate, in fact, is superior to the [sutras] that are “difficult to rely upon.” If you have determination

<sup>9</sup> *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序): 但佛經開張羅。大千八部之衆。禪偈撮略。就此方一類之機。羅衆則濟蕩難依。就機即指的易用。(T 2015.48.399 c20–22). See Jeffrey Lyle Broughton, *Zongmi on Chan* (New York: Columbia University Press, 2009), 105.

concerning the Way, you should keep your mind focused on an investigation of this book. However, in the transmission [of the books included in this anthology] copyists have introduced many errors and omissions. Also, there are mistakes in punctuation and in colloquial phrasings. Readers may well lose the basic meaning. For the sake of the inept and ungifted, be careful in establishing the readings. If you are a copyist, you should be one-hundred percent careful in your copying, and, afterwards, proofread it two or three times. Don't make mistakes! It will be a universal gift to the realm of sentient beings and will connect them to radiant karmic seeds, so they will never lose the correct karmic causes of becoming a buddha. My deep hope lies right here!<sup>10</sup>

John Jorgensen points out that Min Yŏng-gyu (閔泳珪; 1915–2005) was the first to suggest that *Correct Dharma-Eye Depository*, the subject of this preface, is none other than the “original form of the *Core Texts of the Sŏn Approach*.”<sup>11</sup> Since *Core Texts of the Sŏn Approach* contains fifteen texts (eight by Chinese authors and seven by Korean authors) divided into two rolls or fascicles, it corresponds fairly well with the content and length described in Kyŏnghŏ's preface to *Correct Dharma-Eye Depository*: “he collected and copied out ten *recorded sayings* and included verse comments on the direct *fast-track* approach of the [Sŏn] teaching masters; he made the whole thing into a single sequence of five volumes in length.” Thus, there is a reasonable chance that the *Correct Dharma-Eye Depository* was a proto-*Core Texts of the Sŏn Approach*. If this hypothesis is correct, then we know something about the compiler or compilers of *Core Texts of the Sŏn Approach*: the compiler was the otherwise unknown Yŏm (染), an associate of Kyŏnghŏ. It is also possible that Yŏm and Kyŏnghŏ were co-compilers.

<sup>10</sup> 正法眼藏序：圭峯師云。佛經開張羅。大千八部之衆。禪偈撮畧。就此方一類之機。羅衆則莽蕩難依。就機則指的易用。其指的易用也。思與同志共之。付同行染禪和。書集語錄十篇。及拈頌諸導師直截法門。爲一秩五冊。以爲入道正眼。其爲書也。雖隻言片語。無非切勤勤勉。分明指陳。其成佛路頭。廓朗無纖毫疑翳。若於此書。研究玩味。返照於心源。用功專精。雖不用看過藏教。藏教在焉。又不啻在也。其於行門指的。寔有勝於難依者也。如有志於道者。應留神意察焉。然傳寫多誤脫。又有錯其句讀吐語。讀者失其本意。不揆不才。爲之詳定。如有傳寫者。當十分用意寫後。又再三校正。勿誤錯。普施於衆生界中。其結光明種子。不失成佛之正因。深願在茲焉。(HPC 11.600c2–19).

<sup>11</sup> Jorgensen, *The Gyeongheo Collection*, 15. Min Yŏng-gyu, “Kyŏnghŏdang ūi bukgywisa,” *Minjok kwa munhwa* 12 (2003): 20.

## The Fifteen Texts of *Core Texts of the Sōn Approach* (SMCY)

A slightly earlier compendium, *Treasure Raft on the Sea of Dharma* (*Pōphae pobōl* 法海寶筏), which was published in Guangxu 1/1883 by the Sweet Dew Society (*Kamnosa* 甘露社), is of the same genre as *Core Texts of the Sōn Approach* and may well have served as a template.<sup>12</sup> *Treasure Raft on the Sea of Dharma* consists of seven Chan texts by Chinese authors, followed by two texts by the Koryŏ-period Korean master Pojo Chinul (普照知訥; 1158–1210). *Core Texts of the Sōn Approach* is nearly identical to the configuration found in the *Treasure Raft on the Sea of Dharma*—we even find the same Chinul orientation in both compilations. Of the nine texts in *Treasure Raft on the Sea of Dharma*, all but one<sup>13</sup> appear about twenty-five years later in the *Core Texts of the Sōn Approach*.

The contents of *Core Texts of the Sōn Approach* are as follows (asterisks mark the eight texts that are found in *Treasure Raft on the Sea of Dharma*):

First fascicle (eight texts by Chinese authors):

1. *Blood-Vessel Treatise\** (*Xuemo lun* 血脈論) Spoken by the First Patriarch Great Master Bodhidharma<sup>14</sup>
2. *Contemplating Mind Treatise\** (*Guanxin lun* 觀心論) Spoken by the First Patriarch Great Master Bodhidharma<sup>15</sup>
3. *Bodhidharma's Treatise on the Four Practices* (*Putidamo si xing lun* 菩提達摩四行論)<sup>16</sup>

<sup>12</sup> A copy in the Asami Collection at the University of California, Berkeley (Call number 29945930) is downloadable: <https://archive.org/details/pophaepobol00yong>.

<sup>13</sup> This exception is the *Xinxin ming* 信心銘 (*Trust-in-Mind Inscription*), a poem of four-syllable lines attributed to the shadowy third Chan patriarch Sengcan: T 2010.48 and *Jingde chuangdeng lu* (景德傳燈錄), T 2076.51.457a18–b24.

<sup>14</sup> According to Yanagida Seizan, “Zenseki kaidai,” in *Zenke goroku II, Sekai koten bungaku zenshū* 36B, ed. Nishitani Keiji and Yanagida Seizan (Tokyo: Chikuma shobō, 1974), 467–468, this treatise, which is attributed to Bodhidharma, is a work of the mid-Tang. It stresses *seeing the nature* (*jianxing* 見性) and holds that this is the “blood-vessel” of Bodhidharma. There is a translation in Red Pine, trans., *The Zen Teaching of Bodhidharma* (New York: North Point Press, 1987), 9–45.

<sup>15</sup> According to Yanagida, “Zenseki kaidai,” 456–457, this little treatise, which consists of thirteen sections of questions and answers, is by Shenxiu (606?–706). It eventually came to be attributed to Bodhidharma and presented as a dialogue between Bodhidharma and Huike. Numerous copies have been found among the Dunhuang manuscripts. There is a translation in: J. C. Cleary, trans., *Zen Dawn: Early Zen Texts from Tun Huang* (Boston: Shambala, 1986), 79–102.

<sup>16</sup> The *Bodhidharma Anthology* consists of seven texts: 1. *Biography of the Dharma Master* (Bodhidharma); 2. his *Two Entrances and Four Practices*; 3. *First Letter*; 4. *Second Letter*; 5. *Record I*; 6. *Record II*; and 7. *Record III*. The text in *Core Texts of the Sōn Approach*, though listed as *Treatise on the Four Practices*, in fact, consists of much more—parts #2, #3, #4, and #5 as noted here. Some of these materials were translated into Tibetan during the “first diffusion” of Buddhism in Tibet. For a study and translation of the whole anthology (including the Tibetan renderings), see Jeffrey

4. *Treatise on the Highest Vehicle\** (*Zuishang sheng lun* 最上乘論) Spoken by the Fifth Patriarch Great Master Hongren<sup>17</sup>
5. *Wanling Record\** (*Wanling lu* 宛陵錄) Spoken by Chan Master Huangbo Duanji<sup>18</sup>
6. *Essentials of the Teaching of Mind Transmission\** (*Chuanxin fa yao* 傳心法要) Spoken by Chan Master Huangbo Duanji<sup>19</sup>
7. *Mengshan's Dharma Talks* (*Mengshan fayu*/Korean *Mongsan pōbō* 蒙山法語) [Spoken by Mengshan Deyi (Mongsan Tōk'i) and others]<sup>20</sup>
8. *Chan Admonitions\** (*Chan jingyu*/Korean *Sōn kyōngō* 禪警語) Spoken by Chan Master Boshan Wuyi (Paksan Mui)<sup>21</sup>

(List of donors and colophon dated 1907)

Second fascicle (seven texts by Korean authors):

9. *Secrets on Cultivating Mind\** (*Susim kyōl* 修心訣) Spoken by Sōn Master Pojo [Chinul]<sup>22</sup>

L. Broughton, *The Bodhidharma Anthology: The Earliest Records of Zen* (Berkeley: University of California Press, 1999).

<sup>17</sup> This is also known as *Treatise on the Core of Mind Cultivation* (*Xiuxin yao lun* 修心要論) attributed to Hongren. It stresses *guarding mind* (*shouxin* 守心) as the core of Buddhist teachings. For a translation and study, see John R. McRae, *The Northern School and the Formation of Early Ch'an Buddhism* (Honolulu: University of Hawaii Press, 1986), 118–147.

<sup>18</sup> The two Huangbo records (this and the following *Essentials of the Teaching of Mind Transmission*), which record the teachings of Huangbo Xiyun (黃檗希運; d. 850), were compiled by Pei Xiu (裴休; 797–870), eminent Tang statesman, friend and student of Guifeng Zongmi, illustrious calligrapher, and fervent Buddhist practitioner. The *Wanling Record* is mostly the record of question-and-answer sessions between Pei and Huangbo, concluding with a formal Dharma Hall talk by Huangbo. For a translation by Jeffrey M. Leahy, see: <https://pqdopen.proquest.com/doc/1416419085.html?FMT=AI>.

<sup>19</sup> Pei Xiu's preface to *Essentials of the Teaching of Mind Transmission* is dated 857. It consists of lengthy sermons, some of which are dated, and records of dialogues between Pei and Huangbo. For a translation by John R. McRae, see Bukkyō Dendō Kyōkai, ed., *Zen Texts* (Berkeley: Numata Center for Buddhist Translation and Research, 2005), 3–42. A PDF is available at: [https://www.bdkamerica.org/system/files/pdf/dBET\\_Beta\\_ZenTexts\\_2005.pdf?file=1&type=node&id=484](https://www.bdkamerica.org/system/files/pdf/dBET_Beta_ZenTexts_2005.pdf?file=1&type=node&id=484).

<sup>20</sup> The anthology entitled *Mengshan's Dharma Talks* contains eleven sections: six talks and one literary-style piece by Mengshan Deyi (蒙山德異; 1231–?) and one talk for Mengshan by Mengshan's teacher Wanshan Zhengning (皖山正凝); one talk by Librarian Chong of East Mountain; one talk by the Korean Preceptor Kotam (*Kotam hwasang* 古潭和尚 = Manhang 萬恆; 1249–1319); and one talk by the Korean Venerable Poje (*Poje sonja* 普濟尊者 = Naong Hyegun 懶翁慧勤; 1320–1376).

<sup>21</sup> Wuyi Yuanlai or Boshan Yuanlai (Korean Mui Wōllae/Paksan Wōllae 無異元來/博山元來; 1575–1630) is a Late-Ming Caodong master. His *Boshan canchan jingyu* (Korean *Paksan chamsōn kyōngō*; also called *Boshan jingyu* and *Chan jingyu*) was compiled by his disciple Head Seat Chengzheng (成正) and bears a preface dated Wanli 39/1611. Boshan's *Chan Admonitions* is a “how-to” Chan manual or handbook that emphasizes Dahui-style *huatou* practice.

<sup>22</sup> This instruction manual by Pojo Chinul (普照知訥; 1158–1210) dates to probably 1203–1205. It emphasizes two topics: all-at-once awakening followed by step-by-step practice (*tono chōmsu*

10. *Straight Talk on the True Mind*\* (*Chinsim chiksöl* 真心直說) Spoken by Sön Master Pojo [Chinul]<sup>23</sup>
11. *Encouragement to Cultivation: The Compact of the Samādhi and Prajñā Society* (*Kwönsu chöngnye kyölsa mun* 勤修定慧結社文) by Sön Master Pojo [Chinul] of Koryö<sup>24</sup>
12. *Resolving Uncertainty about Keeping an Eye on the Hwadu* (*Kanhwa kyörüi* 看話決疑) [by Sön Master Pojo Chinul]<sup>25</sup>
13. *Record of the Treasure Store of the Sön Approach* (*Sönmun pojang nok* 禪門寶藏錄) Compiled by Monk Chönc'haek of Korea<sup>26</sup>

頓悟漸修) and concurrent cultivation of *samādhi* and *prajñā* (*chöngnye ssangsu* 定慧雙修). For a discussion and translation, see Buswell, *Chinul: Selected Works*, 94–95 and 205–246.

<sup>23</sup> Chöe Yön-sik, “*Chinsim chiksöl üi chöjö e taehan saeroun ihae*,” *Chindan hakpo* 94 (2002): 77–101, argues that the *Chinsim chiksöl* is not a Chinul work and that the author is a Chinese Chan monk of the Jin (Jurchen) dynasty by the name of Zhengyan (政言). Chöe cites an inscription, *Chan Master Zhengyan's Stupa Inscription* (*Zhengyan chanshi taming* 政言禪師塔銘; 1188), which lists the *Chinsim chiksöl* as a work by this Zhengyan: “At the beginning he lectured on *citta-mātra* and logic treatises. . . . One morning he pondered: ‘To enter the sea to count grains of sand is to distress oneself to no benefit.’ He thereupon put his focus on the Way of the Chan patriarchs. . . . Also, he composed the *Record of the Golden Terrace* [i.e., Beijing], *Straight on Talk on the True Mind*, *Cultivating the Ten Dharma-Gates* . . . all of these circulate in the world. [初講唯識因明論。 . . . 一旦思惟。入海算沙。自困何益。乃留心祖道。 . . . 又著金臺錄。真心直說。修行十法門。 . . . 皆行於世。] *New Continued Biographies of Eminent Monks* (*Xin xu gaoseng zhuan* 新續高僧傳; 1919–1923) has a biographical entry for “Monk Śākya Zhengyan of Mt. Tanzhe Monastery of Yandu [i.e., Beijing] of the Jin dynasty” [金燕都潭柘山寺沙門釋政言], which quotes the inscription (CBETA, B27, no. 151, p. 144, a2–9). Robert E. Buswell, Jr., trans., *Chinul: Selected Works*, *Collected Works of Korean Buddhism* 2 (Seoul: Jogye Order of Korean Buddhism, 2012), 89–90, says that “Chöe’s case has been generally accepted by most scholars, and there is an emerging consensus that authorship of *Chinsim chiksöl* should now be ascribed to Zhengyan.”

<sup>24</sup> Chinul composed this work on cultivation in 1190 for the establishment of his *Samādhi* and *Prajñā* Society. It internalizes the practice of buddha-mindfulness (*yömbul* 念佛) in the manner of Yongming Yanshou (904–975): Amitābha Buddha does not come and the mind of the *yömbul* practitioner does not go to the Pure Land. For a discussion and translation, see Buswell, *Chinul: Selected Works*, 90–92 and 115–194.

<sup>25</sup> This work marks a great leap forward over *Excerpts of the Separately Circulated Record of* [Guifeng Zongmi’s posthumous] *Dharma Collection with Inserted Personal Notes* (*Pöpchip pyörhaengnok chöryo pyöngip sagi* 法集別行錄節要科目並入私記 (abbreviated as *Excerpts*) in Chinul’s assimilation of Dahui-style *huatou* practice. *Excerpts* only says in its final portion that, while the doctrinal teachings rely on verbalization to generate intellectual understanding, Dahui’s *huatou* practice is a road to “flipping the self.” *Keeping an Eye on the Hwadu* goes much further toward making *hwadu* practice all-encompassing—and Hwaöm fades into the background. Awakening via *hwadu* practice is tantamount to realizing the unobstructed *dharmadhātu* of Hwaöm. For a discussion and translation, see Buswell, *Chinul: Selected Works*, 103–107 and 315–354. <http://www.international.ucla.edu/buddhist/article/127396>. There is an earlier rendering in Robert E. Buswell Jr., trans., *The Korean Approach to Zen: The Collected Works of Chinul* (Honolulu: University of Hawaii Press, 1983), 238–261.

<sup>26</sup> This work consists of eighty-six “standards” (*ch’ik* 則) divided into three gates: the gate of comparison between Sön and the teachings; the gate of the submission of textual lecturers to Sön; and the gate in which the sovereign and his vassals show esteem and confidence in Sön. At the conclusion of each standard the title of the source text is cited, altogether thirty-six source texts. The *Record of the*

14. *Outline of the Sŏn Approach* (*Sŏnmun kangyo jip* 禪門綱要集) [no author given]<sup>27</sup>
15. *Comparative Elucidation of Sŏn and the Teachings* (*Sŏngyo sŏk* 禪教釋) [by Chŏnghŏ Hyujŏng]<sup>28</sup>

(List of donors and colophon dated 1908)

## Texts by Chinese Authors SMCY #1–#4: “Boilerplate” Text Selections

In the case of the first four texts by Chinese authors in *Core Texts of the Sŏn Approach*, three attributed to Bodhidharma (SMCY #1–#3 in the preceding) and one to Hongren (SMCY #4), the Korean compiler (and we really don’t know his identity), by selecting them, was starting with the obvious: Korean Sŏn is ultimately traceable to the Chan running from Bodhidharma to the “Fifth Patriarch” Hongren. In the Chinese Chan tradition, this portion of the

*Transmission of the Flame-of-the-Lamp of the Jingde Era* has the most citations at twenty-nine. The attribution to Chŏnch’aek is more than doubtful.

<sup>27</sup> We do not know the compiler or the date of compilation of this treatise. It is sometimes attributed to Chŏnch’aek. There are six sections: 1. “chapter on three sages;” 2. “talk of the two worthies;” 3. “the second section;” 4. “exposition of Idiot;” 5. “Mountain Cloud section;” and 6. “three phrases of Yunmen.” In the first section Venerable Chŏngp’ung (*Chŏngp’ung changno* 清風長老) and Superior Man Howŏl (*Howŏl sang in* 皓月上人) have tea and discuss Linji’s three phrases (*samgu* 三句), three profundities (*samhyŏn* 三玄), and three essentials (*samyŏ* 三要). In the second section the itinerant Chan monk Wŏl (*Wŏl songgaek* 月禪客) and Dharma Master P’ung (*P’ung pŏpsa* 風法師) continue the discussion of these topics, which continues into the third section. In the fourth section an old monk who calls himself “Idiot” gives a questioner three continuous shouts and then answers questions with the help of various categories. In the fifth section Master White Cloud discusses the three phrases of Yunmen. The sixth continues the discussion of the fifth. *Compendium of Korean Works*, 176, states: “The theories expounded in this book became the ground which brought forth the *Sŏnmun sugyŏng* 禪文手鏡 [A Hand Mirror of Sŏn Texts; HPC 10 (H0236)] written by Paekp’a 白坡 [1767–1852] and the *Sŏnmun sabyŏn manŏ* 禪門四辨漫語 [Reckless Words on the Four Unhindered Understandings of the Sŏn Approach; HPC 10 (H0248)] by Chŏiui 草衣 [1786–1866].” The latter is a critique of the former.

<sup>28</sup> This text by Chŏnghŏ Hyujŏng (清虛休靜; 1520–1604) is dated 1586. It was compiled for the elucidation of disciples of Great Master Sŏsan (*Sŏsan taesa* 西山大師), as Hyujŏng is usually known. The format and contents owe much to *Record of the Treasure Store of the Sŏn Approach* and, to a lesser extent, to Chinul’s *Keeping an Eye on the Hwadu*. *Comparative Elucidation of Sŏn and the Teachings* usually lists the source text at the conclusion of a section, just as in the case of *Record of the Treasure Store of the Sŏn Approach*. The disciples come to Sŏsan with a question about a set of commentaries on the *Diamond Sutra*, and he responds with a discussion of Sŏn versus the doctrinal teachings. For a translation, see John Jorgensen, trans., *Hyujeong: Selected Works*, *Collected Works of Korean Buddhism* 3 (Seoul: Jogye Order of Korean Buddhism, 2012), 257–290. A PDF is available: <http://www.international.ucla.edu/buddhist/article/127396>

lineage is a given. The Korean compiler of the *Core Texts of the Sōn Approach* was simply giving a nod to this standard segment of the Chinese Chan story.

### Texts by Chinese Authors SMCY #5–#6: The Nine-Mountains Connection

However, in selecting the next two texts by Chinese authors, the *Wanling Record* (SMCY #5) and *Essentials of the Teaching of Mind Transmission* (SMCY #6), the compiler probably had the history of Korean Sōn during the 800s in mind, and hence selected two Chinese Chan texts that connect to the type of Chan teachings Korean Sōn pilgrims encountered in China during that period. Huangbo Xiyun (黃檗希運; d. 850), whose sayings are recorded in these two works, was in the Hongzhou (洪州) line of Mazu Daoyi (709–788).<sup>29</sup> The Hongzhou house became the foundation of all but one of the Nine-Mountains Sōn schools (*kusan sōnmun* 九山禪門) of ninth-century Korea.

From the late 700s onward, Korean pilgrims, many of whom had studied Huayan or Yogācāra, made the pilgrimage to China; most of them trained there in Hongzhou Chan. When they returned to Korea, they faced hostility on the part of specialists in the canonical teachings at the Silla capital, and went on to establish Sōn mountain centers far from the capital. These Sōn schools of Unified Silla (668–935) and early Koryō (900s) are called

<sup>29</sup> Interestingly, Mazu himself at the beginning of his career trained under an expatriate Korean master, Jingzhong Wuxiang/Chōngjung Musang (淨衆無相; = Preceptor Kim 金和尚). Zongmi's *Chan Letter* (aka 中華傳心地禪門師資承襲圖) says: "Initially, the Hongzhou lineage is a collateral offshoot from the sixth patriarch. There was a Chan master with the family name Ma, given name Daoyi. *Previously, he had been a disciple of Preceptor Kim of Jiannan* [Sichuan]." [洪州宗者。先即六祖下傍出。謂有禪師。姓馬。名道一。先是劔南金和尚弟子也。] (CBETA, X63, no. 1225, pp. 31c24–32a1 // Z 2:15, p. 434b15–16 // R110, p. 867b15–16). See Broughton, *Zongmi on Chan*, 74, 77, and 181–187. The *Beishanlu* (北山錄; 806) of Shenqing (神清), who was in the Jingzhong lineage of Musang, states that Musang was the third son of a Silla king and came to the Chinese capital Chang'an in Kaiyuan 16/728 and later moved to Sichuan. [蜀淨衆寺金和尚。號無相禪師。本新羅王第三太子。於本國月生郡南寺出家。開元十六年至京。後入蜀至資中。謁說公學禪定。入蜀止淨衆。付法門人神會。又有南印慧廣。又有安僧梁僧等。皆宗禪法也。] (T 2113.52.611b9–11). Preceptor Kim was of importance in the transmission of Chan to early Tibet. See Jeffrey Broughton, "Early Ch'an Schools in Tibet," in *Studies in Ch'an and Hua-yen*, ed. Robert M. Gimello and Peter N. Gregory (Honolulu: University of Hawaii Press, 1983), 4–9. For translations of Tibetan Chan manuscripts from Dunhuang, see Sam van Schaik, *Tibetan Zen: Discovering a Lost Tradition* (Boston & London: Snow Lion, 2015). For the Hongzhou school, see Mario Poceski, *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism* (New York: Oxford University Press, 2007) and Mario Poceski, *The Records of Mazu and the Making of Classical Chan Literature* (New York: Oxford University Press, 2015).

“Nine-Mountains Sŏn.”<sup>30</sup> Thus, by selecting these two Huangbo texts of the Hongzhou school, the compiler of our anthology is tacitly saying that *Korean Sŏn effectively begins with the linkage to the Chinese Hongzhou school forged by pilgrims who returned to Korea and founded the Nine-Mountains Sŏn centers.* The compiler of the *Core Texts of the Sŏn Approach* is implying that the style of Chan found in these two Huangbo texts, which we could call Hongzhou “buddha-nature/dharma-nature Chan,”<sup>31</sup> is the *deep heritage* of Korean Sŏn.

<sup>30</sup> The seventeenth fascicle of the flame-of-the-lamp record *Patriarch Hall Collection (Zutangji/Chodang chip 祖堂集)*; the original core was composed in China and is usually dated to 952) contains entries for seven Nine-Mountains teachers. The compilers of the *Patriarch Hall Collection* were two otherwise unknown Southern Tang monks, Jing (靜) and Jun (筠) of Zhaoqing Monastery (招慶) in the port city of Quanzhou (Fujian). Their lineage runs: Xuefeng Icu (822–908) → Baofu Congzhan (保福從展; 867–928) → Fuxian Wendeng (福先文儜) → Jing and Jun. There is a preface by their master Wendeng entitled “By Chan Master Jingxiu, Wendeng, Abbot of Zhaoqing Monastery in Quanzhou” (泉州招慶寺淨修禪師文儜述). Wendeng may well have supervised this compilation project, designating Jing and Jun to carry it out. Robert E. Buswell, Jr. and Donald S. Lopez, Jr., *The Princeton Dictionary of Buddhism* (Princeton, NJ: Princeton University Press, 2014), 184–185 suggests that these two compilers may have been expatriate Koreans training in China and states: “The *Chodang chip* was lost in China after the Northern Song dynasty and remained completely unknown subsequently to the Chinese Chan and Japanese Zen traditions. However, the 1245 Korean edition was included as a supplement to the Koryŏ Buddhist canon (*Koryŏ taejanggyŏng*), which was completed in 1251 during the reign of the Koryŏ king Kojong (r. 1214–1259), and fortunately survived; this is the edition that was rediscovered in the 1930s at the Korean monastery of Haeinsa.” For an in-depth treatment of this text, see Christoph Anderl, *Studies in the Language of Zu-tang ji*, 2 vols. (Oslo: Unipub AS, 2004). The seven Korean Nine-Mountains masters with entries in the seventeenth fascicle are: Toŭi (道義; d. 825) of the Kajisan (迦智山) line; Hyechŏl (慧徹; 785–861) of the Tongnisan (桐裡山) line; Hongchŏk (洪直/陟; fl. 830) of the Silsangsang (實相山) line; Hyŏnuk (玄昱; 787–869) of the Pongnimsan (鳳林山) line; Pŏmil (梵日; 810–889) of the Sagulsan (闍囉山) line; Muyŏm (無染; 800–888) of the Sŏngjusan (聖住山) line; and Toyun (道允; 797–868) of the Sajasan (師子山) line. References for Yanagida’s *Sodōshū* edition and the edition found in CBETA are as follows: Toŭi: *Sodōshū*, 317b–318a; CBETA, B25, no. 144, pp. 615b2–616a5. Hyechŏl: *Sodōshū*, 318a; CBETA, B25, no. 144, p. 616a6–7. Hongchŏk: *Sodōshū*, 318a; CBETA, B25, no. 144, p. 616a8–9. Hyŏnuk: *Sodōshū*, 318a–b; CBETA, B25, no. 144, p. 616a10–b13. Pŏmil: *Sodōshū*, 319a–321a; CBETA, B25, no. 144, pp. 617a13–619a6. Muyŏm: *Sodōshū*, 322a–323a; CBETA, B25, no. 144, pp. 620a2–621a5. Toyun: *Sodōshū*, 330b–331a; CBETA, B25, no. 144, pp. 628b3–629a8. The entries for Hyechŏl and Hongchŏk give only whom they succeeded (in both cases Xitang 西堂); their taboo names; posthumous titles; and the names of their stupas.

<sup>31</sup> Guifeng Zongmi in his *Chan Letter* (aka 中華傳心地禪門師資承襲圖) provides us with a concise description of Hongzhou’s “buddha-nature/dharma-nature Chan”: “The idea of Hongzhou is: The raising of mind, the moving of thoughts, the snapping of the fingers or shifting of the eyes, all doing and all acting, are the *unreserved functioning* [of the buddha-nature]. There is no functioning separate [from the buddha-nature]. Passion, hatred, stupidity, the creation of good and bad, the receiving of joy or suffering, every one of these is the *buddha-nature*. . . . Once you have awakened to principle, everything partakes of the spontaneity of the heavenly real. Therefore, the principle of practice should be in accord with this, and you should not stir your mind to cut off the bad, nor should you stir your mind to cultivate the Way. The Way is mind. You should not employ [some posited] mind to cultivate [the Way] mind. The bad is also mind. You should not employ [some posited] mind to cut off [the bad] in mind. When you neither cut off [bad] nor create [any more karma], but just give free rein to luck and exist in freedom, then you are to be called a liberated person.” [洪州意者。起心動念。彈指動目。所作所為。皆是佛性。全體之用。更無別用。全體貪嗔癡。造善造惡。受樂受苦。此皆是佛性。 . . . 既悟解之理。一切天真自然。故所修行。理宜順此。而乃不起心斷惡。亦不起心修道。道即是心。不可將心還修於心。惡亦是心。不可將心還斷於心。不斷不造。任運自在。名為解脫人。] (CBETA, X63, no. 1225, p. 33a22–b21 // Z 2:15, pp. 435d4–436a9 // R110, pp. 870b4–871a9). See Broughton, *Zongmi on Chan*, 85–86. *Essentials*



## Texts by Chinese Authors SMCY #7–#8: The *Huatou*-Practice Connection

The last two texts by Chinese authors in *Core Texts of the Sōn Approach*, *Mengshan's Dharma Talks* (SMCY #7) and *Boshan's Chan Admonitions* (SMCY #8), show that the compiler of our anthology saw the next stage of his Korean Sōn genealogy, the stage following Hongzhou → Nine Mountains, as the *huatou* style of Chan practice popularized by Dahui Zonggao of the Southern Song dynasty. Mengshan Deyi (蒙山德異; 1231–?), like Dahui, was in the Yangqi wing of the Linji lineage. Mengshan succeeded to the dharma of Wanshan Zhengning (皖山正凝), who was in the line of Wuzu Fayan (五祖法演; ?–1104), the teacher of Dahui's teacher. *Mengshan's Dharma Talks* is not all Mengshan. It contains eleven sections: six Mengshan talks and one literary-style piece by Mengshan; one talk for Mengshan by Mengshan's teacher; one talk by an unknown figure; and two talks by Korean masters, Preceptor Kotam (*Kotam hwasang* 古潭和尚 = Manhang 萬恆; 1249–1319) and Venerable Poje (*Poje sonja* 普濟尊者 = Naong Hyegün 懶翁慧勤; 1320–1376), pointing to the work of a Korean editor. The pilgrim Naong copied out a version of *Mengshan's Dharma Talks* during a summer retreat in 1360 at Xiuxiu Hermitage in Jiangsu and presumably carried it back to Korea.<sup>32</sup> *Mengshan's Dharma Talks* conveys unalloyed Dahui-style *huatou* Chan.

*of the Teaching of Mind Transmission* contains the following statement of Hongzhou “buddha-nature Chan”: “This numinous *awakening-nature* is from without beginning, as old as space, never arisen, never extinguished, never existent, never non-existent, never defiled, never pure, never in a hubbub, never in quietude, never young, never old, without any locus, without inner and outer, without enumeration, without shape, without form, without sound. You can't hunt it down; you can't seek it out. You can't know it with insight; you can't seize it with verbalization. You can't fit it to sense-objects or things; you can't arrive at it through effort. The buddhas and bodhisattvas, and sentient-beings down to wriggling insects, all possess this *great nirvana-nature*. This [*buddha*]-*nature is mind*; mind is buddha; buddha is dharma. If you divorce from the real, even for a single thought-moment, everything is false thought. You should not employ [some posited] mind to further seek mind; you should not employ [some posited] buddha to further seek a buddha; you should not employ dharma to further seek in dharma.” [黃檗山斷際禪師傳心法要: 此靈覺性無始已來與虛空同壽。未曾生未曾滅。未曾有未曾無。未曾穢未曾淨。未曾喧未曾寂。未曾少未曾老。無方所無內外。無數量無形相。無色像無音聲。不可覓不可求。不可以智慧識。不可以言語取。不可以境物會。不可以功用到。諸佛菩薩與一切蠢動含靈。同此大涅槃性。性即是心。心即是佛。佛即是法。一念離真皆為妄想。不可以心更求于心。不可以佛更求於佛。不可以法更求於法。] (T 48.2012A.381a22–b2).

<sup>32</sup> Itō Hideto, “Kankyō token yakukyō sō no hakuwa kaishaku to honyaku o meguttte: *Mōsan hōgo ōnhae no bunseki*,” *Chōsen gakuho* 193 (2004): 5–6. *Chosŏn pulgyo t'ongsa* 2.255; CBETA, B31, no. 170, p. 517, b24–25: “In the third month of Zhizheng 20/1360 the Master Naong set forth from Yandu [i.e., Beijing]. He arrived at Tongzhou [in Jiangsu], where he boarded a boat [on the Yangtze]. On the eighth day of the fourth month he arrived at Xiuxiu Hermitage in Pingjiang superior

Boshan's *Chan Admonitions* is a "how-to" Chan manual or handbook, a genre that was popular in the late Ming and early Qing—a well-known example being Zhuhong's *Chan Whip* (*Changuan cejin* 禪關策進; 1600). Though the lineage of Boshan (Wuyi Yuanlai/Boshan Yuanlai 無異元來/博山元來; 1575–1630) is Caodong rather than Linji, his *Chan Admonitions* (as in the case of the *Chan Whip*) unequivocally promotes Dahui's *huatou* style: strongly advocating *huatou* practice, and denigrating "sitting inside a ghost mountain"/"stillness sitting." (It is interesting to note that in Japan, from the mid-Edo period onward, these characteristics resulted in the Sōtō school's shunning the *Chan Admonitions*, despite Boshan's Caodong/Sōtō credentials; the Rinzai/Linji school, on the other hand, studied his *Chan Admonitions* for its *huatou* teachings.<sup>33</sup>) In summary, the metaphorical Chinese Chan "lineage" being sketched in *Core Texts of the Sōn Approach* is Bodhidharma → Hongzhou → Dahui. Dahui's *huatou* teachings lead to Chinul.

### Texts by Korean Authors SMCY #9–#12: Chinul

The second half of *Core Texts of the Sōn Approach*, texts by Korean authors, is a continuation of the proposed lineage. In choosing the four Chinul texts (SMCY #9–#12) the editor is avowing that Chinul is the grandfather of Korean Sōn, building on the heritage of the Nine Mountains. Chinul's *Secrets on Cultivating Mind* (*Susim kyōl* 修心訣; SMCY #9) is an accessible practice manual that emphasizes two topics: all-at-once awakening followed by step-by-step practice (*tono chōmsu* 頓悟漸修), and concurrent cultivation of *samādhi* and *prajñā* (*chōnghye ssangsu* 定慧雙修).

Korean scholarship has determined that *Straight Talk on the True Mind* (*Chinsim chiksōl* 真心直說; #10) is, in fact, not by Chinul but by a Chinese Chan monk of the Jin/Jurchen dynasty.<sup>34</sup> *Straight Talk on the True Mind*,

prefecture [in Jiangsu] and spent the summer retreat there." [二十年庚子三月。師發燕都。到通州上船。四月八日。到平江府休休菴結夏。]

<sup>33</sup> Hasebe Yūkei, "Sanzen keigo to Mui Ganrai," *Indogaku bukkyōgaku kenkyū* 23.1 (1974): 330–331. Boshan's affinity for *huatou*, despite his (at least) formal Caodong bona fides, was not unique in the Late Ming. Xueguan Zhijin (雪關智閻; 1585–1637), a contemporary of Boshan, is another example of a Caodong-line master associated with the *huatou* method. See his *On Huatou Chan* (話頭禪) in his recorded sayings (CBETA 2019.Q3, J27, no. B198, pp. 487c28–488a21).

<sup>34</sup> See n. 23.

a schematic tractate that exhaustively explores the subject of *true mind* (= *mind-ground*, *bodhi*, *dharmadhātu*, etc.) under fifteen rubrics, is stylistically different from other works attributed to Chinul, which often employ a question-and-answer format with blocks of canonical and Chan quotations interspersed with Chinul's commentary.

*Encouragement to Cultivation: The Compact of the Samādhi and Prajñā Society* (*Kwōnsu chōnghye kyōlsa mun* 勤修定慧結社文; SMCY #11) is Chinul's earliest work, compiled in 1190 upon the establishment of his *Samādhi* and *Prajñā* Society. This text criticizes practitioners who literally seek rebirth in Amitābha's Pure Land in the West by chanting his name (*yōmbul* 念佛)—instead of practicing *yōmbul* in the service of the Chan goal of “returning to the radiance of the mind” (*panjo* 返照).

Chinul's posthumously published *Resolving Uncertainty about Keeping an Eye on the Hwadu* (*Kanhwa kyōrūi* 看話決疑; SMCY #12) marks a watershed in his development. His previous 1209 magnum opus, *Excerpts of the Separately Circulated Record of [Guifeng Zongmi's posthumous] Dharma Collection with Inserted Personal Notes* (*Pōpchip pyōrhaengnok chōryo pyōngip sagi* 法集別行錄節要科目並入私記; abbreviated as *Excerpts*), was compiled a year before his death. In the final portion of the *Excerpts*, Chinul introduced a new, revolutionary method, Dahui's “fast-track” method (*kyōngjöl mun* 徑截門) of *huatou* practice, which he hoped would allow students to eliminate any stagnation on the theoretical expressions laid out in the first portion of the *Excerpts*. This final portion is largely composed of quotations from Dahui's *Letters*, *Dharma Talks*, and *General Sermons*, the Dahui works in which we find his fast-track *huatou* teachings. Chinul at this late point in his life was (perhaps swiftly) evolving toward Dahui's *huatou* practice.

The posthumous *Keeping an Eye on the Hwadu* definitively puts *huatou* practice front and center—and Hwaōm/Huayan doctrinal teachings recede. Chinul left behind only a preliminary draft of *Keeping an Eye on the Hwadu*, which may have been little more than a set of exploratory notes. According to the postface by Chinul's chief disciple, Chingak Hyesim (真覺慧諶; 1178–1234), after Chinul's death, Hyesim found “bequeathed drafts in a chest” (*yuchō chae sanghyōp kan* 遺草在箱篋間) for two works: *Treatise on the Complete and Sudden Attainment of Buddhahood* (*Wōndon sōngbullon* 圓頓成佛論), and *Keeping an Eye on the Hwadu*.<sup>35</sup> In light of this postface,

<sup>35</sup> For a translation of this postface, see Translation 3A.

we should, at the very least, consider *Keeping an Eye on the Hwadu* as a work coauthored by Chinul and Hyesim, or even essentially a Hyesim composition.

### **Texts by Korean Authors SMCY #13–#14: A Sŏn Anthology and a Collection of Sŏn Dialogues**

*Record of the Treasure Store of the Sŏn Approach* (*Sŏnmun pojang nok* 禪門寶藏錄; SMCY #13) is a large anthology of textual excerpts that draws from many Chinese and Korean sources. The most frequently cited Chinese source in it is the Song-period flame-of-the-lamp record *Jingde chuandeng lu*. Some of the cited Korean sources are lost to us except for these excerpts (unless they have been concocted whole cloth). The structure of this work consists of eighty-six “standards” (*ch’ik* 則) divided into three gates: the gate of comparison between Sŏn and the teachings; the gate of the submission of textual lecturers to Sŏn; and the gate in which the sovereigns (of India, China, and Korea) and their vassals show esteem and confidence in Sŏn. At the conclusion of each standard, the title of the source text is cited, with a total of thirty-six source texts. The preface (1293) is by the eminent *Lotus Sutra* champion and literary stylist Chŏnch’aek (天頊; 1206–?) and the postface (1294) by Yi Hon (李滉), a famous scholar-official. Below the title, Chŏnch’aek is given as the compiler, but this attribution is questionable, as Yi Hon specifically names “Great Sŏn Master *Moron Hermitage* [Ma’e’am 呆庵], the old codger who dwells at Yŏngok Monastery in the Inner Buddha Hall,” otherwise unknown, as the compiler.

*Outline of the Sŏn Approach* (*Sŏnmun kangyo jip* 禪門綱要集; SMCY #14) is a rather opaque text, featuring Chan themes such as formulas from *Record of Linji*, Yunmen topics, and the Linji shout. It is divided into six sections and largely consists of extended dialogues on these subjects by Sŏn monks and a Dharma Master. The title lists no compiler; there is no preface, and the postface does not name the compiler. Some reference works<sup>36</sup> mention an attribution to Chŏnch’aek, but there is no evidence in the text to support this.

<sup>36</sup> *Compendium of Korean Works*, 175; and Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 843.

## Texts by Korean Authors SMCY #15: Hyujöng

The final text in *Core Texts of the Sön Approach* is *Comparative Elucidation of Sön and the Teachings* (*Söngyo sök* 禪教釋; SMCY #15) by Chönghö Hyujöng (清虛休靜; 1520–1604), often known as Great Master Sösan (*Sösan taesa* 西山大師). Hyujöng's most popular work is the Sön handbook *Guide to Sön* (*Sönga kwigam* 禪家龜鑑; 1579), a major theme of which is Dahui-style *huatou* (*hwadu*) practice. Hyujöng is also famous for his appointment by King Sönjo to lead monk militias against the Japanese armies of Hideyoshi's invasion in 1592 (the Imjin 壬辰 War). As such, he is a Korean hero.

Given Hyujöng's status as an exemplar of the Korean resistance during the Imjin War, it is interesting to note that the editor of the Korean fascicle of *Core Texts of the Sön Approach*, published in 1908, chose a Hyujöng work to conclude the compendium. Although the Japanese formal colonial period commenced two years later in 1910, encroachment had begun much earlier. *Core Texts of the Sön Approach* may have been compiled and published with a subtext of resistance to the Japanese project. If this is the case, the compiler had a dual agenda: the "Buddhist" goal of reviving medieval Sön practice and the "cultural" goal of asserting Korean identity in the face of Japanese encroachment.

The introduction to *Comparative Elucidation of Sön and the Teachings* consists of Sösan's disciples coming to him with a question about a set of commentaries on the *Diamond Sutra*, and the body of the text is his response, in the form of quotations defending the superiority of Sön over the doctrinal teachings. At the conclusion of each section, the source text is usually listed; in themes and structure it is similar to the *Record of the Treasure Store of the Sön Approach* (SMCY #13), which dates to the late thirteenth century.

To summarize, the schematic of Korean Sön according to the *Core Texts of the Sön Approach* is as follows: Nine Mountains → Chinul → Hyujöng. If we integrate the Chinese backdrop into this Korean context, Sön runs as follows: Bodhidharma → Hongzhou → Nine Mountains and then a leap to Dahui → Chinul → Hyujöng. This schema presents Korean Sön as a bona fide inheritor of Song-dynasty *huatou* practice.

## Rationale behind the Selection of Five of Fifteen SMCY Texts for Translation

I have selected for translation five of the fifteen texts contained in *Core Texts of the Sōn Approach* (SMCY #7 and #8 by Chinese authors; SMCY #12, #13, and #15 by Korean authors). The rationale for the selection (and deletion) process is as follows. The first four texts by Chinese authors, three attributed to Bodhidharma (SMCY #1–#3) and one to Hongren (SMCY #4), have not been selected for translation since they, in fact, are not works by Bodhidharma and Hongren. Modern scholarship has found them to be retroactive products of the “proto-Chan” milieu. The *Blood-Vessel Treatise* (SMCY #1) is an eighth-century work; the *Contemplating Mind Treatise* (SMCY #2) is now considered a work by Hongren’s student Shenxiu. The most important of these three Bodhidharma texts is *Bodhidharma’s Treatise on the Four Practices* (SMCY #3), which elsewhere I have dubbed the *Bodhidharma Anthology*,<sup>37</sup> a loose amalgam of materials from currents around and after Bodhidharma, rather than a work by Bodhidharma. The *Treatise on the Highest Vehicle*, also known as *Treatise on the Essentials of Cultivating Mind* (*Xiuxin yao lun* 修心要論), according to John R. McRae, “was not written by Hung-jen [Hongren] himself.”<sup>38</sup>

The *Wanling Record* (SMCY #5) and *Essentials of the Teaching of Mind Transmission* (SMCY #6) are a different matter. As mentioned earlier, they have direct relevance to the tacit genealogical case being made by the compiler of our anthology: these two texts are representative works of Hongzhou Chan, the style of Chan inherited by almost all Nine-Mountains Korean masters, and the compiler of the *Core Texts of the Sōn Approach* is claiming Hongzhou-style “buddha-nature/dharma-nature Chan” as the *deep heritage* of Korean Sōn. Hence, they would be natural candidates for translation. Nevertheless, due to their length, I have only provided Guifeng Zongmi’s brief summary of their teachings and a translated excerpt from *Essentials of the Teaching of Mind Transmission* in lieu of complete translations of these two works.<sup>39</sup>

The two works by Chinese authors that I have picked for translation, *Mengshan’s Dharma Talks* (SMCY #7) and the *Chan Admonitions* (SMCY #8) of Wuyi Yuanlai/Boshan Yuanlai, are not widely known. But they emphasize

<sup>37</sup> Broughton, *The Bodhidharma Anthology: The Earliest Records of Zen*.

<sup>38</sup> John R. McRae, *The Northern School and the Formation of Early Ch’an Buddhism* (Honolulu: University of Hawaii Press, 1986), 120.

<sup>39</sup> See n. 31.

*huatou* practice and thus are highly relevant to the Dahui *huatou*-orientation of some of the texts by Korean authors in *Core Texts of the Sōn Approach*. Mengshan Deyi seems to have held a special place in the Sōn firmament of Korea—a recension of his *Dharma Talks* was one of the first texts rendered into a vernacular Korean translation-explication (*ōnhae* 諺解), an indicator of Mengshan’s popularity. Boshan’s *Chan Admonitions* is included in the earlier compendium *Treasure Raft on the Sea of Dharma* (1883), but *Mengshan’s Dharma Talks* is not. Perhaps the compiler of *Core Texts of the Sōn Approach* simply carried over Boshan’s *Chan Admonitions* from his template text.

Of the four texts by Chinul in our anthology (actually three, since *Straight Talk on the True Mind* is not by Chinul), I have picked for translation the one I consider to be the most significant for Chinul’s “reboot” of the Korean Sōn tradition: *Resolving Uncertainty about Keeping an Eye on the Hwadu* (SMCY #12). This text is seminal for *hwadu* Sōn in Korean Buddhism, even though the final segment of Chinul’s earlier *Excerpts* does mark the beginning of the turn (“swerve” might be a better word) to *hwadu*. I have picked *Record of the Treasure Store of the Sōn Approach* (SMCY #13) because it brings together a wide variety of very interesting Chinese and Korean materials and particularly because it transcribes sections from precious lost Korean Sōn texts.

The intention of the compiler of *Core Texts of the Sōn Approach* in including *Outline of the Sōn Approach* (SMCY #14), which is largely filled with allusive formulas from the *Record of Linji* as well as Linji’s signature “shout” (*kal ilgal* 喝一喝), was surely to declare Korean Sōn’s long historical alignment with the Imje (= Linji) tradition.<sup>40</sup> The *Outline*, and indeed the Korean fascicle of *Core Texts* as a whole, show intriguing connections to the Pusan-area monastery Pōmōsa (梵魚寺)<sup>41</sup>: (1) The Korean fascicle of *Core Texts* was printed

<sup>40</sup> We do not know the compiler of *Outline of the Sōn Approach* or the date of compilation. There is an independent edition published in 1531. See *Compendium of Korean Works*, 175. The opening of *Outline*’s first section shows the flavor of the text: “Venerable Chōngp’ung and Superior Person Howōl met for tea at Blue-green Hermitage. These old monks went to the porch under the pines, and the conversation turned to the Imje [Linji] house style. Howōl asked Great Master Chōngp’ung: ‘Imje commented as a generalization: “The single phrase cannot help but contain the three mysteries. The single mystery cannot help but contain the three essentials. There are mysteries, and there are essentials. There are illuminations, and there are functionings. There are *upāya*, and there is the real.” Etc., etc. What is the meaning of this?’ Chōngp’ung answered: ‘I have heard that. . . .’ [清風長老與皓月上人會茶於碧菴。老宿之松軒。語及臨濟家風。月問大師云。大凡下語。一句中須具三玄。一玄中須具三要。有玄有要。有照有用。有權有實。云云。其意云何。風答。余聞. . . ] See Jeffrey L. Broughton with Elise Yoko Watanabe, trans., *The Record of Linji: A New Translation of the Linjilu in the Light of Ten Japanese Zen Commentaries* (New York: Oxford University Press, 2013), 36.

<sup>41</sup> Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 648–649: “The monastery [Pōmōsa] was destroyed during the Japanese Hideyoshi invasions of the late-sixteenth century, but it was

at Pŏmŏsa in 1908, two years prior to formal Japanese annexation in August of 1910; (2) also in 1908, fifty-two representatives of Korean temples formed an umbrella organization called the *Wŏn chung* (圓宗; “Perfect School of Korean Buddhism”) to protect their collective interests; (3) after the annexation in 1910, the Japanese Sŏtō Zen school, which had established its first temple in Pusan in 1905, attempted to absorb the *Wŏn chung*, aided by the Korean monk who was chairman of *Wŏn chung*<sup>42</sup>; and (4) when the terms of this absorption were made public, anti-Japanese Korean monks established an “Imje School” (*Imje chong* 臨濟宗), with its headquarters at Pŏmŏsa.<sup>43</sup> “Imje” had always conveyed “Korean Sŏn,” but in this time and place “Imje” now conveyed “defense of our indigenous Korean Sŏn,” in opposition to “the intrusion of foreign Japanese Sŏtō Zen.” The *Core Texts* itself may well have done its part in building up this sense of “our Korean Sŏn.” I have not included the *Outline* for translation because its technical content would be burdensome for the average reader. That content is generally standard Linji/Yunmen material and thus less interesting from a buddhological perspective than the rather striking buddhological content of some of the excerpts from lost texts found in *Record of the Treasure Store of the Sŏn Approach* (SMCY #13).

reconstructed in 1602 and renovated after another fire in 1613. . . . Pŏmŏsa reemerged as an important center of Buddhist practice starting in 1900 under the abbot Sŏngwŏl (d.u.), who opened several hermitages nearby. Under his leadership, the monastery became known as a major center of the Buddhist reform movements of the twentieth century.”

<sup>42</sup> Nam-lin Hur, “The Sŏtō Sect and Japanese Military Imperialism in Korea,” *Japanese Journal of Religious Studies* 26.1–2 (1999): 107: “The arrival of the Sŏtō sect (Sŏtōshū 曹洞宗) in Korea was late compared to that of other Japanese Buddhist sects. Although its first temple was somewhat belatedly established in Pusan in 1905, this was the result of the strenuous efforts of some zealous Sŏtō priests that had been launched several years earlier.” A footnote (n.1) lists Japanese Buddhist sects that succeeded in establishing their bases for propagation in Korea earlier than Sŏtō: Higashi Hongan-ji (1877 in Pusan); Nichiren (1881 in Pusan); Nishi Hongan-ji (1895 in Pusan); Honen’s Pure Land (1897 in Pusan); and Shingon (1905 in Kyŏngsŏng). Page 111: “By the time the Sŏtō sect officially withdrew from Korea in September 1945 upon Japan’s defeat in the Second World War, there were 103 active Sŏtō temples in Korea. . . . This was a significant number, especially when one considers that the total number of Korean Buddhist temples was less than 1,000. . . . In a word, Sŏtō propagation in Korea was viable only within the framework of Japanese colonial imperialism.” Pages 118–119 deal with the *Wŏn chung*.

<sup>43</sup> Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 371–372: “In 1910, shortly after Japan’s formal annexation of Korea, Hoegwang Sasŏn (1862–1933, a.k.a. Yi Hoegwang) and other Korean monks signed a seven-item treaty with the Japanese Sŏtōshū, which would have assimilated their newly formed *Wŏn chong* (Consummate Order) of Korean Buddhism into the Sŏtō order. In response to this threat to Korean Buddhist autonomy, such renowned monks as Hanyŏng Chŏngho (1870–1948), Han Yongun (1879–1944), and other Buddhist leaders established the *Imje chong*, with its headquarters at the monastery of Pŏmŏsa in Pusan. These monks adopted this name to demonstrate that they considered the practices of the Sŏtō school to be anathema to the fundamentally Linji orientation of Korean Sŏn practice.”



Lastly, I have picked *Comparative Elucidation of Sön and the Teachings* (SMCY #15) by Chõnghö Hyujöng (清虛休靜; 1520–1604) because it represents a continuation into the early Chosön period of many of the main themes found in my earlier picks, *Record of the Treasure Store of the Sön Approach* (SMCY #13) and Chinul’s *Keeping an Eye on the Hwadu* (SMCY #12). In addition, Hyujöng’s *Comparative Elucidation* contains extremely valuable quotations from lost Sön texts. Apart from the content of the *Comparative Elucidation*, the sheer name recognition of Hyujöng, the Korean national hero of the anti-Japanese resistance of the sixteenth century, would have reinforced the “our Korean Sön” aspect in the years around 1908, the year of publication of the Korean fascicle of *Core Texts of the Sön Approach*.

### **The Huatou Chan of Dahui Zonggao** (大慧宗杲; 1089–1163)

In the final portion of Chinul’s *Excerpts*, where he turns for the first time to the *fast-track expedient* (*kyöngjöl bangp’yön* 徑截方便) of the *hwadu*, his main sources were *Letters of Dahui*, Dahui’s *Dharma Talks* and Dahui’s *General Sermons*.<sup>44</sup> Here we will discuss *Letters of Dahui*, which has some overlap in content with *Dharma Talks*, as an entrée to Dahui’s *huatou* discourse. *Letters of Dahui* consists of sixty-two letters from Dahui to forty members of the scholar-official class, the elite class in Chinese society (two letters are to Linji Chan masters, giving advice on how to navigate a teaching career). Each of the sixty letters to laypeople is fascinating as a document directed at a specific scholar-official with his distinctive niche, high or low, in the social-political landscape of Song-dynasty China and his relative level of development on the Buddhist path. Remarkably, although the audience for *huatou* practice within the *Letters of Dahui* consists exclusively of laypeople, in a short time *huatou* practice was taken up by many Linji Chan monks and became an important stream of Chan monastic practice.

Dahui gives no name to *huatou* practice in *Letters of Dahui*—he simply calls it “doing practice-work in that way” (*rushi zuo gongfu* 如是做工夫,

<sup>44</sup> Three of the Dahui quotations are from *Letters of Dahui*, one from the *General Sermons*, and three from the *Dharma Talks*. For references, see Jeffrey L. Broughton with Elise Yoko Watanabe, trans., *The Letters of Chan Master Dahui Pujue* (Oxford: New York, 2017), 42 n.81.

etc.). His practice-work consists of *rallying to awareness/lifting to awareness/keeping an eye on the huatou* (話頭), that is, the *phrase* (ju 句).<sup>45</sup> Though Dahui mentions in passing quite a few *huatou*, he especially recommends two to his correspondents: *wu* 無 and *dried turd* (*ganshijue* 乾屎橛). Both are small extracts from longer “standards” or “cases” (*ze* 則 = *gong'an* 公案), but in this style of practice-work the standard from which the *huatou* has been extracted utterly falls away.

No mental operation whatsoever is to be performed upon the *huatou*; one is not to attempt to mentally “process” the *huatou* in any way. One lifts the *huatou* to awareness constantly, doing it twenty-four hours a day in all four postures: walking, standing, sitting, and lying down. One does it in the context of everyday activities while responding to sense objects. One does it both in stillness (cross-legged sitting) and in noisiness (the hubbub of everyday life). *There is nothing else to it.*

In three letters of the *Letters of Dahui*, Dahui gives a detailed analysis of what not to do in *huatou* practice.<sup>46</sup> Chinul and his foremost disciple Chingak Hyesim (真覺慧諶; 1178–1234) were to make a great deal of these “illnesses,” with Hyesim even writing a short essay on the topic (Supplementary Translation 3B). The three formulations in the letters of *what not to do* (with considerable overlap) are in order:

Letter #10.5:

1. You must not produce an understanding [of *wu* 無 as the *wu* of the polarity] *there is/there is not*.
2. You must not produce an understanding [of *wu* 無] based on reasoning.
3. You must not, during the operation of the mind sense-organ, engage in reflection and conjecture [concerning *wu* 無].
4. You must not, during actions such as raising the eyebrows or winking the eyes, allow the mind of calculation to stop on a single point [such as *wu* 無].
5. You must not make a “lifestyle” out of verbalization [i.e., attaching comments or composing verses on *wu* 無].

<sup>45</sup> The Chinese terminology is: *rallying to awareness* (*tisi* 提撕); *lifting to awareness* (*ju* 舉); and *keeping an eye on* (*kan* 看).

<sup>46</sup> *Letters of Dahui*, 107–109, 127–128, and 306–307.

Alternative reading: You must not make a “lifestyle” of the sayings [of the ancients; i.e., you must not from the sayings of the ancients produce *taste* and fall in love with it].

6. Also, you must not remain confined to the tiny hidden-away closet of *nothing-to-do*.
7. You must not, while raising [*wu* 無], understand and “own” it.
8. You must not quote texts as proof [of *wu* 無].

Letter #14.8:

1. In your daily activities twenty-four hours a day you must not grasp *samsara* or the Buddha Way as really existent.
2. You must not deny *samsara* or the Buddha Way, reverting to the non-existence of annihilationism. Just keep an eye on [*wu* 無]: Does even a dog have buddha-nature? Zhaozhou said: “*Wu* 無!”
3. You should not, during the operation of the mind sense-organ, engage in conjecture [concerning *wu* 無].
4. You should not make a “lifestyle” out of verbalization [i.e., attaching comments or composing verses on *wu* 無]

Alternative reading: You must not make a “lifestyle” of the sayings [of the ancients; i.e., you must not from the sayings of the ancients produce *taste* and fall in love with it].

5. Also, you must not, while [the Chan master] is speaking [of *wu* 無], understand and “own” it.
6. Also, you must not understand [*wu* 無 in the mode of “Chan suddenness” that is] like a spark from two stones or a lightning bolt. Does even a dog have buddha-nature? *Wu!* Just practice *in that way*.
7. Also, you must not have your mind wait for awakening or wait for stopping-to-rest. If you have your mind wait for awakening or wait for stopping-to-rest, you’ll end up having nothing whatsoever to do with [awakening].

Letter #58.2:

1. Coming [at *wu* 無] from the left is not correct; coming [at *wu* 無] from the right is not correct.
2. Also, you must not have your mind wait for awakening.
3. Also, you must not, while raising [*wu* 無], understand and “own” it.

4. Also, you must not concoct a “sublime” understanding [of *wu* 無].
5. Also, you must not haggle over whether [*wu* 無 is the *wu* of the polarity] *there is/there is not*.
6. Also, you must not conjecture that [*wu* 無] is the *wu* of true *non-existence*.
7. Also, you must not sit in the tiny hidden-away closet of *nothing-to-do*.
8. Also, you must not understand [*wu* 無 in the mode of “Chan suddenness” that is like] a spark from two stones or a lightning bolt.

Obviously, these lists of injunctions could go on *ad infinitum*. In fact, that is the point. Any approach to—or escape from—the *huatou* a practitioner might dream up would be forbidden.

It is useful for the reader, when encountering texts such as Boshan’s *Chan Admonitions* (Translation 2) and Chinul’s *Keeping an Eye on the Hwadu* (Translation 3A), to be aware that certain themes of Dahui’s *huatou* practice are taken for granted, the most important of which is the role of the sensation of uncertainty in *huatou* practice. I have drawn up a list:

1. *You must generate a singular sensation of uncertainty.* The term “uncertainty” (*yi* 疑) refers to the sensations of hesitation, vacillation, wavering, misgiving, having qualms about something, apprehension—even dread and angst—that develop in the round of daily activities. The practitioner is to merge, to amalgamate, all these myriad instances of uncertainty and apprehension into one big sensation of uncertainty and apprehension about the *huatou*, and *only* about the *huatou*. This merger of all these little uncertainties into a monolithic, massive uncertainty does not allow for production of any new tiny, discrete uncertainties. Once this featureless “*huatou*-uncertainty” mass is smashed to smithereens, one is liberated.
2. *You must be neither “tensed” nor “slack”* (*ji* 急/*huan* 緩 or *jin* 緊/*huan* 緩). *Letters of Dahui* sets up a polarity of “being tense”/“in a rush” and “being slack.” Being in a rush leads to the fluttering or restlessness of the perverse teaching called “engirding mind” (*guandai* 管帶). Dahui calls this “effortfully concentrating mind” (*zhuoyi* 著意). Being slack leads to the torpor or dark sinking of the perverse teaching called “silence-as-illumination” (*mozha* 默照). Dahui calls this “effortfully quelling delusive thought” (*wanghuai* 忘懷).
3. *Become aware that saving on the expenditure of energy is none other than gaining energy* (*shengli bian shi deli chu ye* 省力便是得力處也).

4. *You will eventually notice that the huatou has become “tasteless.”* At an advanced stage the student will notice that *huatou* practice has entered a phase wherein the *huatou* no longer has any “taste” or “flavor” (*mei ziwei* 沒滋味). *Letters of Dahui* gives assurance that this is a “good state of being” (*hao de xiaoxi* 好底消息), a good time, a good place—that this is just the time to apply even more effort.
5. *You must keep pressing hard with the huatou no matter what.* A common exhortation in the *Letters* is “keep pressing hard” (*ya jiangqu* 崖將去/*si ya* 廝崖). At the locus where the uncertainty-*huatou* is not yet smashed, one must go right up to the edge of the precipice—and over!
6. *You must break through the huatou* (*touqu* 透取/*toude* 透得, etc.). This breaking through or passing through leads to a state wherein you don’t have to ask anything of anybody—you know for yourself.
7. *The mind of samsara must be smashed* (*shengsi xin po* 生死心破). The smashing of the mind of samsara is the *sine qua non* of practice. Sometimes the *Letters of Dahui* phrases this theme as the smashing of the sensation of uncertainty about the *huatou* (*yiqing po* 疑情破).

### **Chinul’s Keeping an Eye on the Hwadu: “The Hwadu Mu 無 Is Like a Ball of Fire”**

The enduring influence of Dahui’s *huatou* method on later Linji Chan monks of the Song, Yuan, and Ming dynasties can be seen in *Mengshan’s Dharma Talks* (Translation 1) and Boshan’s *Chan Admonitions* (Translation 2). Both espouse Dahui’s practice of *wu* 無. These two Chinese works, the last two of the eight texts in the first (Chinese) fascicle of *Core Texts of the Sōn Approach*, provide the “*huatou* bridge” to Chinul’s *Keeping an Eye on the Hwadu* (Translation 3A). Chinul’s chief disciple Hyesim, by taking Chinul’s “bequeathed draft” for this work and putting that draft (which may have been only notes or jottings for a work) into a form appropriate for publication<sup>47</sup>—and even publishing his own short *hwadu* treatise *Diagnosing Illnesses* (Supplementary Translation 3B)—could be considered the one who really put the *mu* 無 *hwadu* front and center in Korean Sōn. (No work by

<sup>47</sup> According to Hyesim’s postface to the *Keeping an Eye on the Hwadu*, after the death of Chinul, Hyesim found in a chest drafts for two works: *Treatise on the Complete and Sudden Attainment of Buddhahood* (*Wōndon sōngbullon* 圓頓成佛論) and *Keeping an Eye on the Hwadu*. Hyesim edited these notes/drafts, but it is impossible to know what “editing” entails in this context. For a translation of Hyesim’s postface, see Translation 3A.

Hyesim appears in *Core Texts of the Sŏn Approach*.) Chinul's *Keeping an Eye on the Hwadu* deals extensively with the "illnesses" of *huatou* practice first laid out by Dahui; Hyesim's *Diagnosing Illnesses* is a natural expansion upon the *hwadu* materials he inherited from his master.

Hyesim's very strong *hwadu* orientation is seen most clearly in the following:

1. his key role in editing (or perhaps even "composing") Chinul's *Keeping an Eye on the Hwadu*;
2. writing his own short follow-up treatise *Discussing Illnesses*;
3. writing an entire commentary on *Letters of Dahui*, a commentary which finds *hwadu* practice virtually everywhere in the letters and proclaims that "the governing thread that leads to everything else in Sŏn is the *hwadu*";<sup>48</sup>
4. employing phrasing in his own *Letters* and *Dharma Talks* (contained in *Recorded Sayings of National Teacher Chogyŏ Ching'ak* (*Chogyŏ Ching'ak kuksa orok* 曹溪真覺國師語錄) that is clearly taken from the *huatou* discourse of Dahui's *Letters* and *Dharma Talks*;<sup>49</sup>
5. even employing phrasing in his *Poetry Collection of No-Clothes Man* (*Mu'ija shijip* 無衣子詩集) that comes from the *huatou* discourse of Dahui's *Letters* and *Dharma Talks*.<sup>50</sup>

<sup>48</sup> 大統綱宗即是話句。Taehan pulgyo Chogyŏ chong kyoyukwŏn pulhak yŏnguso kyojae p'yŏnch'an wiwŏnhoe, ed., *Sajip sagi* (Seoul: Chogyŏ chong ch'ulp'ansa, 2008), 27.

<sup>49</sup> For instance, we find the following *Instruction to Superior Person Chongmin*: "Don't wither your mind to *quell delusive thought*. Don't effortfully try to *engird mind*. The *mu* 無 of dog's having no buddha-nature—just keep an eye on it and never be in the dark. Don't concoct the erroneous views of 'there is/there is not.' Don't concoct an understanding of 'true non-existence.' Don't entertain any notion of 'destroying illness.' Don't create any interpretation of 'totally displaying *this matter*.' You must not go down the road of verbalization and reason. Don't sit inside the cabinet of 'nothing-to-do.' In your raising the *mu* 無 *hwadu* to awareness, don't 'understand and own it.' And don't hold on to delusion 'to wait for awakening.' Just as you reach the place of no mind-exertion, right to the end never beat a retreat. Suddenly you'll smash the lacquer bucket! Be fast about it! Fast! Fast! Fast! Fast! Fast! Fast! Fast! Fast! [示宗敏上人: 莫枯心忘懷。莫將心管帶。狗子無佛性。只麼看不昧。不作有無見。不作真無會。不作破病想。不作全提解。語路理路不得行。無事匣裏莫坐在。舉起之處勿承當。亦莫將迷要悟待。恰到無所用心處。終不於此却打退。忽然打破漆桶來。快快快快快快快。] (HPC 6.25c5-11). *Quelling delusive thought* (*wanghuai* 忘懷) is Dahui's own term for the "perverse" teachers' term *silence-as-illumination* (*mozhao* 默照); *effortfully concentrating mind* (*zhuoyi* 著意) is Dahui's term for the "perverse" teachers' term *engirding mind* (*guan dai* 管帶). See *Letters of Dahui*, 17-19.

<sup>50</sup> For instance, the following verse entitled "Mind":

*Quelling delusive thought* is falling into the ghost cave.  
*Effortfully concentrating mind* is unleashing delusive thought.  
 And when you're intent on eliminating these two illnesses,  
 You haven't avoided wild-fox delusive thought.  
 Water yields to square and round containers.  
 Mirrors reflect the appearance of barbarians and Hans.

The upshot is that Hyesim can credibly be designated the pivotal figure in establishing the primacy of the *mu* 無 *hwadu* in the Chinul stream of Korean Sön.

Yi Nüng-hwa (李能和; 1868–1943)<sup>51</sup> in his *Comprehensive History of Korean Buddhism* (*Chosön pulgyo t'ongsa* 朝鮮佛教通史; 1918) aptly calls the *mu* 無 *hwadu* the “king of the *hwadu*”:

The World-honored-one Śākyamuni at the assembly on Vulture Peak held up a flower to show the community. Kāśyapa gave a faint smile. From this point transmitting mind was taken as the *mu* 無-dharma dharma [i.e., the “dharmaless dharma” or the “dharma that is **not** a dharma”] that is outside the teachings and the conceptual grid. Therefore, the World-honored-one handed over a dharma verse:

Dharma from the outset has been dharma—the *mu* 無-dharma.  
 Dharma after dharma—has there ever been dharma?  
 Today, as I hand over the *mu* 無-dharma,  
 Even this *mu* 無-dharma dharma is dharma!

The “cases” (*hwadu*) of the Sön house are what we call “the dharma of the *mu* 無-dharma.” The world says that the Sön approach has 1,700 “cases,” but Korean Sön practitioners take the *mu* 無 of Zhaozhou (Sön Master Congshen) as the “king of the *hwadu*.” And so, such Sön books as the *Essentials of the Mind Transmission Dharma*, *Letters of Dahui*, *Mengshan's Dharma Talks*, *Recorded Sayings of T'aego*, *Recorded Sayings of Naong*, and [Hyujöng's] *Guide to Sön* contain much discussion of it.<sup>52</sup>

Even though you go *in that way*,  
 You're still more or less suffering from deafness and blindness.  
 [忘懷墮鬼窟。着意縱猿情。更擬除二病，未免野狐情。水任方圓器。鏡隨胡漢形。  
 直饒伊麼去。猶較患聾盲。] (HPC 6.59b10–13)

<sup>51</sup> See Jongmyung Kim, “Yi Nüng-hwa, Buddhism, and the Modernization of Korea,” in *Makers of Modern Korean Buddhism*, ed. Jin Y. Park (Albany: State University of New York Press, 2010), 91–107. Kim considers Yi Nüng-hwa a “pioneer of Korean Studies” and the “father of Religious Studies in Korea” (92). Kim also states: “Yi argued that genuine Buddhism meant the harmonized form of Sön Buddhism and doctrinal Buddhism. However, his primary concern was with Sön Buddhism, which was a recurring theme in his major works on Buddhism, including *History of Korean Buddhism*, and the majority of his essays” (95–96). Yi, a layman, wrote his *History of Korean Buddhism* in literary Chinese, even though most of his target audience could not read literary Chinese.

<sup>52</sup> 釋迦世尊於靈山會上拈花示衆。迦葉微笑。遂以傳心。自是教外格外無法之法。故世尊付法偈曰。法本法無法。法法何曾法。今付無法時。無法亦法。禪家公案(話頭)即所謂無法之法也。世謂禪門有千七百公案。而海東禪侶。以趙州(從諗禪師)無字為話頭之王。蓋緣傳心法要。大慧書狀。蒙山法語。太古語錄。懶翁語錄。禪家龜鑑等。禪書多說。(Chosön pulgyo t'ongsa 3.924–925; CBETA, B31, no. 170, p. 784, a11–14).

But there are exceptions to this consistent *hwadu* orientation. One is Paeg'un Kyŏnghan (白雲景閑; 1299–1375). Paeg'un, a contemporary of T'aego and Naong, like them visited Yuan-dynasty China, where he became a successor of Shiwu Qinggong (石屋請珙; 1272–1352) and had contact with the Indian master Zhikong (指空). (Many Korean and Japanese pilgrims came to Yuan China in search of Chan teachers—Zhongfeng Mingben [中峰明本; 1263–1323], for instance, seems to have attracted numerous Koreans and Japanese.) The *Recorded Sayings of Preceptor Paeg'un* (*Paeg'un hwasang ōrok* 白雲和尚語錄) does not emphasize the *hwadu* approach—instead we find Paeg'un receiving from his teacher “the true axiom of *no-mind* or *no-thought*.”<sup>53</sup>

### The Story of Patriarchal Master Chin'gwi (Chin'gwi *chosa* 真歸祖師) and Śākyamuni

Two texts in the Korean fascicle of *Core Texts of the Sōn Approach, Record of the Treasure Store of the Sōn Approach* (Translation 4) and Hyujōng's *Comparative Elucidation of Sōn and the Teachings* (Translation 5), contain an astonishing story, in which one “Patriarchal Master Chin'gwi” (Chinese Zhengui or “True Refuge”) plays the role of Sōn teacher to Śākyamuni Buddha in the Himālayas. In Korea this Chin'gwi story circulated from at least the late thirteenth century onward (and perhaps as early as ninth-century Silla and the Nine-Mountains teacher Pōmil). Whether this astounding scenario

<sup>53</sup> “Instructions to the Assembly: ‘Some years ago, when I was traveling in South-of-the-Yangtze and North-of-the-Yangtze, I had interviews with virtually every good teacher. As for their instruction to people, some utilized Zhaozhou's *mu* 無 *hwadu*, some utilized the *hwadu myriad dharmas revert to the one*, some utilized the *hwadu my face before my father and mother conceived me*, some utilized *raise mind and externally illuminate/collect mind and internally illuminate*, some utilized *settle mind and enter concentration*—ultimately there were no teachings different from these. At last I found and consulted with Old Preceptor Shiwu [Qinggong] of Tianhu Hermitage on Mt. Xiawu. For many days I served standing at his side. All I learned from him was the true axiom of *no-thought* and perfect awakening to the Tathāgata's unexcelled, miraculous Way.’ . . . ‘I secretly tallied with the true axiom of *no-mind/no-thought*. I got down off the platform and did three full prostrations. We stood there according to rank. Master Shiwu then asked: ‘How are you in your mind—are you not joyful?’ I answered: ‘I have great joy in my mind!’” [示衆云。山僧頃年。遊歷江南江北。但有善知識。無不參見。是諸善知識。誨示於人。或以趙州無字。或以萬法歸一。或以父母未生前面目。或以攀心外照。攝心內照。或以澄心入定。終無異說。末上尋參霞霧山天湖菴石屋老和尚。許多日侍立左右。只學得箇無念真宗。圓悟如來無上妙道。(HPC 6.649b6–13). . . . 密契無心無念真宗。下床三拜。依位而立。師即問曰。汝心如何莫有喜否。我即答曰。心大歡喜。] (HPC 6.657a16–19). See Yi Pōp-san, “Paeg'un no mushin Zen ni tsuite,” *Indogaku bukkyōgaku kenkyū* 52.2 (2004): 213–216.



originated in Korea or not is impossible to know. It could, at least conceivably, have a Chinese origin. The term *true refuge* (*zhengui* 真歸), which corresponds roughly to Indic *śaraṇa* (*take refuge* in the buddha, dharma, and sangha), shows up in a host of sutras, treatises, Chan texts, and so forth. Within the context of Śākyamuni's awakening, someone (in China or Korea) may have misconstrued this term as a name: Zhengui/Chin'gwi. And this mistake was perpetuated. An example of a Chan text containing this term is *Treasure-Forest Traditions* (*Baolinzhuan* 寶林傳; 801), the Hongzhou-school flame-of-the-lamp record, which, for unknown reasons, was lost after the Song. The term *true refuge* (*zhengui* 真歸) is mentioned in the first fascicle:

The prince [Siddhārtha] was nineteen years of age when he came to aspire to leaving home, and he thought to himself: "Who on earth will I encounter?" He went touring out of the four gates of the city and witnessed four kinds of things. In his heart there was sadness and joy, and he thought: "This old age, illness, and death are dislikeable things from which one should distance oneself. Indeed, a branch disciple of Kāśyaparādha<sup>54</sup> is the place of *true refuge* [*zhengui/chin'gwi* 真歸]." <sup>55</sup>

This is at least one sort of way the story of Zhengui/Chin'gwi may have come into existence. Another would be as an *ex nihilo* creation.

*Record of the Treasure Store of the Sōn Approach* (Translation 4.4; 4.24; and 4.52), which dates from the 1290s, cites as its sources for the Chin'gwi story three completely unknown works, *Bodhidharma's Secret Record* (*Talma millok* 達磨密錄); *Record of the Seventh Generation in Korea* (*Haedong ch'iltae nok* 海東七代錄); and *Compilation of Emperor Ming of the Wei's Inquiry on the Sutras* (*Wi Myōngje somun chegyōng p'yōn* 魏明帝所問諸經篇).

The *Treasure Store's* excerpt from *Bodhidharma's Secret Record* has Bodhidharma showing a verse to Huike:

<sup>54</sup> Tanaka Ryōshō, *Hōrinden yakuchū* (Tokyo: Uchiyama shoten, 2003), 2, suggests that this name could refer to the single *śramaṇa* (*yi shamen* 一沙門) the bodhisattva sees when he goes out of the fourth gate of the city, the northern gate. The Sanskrit reconstruction of the name is uncertain. The bodhisattva goes out of the east gate and encounters an old person; goes out of south gate and encounters a sick person; goes out of the west gate and encounters a dead body; and goes out of the north gate and encounters a single *śramaṇa*. See *Genealogy of Śākyamuni* (*Shijia pu* 釋迦譜), T 2040.50.6c18–7a15.

<sup>55</sup> *Shuangfeng shan Caohouxi Baolin zhuan* 雙峰山曹侯溪寶林傳. 太子年登十九欲求出家而自念言。當復何遇。即於四門游觀。見四等事。心有悲喜而作思惟。此老病死終可厭離。唯有迦葉波羅提佛末教弟子。是真歸處。(CBETA 2019.Q3, B14, no. 81, p. 3a10–14; Yanagida Seizan, ed., *Hōrinden Dentō yokuei shū*, Zengaku sōsho 5 [Kyoto: Chūben shuppansha, 1975], 2a).

Patriarchal Master Chin'gwi was in the Himālayas,  
 Within a room in a grove of trees, waiting for Śākyamuni.  
 Chin'gwi's transmission of the patriarchal seal to Śākyamuni was in such-  
 and-such a year of the sixty-year cycle.  
 What [Śākyamuni] attained in mind simultaneously was the [Sōn]  
 patriarchal axiom.

In the *Treasure Store's* excerpt from *Record of the Seventh Generation in Korea* the Nine-Mountains Sōn teacher Pōmil, in answer to a Silla king's question about relationship between Sōn and the teachings, states:

Our original master Śākyamuni emerged from the womb speaking dharma—in each of the directions he took seven steps and announced: “I alone am honored.” Later he left the city and went into the Himālaya Mountains. With the morning star he had awakened to the Way, but, realizing that this dharma had not yet reached the utmost, he wandered [in the mountains] for several tens of months. He made an inquiry of the patriarchal master Great Master Chin'gwi and *for the first time* got a transmission of the gist of ultimate profundity. This was the “special transmission outside the teachings.”

In the *Treasure Store's* excerpt from *Compilation of Emperor Ming of the Wei's Inquiry on the Sutras* “Tripitaka Dharma Master Jiamoluotuo,” a co-student of Bodhidharma under Prajñātāra, in answer to Emperor Ming of the Wei dynasty, states:

Our original teacher Śākyamuni was born in a royal palace. He read through the great storehouse of texts and relied on the twelve divisions of the canon. These texts did not tally with the axiom of the [Sōn] patriarchal masters, and so he traveled far to the Himālayas. The journey took twelve years. He sought out the residence of the [Sōn] patriarch, where he received the transmission of the mind-seal. Later, in the Himālayas, he attained the Way. He spoke [the *Huayan Sutra*] at the Hall of Universal Illumination [i.e., the second assembly of the *Huayan Sutra*], and this [*Huayan* discourse] extended to eight assemblies in seven locations. Nowhere [in the *Huayan Sutra*] does it extend to the Sōn mind-seal, that is, the Way separate from and outside of the sutras, discipline, and treatises.

Hyujöng's *Comparative Elucidation of Sön and the Teachings* (Translation 5.5) of the sixteenth century repeats the Chin'gwi story found in the *Record of the Treasure Store of the Sön Approach*, but lists a different source, the completely unknown *National Master Pömil Collection* (*Pömil kuksa jip* 梵日國師集):

The World-honored-one was in the Himālayas for six years. With the morning star he awakened to the Way. Realizing that this dharma [he had awakened to] had not yet reached the utmost, he journeyed for many months. In such-and-such year [of the sixty-year cycle] he made an inquiry of the patriarchal master Great Master Chin'gwi and *for the first time* got a transmission of the gist of ultimate profundity. This was the source of the “special transmission outside the teachings.”

All four of these source texts are unknown. We can only wish that we possessed them. These four mysterious titles and the quotations from them could be precious surviving remnants of Nine-Mountains Sön literature from the Silla period, or they could be figments of literary imagination that blossomed in late Koryö. There is no way to know.

### Post-Hyujöng Installments of the Chin'gwi Story

The modern historian Yi Nüng-hwa's *Comprehensive History of Korean Buddhism* states that transmission of the Chin'gwi story began to flourish in Korea with the publication of Hyujöng's *Comparative Elucidation of Sön and the Teachings* in 1586.<sup>56</sup> Indeed, as Yi suggests, Chin'gwi is developed in Sön treatises after Hyujöng's time, specifically the 1700s and 1800s. For instance, *Origin and Development of the Buddhas and Patriarchs Throughout India, China, and Korea* (*Söyök Chunghwa Haedong pulcho wölylyu* 西域中華海東佛祖源流; 1764) by Saam Ch'aeyöng 獅巖采永 (d.u.), which is essentially a repository of information on dharma lineages, picks up the Chin'gwi story and adds a new twist.<sup>57</sup> The colophon expands upon previous

<sup>56</sup> “Note: The transmission of the theory of Patriarchal Master Chin'gwi starts to thrive with Chönghö Hyujöng's *Söngyo sök*.” [按真歸祖師之說。至清虛禪教釋始盛傳。] (*Chosön pulgyo tongsä* 3.511; CBETA, B31, no. 170, p. 681, a18–21).

<sup>57</sup> *Compendium of Korean Works*, 310, says of the *Söyök Chunghwa Haedong pulcho wölylyu*: “. . . this book carries important information about the history of Buddhism in that it formalized the

versions of the story by placing Chin'gwi within the tableau of the seven buddhas of the past:

Looking at our Sōn school, going backwards from the present eon [i.e., the “auspicious eon”], Krakucchanda Buddha [the first buddha of the present “auspicious eon”] received the mind-seal of Viśvabhū, the thousandth [and last buddha of the preceding] “glorious eon.” It extended on to Kāśyapa [i.e., the third buddha of the present eon]. Kāśyapa’s superior disciple Chin'gwi in a room in a grove of trees handed [the mind-seal] over to Śākyamuni [i.e., the fourth buddha of the present eon].<sup>58</sup>

Another example is *Tracing Back to the Source of Sōn* (*Sōnwŏn soyu* 禪源溯流; 1889), which is attributed to Sōldu Yuhyōng (雪竇有炯; 1824–1889). This treatise propagates the theory of three kinds of Sōn: patriarchal-master Sōn; *tathāgata* Sōn; and theoretical Sōn (*ūri sōn* 義理禪).<sup>59</sup> Patriarchal-master Sōn (= Chin'gwi) is superior to *tathāgata* Sōn (= the Buddha’s awakening), and both are superior to theoretical Sōn. *Tracing Back to the Source of Sōn* right at the outset relates the Chin'gwi story:

The Buddha saw the bright morning star and awakened to dharma, but it was not yet the extreme profundity. He journeyed for many months to obtain the *patriarchal-master mind*. National Master Pōmil of Silla was asked by King Chinsōng about the meaning of the pair “Sōn and the teachings.” Pōmil responded: “The World-honored-one saw the bright morning star and awakened to the Way. He knew the dharma he had awakened to had not yet reached the utmost. He journeyed for many months. [In such-and-such year] he made an inquiry of the Patriarchal Master [Chin'gwi]. *For the first time* he got a transmission of the gist of ultimate profundity. This means that what the *Tathāgata* awakened to is called *tathāgata Sōn*, and what the Patriarchal Master transmitted is called *patriarchal-master Sōn*. Therefore, *tathāgata Sōn* is inferior to *patriarchal-master Sōn*. . . . Patriarchal Master

Linji-to-Taego [太古] lineage proposed by Pyeongyang Eon'gi [鞭羊彦機]—a disciple of Hyujeong in his later years—in the first half of the seventeenth century and collected every dharma lineage then existing until the mid-eighteenth century.”

<sup>58</sup> 顧我禪宗。上自現劫以還。拘留佛莊嚴劫第千尊毗舍浮之心印。展至于迦葉。迦葉之高足真歸。於叢木房中。授之釋迦。(HPC 10.134a16–19).

<sup>59</sup> For a detailed description of *Sōnwŏn soyu*, see *Compendium of Korean Works*, 337.

Chin'gwi is Mañjuśrī Bodhisattva. In this way a magical-transformation body is the patriarchal master of the seven buddhas of the past.<sup>60</sup>

Here Chin'gwi is a *nirmāṇakāya* or “magical-creation body” assumed by Mañjuśrī, the bodhisattva of wisdom. Chin'gwi/Mañjuśrī is the teacher of the seven buddhas of the past—Vipaśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni. This is like saying wisdom is the mother of the buddhas. Yi Nüng-hwa asserts that *Tracing Back to the Source of Sōn* made the Chin'gwi theory an unshakable tenet of Korean Sōn.<sup>61</sup> Perhaps this growing emphasis on Chin'gwi is connected to the “our-Korean-Sōn” consciousness that was percolating in the late nineteenth century.

Finally, let us look at a recent take on Chin'gwi. Han Ki-du in the 1980s described Chin'gwi as a *symbol* (*shōchō/sangjing* 象徴) of the mind-to-mind transmission of Sōn:

As for the tendency of the Sōn school, from the Silla period onward, more importance was attached to the mind-to-mind transmission than to awakening—even in *Record of the Treasure Store of the Sōn Approach*, we

<sup>60</sup> 佛見明星悟法。猶未甚深。遊行數十日傳得祖師心。新羅梵日國師。因真聖王問禪教兩義。答曰。世尊見明星悟道。復知所悟之法。猶未臻極。遊行數十月。尋訪祖師。始傳得玄極之旨。謂如來悟底。名如來禪。祖師傳底。名祖師禪也。是故如來禪。劣於祖師禪。.... 真歸祖師。文殊菩薩。如是化現。為七佛祖師也。.... 真歸祖師。文殊菩薩。如是化現。為七佛祖師也。(HPC 10.653b13–19 and 654a23–24).

<sup>61</sup> *Chosōn pulgyo tōngsa* 3.234–235; CBETA, B31, no. 170, p. 612, a8–14: “What the Korean Sōn school venerates is patriarchal-master Sōn. Because it takes patriarchal-master Sōn to be the ultimate standard, in both matters of transmission and awakening, it considers the Sōn patriarchs as superior and the buddhas as inferior. In the Sōn school, they would rather speak of the ‘teaching of the Sōn patriarchs’ than speak of the ‘teaching of the buddhas.’ As for patriarchal-master Sōn, the Buddha, after completing awakening, paid a visit to Patriarchal Master Snow Mountains Chin'gwi, from whom he received a transmission of the patriarchal seal and apprehended the purport of the patriarchal axiom—named *patriarchal-master Sōn*. There are sources for this theory. Sōn Master Chōnch'aek of the Koryō period compiled the *Sōnmun pojang nok*, which quotes the *Record of the Seventh Generation in Korea*: ‘National Teacher Pōmil of Silla answered the Great King Chinsōng of Silla’s question about the meaning of the pair Sōn and the teachings.’ The *Pojang nok* also cites *Bodhidharma’s Secret Record*, and it becomes a matter of ‘overflowing the wine cup.’ In a recent generation [i.e., 1889] in Korea Sōn Master Sōldu (dharma name Yuhyōng) relied on this [Chin'gwi] theory to compose his *Tracing Back to the Source of Sōn*. He cited textual evidence for his interpretation. After this [*Tracing Back to the Source of Sōn*], Sōn practitioners in Korea came to receive [the Chin'gwi theory] as a ‘golden lesson or jade rule’ [i.e., an unchangeable tenet]. No one any longer disputed it.” [雪山真歸是佛祖師: 朝鮮禪宗所崇奉者。是祖師禪。以祖師禪為極則故。傳持與悟得。優祖而劣佛。在禪宗則與其謂佛教。寧可謂祖教也。祖師禪者。佛成道後。訪見雪山真歸祖師。傳持祖印。得祖宗旨。名祖師禪。此之學說。有所由來。高麗天頭禪師撰禪門寶藏錄。引海東七代錄所云新羅梵日國師。答真聖王問禪教兩義。援證達磨密錄者。為之濫觴。朝鮮近世。雪竇禪師(法名有炯)據是說而撰禪源溯流。引證分釋。自是以後。海東禪侶。奉為金科玉律。更無為異議者。]

have the same thing. This same tendency seems to have continued even down to the late Koryŏ period. Furthermore, this Sŏn approach takes the Patriarchal Master Chingwi theory as more than a *story*: a tendency is detectable to consider Chingwi as patriarchal-master Sŏn thought regarding the transmission of Sŏn [mind-to-mind]. In other words, the main object of worship of the Sŏn approach is Śākyamuni, but Patriarchal Master Chingwi has transcended the state of Śākyamuni's awakening; his origins are connected to the old buddha Vairocana. Accordingly, the transmission of the flame-of-the-lamp of Koryŏ Sŏn does not end with Śākyamuni's awakening. It continues on through Patriarchal Master Chingwi, *the symbol of the mind-to-mind transmission without reliance on the word*—in effect, a strong emphasis on the mind transmission of the “original face.”<sup>62</sup>

Chingwi has come to be the symbol of Korean Sŏn mind-to-mind transmission itself.

### A Challenge to the Chinul Orientation of Korean Sŏn

The championing of Chinul as the heart and soul of authentic Korean Sŏn, which is the backbone of *Core Texts of the Sŏn Approach*, did not always remain unchallenged. In the twentieth century T'oe'ong Sŏngchŏl (退翁性徹; 1912–1993), author of the *Hundred-Day Dharma Talks* (*Paeg'il pŏmmun* 百日法門) and *Correct Path of the Sŏn Approach* (*Sŏnmun chŏngno* 禪門正路), established a separate tradition within the Chogye Order. He dethroned Chinul, championing “all-at-once awakening and all-at-once practice” over Chinul's “all-at-once awakening and step-by-step practice.” As Woncheol Yun says in a study of Sŏngchŏl's teachings:

Through a series of publications and lectures, Sŏngchŏl presented a “radical subitist” theory of Buddhist soteriology as the authentic form of Zen practice. By so doing, he challenged the traditional position of Pojo Chinul (1158–1210), who has been credited as the systematizer and re-founder of the Chogye Order, to which Sŏngchŏl served as the Supreme Patriarch from 1981 until his death in 1993. Whereas Chinul advocated the

<sup>62</sup> Han Ki-du, “*Sŏnmun pojang nok* no Shinki soshi setsu ni tsuite,” in *Tsuboi Shun'ei hakushi shōju kinen bukkyō bunka ronkō* (Kyoto: Tsuboi Shun'ei hakushi shōju kinenkai kankō, 1984), 927.

doctrine of “sudden enlightenment and gradual practice” (*K. tono chömsu*), Söngchöl claimed that this doctrine is “heretical” and that only the doctrine of “sudden enlightenment and sudden practice” represents authentic Zen soteriology.<sup>63</sup>

### **Dunhuang Chan Manuscripts, *Chodang chip* (Patriarch Hall Collection), and Core Texts of the Sön Approach**

Perhaps mention should be made of the role that *Core Texts of the Sön Approach* has played in the flourishing of postwar Japanese scholarship on Chinese Chan texts. A key figure in this development is the Japanese scholar of Chinese Chan books Yanagida Seizan (柳田聖山; 1922–2006). In the aftermath of the war, immersed in doubt about Rinzai Zen’s old-fashioned curriculum of Zen classics such as the *No-Gate Barrier* (*Mumonkan*), he began to look for other Chan books for inspiration. He found two new types of sources: Dunhuang Chan manuscripts and two Korean Sön works:

To study Buddhism all over again—how was I to proceed? To memorize pre-determined things according pre-existing texts would be useless. I had to find new texts that nobody had treated before. Having decided this, I chose early Chan books from Dunhuang, and texts that had been transmitted in Korea such as the *Core Texts of the Sön Approach* [*Sönmun ch’waryo*] and *Patriarch Hall Collection* [*Chodang chip*]; and I began to read them on my own.<sup>64</sup>

Since the time when Yanagida began reading these sources, Dunhuang Chan manuscript research has exploded, producing a new picture of the earliest Chan literature. Research on the *Patriarch Hall Collection*, which is more a collection of Chan sayings than a “historical” work, has also advanced Chan studies. In addition, Chinese scholars have used it to make progress in historical linguistics, since it contains a considerable amount of *baihua wen* (白話文), a type of written Chinese based on spoken language. Yanagida in his search for new texts was drawn to the proto-Chan texts found in *Core*

<sup>63</sup> Woncheol Yun, “Zen Master T’oëong Söngchöl’s Doctrine of Zen Enlightenment and Practice,” in *Makers of Modern Korean Buddhism*, ed. Jin Y. Park (Albany: State University of New York Press, 2010) 199.

<sup>64</sup> Yanagida Seizan, *Mirai kara no Zen* (Kyoto: Jimbun shoin, 1990), 59.

*Texts of the Sŏn Approach*, such as the *Bodhidharma Anthology* and *Treatise on the Highest Vehicle*, which are also found among the Dunhuang Chan manuscripts. However, in a Korean context, *Core Texts of the Sŏn Approach* is a *vade mecum* for Sŏn thought and practice, a portable Sŏn compendium. It is a convenient entrée into the world of Korean Sŏn Buddhism.



## IIa

# Description of Mengshan's Dharma Talks (Translation 1)

Mengshan Deyi (Korean Mongsan Tök'i 蒙山德異; 1231–1298?), known as “the Old-Bamboo monk” (*Guyun biqiu/Kokyun pigu* 古筠比丘), was a master in the Yangqi wing of the Linji line during the Southern Song and Yuan dynasties.<sup>1</sup> At Mt. Jing in Zhejiang he visited the prominent Chan master Xutang Zhiyu (虛堂智愚; 1185–1269). Xutang's connection to Japanese Zen is well known, primarily because one of his successors was Nanpo Jōmyō (南浦紹明; 1235–1308), the founder of the Ōtōkan line of the Rinzaï school, but Xutang may also have had ties to Korean Sōn monks and Korea.<sup>2</sup> Eventually Mengshan became a successor of Wanshan Zhengning

<sup>1</sup> Biographical materials for Mengshan:

*Zengji xu chuangdeng lu* 增集續傳燈錄 4 (CBETA, X83, no. 1574, p. 310, c1–p. 311, a5 // Z 2B:15, p. 416, d8–p. 417, a18 // R142, p. 832, b8–p. 833, a18)

*Changuan cejin* 禪關策進 (T 2024.48.1099a29–c26); for a translation, see Jeffrey L. Broughton with Elise Yoko Watanabe, trans., *The Chan Whip Anthology: A Companion to Zen Practice* (New York: Oxford University Press, 2015), 78–84.

*Wu deng huiyuan xulie* 五燈會元續略 2 (CBETA, X80, no. 1566, p. 487, b11–c8 // Z 2B:11, p. 461, a13–b16 // R138, p. 921, a13–b16);

*Wu deng yantong* 五燈嚴統 22 (CBETA, X81, no. 1568, p. 281, c4–14 // Z 2B:12, p. 487, d10–p. 488, a2 // R139, p. 974, b10–p. 975, a2);

*Xu dengcun gao* 續燈存稿 5 (CBETA, X84, no. 1585, p. 712, b3–c5 // Z 2B:18, p. 61, c12–p. 62, a2 // R145, p. 122, a12–p. 123, a2);

*Xu zhiyue lu* 續指月錄 5 (CBETA, X84, no. 1579, p. 63, c3–10 // Z 2B:16, p. 434, d12–p. 435, a1 // R143, p. 868, b12–p. 869, a1);

*Wu deng quanshu* 五燈全書 56 (CBETA, X82, no. 1571, p. 208, a17–b19 // Z 2B:14, p. 103, a14–c4 // R141, p. 205, a14–p. 206, a4).

For a list of important articles for Mengshan studies, see Maeng Tongsoṅ, “Mōsan Tokui no shinshutsu shiryō ni tsuite,” *Indo tetsugaku bukkyōgaku* 18 (2003): 181–183. Mengshan is quite famous for his new edition of the *Platform Sutra*, the “Deyi edition” of 1290; his preface to that edition is T 2008.48.345c5–346a7.

<sup>2</sup> A “Biography of Xutang Yu” (*Xutang Yu zhuan* 虛堂愚傳) found in *Supplement to Continued Biographies of Eminent Monks* (*Bu xugaosengzhuan* 補續高僧傳; 1641) states: “After [Xutang] died, his stupa at Zhiling [on Jingshan] was called Tianran [Natural]. Prior to this, a king of Korea invited the Master to that country to preach dharma. He stayed eight years and returned to his mountain. As for disciples who asked him about the dharma, there were many who served him. When it reached the Jiajing era of our Ming dynasty [1522–1566] Korea dispatched dharma successors [of Xutang] to come here to China to ‘sweep’ [i.e., pay respects at] his stupa, saying: ‘In that country [i.e., Korea] his Way is extremely prosperous.’ [後示寂。塔于直嶺下曰天然。”

(皖山正癡) of Mt. Gu in Fuzhou. Wanshan taught Mengshan to focus his practice on the *wu* 無 *huatou*.<sup>3</sup>

The lengthy autobiographical Mengshan extract in Yunqi Zhuhong's (雲棲株宏; 1535–1615) *Chan Whip* (*Changuan cejin* 禪關策進) at one point provides a mesmerizing account of Mengshan's practice during a potentially fatal illness in 1264, an early (lay) phase of his Chan career. Perhaps describing the ravages of a case of cholera, it is one of the most intense passages in all of Chan literature:

In the sixth month of Jingding 5/1264 I was in Zhongqing superior prefecture in Sichuan, and I was suffering from diarrhea a hundred times during the day and night. It was critical, and I was on the brink of death. I was getting weaker. The *ocean seal samādhi* [that I had been practicing] was of no use. My current level of understanding was of no use. Though I had a mouth, I couldn't speak; though I had a body, I couldn't move. All that was left was death. [My entire life]—sense fields due to karmic conditioning—all at once passed before my eyes. I was afraid and agitated—a multitude of sufferings one after the other pressed in upon me. In the end I forced myself to take full responsibility and issued orders for matters after my death. I fluffed up my sitting cushion, put incense in the incense burner, slowly got up on the cushion and took the proper sitting posture, silently prayed to the dragons and gods [i.e., protectors of the dharma], and repented for all the bad actions I had previously committed. “If my allotted lifespan is about to be exhausted, I vow to receive the power of *prajñā*, with correct mindfulness to be reborn [into a place with which I have a karmic connection], and

先是。高麗國王。請師於彼國說法。八載還山。問法弟子。隨侍千指。至我明嘉靖間。高麗尚遣法嗣來此掃塔云。彼國法道。甚盛焉。] (CBETA, X77, no. 1524, pp. 451c22–452a1 // Z 2B:7, p. 106b16–c1 // R134, pp. 211b16–212a1). See Satō Shukō, “Kidō Chigu to Nihon sō,” *Indogaku bukkyōgaku kenkyū* 31.1 (1982): 293. The Qing-dynasty text *Continued Record of Pointing at the Moon* (*Xu zhiyuelu* 續指月錄; 1679) has a similar passage but does not mention a Xutang trip to Korea: “The Master died. His stupa was at Zhiling [on Jingshan]. In old times Korea had requested that the Master make offerings on behalf of the Korean king, but they heard he had passed away. Dharma successors were dispatched to Jingshan to ‘sweep’ his stupa.” [師示寂。塔於徑山直嶺下。昔高麗國嘗請師供養國王聞逝。遣法嗣到山掃塔。] (CBETA, X84, no. 1579, p. 57c7–8 // Z 2B:16, p. 428d16–17 // R143, p. 856b16–17). There is no corroboration in Xutang's biographical materials for his visiting Korea, but it is certainly possible that Korean students in China trained under him and returned to Korea.

<sup>3</sup> See Translation 1.1, which is entitled *Chan Master Wanshan Zhengning Instructs Mengshan with a Dharma Talk*: “The Master [Wanshan] said: ‘From now on, just keep your eye on *wu* 無. There is no need to engage in mental reflection and conjecture. You must not produce an understanding of [*wu* 無 as the negative of the polarity] *there is/there is not*. Also, don't read books like the sutras or Chan recorded sayings. Only raise *wu* 無 to awareness.’”

to leave home as early as possible. If I recover from this illness, I will immediately set aside lay life and become a monk, quickly obtain awakening, and widely lead younger students [to the other shore of nirvana].” Having completed this vow, I raised the *wu* 無 character to full awareness, and traced the mind radiance backwards. Within a short period of time the five *zang* and six *fu* [i.e., my internal organs] went through three or four spasms, but I didn't pay any attention to that pain. After a good while, my eyelids were immobile. And after another good while, I couldn't see that I had a body—just the *huatou*, in an unbroken continuum. By evening when I got up from cross-legged sitting, the illness had receded by half. I once again did cross-legged sitting as before, and, around 1:40 a.m., the illness completely receded, my mind and body becoming light and peaceful.<sup>4</sup>

Judging by the directness and unvarnished honesty of Mengshan's voice here, he was certainly a compelling personality. Mengshan in his lifetime became a magnet for Korean Sōn pilgrims, and in later periods his sayings circulated in Korea. Perhaps we could even posit a parallel between *Mengshan's Dharma Talks* and the *Patriarch Hall Collection* (*Zutangji/Chodang chip* 祖堂集; usually dated to 952)—in both cases, once the Chinese text reached Korea, at some point Korean editors inserted Korean materials. That the Korean editor of our *Core Texts of the Sōn Approach* in the early twentieth century included *Mengshan's Dharma Talks* in his compilation is simply another example of the prestigious position Mengshan has long held in the Korean Sōn universe.<sup>5</sup>

<sup>4</sup> 景定五年六月。在四川重慶府。患病晝夜百次。危劇瀕死。全不得力。海印三昧。也用不得。從前解會的。也用不得。有口說不得。有身動不得。有死而已。業緣境界。俱時現前。怕怖惶惶。衆苦交逼。遂強作主宰。分付後事。高著蒲團。裝一爐香。徐起坐定。默禱三寶龍天。悔過從前諸不善業。若大限當盡。願承般若力。正念托生。早早出家。若得病愈。便棄俗為僧。早得悟明。廣度後學。作此願已。提箇無字。回光自看。未久之間。臟腑三四回動。只不管他。良久眼皮不動。又良久。不見有身。只話頭不絕。至晚方起。病退一半。復坐至三更四點。諸病盡退。身心輕安。(T 2024.48.1099b9-21). Section #12 of Broughton and Watanabe, *The Chan Whip Anthology*, 78-84. Zhuhong's source (or sources) for the Mengshan section in his *Chan Whip* remains untraced. Wu Pei-Yi, *The Confucian's Progress: Autobiographical Writings in Traditional China* (Princeton, NJ: Princeton University Press, 1990), 74-92 claims that the Mengshan section in the *Chan Whip* is one of the earliest examples of autobiography in the Chinese tradition.

<sup>5</sup> Another manifestation is a compilation entitled *Recorded Sayings of the Three Houses* (*Samga örök* 三家語錄) that is stored in the Sōng'am Archives of Classical Literature (*Sōng'am kosŏ pangmulgwan* 誠庵古書博物館) in Seoul. This anthology contains *Dahui's Letters*, *Gaofeng's Essentials of Chan*, and *Recorded Sayings of Mengshan*: a core Chinese trilogy of Korean Sōn. The *Dahui's Letters* has a colophon dated Zhining 至寧 2/1213 of the Great Jin dynasty, the first printing of this work in Koryŏ. Maeng, “Mōsan Tokui no shinshutsu shiryō ni tsuite,” 172.

*Mengshan's Dharma Talks* contains eleven sections, two of which are, in fact, inserted sayings of well-known Korean masters:

1. Chan Master Wanshan Zhengning instructs his student Mengshan with a dharma talk;
2. Librarian Chong of East Mountain (東山崇藏主)<sup>6</sup> gives a dharma talk upon sending off a student on pilgrimage;
3. Preceptor Mengshan instructs the assembly;
4. Korean Preceptor Kotam (*Kotam hwasang* 古潭和尚 = Manhang 萬恆; 1249–1319)<sup>7</sup> gives a dharma talk;
5. Korean Venerable Poje (Poje *sonja* 普濟尊者 = Naong Hyegün 懶翁慧勤; 1320–1376) instructs Sŏn Person Kag'o (覺悟禪人);<sup>8</sup>
6. Preceptor Mengshan instructs Superior Person Kowön/Guyuan (古原上人);
7. Preceptor Mengshan instructs Superior Person Kagwön (覺圓上人; almost certainly a Korean);

<sup>6</sup> Much of this section appears in Zhuhong's *Chan Whip* (*Changuan cejin* 禪關策進) under the name "Chan Master Yan of East Mountain," i.e., Wuzu Fayuan (五祖法演; ?–1104): 東山演禪師送徒行脚: 須將生死二字。貼在額頭上討取箇分曉。如只隨群作隊。打哄過日。他時間老子打算飯錢。莫道我不曾說與爾來。若是做工夫。須要時時檢點刻刻提撕。那裏是得力處。那裏是不得力處。那裏是打失處。那裏是不打失處。有一等。纔上蒲團。便打瞌睡。及至醒來。胡思亂想。纔下蒲團。便說雜話。如此辦道。直至彌勒下生。也未得入手。須是猛著精彩提箇話頭。晝參夜參。與他厮捱。不可坐在無事甲裏。又不可蒲團上死坐。若雜念轉鬧轉多。輕輕放下。下地走一遭。再上蒲團。開兩眼。捏兩拳。豎起脊梁。依前提起話頭。便覺清涼。如一鍋沸湯攪一杓冷水相似。如此做工夫。定有到家時節。(T 2024.48.1098c17–1099a2). For a translation, see Broughton and Watanabe, *The Chan Whip Anthology*, 73–75 and 173.

<sup>7</sup> Manhang's inscription *Hyekam kuksa pimyŏng* (慧鑑國師碑銘) by Yi Che-hyŏn (李齊賢) states: "Mengshan Deyi of middle Wu, upon seeing his written verses, admired and praised them to no end. He followed up the verses with more than ten of his own and even sent a letter bestowing upon Manhang the name *Gutan/Kotam*." [中吳異蒙山。見其文偈。嘆賞不已。贖和十數仍貽書致古潭之號。] *Chosŏn pulgyo tŏngsa* 3.370; CBETA, B31, no. 170, p. 646, a4–25. Yi Nŭng-hwa also has the following snippet of a talk by Kotam: "Dharma Talk of Preceptor Kotam: (Sŏn Master Kotam Chŏkcho Hyŏnmŏng was a man of Chŏl. He once dwelled at Yongmun Monastery, entering Mt. Sosŏl in Yanggŭn. He practiced under Preceptor T'aego [Pou 太古普愚; 1301–1382], receiving T'aego's robe and Sŏn stick. Kotam also experienced Naong's assembly.) 'If you wish to practice Sŏn, there is no need for a lot of talk. Zhaozhou's *mu* 無 should be a continuum, thought-moment after thought-moment. . . .'" [古潭和尚法語。(古潭寂照玄禪師。浙人。嘗住龍門寺入楊根小雪山。叅太古和尚。受袈裟禪棒。古潭亦見懶翁集中。) 若欲叅禪。不用多言。趙州無字。念念相連。行住坐臥。相對目前。奮金剛志。一念萬年。迴光返照。察而復觀。昏沉散亂。盡力加鞭。千磨萬鍊。轉轉新鮮。日久月深。密密綿綿。不舉自舉。亦如流泉。心空境寂。快樂安然。善惡魔來。莫懼莫歡。心生憎愛。失正成顛。立志如山。安心似海。大智如日。普照三千。迷雲散盡。萬里青天。中秋寶月。湛澈澄源。虛空發焰海底生烟。驀然嗑着。打破重玄。祖師公案。一串都穿。諸佛妙現。無不周圓。到伊麼時。早訪高玄。機味完轉。無正無偏。明師許你。再入林巒。茅庵土洞。苦樂隨緣。無為蕩蕩。性若白蓮。時至出山。駕無底船。隨流得妙。廣度人天。俱登覺岸。同證金仙。] *Chosŏn pulgyo tŏngsa* 3.865; CBETA, B31, no. 170, p. 769, a17–24.

<sup>8</sup> This section appears in *Recorded Sayings of Preceptor Naong* (*Naong hwasang ōrok* 懶翁和尚語錄; HPC 6.727a17–23).

8. Preceptor Mengshan instructs Superior Person Yuchǒng/Weizheng (惟正上人);
9. Preceptor Mengshan instructs Superior Person Chǒng/Cong (聰上人);
10. Preceptor Mengshan's *Mu* 無;
11. Head of Xiuxiu (*Taking-a-Rest*) Hermitage's (i.e., Mengshan's) literary-style *Cross-Legged Sitting Text*.

There is a shorter version of this text, entitled *Abbreviated Record of Preceptor Mengshan's Dharma Talks* (*Mongsan hwasan pǒbǒ yaknok* 蒙山和尚法語略錄).<sup>9</sup> It is thought to have been copied out by the Korean pilgrim Naong Hyegŭn during a summer retreat in 1360 at Xiuxiu Hermitage in Jiangsu.<sup>10</sup> This abbreviated version contains only six sections of the *Mengshan's Dharma Talks* found in *Core Texts of the Sŏn Approach*, section #6 through section #11 in the preceding, with section #5, the Poje/Naong excerpt, appended at the end. Soon after the invention of what is now called "Han'gŭl" orthography in the 1440s, between 1459 and 1461, Sinmi (信眉; Venerable Hyegak 慧覺尊者; d.u.) of the Directorate for Sutra Publication (*Kangyǒng togam* 刊經都監) did a vernacular Korean translation-explication (*ŏnhae* 諺解) of the abbreviated version, which may account, at least in part, for the popularity of Mengshan in Korea.<sup>11</sup>

New Mengshan texts, mostly manuscripts, have in recent years turned up in Korea, considerably advancing the state of Mengshan studies.<sup>12</sup> One such manuscript, *Dharma Gate Vista* (*Pōmmun kyǒngch'i* 法門景致; 1297),<sup>13</sup>

<sup>9</sup> Takekoshi Takashi, "Mōsan oshō hōgo ryakuroku kōhon," *Kotonoha* 53 (2007): 8–15, provides an edition of the abbreviated version.

<sup>10</sup> Itō Hideto, "Kankyō tokan yakukyō sō no hakuwa kaishaku to honyaku o megutte: Mōsan hōgo ōnhae no bunseki," *Chōsen gakuho* 193 (2004): 5–6. *Chosŏn pulgyo t'ongsa* 2.255; CBETA, B31, no. 170, p. 517, b24–25: "In the third month of Zhizheng 20/1360 the Master Naong set forth from Yandu [i.e., Beijing]. He arrived at Tongzhou [in Jiangsu], where he boarded a boat [on the Yangtze]. On the eighth day of the fourth month he arrived at Xiuxiu Hermitage in Pingjiang superior prefecture [in Jiangsu] and spent the summer retreat there." [二十年庚子三月。師發燕都。到通州上船。四月八日。到平江府休休菴結夏。]。

<sup>11</sup> Itō, "Kankyō tokan," 6.

<sup>12</sup> Maeng, "Mōsan Tokui no shinshutsu shiryō ni tsuite," 168, lists a commentary on the *Daodejing*; more than forty pieces in a collection entitled *Core of the Sutras* (*Chekyōng ch'waryo* 諸經撮要); *Traces of the Conduct of Mengshan* (*Mongsan haengjōk* 蒙山行蹟); *Preceptor Mengshan's Nianfo* [*Buddha-mindfulness*] *Huatou Method* (*Mongsan hwasang yōmbul pōp* 蒙山和尚念佛話頭法); and a dharma talk on *nianfo* for a layman. *Preceptor Mengshan's Nianfo Huatou Method* shows that Mengshan, as in the case of other Chan teachers of the time, used *nianfo* practice as a setup for Chan *huatou* practice—here the *huatou* is: *who is being mindful?* (*nianzhe shi shei* 念者是誰). This is not the "ordinary" *nianfo* that involves rebirth in the Pure Land of Amitābha.

<sup>13</sup> Maeng, "Mōsan Tokui no shinshutsu shiryō ni tsuite," 180, provides the text. It is in the first person of Mengshan.

which is part of a large compilation of texts, speaks of a steady stream of Koreans arriving at Mengshan's hermitage gate:

1. One winter eight friends from Korea came to Mengshan's Xiuxiu Hermitage, [among whom were]: Elder Wönmyöng of Understanding Hermitage (*Ryoam Wönmyöng changno* 了庵元明長老); Superior Person Kakwön (*Kakwön sang in* 覺圓上人); Superior Person Kaksöng (*Kaksöng sang in* 覺性上人); and Superior Person Myopu (*Myopu sang in* 妙孚上人).
2. One winter at Xiuxiu Hermitage it was announced that ten Koreans had arrived: Great Sön Master Honku (混丘); two nuns Myoji (妙智) and Myohye (妙惠); and seven officials, one of whom was Grand Councilor Yi Hon (李混). (Yi Hon is the author of the postface to Translation 4 *Record of the Treasure Store of the Sön Approach*.) In descending order of rank, they presented their greetings several times. They are described as "ten pine trees in front of the gate." When asked the reason for coming, they all responded: "We have recently come from Koryö and are seeking an audience with Xiuxiu Hermitage-Head." They were allowed inside the gate. Mengshan gave them three sayings, but none of them was able to offer a reply. Mengshan told them: "All of you really have the root of confidence!"

Since the Superior Person Kakwön (*Kakwön sang in* 覺圓上人) of the *Dharma Gate Vista* is surely the Superior Person Kagwön (覺圓上人) of section #7 of *Mengshan's Dharma Talks*, there is some possibility that the names in sections #6, #8, and #9 of *Mengshan's Dharma Talks* are Koreans as well. As for the Kotam and Poje sections (#4 and #5), as mentioned earlier, Mengshan extolled the written verses of the Korean master Manhang and bestowed the name *Gutan/Kotam* (*Old Mountain Pool*) on him. Poje/Naong Hyegün, who left for China in 1347, succeeded two teachers in China: the Indian Zhikong Chanxian (指空禪賢 = Dhyānabhadra?; 1289–1363)<sup>14</sup> and the Linji master Pingshan Chulin (平山處林; 1279–1361).

In conclusion, *Mengshan's Dharma Talks* enjoyed an embrace in Korea that it seems not to have found in China and Japan. We know little to nothing about the circulation of this work in China, even though Yunqi Zhuhong

<sup>14</sup> See Ronald James Dziwenka, "'The Last Light of Indian Buddhism': The Monk Zhikong in 14th Century China and Korea" (PhD diss., University of Arizona, 2010).

thought a Mengshan autobiographical passage important enough to include it in his *Chan Whip*. And virtually nothing is known about *Mengshan's Dharma Talks* in a Japanese context.<sup>15</sup> As a Japanese scholar has said, “Only in Korea did Mengshan’s recorded sayings receive a reception like the one the *No-Gate Barrier* [*Mumonkan*] received in Japan—right down to the present Mengshan’s recorded sayings has been taken as a ‘must-read’ for Sōn practice.”<sup>16</sup> *Guide to Sōn* (*Sōnga kwigam* 禪家龜鑑) of Chōnghō Hyujōng (清虛休靜; 1520–1604), perhaps the most enduringly popular of Sōn texts in Korea to the present day, quotes *Mengshan's Dharma Talks*: “‘If a Sōn practitioner does not have a sensation of uncertainty concerning the *phrase* [i.e., the *hwadu*], it will constitute a great illness.’ Also: ‘The underside of great uncertainty [concerning the *hwadu*] is invariably great awakening.’”<sup>17</sup>

<sup>15</sup> Komazawa daigaku toshokan, *Shinsan zenseki mokuroku* (Tokyo: Komazawa daigaku toshokan, 1962), 481, under *Mōsan hōgo* shows only Korean editions.

<sup>16</sup> Itō, “Kankyō token,” 5.

<sup>17</sup> 蒙山云。參禪者不疑言句。是為大病。又云。大疑之下必有大悟。HPC7.636c14–16; CBETA, X63, no. 1255, p. 738, c16–17 // Z 2:17, p. 457, b16–17 // R112, p. 913, b16–17. This appears at Translation 1.9.





## I Ib

# Translation of *Mengshan's Dharma Talks* (Translation 1)

### [Mengshan's Dharma Talks]

#### [1.1] Chan Master Wanshan Zhengning Instructs Mengshan with a Dharma Talk

The Master Wanshan saw Mengshan coming up to pay his respects.<sup>1</sup> The Master first asked: “Have you yet attained sufficient confidence?” Mengshan said: “If my confidence were inadequate, I wouldn’t have gotten *here!*” The Master said: “When confidence is at a hundred percent, it’s ever more necessary to observe the precepts. When precepts are observed, numinous efficacy is easily attained. If there is no adherence to the precepts, it is like constructing a multi-storied building in the air. Are you still observing the precepts?” Mengshan said: “Doesn’t it look like I’m observing the five precepts?” The Master said: “From now on, just keep your eye on *wu* 無. There is no need to engage in mental reflection and conjecture. You must not produce an understanding of [*wu* 無 as the negative of the polarity] *there is/there is not*. Also, don’t read books like the sutras or Chan recorded sayings. Only raise *wu* 無 to awareness. Twenty-four hours a day, in all four postures, you must be wide awake, like a cat catching mice or a hen hatching eggs.<sup>2</sup> Don’t

<sup>1</sup> The table of contents in the woodblock-print edition of the *Sōnmun ch’waryo* in Yanagida Seizan, ed., *Kōrai-bon*, Zengaku sōsho 2 (Kyoto: Chūbun shuppansha, 1974), 1a9 bears the title *Mengshan’s Dharma Talks*, though there is no title at the beginning of the text (44a1). Most sections of *Mengshan’s Dharma Talks* have a heavy dose of phrasings from *Letters of Dahui*. For a discussion of Dahui’s *huatou*-practice terminology, phraseology, etc. see Introduction, “The *Huatou* Chan of Dahui Zonggao.”

<sup>2</sup> There is a similar Wanshan talk in a Mengshan autobiography in Zhuhong’s *Chan Whip*: 蒙山異禪師示衆：某年二十。知有此事。至三十二。請益十七八員長老。問他做工夫。都無端的。後參院山長老。教看無字。十二時中。要惺惺如猫捕鼠。如鷄抱卵。無令間斷。未透徹時。如鼠咬棺材。不可移易。如此做去。定有發明時節。(Broughton and Watanabe, *Chan Whip*, section #12; T 2024.48.1099a29–b5).

take any breaks. When you have not yet been able to pass through [*wu* 無], you should be like a rat gnawing at the wood of a coffin—you should never shift [from *wu* 無]. From time to time, once again whip up [the sensation of] uncertainty, saying: ‘All sentient beings have the buddha-nature. Why did Zhaozhou say *wu* 無? The meaning—what about it?’<sup>3</sup> As soon as you come to possess [this sensation of] uncertainty, silently raise *wu* 無 and try to do a reverse-illumination on yourself. It is just by this *wu* 無 that you must come to discern self, come to discern Zhaozhou, and catch the buddhas and patriarchs.<sup>4</sup> People are going to hate you for this, but all you have to do is have confidence in what I’ve said. Keep pressing straight ahead! There will definitely come a time when it will be clear to you—make no mistake about it!” And so forth.

### [1.2] Dharma Talk of Librarian Chong of East Mountain Upon Sending Off a Student on Pilgrimage

As a rule, in the matter of pilgrimage one must take this Way to heart.<sup>5</sup> You should not aimlessly pass your days receiving ready-made offerings [from lay people]. You must tack the two words *birth-death* on your forehead. Twenty-four hours a day you must twist your face out of shape in demanding a clear understanding of *this* [*matter*]. If you just follow the crowd and team up with them, vainly killing time, one of these days the old one Yama [Judge of the Hells] will add up the tab for your meals. Don’t say I didn’t tell you! If you’re going to do practice-work, you must day after day be adding the tab up and constantly checking things one by one. From the

<sup>3</sup> This is what Chinul’s *Keeping an Eye on the Hwadu* (Translation 3A.46–47) calls “practicing the meaning” (*cham’ui* 參意) of the *hwadu* as opposed to “practicing the phrase” (*chamgu* 參句). The latter is more advanced.

<sup>4</sup> This is what Chinul calls “practicing the phrase” (*chamgu* 參句).

<sup>5</sup> There is similar sayings material in Zhuhong’s *Chan Whip*: 東山演禪師送徒行脚：須將生死二字。貼在額頭上討取箇分曉。如只隨群作隊。打哄過日。他時間老子打算飯錢。莫道我不曾說與爾來。若是做工夫。須要時時檢點刻刻提撕。那裏是得力處。那裏是不得力處。那裏是打失處。那裏是不打失處。有一等。纔上蒲團。便打瞌睡。及至醒來。胡思亂想。纔下蒲團。便說雜話。如此辦道。直至彌勒下生。也未得入手。須是猛著精彩提箇話頭。晝參夜參。與他厮捱。不可坐在無事甲裏。又不可蒲團上死坐。若雜念轉鬪轉多。輕輕放下。下地走一遭。再上蒲團。開兩眼。捏兩拳。豎起脊梁。依前提起話頭。便覺清涼。如一鍋沸湯攪一杓冷水相似。如此做工夫。定有到家時節。(Broughton and Watanabe, *Chan Whip*, section #9; T 2024.48.1098c17–1099a2) However, in the *Chan Whip* the speaker is not Librarian Chong of East Mountain, but rather Yan of East Mountain (Dongshan Yan 東山演), i.e., Wuzu Fayān (五祖法演; ?–1104).

time of the rise in the tempo of the drumming up until the second night-watch, keep an eye on [the *huatou*]. Where are you gaining energy? Where are you not gaining energy? Where are you lapsing? Where have you not lapsed? If you keep pressing on like this, there will surely come a time when you arrive *home*. There is a type of practitioner of the Way who never did read the sutras and never did bow to the buddhas, and, having barely gotten on the sitting cushion, immediately dozes off! When he gets around to waking up, he indulges in all sorts of fantasies. Having barely gotten off the Chan sitting platform, he immediately starts hobnobbing with the others. If you practice the Way in this manner, even by the time that [the future buddha] Maitreya comes down to be reborn [in this world], you will not have [the thing that you seek] in the palm of your hand [i.e., you will not yet have made it your own]. You must fiercely throw yourself into the matter without reservation: lift to awareness the single *wu* 無. For three days and three nights, keep pushing on—lock [the *huatou*] into position. You must not do cross-legged sitting inside the tiny hidden-away chest of *nothing-to-do* [i.e., remained confined to the useless place of *nothing-to-do*]. Also, you must not do “dead sitting” on your sitting cushion. You must be lively and playful. When distracting thoughts by the thousand fly up in confusion, you should not struggle against them. The more you struggle against them, the more anxious you will become. There are a lot of people who, in this situation [of being afflicted by distracting thoughts], don’t know whether to advance or retreat—they’re unable to avoid [those thoughts]. They become accustomed to them and get turned upside-down; they waste their entire lives. You must, at the place where [the distracting thoughts] fly up in confusion, gently let them go and [return to] striking *the one* [i.e., *wu* 無]. Get down [from the sitting platform] to the ground and walk around one circuit. Get back up on the sitting platform, open both eyes, clench your two fists, straighten your spine, and, as before, keep on lifting [the *wu* 無] to awareness. You will immediately become conscious of a refreshing coolness, like pouring a dipper of cold water into a pot of boiling water. If you merely do practice-work in this way, after many days and months there will come a time when you will arrive at your [original] *home* [of great peace and joy]! When in your practice-work you have not yet been able to hold [the thing that you seek] in the palm of your hand [i.e., you have not yet made it your own], don’t be distressed—fear that the Māra of distress will penetrate your mind. If you become aware of saving energy, you shouldn’t let yourself be happy—fear that the Māra of happiness will penetrate your mind.

There are all sorts of painful illnesses; talking about them would be endless. Presumably in the assembly there are old and virtuous brothers who are practicing the Way, and you can bombard them with thousands of requests for instruction. If you refrain from even a cursory reading of the patriarchal masters' sayings on doing practice-work, it'll be like seeing for yourself—right now, in matters of the Way, it is difficult for you to obtain *this person*. Thousands of times till now I've hoped that you would smash the black-lacquer bucket [of ignorance] as soon as possible—and come back *home* to be my back-scrubber [in the baths]. I very much enjoin you!

### [1.3] Preceptor Mengshan Instructs the Assembly

If there is a “quieted” one who comes here, one who has jettisoned mundane objective-supports and abandoned attachment to inverted thinking, he must be true to undertaking the *great matter* of birth-death. The rule of our Kenshun Hermitage is to sever the conditioned enjoyments of the ways of the world. With an exception for the third watch of the night, sleeping is not allowed. Going out into the streets is not allowed. Taking up invitations [from donors] is not allowed. For those who have not yet experienced clarity, reading books is not allowed. Poring over the sutras is not allowed, unless it's in response to an invitation in the public sphere. If, after having done three years of practice-work in conformity with the rules, you have not *seen the nature* and *penetrated the axiom*, I will stand in for you and enter one of the hells.

### [1.4] Dharma Talk of Preceptor Kotam

If you wish to practice Sōn, there's no need for talkativeness.<sup>6</sup>

Zhaozhou's *mu* 無: thought-moment after thought-moment in a continuum.

Walking, standing, sitting, or lying down, confront what is right in front of your eyes.

<sup>6</sup> This is the Korean Manhang (萬恆; 1249–1319). Mengshan extolled his writings and bestowed the name Gutan (*Old Mountain Pool*; Korean Kotam) on Manhang.

Rouse the thunderbolt resolution—one thought-moment will be  
 ten-thousand years.

Do a reverse-illumination—examine and once again observe.  
 In both torpor and distraction, use all your energy to apply the whip.  
 Through thousands of grindings and forgings, you are more and more  
 made new.

Through long days and months: exactitude.  
 Even without raising [*mu* 無] it will rise on its own, as a burbling spring.  
 Mind empty, and sense-objects calmly quiet—joyful and calm.  
 When the good/bad Māra comes, never be fearful or happy.  
 When the mind generates hatred/fondness, correctness is lost, inversion  
 produced.

Establish resolution firm as a mountain; stabilize mind so it is like  
 the ocean.

A great wisdom like the sun, illuminating the three-thousand realms.  
 The clouds of delusion disperse, and the sky is blue for thousands of miles.  
 The jewel-moon of mid-autumn—limpid and clear.  
 In the sky there arises a blaze, and the bottom of the sea produces  
 the smoke.

Suddenly things “click,” and you smash the doubly profound.  
 The cases of the patriarchal masters—you pass through them all!  
 The marvelous principle of the buddhas—nothing but perfection.  
 When you reach *in that way*, you’re already on visiting terms with high  
 profundity.

The trigger’s flavor completely “flips”—there is neither upright nor  
 leaning.

An enlightened master approves you, and once again you enter the forests  
 and peaks.

Whether a thatched hut or cave dwelling, suffering and pleasure follow  
 conditions.

Practicing non-action, composed, your nature is like a white lotus.  
 When the time comes to leave the mountains, you ride in a  
 bottomless boat.

Flowing along, you’ll get the sublime, and cross humans and gods to the  
 other shore.

All advance to the shore of awakening and realize the “golden seer” [i.e.,  
 the Buddha]

## [1.5] The Venerable Poje Instructs Sŏn Person Kag'o

Thought-moments arise and disappear—that is called *birth-death*.<sup>7</sup> Within birth-death you must use all your energy to lift the *hwadu* to awareness. When the *hwadu* is of a pure oneness, the arising and disappearing will die out. The locus of the dying-out of this arising and disappearing—that is called *quiet*. In this quiet there is no *hwadu*—this is the indeterminate state [i.e., the state of neither good nor bad]. When in the quiet the *hwadu* is tasteless, that is called *numinous*. This numinous knowing of emptiness and quietude is indestructible and beyond adulteration. If you can employ this sort of practice-work, before many days the matter will be accomplished.

## [1.6] Preceptor Mengshan Instructs Superior Person Guyuan [Kowŏn]

When your [sensation of] uncertainty on the *hwadu* is uninterrupted, that is called *true uncertainty*. In practicing oneness of uncertainty, if—even for a moment—you happen to lack the uncertainty, it's no longer the true mind's generation of uncertainty: it's been subsumed into doing something [i.e., producing karmic effects]. This is the reason torpor and excitedness both

<sup>7</sup> The Korean Venerable Poje (Poje *sonja* 普濟尊者) refers to Naong Hyegŭn (懶翁慧勤; 1320–1376). This section appears in the *Recorded Sayings of Preceptor Naong* (*Naong hwasang ōrok* 懶翁和尚語錄; HPC 6.727a17–23). Zhuhong's *Chan Whip* has a Poje letter to a scholar-official: "Koryŏ Sŏn Master Poje's 'Letter in Reply to Minister of State Yi': 'Since up until now you have been engaged in the practice of rallying the *mu* 無 to awareness, there is no need to change your practice. Needless to say, were you to lift a different *hwadu* to awareness, having done some practice with the *mu* 無, you would necessarily already possess a slightly matured stage of practice derived from the *mu* 無. Don't shift! Don't change your practice! Merely twenty-four hours a day, in all four postures, raise [the *mu* 無] to awareness. Don't expect stretches of awakening and non-awakening. And don't get involved in whether [the *mu* 無] has taste or no taste at all. And don't get involved in whether you are gaining energy or not gaining energy. Put on the pressure to get to the place thought does not reach and reflection does not function. That is precisely the place where the buddhas and patriarchs have jettisoned their very lives.' [Zhuhong's] comment: 'As for this book of recorded sayings, in Wanli 25/1597 Xu Yuanzhen of Fujian was part of an expeditionary force [to repel the second Japanese invasion of] Korea and obtained it there. This text had never been seen in China. Therefore, I have recorded a core piece to make it known.'" [高麗普濟禪師答李相國書: 既曾於無字話提撕。不必改參也。況舉起別話頭時。曾參無字。必於無字。有小熟因地。切莫移動。切莫改參。但於二六時中四威儀內。舉起話頭。莫待幾時悟不悟。亦莫管有滋味無滋味。亦莫管得力不得力。拶到心思不及意慮不行。即是諸佛諸祖放身命處。評曰。此語錄萬曆丁酉。福建許元真東征。得之朝鮮者。中國未有也。因錄其要。而識之。] (Broughton and Watanabe, *Chan Whip*, section #34; T 2024.48.1104a16–25). Poje's letter also appears in Zhuhong's *Abbreviated Collection of Famous Chan Monks of the Imperial Ming* (*Huangming mingseng jilue* 皇明名僧輯略; CBETA, X84, no. 1581, p. 375, c17–p. 376, a1 // Z 2B:17, p. 219, b11–c1 // R144, p. 437, b11–p. 438, a1). Thus, the *Naong hwasang ōrok* was brought to China in the late sixteenth century.

enter your practice-work. You must do yet more cross-legged sitting in upright posture. When the sleep Māra comes for the first time, you should recognize: “What is this sense-field [of sleepiness]?” As soon as you are aware of your eyelids’ becoming heavy, then throw yourself in without reservation. Lift the *huatou* to awareness one or two times. When the sleep Māra retreats, you may resume sitting as before. If it doesn’t retreat, get down off the platform onto the ground and walk for several tens of steps. When your eyes are cleared, return to sitting again. Thousands of times *do a backwards-look-illumination* at the *huatou*, and constantly whip up [the sensation of] uncertainty. Over a long period of time your practice-work will ripen—then you can save on energy. Your performance will arrive at the point where you will not expend mental effort in lifting the *huatou* to awareness. When [the *huatou*] spontaneously appears before you, both sense-objects and your body-mind will not be identical to what they previously were. When you can remember the *huatou* even in your dreams—at a time such as this a great awakening is near! But you must not have your mind wait for awakening. You must merely, in the midst of activity and in the midst of stillness, do practice-work without interruption. It is natural that there are no sense-fields in the true realm. Gradually, day by day, you will witness an increase in your power to smash ignorance. As that power fills up, the ball of uncertainty and the ignorance will be smashed. When ignorance is smashed, then you will see the wondrous Way. Now, the wondrousness of the practice of Chan lies in becoming wide-awake. A clever practitioner at first pays close attention to the case [i.e., the *gong’an* as opposed to the *huatou/phrase* within it].<sup>8</sup> Once he has the correct [sensation of] uncertainty, is neither in a rush nor slack in raising the *huatou*, and does a reverse-illumination, it will be easy for him to obtain a great awakening.<sup>9</sup> His body-mind will be peaceful and joyful. If one applies mind in a “tense” way, illnesses such as activation of the “meatball mind” [i.e., the opposite of the “true mind”] and disharmony of the blood and the breath will arise. This is not the correct path. Just generate the true mind of confidence! When within the true mind there is [the sensation of] uncertainty, spontaneously the *huatou* will appear. If you wade into applying energy to raise the *huatou* to awareness, your practice-work will not gain energy. If, in activity and in stillness, the case [i.e., the *huatou*] that you are generating [a sensation of] uncertainty about is neither diffuse nor oppressive—if [your

<sup>8</sup> This is Chinul’s “practicing the meaning.” See n. 3.

<sup>9</sup> This is Chinul’s “practicing the phrase.” See n. 4.

raising of the] *huatou* is neither tense nor slack—[the *huatou*] will spontaneously appear. At such a time your practice-work will gain energy. But you must protect and maintain this thought [of the *huatou*] in a constant continuum. In sitting you must apply further *samādhi* energy. [The way *huatou* practice and sitting] support each other is marvelous. Suddenly things will “click.” The mind-road will be severed in one stroke, and immediately there will be a great awakening. Having awakened, you will further ask about post-awakening matters.

[1.7] Preceptor Mengshan Instructs Superior Person  
Jueyuan [Kagwön]

In practicing Chan you must pass through the barrier-checkpoints of the patriarchal masters. For miraculous awakening you must reach the very end of the mind-road. If the barrier-checkpoints of the patriarchs are not passed through and the mind-road not cut off, then you’re just a “spirit attached to grasses and trees” [i.e., a student dependent upon the ancients’ schemes and models—akin to rebirth as a *preta/hungry ghost*]. A monk asked Zhaozhou: “Does even a dog have buddha-nature?” Zhaozhou said: “*Wu* 無!” This very *wu* 無 is the single barrier-checkpoint of the Chan approach. In a state of having-mind you can’t pass through [this *wu* 無]; in a state of no-mind you can’t pass through [this *wu* 無]. When wide-awake and sharp, you’ll directly capture Zhaozhou: and, what’s more, you’ll come to “my *huatou*.” If there is the tiniest bit of anything [beyond the *huatou*], then you’re outside the gate! Advanced Seat Jueyuan [meaning *Awakening Perfect*]! Are you awakened? Given the miraculous *awakening* and *perfect* enlightenment [in your name], you should already know what Zhaozhou’s face is! Tell me the meaning of this *wu* 無! All wriggling sentient beings have buddha-nature. Why did Zhaozhou say *wu* 無? After all, where does this *wu* 無 lead? When original awakening is not yet bright, one after another come [the myriad ordinary] uncertainties. But *great uncertainty*, then great awakening!

But you must not have your mind wait for awakening.

Also, you must not have your mind seek for awakening.

You must not produce an understanding [of *wu* 無 as the *wu* of the polarity] *there is/there is not*.

You must not produce an understanding [of *wu* 無] as nothingness.



You must not employ *wu* 無 as an “iron broom” for sweeping things away.  
 You must not employ *wu* 無 as a donkey hitching post [i.e., a verbal gimmick sense-object that bogs down students in the mud].

Even though your ball of uncertainty is flourishing day by day, during the twenty-four hours of the day and in all four postures, merely keep lifting this *wu* 無 to awareness. Secretly do a reverse illumination to keep an eye on [this *wu* 無]: Keep on keeping your eye on it. Keep on generating [the sensation of] uncertainty. When a hundred times nothing has taste, but then a little bit of taste creeps in, you shouldn't be vexed. When your [sensation of] uncertainty becomes substantial and, even without lifting the *huatou*, it spontaneously appears, you mustn't be joyful. Leave the [calligraphic/painting evaluation of] “too dark” or “too pale” to others. Just be like the rat gnawing on the wood of the coffin. Focus exclusively on lifting this *wu* 無 to awareness and keeping an eye on it. If, while doing cross-legged sitting, you come into possession of sublime *samādhi* energy [i.e., from sitting practice], that's just the right moment for rallying [this *wu* 無] to awareness [i.e., the right time for *huatou* practice]. But there's no need to exert effort to create the sublimity. If you exert effort to rally [the *huatou*] to awareness, then you'll dissolve your state of *samādhi*! When you can skillfully apply mind and suddenly are able to enter *samādhi* [in sitting], you shouldn't covet the [sitting in] *samādhi* and forget the *huatou* [practice]: if you lose the *huatou*, then you will fall into emptiness and have no wonderful awakening! When you arise from [sitting in] *samādhi*, you must also protect your *samādhi* energy. In both activity and stillness, you must be of a single *tathatā*. Both torpor and excitedness must be cut off. And don't produce thoughts of joy. Suddenly with the single sound “Aah!” you will pass through Zhaozhou's barrier-checkpoint. One after another your comments [on Chan cases] will be appropriate. Arrow after arrow will pile up [at the bullseye]. You'll see through Zhaozhou and gain the hatred of others. You'll perfectly comprehend dharma after dharma. In every case you'll be clear about differences in karmic trigger-mechanisms of students. You must really seek a post-awakening career. If you don't do so, how can you become a dharma vessel? You ought to observe the demeanor of the former sages. Absolutely shun hogwash! Do you understand?

[1.8] Preceptor Mengshan Instructs Superior Person  
Weizheng [Yuchǒng]

Preceptor Wuzu Fayan instructed his assembly: “Śākyamuni and Maitreya are but *his* slaves—who is *he*?”<sup>10</sup> Immediately upon a penetrating awakening you can speak accurately [to this question]. You can transcend delimited samsara—you will advance by great strides. You’ll finish your work as the great person. Advanced Seat Weizheng—are you capable of a penetrating awakening? If not, then you’d better get cracking to get wide awake! Apply true practice-work and investigate according to dharma. Consider “great awakening” to be the gate by which you enter. You should [bring your sensation of] uncertainty to bear on Śākyamuni and Maitreya: Why are these buddhas *his* slaves? After all, *who is he*?<sup>11</sup> When your [sensation of] uncertainty is full up, rally to awareness [the *huatou*]: *who is he*?<sup>12</sup> Try to do a reverse-illumination on yourself. It’s not necessary to apply mind in too “tense” a fashion. If you’re tense, you’ll stimulate forms and mind, producing illness. You should not be too “slack.” If you’re slack, you’ll lose the *huatou*. [These two polarities will lead respectively to] entrance into torpor or excitedness. Sublimity lies in skillfully applying this mind. Produce the mind of true confidence and abandon all mundane thoughts: in a state both wide-awake and stealthy, rally to awareness [the *huatou*]. It is easy to gain energy while engaged in sitting. When at the beginning you are doing cross-legged sitting, rouse the spirit and make your body upright. You should not allow your back to slump. Your head must be held firm and high, eyelids unmoving. Open your eyes in the usual way. When the pupils of your eyes are unmoving, then both body and mind are still. Stillness is followed later by *samādhi*. In [sitting in] *samādhi* it is necessary that the *huatou* appear before you—you should not covet *samādhi* while forgetting the *huatou*. If you forget [the *huatou*], you’ll fall into emptiness and revert to being deluded by *samādhi*. It will all be for nothing! To gain energy in [sitting in] *samādhi* is easy, but you must remain wide-awake and not sink into darkness [i.e., torpor]. When suddenly a lot of good and bad sense-fields appear, you must

<sup>10</sup> *Fayan chanshi yulu* 法演禪師語錄, T 1995.47.657a29–30.

<sup>11</sup> Again, this is what Chinul’s *Keeping an Eye on the Hwadu* (Translation 3A.46–47) calls “practicing the meaning” (*chām’üi* 參意) of the *hwadu* as opposed to “practicing the phrase” (*chāmgu* 參句).

<sup>12</sup> This is Chinul’s “practicing the phrase.” Note that the text is implying that one uses “practicing the meaning” in order to build up the sensation of uncertainty. Once that sensation of uncertainty reaches a critical mass (is *full up*), then one sets about “practicing the phrase.”

not try to “manage” them at all. When your *huatou* is clear, suddenly the sense-fields will spontaneously clear up. When you arise from [sitting in] *samādhi*, move your body slowly and maintain your *samādhi* energy. In the midst of your [daily round of] activities preserve the *huatou*. Once you have [the sensation of] uncertainty, rallying [the *huatou*] to awareness won't involve exerting effort. Be continuous and stealthy—without interruption. Your practice-work will step by step become “of a piece.” You will be like the settled waters of the autumn countryside—calm and clear. Even when disturbed by the wind, the waves it shows are clear. When you reach a time like this, great awakening is near! But you must not have your mind wait for awakening. There is no need to seek anyone to evaluate you. There is no need to engage in mental reflection and conjecture. There is no need to seek understanding. Just lift the *huatou* to awareness and keep an eye on it. If you should generate uncertainty about some other Chan case or you should generate uncertainty about the sutras, try to gather up all [these uncertainties] and make them come back to [the *huatou*]: *who is he?* With the mass of uncertainty pressing in upon you, things will “click.” With the single sound “Aah!” the true [dharma] eye will open, and then you will command the discourse of one who has returned *home*, the discourse on one who has gotten the clue, the discourse of arrow after arrow piling up [at the bullseye]. You'll be capable of knowing differences in karmic trigger-mechanisms of students. All previous uncertainty-blocks will melt like ice, leaving nothing behind. You will perfectly comprehend dharma after dharma. Once you've [gotten to the stage of] *ascending the hall*, avoid accepting any small awakening. Once you've progressed further, you will be directed towards *advancing into the room*. That will be a penetrating understanding of the *great matter!*

[1.9] Preceptor Mengshan Instructs Superior  
Person Cong [Chòng]

Huangbo had an audience with Baizhang. [One day Huangbo bid farewell, saying: “I am going to pay obeisance to Mazu.” Baizhang said: “Mazu has already passed away.” Huangbo said: “I didn't know. What sayings did Mazu have?” Baizhang thereupon] raised the story of his second investigation with Mazu [when Baizhang was on the receiving end of the Great Master Mazu's shout and was immediately

deaf for three days. Upon hearing this story raised for consideration, Huangbo] immediately stuck out his tongue.<sup>13</sup>

Is this a matter of Baizhang's gaining energy, or Mazu's gaining energy?

[Yantou saw Deshan and immediately asked: "Are you a common person or a sage?" Deshan immediately gave a shout. . . .] Yantou experienced Deshan's single shout and immediately bowed.<sup>14</sup>

Is this recognizing a kindness or repaying that kindness?

[Later, Dongshan heard this and said: "At that time if he weren't a bigwig, it was a great disaster in understanding." Yantou] answered Dongshan's words, saying: "[The old fellow Dongshan doesn't know good from bad. He mistakenly made a famous comment.] I at that time raised up with one hand and pressed down with the other."<sup>15</sup>

Where is his [i.e., Yantou's] raising with one hand and pressing down with the other? One who discerns the bone marrow of these two elders will immediately be good at commenting with a "flipping-word" and severing the tongues of people of all the regions, allowing you [Superior Person Cong] to gain entrance through the gate. Should this not yet be the case, you should promptly practice [the *huatou*]. If you're wading into practicing [the *huatou*], then we can discuss practice-work. You absolutely must rely on the *original allotment* to accord with dharma. You should have [the sensation of] uncertainty concerning the case [i.e., *huatou*] of your personal practice. The underside of great

<sup>13</sup> *Baizhang Huaihai chanshi yulu* (百丈懷海禪師語錄) in *Sijia yulu* (四家語錄): 黃檗到師處。一日辭云。欲禮拜馬祖去。師云。馬祖已遷化也。檗云。未審。馬祖有何言句。師遂舉再參馬祖豎拂因緣言。佛法不是小事。老僧當時被因馬大師一喝。直得三日耳聾。檗聞舉。不覺吐舌。師云。子已後莫承嗣馬祖去麼。檗云。不然。今日因師舉。得見馬祖大機之用。然且不識馬祖。若嗣馬祖。已後喪我兒孫。師曰。如是如是。見與師齊。滅師半德。見過於師。方堪傳授。子甚有超師之見。後為山問仰山。百丈再參馬祖豎拂因緣。此二尊宿意旨何如。仰山云。此是顯大機之用。為山云。馬祖出八十四人善知識。幾人得大機。幾人得大用。仰山云。百丈得大機。黃檗得大用。餘者。盡是唱道之師。為山云。如是如是。(CBETA, X69, no. 1322, p. 6, a10-21 // Z 2:24, p. 409, c10-d3 // R119, p. 818, a10-b3).

<sup>14</sup> *Xutangheshangyulu* (虛堂和尚語錄): 上堂。舉。巖頭見德山便問是凡是聖。德山便喝。頭便禮拜。後來洞山聞云。當時若不是癡公。也大難承當。巖頭聞云。洞山老漢。不識好惡。錯下名言。我當時一手擡一手搦。師云。巖頭大似明上座趁盧行者。到大庾嶺頭。却回向同伴。道此去杳無消息。(T 2000.47.1005b2-7).

<sup>15</sup> *Yunzhou Dongshan Wuben chanshi yulu* (筠州洞山悟本禪師語錄): 巖頭參德山。頭入方丈門跨門問。是凡是聖。山便喝。頭禮拜。有人舉似師。師曰。若不是癡上座。大難承當。頭曰。洞山老人不識好惡。錯下名言。我當時一手擡一手搦。(T 1986A.47.514c9-14).

uncertainty is invariably great awakening. The myriad uncertainties combine into the *single uncertainty*—secure it based on your personal practice [of the *huatou*]. If you don't have [a sensation of] uncertainty concerning the *phrase* [i.e., the *huatou*], it will constitute a great illness. Furthermore: it is necessary to abandon all objective-supports. Within the four postures of the day, twenty-four hours of the day, merely lift to awareness the *huatou*. Try to do a reverse-illumination for yourself: if in sitting you find that you are gaining maximum energy, sitting will be suitable for you to gain dharma. It's not necessary for you to furrow your brow in a glare and repress your body-mind. If you employ [effortful] vital energy, you invite the suffering of illness. Just sit straight and keep your eyes open in the ordinary manner. There is no need to be concerned about the sense-fields that your body-mind experiences. If you happen to experience torpor or excitedness, then throw yourself into it a little. Lift the *huatou* a couple of times, and the various Māras will spontaneously dissipate. When the eyes settle, the mind settles; when the mind settles, the body settles. When you attain *samādhi*, you should not consider it some sort of accomplishment. If perhaps you forget your *huatou*, you'll sink into emptiness and stagnate in quietude—and will not attain great awakening. On the contrary, you'll create a great illness! Our patriarch [Bodhidharma] came from the West, directly pointing out [mind]. He took great awakening as the point of entry. He didn't discuss [such topics as the four] *dhyānas* or supernatural powers—these are nonessential matters. If one can gain awakening within *samādhi*, his wisdom will be magnificent, and he will be able to advance equally on land and water. When your practice-work reaches a point one step beyond “dark” and one step beyond “pale,” and is without “taste,” then it's just right for your making progress and gradually entering the *stages of the journey*. You should never let go! Being wide awake, you'll enter stillness—stillness, and later *samādhi*. Each *samādhi* has a name—some are perverse and some correct. You should know about them. After arising from [sitting in] *samādhi*, your body-mind will be light and pure. Everywhere you will save energy. In your activities everything will become of a piece. But you should take care in applying mind. The pursuit of practice-work—from beginning to end—is never apart from the two words *stillness* and *purity*. The zenith of stillness is awakening; the zenith of purity is light-comprehension. When for you the realms of activity and stillness are like the autumn sky, atmosphere majestic and wind pure, it's the *first stage of the journey*. Then is an opportune time to make progress. Be like the settled waters of the autumn countryside; be like the incense burner inside the ancestral hall—quiet and wide awake.

When the mind-road is inoperative, you'll no longer be aware of your illusory body. When you're immersed in the world of humans, just discern the *huatou*, continuous and unbroken. When you arrive *here*, sense-objects are about to take a break, and the light is about to appear. This is the *second stage of the journey*. Having reached this, if you produce a mind of discriminating awareness, you will cut off the sublimity of the pure oneness—that would be a great disaster! For the one who is without error, activity and stillness are one *tathatā*. Awake or asleep, he is wide-awake. The *huatou* appears right in front of him. It's like moonlight that penetrates the water. Amidst the waves of the rapids it is lively. When you touch it, it's not dispersed; when you dissipate it, it's not lost—it's quiet without oscillation. If something external shakes it, there is no movement. This is the *third stage of the journey*. With the ball of uncertainty smashed, the opening of the correct eye is near. Suddenly things “click,” a severing like the sound of expectorating or [a bean in embers] exploding. You will discern self, catch the buddhas and patriarchs, and gain the hatred of others. Also, you should have audiences with the great masters and seek training to become a dharma vessel. You should not get just a little and consider that sufficient. If you don't have post-awakening audiences with others [i.e., great masters], you will not avoid failing to comprehend post-[awakening] matters—disasters will be manifold! Perhaps you will have blockages concerning the karmic trigger-mechanisms of the buddhas and patriarchs. This will be a shallow awakening, whether you have not yet exhausted the profound sublimity or have already exhausted it. Also, you must take a step back, sheathing your sword and remaining in obscurity [i.e., lying low]—while nurturing [your sagely embryo]. When you have your full measure of power, you will see through the sutra teachings, and the books of the Confucians and Daoists. You will wear down the habit-energies of your many past lives—purity unlimited and perfect brightness unobstructed. For the first time you will be able to soar up into the distance—you will attain a thriving radiance. You will not disgrace the Chan axiom of our predecessors. But, in some cases, [if the nurturing has been insufficient,]—your exchange of your old [face for a new face] won't be reflected in your daily activities: you will fall back into the “regular flow.”<sup>16</sup> In addition, when speaking you will seem to be awakened.

<sup>16</sup> *Classified Collection of the Chan Grove (Chanlin leiju 禪林類聚)*: “Foguo said: ‘Dangling white hair, descending the blue-green mountains; After seven years I've come back—having exchanged my old face for a new one. The people are young—the pine trees already old; Absolutely fallen into the human world!’” [佛國白云。垂垂白髮下青山。七載歸來換舊顏。人却少年松已老。是非從此落人間。] (CBETA, X67, no. 1299, p. 59, c10–12 // Z 2:22, p. 59, c4–6 // R117, p. 118, a4–6).

But when confronted with sense-objects you're still be deluded: you'll talk like a drunk and act like a vulgar person. Confronted with trigger-mechanisms, you won't know the hidden from the apparent. Confronted with the talk of others, you won't know the correct from the perverse. You will deny cause and effect. All of this will cause a massive disaster! The correctness of our seniors in the face of perversity constitutes a great exemplar. The one who comprehends [*this*] matter, while still on the shore of birth and death, can easily make the coarse into the fine, can easily make the short into the long. He achieves liberation by means of the illumination of wisdom. He attains the "producing-all-dharmas" *samādhi*, the king of *samādhi*. Because of this *samādhi*, he attains the mind-made body. Later he can attain the miraculous-response body and confidence body. The Way is like the great sea—he will penetrate ever deeper into it. Bodhidharma had a verse:

Awakening to the buddha-mind axiom  
Is equal to having no differences,  
The mutual correspondence of practice and understanding.  
We call it "patriarch."<sup>17</sup>

So never say that within the Chan approach there is a strategy for transcending the buddhas and patriarchs. Superior Person Cong—do you have confidence? Confidence or no confidence—later you'll know for yourself!

### [1.10] Tenth Section on Preceptor Mengshan's *Wu* 無

A monk asked Zhaozhou: "Does even a dog have buddha-nature?" Zhaozhou said: "*Wu* 無!" All wriggling sentient beings have buddha-nature. Why did Zhaozhou say "*Wu* 無"? If you talk about Zhaozhou's Chan, flapping your lips, be aware that on another day you'll eat the iron stick [of Yama, King of the Hells]! You little imagine that [Zhaozhou] for a lifetime raised high the bone-and-marrow of the buddhas of the three times and the eye of the patriarchal masters down through the generations, which lie right in front of you! The impetuous fellow can go off bearing it away on one shoulder—but I'm not yet giving my assent by whacking you with my stick! Now, tell me—in

<sup>17</sup> *Jingdechuandenglu* (景德傳燈錄): 師曰。明佛心宗行解相應。名之曰祖。(T2076.51.220a5).

the end, what about it? Concerning this *wu* 無 you have not a clue! If you did, perhaps you'd say it is "the sword that cuts off life" or "the key that opens the wisdom to discriminate." Should I sock it to you with thirty whacks of the stick, would that be a reward or a punishment? Even if you could speak accurately, where would that get you? If you see Zhaozhou and exhaust the Way, the glint in the eye of the old buddha Zhaozhou will shine right through the four quarters of the world. If you contemplate his saying this *wu* 無, your life will fall into the hands of a patched-robe Chan monk who is the *real thing*. If there is a first-class person who seeks from others the taste of *wu* 無, he'll be a fool for his entire life. Though Zhaozhou said *wu* 無, how do *you* understand it? Zhaozhou reveals his sword, and a frosty radiance blazes forth. You dither and ask: "How come?"—dividing yourself into two parts. I shout right in the fool's face: "Don't speak dream-nonsense!" Nevertheless, "in my royal storehouse there is no such sword!"<sup>18</sup> In the end, what is the face of Zhaozhou? Miaoxi [i.e., Dahui Zonggao] said: "It's not the *wu* 無 [of the polarity] *there is/there is not*. It's not the *wu* 無 of true non-existence."<sup>19</sup> Do you, after all, know Miaoxi? If you don't possess the eye, then it will be "go to the east and conjecture or go to the west and conjecture." That's adding even more discriminating consciousness. Off limits—absolutely, positively off limits! You're a sharp fellow, tell me: what is Zhaozhou's meaning? Recently there are a lot of people who answer: "*Wu* 無 is an iron broom." But is this, in fact, what Zhaozhou had in mind? [Others answer:] "It's a posthumous saying to guide people." These testimonials are mistaken—blind fellows! Don't try to understand [*wu* 無] through useless study! You'll be burying the mind of the patriarchal masters. [Some] give a shout: "*Wu* 無 is a donkey hitching-post!" Where are you? You've seen Zhaozhou in a dream. You wish not to invite the karma of the Avīci Hell, so don't slander the true dharma-wheel of the *Tathāgata* and go on picking up all these sorts of bad illnesses [i.e., these interpretations of *wu* 無]. In the end, this *wu* 無—where does it fall? This *wu* 無: neither mind nor no-mind can penetrate. Discard your life. Fix your eyes upon [this *wu* 無] before you've even raised it. Suddenly you'll be reborn! You'll have a penetrating understanding with nothing left over. As for the seventeen-hundred Chan cases, who will dare to produce textual commentary on them in your presence? The all-out manifestation of the personality

<sup>18</sup> Allusion to a parable of a prince, who owns an impressive sword, and his poor friend, who covets the sword, in the *Da ban niepan jing* (大般涅槃經; T 374.12.412b17–c13). See Mark L. Blum, trans., *The Nirvana Sutra (Mahāparinirvāṇa-Sūtra) Volume I* (Moraga, CA: BDK America, 2015), 251–253.

<sup>19</sup> *Letters of Dahui*, letters #43.1 and #58.2; T 1998A.47.935c20 and T 1998A.47.941b14–15.



of the buddhas and patriarchs, the *samādhi* of supernormal powers, the three profundities and three essentials, the various differentiated wisdoms, and the entirety of unobstructed wisdom all emerge from *this* [wu 無]. Even though *that* [i.e., wu 無] is your very own self, and the entire storehouse of sutra teachings is just a pronunciation system [for that wu 無/self],<sup>20</sup> do you know how to apply the pronunciation system [i.e., the Buddhist canon] to this wu 無? A sharp fellow will immediately “flip over” to illuminate self and arrest Zhaozhou. His examination will go right through the buddhas and patriarchs, gaining the hatred of others. You might say that the great storehouse of sutra teachings is just paper for wiping an abscess. Although that is the case, where does this wu 無 emerge from? When one insists on wu 無 in this way, there's something extremely special or remarkable about it. Of the fair amount of cases in the Chan approach, are there any with a sublimity that surpasses this wu 無? If such exists, how could we appraise it? If such doesn't exist, at the time before there was a Zhaozhou, how could we have “wu 無-ed” the buddhas and patriarchs! A patched-robe Chan monk possessed of the eye is impossible to dupe even for a second. Speak quickly!

### [1.11] Cross-Legged Sitting Text of Head of Xiuxiu Hermitage

Now, in cross-legged sitting you must penetrate through to the “highest good.” You should be wide-awake and sever thought, not falling into torpor—that is called *sitting*. In desires but without desires; in sense-objects but divorced from sense-objects—that is called *dhyāna*. When outside, not attaching importance to entering; when inside, no attaching importance to exiting—that is called *sitting*. No attachment and no dependence; the constant radiance is right in front of you—that is called *dhyāna*. Shaking outside, no movement; quiet within, no oscillation<sup>21</sup>—that is called *sitting*. Doing a reverse illumination and penetrating the dharma source—that is called *dhyāna*. Not being vexed by *going against* or *going along with*; not being turned by sounds or forms—that is called *sitting*. The brightness of a candle in darkness surpasses the sun and moon; the power of teaching beings surpasses

<sup>20</sup> The *fanqie* (反切) system of linguistic analysis indicates the pronunciation of a logograph by using two other logographs, one with the same initial and one with the same final.

<sup>21</sup> The *third stage of the journey* of 1.9.

heaven and earth—that is called *dhyāna*. Being inside the realm of differentiation and entering the *samādhi* of non-differentiation—that is called *sitting*. In undifferentiated dharmas to show differentiated wisdom—that is called *dhyāna*. To sum up, blazing functioning [of the buddha-nature], the correct substance, that is, *tathatā*, the attainment of the marvelous in every direction, event after event unobstructed—that is called *sitting dhyāna*. I have given a synopsis. As for going into detail, it is not something that paper and ink can get to the bottom of. The great *samādhi* of the cobra has neither stillness nor activity. The miraculous substance of *tathatā* neither arises nor disappears. Look at it, you don't see it; listen to it, you don't hear it. It's empty but not empty, existent but not existent. There is nothing outside the "great bundle" [of the universe]; there is nothing inside the "minute entrance." Supernormal powers and wisdom. Radiant long life. The all-out manifestation of the personality [of the masters]. Inexhaustible and limitless. The man of resolve should investigate well! With a sense of urgency throw yourself into it! Take great awakening as the gate of entry. After the single sound of "Aah!" there will be a fair amount of the wondrously numinous. You'll be possessed of it all. How could this be the same as the teacher-student transmissions of the outside Ways of perverse Māras? Consider the apprehension of it as the ultimate!

## IIIa

# Description of Boshan's *Chan Admonitions* (Translation 2)

Wuyi Yuanlai (Korean Mui Wöllae 無異元來; 1575–1630), also known as Boshan Yuanlai (Paksan Wöllae 博山元來), is a Late-Ming master who was quite popular in China, Chosŏn Korea, and Edo-period Japan.<sup>1</sup> He encountered the Caodong master Wuming Huijing, who combined farming fieldwork and Dahui-style *huatou* practice, but they did not “mesh” in the Chan sense. Later he returned to Huijing and became his successor. Boshan's biography states:

At that time the Great Master Shouchang Jing [Wuming Huijing; 1548–1618] was dwelling on E Peak [in Jiangxi], hoisting the dharma of Caodong Chan. The Preceptor [i.e., Wuyi Yuanlai] heard of his fame and went to visit him. He saw Shouchang shouldering a hoe and wearing a conically shaped bamboo hat. His appearance was akin to that of a peasant farmer. Suddenly the Preceptor had his doubts about Shouchang. Subsequently the Preceptor entered Guangze in Min [i.e., Fujian], dwelling for three years at Baiyun Peak [during which time he wrote a commentary on the *Heart Sutra* entitled *Guide to the Heart Sutra*]. He [later returned to Shouchang and] presented to Shouchang this commentary he had authored. Shouchang took the work and replied: “This is not the highest meaning!” The Preceptor for the first time was numb and at loss for what to do. He subsequently burned incense and bowed. He destroyed the draft [of the commentary] without ever showing it to anyone and increasingly concentrated his mind on the Chan vehicle.<sup>2</sup>

<sup>1</sup> For a study of Wuyi Yuanlai's biography, see Hasebe Yūkei, “Mui Ganrai zenji ryakuden,” *Zen kenkyūjo kiyō* 4–5 (1975): 243–259. He was known as a fine poet in the mainstream classical tradition. See Charles Egan, *Clouds Thick, Whereabouts Unknown: Poems by Zen Monks of China* (New York: Columbia University Press, 2010), 158–159 and 253–254.

<sup>2</sup> *Wuyi chanshi guanglu* 無異禪師廣錄: 是時壽昌經大師。方居峩峩。揚曹洞之法。和尚聞其名。往謁焉。見壽昌。荷鋤戴笠。狀類田父。輒心疑之。遂入閩光澤。居白雲峯三年。以所得著書。呈壽昌。壽昌以書報之。謂其非第一義。和尚始爽然

In 1602 Wuyi Yuanlai moved to Nengren Monastery (能仁寺) on Mt. Bo in Jiangxi, from which he got the name Boshan. His *Boshan canchan jingyu* (Korean *Paksan chamsŏn kyŏngŏ* 博山參禪警語; also called *Boshan jingyu* and *Chan jingyu*) was compiled by his disciple Head Seat Chengzheng (成正) and bears a preface by Liu Chongqing (劉崇慶) dated Wanli 39/1611.<sup>3</sup> The *Boshan canchan jingyu* is a “how-to” Chan manual or handbook, a genre that came to the fore in the late Ming and beginning of the Qing.<sup>4</sup> Other prominent examples are Zhuhong’s *Chan Whip* (*Changuan cejin*; 1600) and Huishan Jiexian’s (晦山戒顯) *On Forging Metal in the Chan Approach* (*Chanmen duanlian shuo* 禪門鍛鍊說; 1661).<sup>5</sup> All three of these manuals have in common a strong emphasis on *huatou* practice in the Dahui style. The *Chan Whip* is a compendium of extracts, over 80 percent of which are drawn from an enormous Chan corpus dating from the late Tang to the late Ming. The remainder consists of extracts from sutras and treatises. It was conceived by Zhuhong as a portable, convenient, no-nonsense “pocket companion guide” that addressed practitioners directly, providing not just method but morale. As such, its selections eschew abstract discussions of theory in favor of sermons, exhortations, sayings, autobiographical narratives, letters, and anecdotal sketches dealing frankly and encouragingly with the concrete ups and downs of lived practice. Jiexian’s *On Forging Metal in the Chan Approach* is different in orientation—it is directed toward Chan teachers rather than novice students or students without a teacher. It is divided into thirteen sections, including: “On Discriminating Capacities and Conferring the *Huatou*,” “Entering the Room for Inquiry and Paring Down,” “Cutting off the Barrier-pass to Open the Eyes,” and so forth. It gives detailed advice on how to deal with students who are undergoing *huatou* training.

自失也。遂焚香禮拜。毀其囊。不復示人。益潛心宗乘。(CBETA, X72, no. 1435, p. 378, b12–16 // Z 2:30, p. 194, c16–d2 // R125, p. 388, a16–b2).

<sup>3</sup> For a critical edition of the first fascicle, see Hasebe Yūkei, “*Hakusan sanzen keigo kō*,” *Aichi gakuin daigaku ronsō* 23.4 (1976): 668–724. Hasebe uses as his basic text this 1611 edition, which is stored in the National Archives of Japan. Also found at: CBETA, X63, no. 1257, p. 761, a6–p. 767, c15 // Z 2:17, p. 479, b7–p. 486, a9 // R112, p. 957, b7–p. 971, a9.

<sup>4</sup> Jennifer Eichman, “Humanizing the Study of Late Ming Buddhism,” *Chung-Hwa Buddhist Journal* 26 (2013): 164.

<sup>5</sup> For a translation and study of the *Changuan cejin*, see Broughton and Watanabe, *Chan Whip. Chan Approach to Forging* is CBETA, X63, no. 1259, p. 774, b5–p. 786, b5 // Z 2:17, p. 493, a1–p. 504, d3 // R112, p. 985, a1–p. 1008, b3. This text uses the analogy of Master Sun Wu’s *Military Tactics and Strategy* (*Bingfa* 兵法).

The Long Version *Boshan canchan jingyu* consists of a total of 142 short sections divided into seven parts.<sup>6</sup> However, the Boshan text contained in *Core Texts of the Sōn Approach*, despite going under the same title, *Chan jingyu*, corresponds to a little less than half of the first of the seven parts of the Long Version.<sup>7</sup> *Core Texts of the Sōn Approach*'s Short Version is probably based on the Short Version found in the *Collected Essentials of the Great Master Boshan Wuyi* (*Boshan Wuyi dashi yulu jiyao* 博山無異大師語錄集要).<sup>8</sup>

Both versions circulated across East Asia. In China, Ouyi Zhixu (藕益智旭; 1599–1655), one of the four eminent monks of the late Ming dynasty, read the *Chan Admonitions* with delight, saying in his *Great Master Lingfeng Ouyi's Discussion of Doctrine* (靈峰藕益大師宗論) that “upon reading *Boshan's Chan Admonitions*, I took joy in the fact that the true dharma still existed and considered the book an excellent medicine.”<sup>9</sup> And in the Qing period we find some of the contents of the Long Version embedded in the compilation *Direct Pointing of the Chan School* (*Chan zong zhizhi* 禪宗直指; 1702), though without any mention of Boshan's name.<sup>10</sup>

<sup>6</sup> Found as an independent text (CBETA, X63, no. 1257, p. 756, a3 // Z 2:17, p. 474, b6 // R112, p. 947, b6) and in fascicle 13 of *Extended Record of Chan Master Wuyi* (*Wuyi chanshi guanglu* 無異禪師廣錄; CBETA, X72, no. 1435, p. 293, a10 // Z 2:30, p. 110, a4 // R125, p. 219, a4). The seven parts of the Long Version are:

1. Admonitions for Beginners on Doing Practice-Work (*zuo gongfu* 做工夫; 65 sections). Most sections begin with the line “In doing *gongfu* . . .”
2. Comments on Ancient Worthies' Instructive Admonitions (13 sections). The sayings of masters such as Zhaozhou, Yunmen, Xuansha, and so forth, followed by Boshan's comment. (Fascicle 1 ends here.)
3. Comments on Ancient Worthies' Instructive Admonitions (Continued; 23 sections).
4. Admonitions for When You Are Unable to Arouse the Sensation of Uncertainty (*yiqing fabuqi* 情發不起; 10 sections). Each section begins with the line “In doing *gongfu*, when you are unable to arouse the sensation of uncertainty. . .”
5. Admonitions for When You Are Able to Arouse the Sensation of Uncertainty (*yiqing fadeqi* 疑情發得起; 10 sections). Each section begins with the line “In doing *gongfu*, when you are able to arouse the sensation of uncertainty and are yoked to the principle of the *dharmakāya*. . .”
6. Admonitions for [Named] Chan People Practicing *Gong'an* (11 sections).
7. Ten Verses on Practicing Chan. Each of the verses (eight lines, five syllables per line) begins with the phrase “To practice Chan. . .”

Chan Master Sheng Yen, *Attaining the Way: A Guide to the Practice of Chan Buddhism* (Boston: Shambhala, 2006), 7–22, contains translations of some sections of Part #1 and some sections of Part #2. The rendering is by Jimmy Yu. Jeff Shore, trans., *Great Doubt: Practicing Zen in the World: Boshan* (Somerville, MA: Wisdom Publications, 2016), 15–54 has complete translations of Parts #4 and #5.

<sup>7</sup> 2,349 characters out of 5,024.

<sup>8</sup> CBETA, J27, no. B197, p. 421, c2–p. 423, b2. Hasebe Yūkei, “Sanzen keigo to Mui Ganrai,” *Indogaku bukkyōgaku kenkyū* 23.1 (1974): 333.

<sup>9</sup> 讀博山警語。竊喜正法猶在。私謂一種良方耳。(CBETA, J36, no. B348, p. 417, a6–7).

<sup>10</sup> CBETA, X63, no. 1258, p. 768, a3 // Z 2:17, p. 486, c1 // R112, p. 972, a1.

In Korea, the Short Version appears not only in *Core Texts of the Sōn Approach*, but also in a slightly earlier compilation that may have served as a template, *Treasure Raft on the Sea of Dharma* (1883). Boshan's *Chan Admonitions* was popular in Korea right down to recent times. T'oeong Sōngchōl (退翁性徹; 1912–1993) was the champion of “all-at-once awakening and all-at-once practice” (*tono tonsu*) in opposition to Chinul's “all-at-once awakening and step-by-step practice” (*tono chōmsu*). Sōngchōl's disciple Wōnyung held that what was most important in Sōn practice was “urgency,” citing the passage in Boshan's *Chan Admonitions* that extolls the single word “urgency” (*chōl/qie* 切) as the key element in carrying out *hwadu* practice.<sup>11</sup>

In Japan, a monk who came over from China gave Suzuki Shōsan (1579–1655) a copy (probably the Long Version) as a gift. Suzuki, who taught the “fierce” form of Zen called “Niōzen” (“Guardian King Zen”), in his recorded sayings *Donkey Saddle-Bridge* (*Roankyō* 驢鞍橋; 1660) criticized a Boshan saying that shows up in the first part of the Long Version, but is missing in the Short Version:

During a night talk [the Master] said: “Zen Master Dahui instructed students to put the two words *birth-death* on the tip of the nose and not to forget them. And Zen Master Boshan instructed students to paste the single word *death* on the forehead. Neither is a strong teaching. Put it on the tip of the nose, put it on the forehead—it's just a thing that one is looking after for somebody else [i.e., not a thing that is one's *own*!] It seems that this Dahui and Boshan were not people who had strongly taken to heart *the great matter* of birth-death and practiced it. What they said is weak. I would say: “Make the single word *death* master in your mind, cast aside the myriad things and guard it.”<sup>12</sup>

<sup>11</sup> Woncheol Yun, “Zen Master T'oeong Sōngchōl's Doctrine of Zen Enlightenment and Practice,” in *Makers of Modern Korean Buddhism*, ed. Jin Y. Park (Albany: State University of New York Press, 2010), 215. *Boshan Chan jingyu* 博山禪警語: 做工夫。最要緊是箇切字。切字最有力。(CBETA, X63, no. 1257, p. 757, c1 // Z2:17, p. 475, d15 // R112, p. 950, b15). See Translation 2.13.

<sup>12</sup> 夜話曰、大惠禪師ハ、生死ノ二字ヲ鼻尖上ニ付テ忘了スル事莫レト示シ、博山禪師ハ、死ノ一字ヲ額頭上ニ貼在セヨト示サレタリ。ドレモ強キ教エニ非ズ。鼻ノ先ニ付ヨ、額ニ付ヨ杯ト云ハ預物也。此大惠博山杯モ、生死ノ大事ヲ、強ク胸ニ引受テ修シタル人ニ非ズト見エタリ。云メサレタル事ドモ弱シ。我言バ、死ノ一字ヲ胸ノ中ノ主ジトナシテ、万事ヲ抛テ守ルベシト教ユベキ也。Suzuki Teshshin 鈴木鉄心, ed., *Suzuki Shōsan dōnin zenshū* 鈴木正三道人全集 (Tokyo: Sankibō busshorin, 1962), 170.

Since the *Chan Admonitions* strongly advocates *huatou* practice, from the mid-Edo period onward, masters in the Sōtō school—despite Boshan's Caodong credentials inherited from his master Huijing—considered it difficult to be on intimate terms with Hakusan Zen (Boshan Chan) and kept a distance.<sup>13</sup> In the Rinzai school, on the other hand, there were people who greatly extolled the Hakusan Zen style. For instance, the Rinzai scholar-monk Keishū Dōrin (桂州道倫; 1714–1794) attached a preface to a Meiji 2/1765 edition of the Long-Version *Chan Admonitions* and was one of the compilers of the *Explanations of Colloquial Words in Zen Records* (*Shoroku zokugo kai* 諸録俗語解, a set of glossaries of difficult words and phrases in nineteen Chan texts, the second of which is the Long-Version *Chan Admonitions*).<sup>14</sup>

<sup>13</sup> Hasebe Yūkei, “*Sanzen keigo* to Mui Ganrai,” 330–331.

<sup>14</sup> Hasebe Yūkei, “*Sanzen keigo* to Mui Ganrai,” 333. See Yoshizawa Katsuhiko, ed., *Shoroku zokugo kai* (Kyoto: Zen bunka kenkyūjo, 1999), 33–48.





# IIIb

## Translation of Boshan's *Chan Admonitions* (Translation 2)

### Chan Admonitions

*Spoken by Chan Master Boshan Wuyi*

[2.1] In doing practice-work,<sup>1</sup> the foremost essential is to have a rock-hard [resolve] to smash the mind of birth-death; to see right through your body-and-mind-in-the-world—which is entirely a set of nominal conditions, with no real agent. If you do not clarify your innate great principle, then the mind of birth-death will never be smashed. Furthermore, when the mind of birth-death has not been smashed, the killer demon of impermanence from thought-moment to thought-moment will be unceasing. But how do you go about thrusting all this aside? Just take this *single thought* [i.e., the *huatou*] and make it into “a brick for breaking down a door.”<sup>2</sup> Be as if you're sitting in a blazing fire and looking for a way to get out: you must not take the step of blundering forward; you must not take the step of remaining right where you are. You must not produce another *single thought*. You must not hope for someone else to save you. At that very moment, you must simply pay no heed to the raging fire, pay no heed to your very life, and not hope for someone else to save you. Don't generate

<sup>1</sup> *Chan Admonitions* has a heavy dose of terms and phrasings from *Letters of Dahui*, starting with *zuo gongfu* 做工夫 (“doing *gongfu*”). For a discussion of Dahui's *huatou*-practice terminology, phraseology, and themes, see Introduction, “The *Huatou* Chan of Dahui Zonggao.”

<sup>2</sup> Once the door has opened, you discard the brick. The locus classicus is an exchange between Chong Yuan (冲元) and Su Dongpo (蘇東坡) in Zeng Minxing's (曾敏行) Song collection *Miscellaneous Notes on Coming to My Senses on My Own*: “One day Chong Yuan from the window was watching the comings and goings. Dongpo asked: ‘What is it?’ Chong Yuan said: ‘A strap by which to pull myself onto the carriage has come!’ Dongpo said: ‘You could say you have received great good fortune by the coming of that carriage strap.’ This was because of the prose-poems and poetry by which Chong Yuan had passed the examinations. Chong Yuan said: ‘A brick for breaking down the door—you, sir, surely still remember it!’” (*Duxing zazhi* 獨醒雜誌, 5). The *huatou* is like Chong Yuan's poems on the exams—a “stepping-stone to success.”

another thought; refuse to stop even for a moment. Run full-blast straight ahead! If you can run right out of the fire, you're a virtuoso!

[2.2] In doing practice-work, the most important thing is to generate the sensation of uncertainty. What is *uncertainty*? Not knowing where you came from when you were born, you cannot but be uncertain about the place you came from. Not knowing where you will go to at death, you cannot but be uncertain about the place you will go to. When the "gateways" to birth and death are not yet smashed, the sensation of uncertainty all-at-once arises. You'll have knotted eyebrows. You won't be able to let go, and you won't be able to close in. Suddenly one morning you'll smack the ball of uncertainty to smithereens! The two characters *birth-death* will be nothing more than useless pieces of furniture! (Aaargh!)

[2.3] In doing practice-work, the thing most to be feared is becoming addicted to the realm of stillness, which makes one lie down to sleep in a dried-up tranquility, unaware and unknowing. People are wearied by the realm of action, but not wearied by the realm of stillness. Because practitioners [in their daily lives] reside exclusively in the arena of noisiness and clamor, for them, being wholly in sync with the realm of stillness is like eating sweetcakes or honey. They're like a fatigued person enjoying a lengthy nap! But how can [such a nap] bring them to awareness?

[2.4] In doing practice-work, it is essential to be centered and upright, energetic and forceful—not in the proximity of the usual human emotions. If you follow in the wake of delusive consciousness to deal with things, then your practice-work will not get results. Not only will your practice-work not get results, but for endless days and months you will be sure to follow trendy teachers without entertaining any doubts about them.

[2.5] When the person who is doing practice-work lifts his head, he does not see the sky; when he lowers his head, he does not see the ground. When looking at mountains, they're not mountains; when looking at waters, they're not waters. When walking, he's not aware of walking; when sitting, he's not aware of sitting. Immersed in a crowd of thousands, he doesn't see even a single person. Both inside and outside his entire body there is only the singular ball of uncertainty. As long as the ball of uncertainty is not yet smashed, he vows never to rest. This is the most urgent thing with practice-work.

[2.6] In doing practice-work, do not be fearful that, with death, you will not be alive—just be fearful that while you are alive you have not yet "died [the great death]!" When you indeed unite with the sensation of uncertainty

into a single state, there is no waiting for the removal of the realm of action—it will automatically be removed. There is no waiting for false thought to be purified—it will automatically be pure. The six sense-organs will spontaneously be wide-open: *A nod—arrival. A call—response.* Why be anxious over “[with death you will] not be alive?”

[2.7] In doing practice-work, when raising the *huatou*, it is essential to be absolutely focused, like a cat catching a mouse. There is the old saying: “The cat that never blinks has made a vow never to rest.”<sup>3</sup> If you’re not like [that non-blinking cat that never rests], you’ll be sitting in the ghost cave, spending your entire life submerged in darkness. And of just what benefit would that be?

[2.8] When a cat is catching a mouse, it has both eyes open with its four paws braced on the ground. All it wants is to nab the mouse with its mouth. Even if chickens and dogs are in the vicinity, it will pay them no heed. The practice of Chan is also like this. Merely: you are vehement about needing to clarify this principle. Suppose eight sense-objects are intermingling in front of you, you pay them no heed. The instant you have a discrete thought, it’s not only the mouse that has run away—the cat has too!

[2.9] In doing practice-work, you should not conjecture about the Chan cases of the ancients and frivolously add elucidations. Even if, one after the other, your understanding of the cases is exceedingly astute, it bears no relationship to *you yourself*. Little do you imagine that a *single word* or a *single phrase* of the ancients [i.e., a *huatou*] is like a ball of fire. You must not get close to it! You must not touch it! How much more so to sit inside it or lie down inside it! This is even more so when you divide these cases into “great” and “small,” or discuss which are “superior” and which “inferior.” Many throw away their lives doing precisely this.

[2.10] In doing practice-work, you should not inquire into the text or chase down the phrasing, memorizing sayings and memorizing words. Not only will it be of no benefit—it will constitute an obstacle to your practice-work. Real, honest practice-work that ends up devolving into perception based on objective-supports—if you’re desirous of having the sphere of mental functioning cut off, is this any way to obtain it?

[2.11] In doing practice-work, the things most to be feared is inference. It congeals the mind, and you’ll be farther and farther from the Way. If you do [practice-work via inference] until Maitreya Bodhisattva comes down to be reborn [as the next buddha], be assured it will bear no relationship [to *you*

<sup>3</sup> Untraced.

*yourself*]. If you're a fellow in whom the sensation of uncertainty all-at-once arises, it's like sitting within an iron wall or silver mountain—all you want to get to is a path to stay alive. If you don't get to this path of staying alive, how will you obtain peace and stability? If you merely go on doing [practice-work] *in that way*, the time will arrive when you'll be able to “slip out”!

[2.12] Chan Master Huangbo said:

The matter of a surpassing liberation from the defilements—extraordinary!  
Keep tight hold of the rope—make this into the single focus [of your attention]!

Without experiencing a cold [winter] that penetrates right through to your bones,

How could you experience the fragrance of the plum blossom?<sup>4</sup>

These words are most tender-hearted. If you use this verse as a warning whip,<sup>5</sup> your practice-work will naturally get results.

[2.13] In doing practice-work, the crucial thing is the word *urgency* [*qie* 切]. The word *urgency* has the most energy. Without *urgency*, laziness arises. When laziness arises, then carelessness and doing as one pleases are ubiquitous. If you apply your mind with true *urgency*, carelessness and laziness—out of what will they be able to arise? You should know that, with the single word *urgency*, you needn't worry that you won't reach the *level* of the ancients, nor need you worry that birth-death won't be smashed.

[2.14] With the single word *urgency*, you will immediately leap over the three karmic moral qualities of good, bad, and indeterminate. If [in your *huatou* practice] you apply mind with exceeding *urgency*, you won't think of good. If you apply mind with exceeding *urgency*, you won't think of bad. If you apply mind with exceeding *urgency*, you won't fall into the indeterminate. If you're *urgent* about your *huatou*, there will be no excitedness. If you're *urgent* about your *huatou*, there will be no torpor.

[2.15] The single word *urgency* is the most tender-hearted phrase. If you apply mind in this tender-hearted way, there will be no gap for Māra to enter. If you apply mind in this tender-hearted way and don't produce

<sup>4</sup> *Huangbo Duanji chanshi Wanling lu* (黃檗斷際禪師宛陵錄), T 2012B.48.387b13–14. The plum blossom is the earliest flower of the year, sometimes blooming before the last snowfall.

<sup>5</sup> “Warning whip” (*jingce* 警策) is a literary term for a pithy, concise text. The sixth-century literary anthology *Selections of Refined Literature* (*Wenxuan* 文選, “Lu Ji Wenfu” 陸機文賦) states: “A text of few words that rests in the essentials is a *warning-whip* volume.” [文片言而居要。乃一篇之警策。].

calculations about *there is/there is not*, and so forth, then you won't fall into outsider Ways.

[2.16] In doing practice-work, the thing most to be feared is thinking about composing classical poetry, Buddhist verses, prose and prose-poems, and so forth. If your classical poetry and verses are accomplished, you'll be a famous poet-monk. For your skillful technique in prose and prose-poems, you'll be praised as a literary monk. But this bears no relationship at all to Chan practice. Whenever you encounter sense-objects that go against you or go along with you, and they set in motion thoughts, you should immediately know to lift the *huatou* to awareness—you will, for the first time, be able to avoid tagging along with the turnings of sense-objects. Some say: "These three words *don't be tense* are what most mislead people [into slacking off]." Students should not fail to pay attention here!

[2.17] In doing practice-work, you must not have [your deluded] mind wait for awakening. It's like walking on a path. If you just stand on the path waiting to get home, you'll never get home! All you need to do is *walk home!* If you have [your deluded] mind wait for awakening, you'll never awaken. All you need to do is approach, close in on, and bring about awakening. It's not a matter of waiting for awakening.

[2.18] In doing practice-work, you must not have attachment to even the tiniest separate thought [i.e., a thought separate from the *huatou*]. Merely lift to awareness the *huatou* of your personal practice, producing the sensation of uncertainty. You must search furiously for its whereabouts. If you have even the tiniest separate thought, what the ancients called "poison" will enter your mind. It will injure your wisdom-life. Students should not be imprudent!

[2.19] When I speak of "separate thought," it's not only mundane dharmas. Other than investigation of mind [by *huatou* practice], all the good things in the *buddhadharma* are called "separate thoughts." Also, how could it apply only to things in the *buddhadharma*? Seizing/abandoning anything or grasping/transforming anything [beyond investigation] of the mind-substance [by *huatou* practice] are all "separate thoughts."

[2.20] In doing practice-work, you will arrive at a state where it is impossible to apply mind, a state like hanging from a ten-thousand-foot precipice, a state where the rivers and mountains reach their end, a state where the wrapping cloth has all corners tied right up. It's like a mouse who has entered an ox horn [i.e., all his tricky maneuvers are cut off]. Spontaneously you'll be able to "slip out!"

[2.21] In doing practice-work, the thing most to fear is a mind of intellectual sharpness. A sharp mind entails an aversion to medicine. If [one of sharp

mind] commits a few trifling infractions, even if a true medicine appears right in front of him, he can't save himself. If you truly are a Chan practitioner, your eyes should be blind and ears deaf—and so at the very moment thoughts arise, it will be as if they are striking against a silver mountain or iron wall. When things are like this, you are, for the first time, in correspondence with your practice-work.

[2.22] In doing practice-work, you should not avoid noisiness and tend toward quiet; you should not close your eyes and make a “lifestyle” out of sitting inside the ghost mountain. This is what the ancients called “sitting under Black Mountain.” Sinking in stagnant water—what “other shore” [of nirvana] can you possibly cross over to? All you need to do is go on doing [practice-work] within the context of sense-objects, and then, for the first time, you'll gain energy. Once the *single-phrase huatou* has all-at-once arisen on your eyebrows—whether you're walking or sitting, whether you're putting on your clothes or eating your meals, whether you're welcoming guests or sending them off—all you need to do is clarify the gist of this *single-phrase huatou*. One morning, when you're washing your face and you touch your nostrils: right here from the outset!

[2.23] In practice-work don't be afraid if the undertaking isn't going forward. When the undertaking isn't going forward, you must demand [of yourself] that the undertaking go forward! That's practice-work. If the undertaking isn't going forward and you beat the drum of retreat, then, for a hundred eons or a thousand births, nothing can be done!

[2.24] If you've been able to produce the sensation of uncertainty, don't let go of it—that's setting out on the journey. Paste the two characters *birth-death* on your forehead and be as if a ferocious tiger is pursuing you. If you don't run directly *home*, you'll lose your life. How could you stand still?

[2.25] In doing practice-work, apply your mind to just one standard or case. You should not try to comprehend all the cases. Even if you could understand them, in the end it's just [intellectual] understanding—it's not awakening. The *Lotus Sutra* says: “This dharma is not something that can be understood by mental reflection or discrimination.”<sup>6</sup> The *Perfect Awakening Sutra* says: “Relying on thinking to calculate the realm of perfect awakening of the *tathāgatas* is like using the glow of fireflies to incinerate Mt. Sumeru. It can never be done!”<sup>7</sup> Dongshan said: “If you intend to study the profound axiom by means of mind, it will be like walking westward but facing the

<sup>6</sup> T 262.9.7a20.

<sup>7</sup> T 842.17.915c23–25.

east.”<sup>8</sup> In general, one who bores into the Chan cases should be blushing from shame!

[2.26] You mustn't be separated from the Way for an instant. If you can be separated, then it isn't the Way. You mustn't interrupt practice-work for an instant. If it can be interrupted, then it isn't practice-work. For a real practitioner, it's as if his eyebrows are burning or his head is on fire: how could he have the leisure time to ponder other matters? An ancient worthy said: “It is like a single person opposing an enemy of ten thousand. Seeing the faces [of the enemy host], how can he permit himself to blink?”<sup>9</sup> It is most important to look at this saying while doing practice-work. How could you not know this!

[2.27] In doing practice-work, morning and evening, dare not be idle! Be like the Great Master Ciming, who, when he was about to fall asleep during night [sitting], stabbed himself with an awl and said: “The ancients, for the sake of the Way, neither ate nor slept. Who am I?”<sup>10</sup>

[2.28] In doing practice-work, you must not, during the operation of the mind sense-organ, engage in conjecture and thinking. It will make it impossible for your practice-work to become “of a piece.” You won't be able to produce the sensation of uncertainty. The four words *mental reflection* and *mental conjecture* block correct confidence, block correct practice, and, in addition, block the eye of the Way. The student should be like a live enemy of those [four words]. Then things will be okay.

[2.29] In doing practice-work, you must not, while raising [the *huatou*], understand and “own” it. If you understand and “own” it, you're nothing but a muddleheaded fool, one who is not yoked to [*huatou*] practice. You must only produce the sensation of uncertainty and do a penetration—without any understanding and “owning.” The person who does “no understanding” and “no owning” is like a multi-storied building in the air that extends limitlessly

<sup>8</sup> *Linked Lamp-Flames Unite at the Core* (*Liandeng hui yao* 聯燈會要; CBETA, X79, no. 1557, p. 189, a5–6 // Z 2B:9, p. 396, a12–13 // R136, p. 791, a12–13).

<sup>9</sup> These lines appear in the “Song of the Warning Whip” (*Jingce ge* 警策歌) contained in *Extended Record of Tianmu Zhongfeng* (*Tianmu Zhongfeng guanglu* 天目中峰廣錄; CBETA, B25, no. 145, p. 951, b4–5).

<sup>10</sup> *Precious Instructions of the Chan Grove* (*Chanlin baoxun* 禪林寶訓): “Only Ciming had placed his willpower upon the Way. Morning and dusk he was not idle. When he was about to fall asleep during night sitting, he stabbed himself with an awl and sighed: “The ancients, for the sake of the great matter of birth-and-death, neither ate nor slept. Who am I? But I have allowed a reckless self-indulgence. In life I am of no benefit to the times and in death I will be unheard of by posterity. This is throwing myself away.” [惟慈明志在於道。晝夕不怠。夜坐欲睡引錐自刺。嘆曰。古人為生死事大不食不寢。我何人哉。而縱荒逸。生無益於時。死無關於後。是自棄也。] (T 2022.48.1035a15–18).

in all directions. If it's not like this, you are recognizing a thief as a son, or a slave as a master. An ancient worthy said: "[When looking for your father's remains on the battlefield,] don't mistake a donkey's saddle-bone for your daddy's chin!"<sup>11</sup> That's what's being said here.

[2.30] In doing practice-work, you must not seek out someone else to explain things completely for you. If the person explains things completely, in the end, it's only about the other person. It will have no connection to *you yourself*. Be as if you are asking about the road to the imperial capital Chang'an. Mere directions will suffice—you should not go on and ask about what Chang'an is like. If the other person, blow by blow, explains what Chang'an is like, in the end it will only be what the other person has seen—it will not be what you, the one asking directions on the road, have personally seen. If you don't energetically practice, then you'll seek out others to explain things completely. This is the equivalent.

[2.31] In doing practice-work, it isn't only a matter of reciting the Chan case [i.e., the *huatou*]. Even if you continuously recite it—what will that have to do [with *you yourself*]? If you recite until Maitreya Bodhisattva comes down to be reborn [as the next buddha], it will still have nothing to do [with *you yourself*]! Why not recite the name of Amitābha Buddha? That would be of more benefit! I don't just teach that it is unnecessary to recite [the *huatou*]—[recitation of the *huatou* constitutes] no obstacle to continuously raising the *huatou* to awareness. If you are keeping an eye on *wu* 無, then concerning *wu* 無 [you should] produce the sensation of uncertainty. If you're keeping an eye on [the *huatou*] *cypress tree*, then concerning *cypress tree* [you should] produce the sensation of uncertainty. If you're keeping an eye on [the *huatou*] *to where does the one return*, then concerning *to where does the one return* [you should] produce the sensation of uncertainty. If the sensation of uncertainty can be produced, then the worlds of the ten directions will be a single ball of uncertainty. You won't know that there is the body-and-mind received from your father and mother. You won't know that there are the worlds of the ten directions. Neither inside nor outside, [uncertainty] spinning into a single ball. One day the hoop around the barrel will burst open! When you see your teacher again, you won't wait for him to open his mouth: [you'll immediately announce that] "the *great matter* is finished!"

<sup>11</sup> This aphorism is found in many Chan books. An example is: *Huanglong Huinan chanshi yulu* (黃龍慧南禪師語錄), T 1993.47.637b3–4.



[2.32] In doing practice-work, you should not for an instant lose correct mindfulness. If you've been remiss about practicing the *single thought* [i.e., the *huatou*], then you'll certainly slide into unorthodox teachings. You'll end up way out there, and never get back! [Examples of being remiss about *huatou* practice include the following.] Some are like people doing stillness-sitting who delight in clarity, calmness, purity, and spotlessness as "buddha matters": this is called "losing correct mindfulness" and will entail falling into a ["dead"] placid clarity. Some recognize the capacity to explicate, the capacity to narrate, the capacity to move, and the capacity to remain still as "buddha matters": this is called "losing correct mindfulness." [There are some who posit] a cognizing "soul" that takes suppression of the deluded mind and prevention of its recurrence as "buddha matters": this is called "losing correct mindfulness" and is like pressing down on grass with a stone [to stop its growing] or stripping away plantain leaves [to get to an empty core]. Some contemplate body-mind as being like space, and [teach] non-production of thoughts and being like a wall: this is called "losing correct mindfulness" and leads to falling into the annihilationism of the outsider Ways—[no better than] a dead person whose "cloud-soul" has not dispersed [upward to its natural home in the heavens]. Speaking generally, all of these [syndromes involve] "losing correct mindfulness."

[2.33] In doing practice-work, once you have been able to generate the sensation of uncertainty, you must go further and crash right through it. If you're unable to crash right through it, you must concretize your correct mindfulness, produce the great courage, and within *urgency* add even more of the word *urgency*. Jingshan Dahui said: "If the Great Man wishes to investigate thoroughly this one great matter of origination-by-dependence, he smashes through in one step, putting on an agitated face and making his backbone erect! He doesn't follow worldly conventions, pasting the state of his own daily life's *uncertainty* on his forehead. He is always like a debtor who owes thousands upon thousands of strings of cash—the lender chases him down and demands repayment, but he has nothing with which to repay. He fears being humiliated by others. When he's reached the situation of 'no amount of haste avails, no amount of busyness avails, and no amount of *I'm great* avails,' [i.e., when he is utterly cornered]: then, for the first time, he's got a way to proceed toward the goal."<sup>12</sup>

<sup>12</sup> Dahui Pujue chanshi yulu (大慧普覺禪師語錄), "Dharma talk to Judicial Commissioner Xu" (示徐提刑), T 1998A.47.899c5–11.



## IVa

# Description of Chinul's *Keeping an Eye on the Hwadu* (Translation 3A) and Hyesim's *Diagnosing Illnesses* (Supplementary Translation 3B)

*Excerpts of a Separately Circulated Record from [Guifeng Zongmi's posthumous] Dharma Collection with Inserted Personal Notes (Excerpts),<sup>1</sup> Pojo Chinul's (普照知訥; 1158–1210) magnum opus, is dated 1209, a year before Chinul's death. The greater part of this work consists of a rearrangement of blocks of quotations from Zongmi's *Chan Letter* (aka *Chan Chart*). These quotations expound point-by-point critical appraisals of four Chan houses in Tang dynasty China: Northern; Hongzhou; Niutou (Oxhead); and Heze. Chinul analyzes the issue of all-at-once/step-by-step, coming out in favor of all-at-once awakening and step-by-step practice (which Zongmi favored). There are quotations from many other sources—the result is quite technical. However, in the final portion of this work Chinul makes a sharp turn in his orientation: toward the distinctive *hwatou* practice of Dahui Zongga's *Letters, Dharma Talks, and General Sermons*. This “swerve” was of enormous significance in the history of Korean Sŏn. At the end of *Excerpts* Chinul introduces seven Dahui quotations with the following preamble:*

However, the dharma approach that I have advanced above is entirely for the sake of accessing awakening by relying on verbalization and the generation

<sup>1</sup> *Pöpchip pyörhaengnok chöryo pyöngip sagi* (法集別行錄節要科目並入私記). For an excellent translation with introduction, see Robert E. Buswell, Jr., *Numinous Awareness Is Never Dark: The Korean Buddhist Master Chinul's Excerpts on Zen Practice* (Honolulu: University of Hawai'i Press, 2016). This is a complete reworking of an earlier translation found in: Buswell, *The Korean Approach to Zen: The Collected Works of Chinul*, 262–374. For a discussion of Chinul's unwieldy title and the relationship of this work to Zongmi's writings, see Buswell, *Numinous Awareness*, 12–17, and Broughton, *Zongmi on Chan*, 51.

of intellectual understanding. . . . However, if [students] one-sidedly rely on verbalization to generate intellectual understanding and know nothing of the road of “flipping the self,” even if they carry out analytic investigation all day long, they will turn off course and become bound up by intellectual understanding. There will never come a time when they *stop-to-rest* [a Dahui term]! Therefore, I will further, for the sake of Sōn monks of today who are willing to attain an awakening that is divorced from verbalization and do away all-at-once with intellectual understanding, give brief quotations from the sayings of patriarchal masters and good teachers concerning the “fast-track” *upāya* to guide students—even though [this fast-track approach] was not an approach hallowed by Master Guifeng Zongmi. The sayings from this point onward enable the loftiest type of Sōn practitioner to come to know the singular living road of escape from self.<sup>2</sup>

It is noteworthy that the seven quotations only come from Dahui’s *Letters, Dharma Talks, and General Sermons* (i.e., the last three sections of the *Recorded Sayings of Chan Master Dahui Pujue*), all of which are talks, often on *huatou* practice and directed to lay people. Chinul does not quote from any other section of the *Recorded Sayings of Chan Master Dahui Pujue*: the seven discrete “abbacy recorded sayings” at the beginning of the collection, “master-student interactions in the master’s room,” verses, encomia, and so forth. None of these other sections deals with the *huatou*. We are seeing Chinul in the process of taking his first big bite of Dahui’s *huatou* style, and he is trying to get it down in one gulp.

What we could dub “full digestion” of Dahui-style *huatou* practice comes with Chinul’s next work, the posthumous *Treatise on Resolving Uncertainty about Keeping an Eye on the Hwadu* (*Kanhwa kyōrui ron* 看話決疑論). However, we are probably on safer ground if we consider this little treatise as a work coauthored by Chinul and his chief disciple Chingak Hyesim

<sup>2</sup> 然上來所學法門。並是為依言生解入悟者。...然若一向。依言生解。不知轉身之路。雖終日觀察。轉為知解所縛。未有休歇時故。更為今時衲僧門下。離言得入頓亡知解之者。雖非密師所尚。略引祖師善知識。以徑截方便。提接學者。所有言句。係於此後。令參禪峻流。知有出身一條活路耳。(HPC 4.764a3–16). See Buswell, *Numinous Awareness Is Never Dark*, 186–187. The Dahui quotations that follow this preamble are in order: (1) *General Sermons* (T 1998A.47.879b8–12); (2) *Dharma Talks* (T 1998A.47.907a29–b16); (3) *Letters of Dahui* letter #19.6 (T 1998A.47.925b28–c6); (4) *Dharma Talks* (T 1998A.47.891a22–27); (5) *Letters of Dahui* letter #3.2–4 (T 1998A.47.918a21–b25); (6) *Letters of Dahui* letter #10.5 (T 1998A.47.921c2–15); and (7) *Dharma Talks* (T 1998A.47.891b27–c2). The fifth discusses “Chan illnesses”; the sixth deals with eight things one must not do (*bude* 不得) in *huatou* practice; and the seventh is an exhortation to lift the *huatou wu* 無 in all situations of daily life.

(真覺慧諶; 1178–1234), perhaps even essentially a Hyesim composition. Hyesim became at Chinul's death a literary executor of his estate. According to Hyesim's postface to *Keeping an Eye on the Hwadu*, after the death of Chinul, Hyesim found in a chest sets of notes for two works: *Treatise on the Complete and Sudden Attainment of Buddhahood* (*Wōndon sōngbullon* 圓頓成佛論)<sup>3</sup> and *Keeping an Eye on the Hwadu*. Hyesim edited these notes, but it is impossible to know what “editing” entails in this context—it may have been closer to what we would consider authorship than editorship. Hyesim's postface states:

Ah! In recent times, the *buddhadharma* has fallen into extreme decline. Sometimes those who revere Sōn dismiss the teachings. Sometimes those who venerate the teachings denigrate Sōn. They little imagine that Sōn is buddha-mind, and the teachings are buddha word. The teachings are the net for Sōn, and Sōn is the headrope [of the net] for the teachings. Accordingly, the two houses, of Sōn and of the teachings, have perpetually viewed each other as enemies.” [Paraphrased from Guifeng Zongmi.] The two learnings, “dharma” [= mind] and “principles [of the teachings] = all the sutras and treatises], have reverted to being contradictory schools, and so [their champions] will never enter the gate of no strife, nor ever tread the Way of the single reality. *And so, my late master [Chinul] lamented this and thereupon composed the Complete and All-at-Once Attainment of Buddhahood and the Treatise on Resolving Uncertainty about Keeping an Eye on the Hwadu and left them behind as drafts in a chest. Recently I got ahold of them and showed them to the great assembly.* At the time there was a leader of the Sōn Cultivation Society in his seventies named Hūion. Hearing of this, he was overjoyed. He made an energetic request for these texts to be circulated, even persuading Layman Yi Kūkchae of Hongju to donate toward the carving of the blocks and the printing of the texts. [Dedication of merit:] May unlimited wishes be fulfilled; may the sovereign have long life and heaven be long-lasting; may the country be eternal; may the Sōn style never be interrupted; may the buddha-sun forever shine; and may the beings of the *dharmadhātu* come to realize mind and become buddhas.

Zhenyou 3/1215, a day in the fifth month, by “No-Clothes Man” Hyesim.<sup>4</sup>

<sup>3</sup> Buswell, *Chinul: Selected Works*, 247–314, is a translation of the *Wōndon sōngbullon*. See <http://www.international.ucla.edu/buddhist/article/127396>. There is an earlier rendering in Buswell, *The Korean Approach to Zen: The Collected Works of Chinul*, 198–237.

<sup>4</sup> 噫。近古已來。佛法衰廢之甚。或宗禪而斥教。或崇教而毀禪。殊不知禪是佛心。教是佛語。教為禪網。禪是教綱。遂乃禪教兩家。永作怨讎之見。法義二學。返為矛楯之宗。

Just what was Hyesim describing with his phrase “bequeathed drafts” (*yuchō* 遺草)? He probably meant some sort of unpolished, preliminary compositions by Chinul—perhaps as rudimentary as brief sketches of the projected direction of the essays, notes on potential quotations, and so forth. Of course, we can only speculate about what Hyesim found when he opened the cover of that chest and lifted the materials inside.<sup>5</sup>

In any case, *Keeping an Eye on the Hwadu* makes a great leap forward over *Excerpts* in fully assimilating Dahui-style *huatou* practice. *Excerpts* only says in its final portion that, while the doctrinal teachings rely on verbalization to generate intellectual understanding, Dahui’s *huatou* practice is a road to “flipping the self.” *Keeping an Eye on the Hwadu* goes much further toward making *huatou* practice *the system*—and doctrinal teachings fade into the background. In *Keeping an Eye on the Hwadu*, we find the following nuanced elaborations of the original assertion in *Excerpts*:

1. The doctrinal teachings have all the limitations of deluded consciousness, learned understanding, and intellectual thinking. Sōn *hwadu* practice, the *fast-track* approach to awakening, one by one executes a complete diagnosis of the illnesses inherent in any sort of conceptual understanding of the *buddhadharma*. The *hwadu mu* 無 has no locus for conceptual understanding of the *buddhadharma* to latch onto. (Translation 3A.4)
2. Some Sōn practitioners find it difficult to bear up under the esoteric transmission of the *hwadu*, and so they are taught to temporarily rely on the doctrinal teachings (Hwaōm) to awaken. (Translation 3A.5)
3. For beginning Sōn students who are not yet capable of practicing the *live phrase* of the Sōn *fast-track* approach, *dead phrases* are still useful for introducing them to Hwaōm “nature-perfection.” (Translation 3A.6)

終不入無諍門。履一實道。所以先師哀之。乃著圓頓成佛論。看話決疑論。遺草在箱篋間。近乃得之。傳示大眾。時有錫齡社主希蘊。聞之大悅。力請流通。仍勸洪州居士李克材。施財刊板印施無窮。所冀聖壽天長。邦基地久。宗風不斷。佛日永明。法界含靈。了心成佛耳。時貞祐三年乙亥五月日無衣子。慧謹。(HPC 4.737b13–25).

<sup>5</sup> Hyesim’s remark resembles a passage in the Song writer Lu You’s (陸游; 1125–1210) *Brush Notes from the Hermitage of the Old Man Who Studies* (*Laoxue an biji* 老學庵筆記): “A deceased parent’s bequeathed drafts filled a chest—all exegeses of the classics. The calligraphy was extremely difficult to make out, and there was only one certain person who could recognize it. If he is dead, none of the manuscripts will be transmitted. It would be intolerable not to have him return promptly!” [先人有遺稿滿篋。皆諸經訓解。字畫極難辨。惟某一人識之。若死。遂皆不傳。豈容不亟歸耶。] *Laoxue an biji* 老學庵筆記1.51: <https://ctext.org/wiki.pl?if=gb&res=425112>. *Laoxue an* was the name of Lu You’s literary studio.

4. Persons of superior faculties are fit for the Sön esoteric transmission of the *hwadu*. They are immune to stagnation in conceptual understanding and are dubbed “someone who hears once and has a thousand awakenings, attaining the great *dhāraṇī*.” (Translation 3A.7)
5. As soon as one proposes to interpret the *hwadu* as either *totally displaying this matter* or *destroying illnesses*, he has fallen into the illness of conjecture by the mind-organ, and this is not practicing the *hwadu* as a *live phrase*. (Translation 3A.8)
6. A student of Sön *hwadu* practice gives “the single snort,” and the *dharmadhātu* is illuminated: naturally there will be perfect interfusion and possession of buddha qualities. (Translation 3A.13)
7. There are some who rely on the *original-allotment* matter, which entails but a “sprinkling of intellectual knowledge.” They enter *mystery-via-the-phrase* (i.e., the second mystery gate = the *hwadu*). This smashes the intellectual knowledge about the *buddhadharma* of the first mystery gate (i.e., *mystery-via-substance* = Hwaōm). This second mystery is the *fast-track* approach of the *hwadu*. (Translation 3A.21)
8. However, when students have not yet done away with the short verbal phrases (*hwadu*) of this “sprinkling of intellectual knowledge” of the second mystery gate, they will still be within samsara. So, the third mystery, the *mystery-via-mystery*, was established: the unreserved functioning of the buddha-nature on the part of the teaching master. This involves the master’s maintaining a long silence before speaking, delivering whacks with the stick, shouts, and so forth. (Translation 3A.22)
9. None of the *hwadu* is real or possesses ultimacy. (Translation 3A.23)
10. Suddenly, on top of the tasteless and ungraspable *hwadu*, students will emit “the single snort”—then the one-mind *dharmadhātu* will be revealed in perfect clarity. (Translation 3A.26)
11. The *fast-track* approach to gaining access, which is Sön’s separate transmission outside the teachings, transcends any conceptual grid like the learned understanding of Hwaōm. (Translation 3A.28)
12. Those who gain access via the Sön *fast-track*, right from the start, are free of learned understanding and habituated thought of doctrinal meanings. At once they just rally and raise to awareness the tasteless *hwadu* and that’s it! They are free of the path of language, free of the path of meanings, free of any time sequence such as Hwaōm’s “lifetime of learning by seeing and hearing and subsequent lifetime of understanding and practice.” (Translation 3A.36)

13. Hwaom is slow; the Sŏn *fast-track* approach is fast. (Translation 3A.37)
14. The tasteless *hwadu*, that is, the *live phrase*, cannot possibly be put into the same class as the negativistic explanation of the all-at-once teaching (i.e., the fourth teaching of Hwaom). (Translation 3A.44)
15. Because *practicing-the-phrase* adepts who have manifested realized wisdom are a very rare commodity at the present, today we just provisionally fall back on *showing respect* for the approach of *practicing-the-meaning* of the *hwadu* to clarify correct understanding. (Translation 3A.47)

Hyesim was one of the most fervent *huatou* advocates in the history of East Asian Buddhism. Besides his work on shaping, or even composing, Chinul's *Keeping an Eye on the Hwadu*, he authored three relevant texts:

1. *Diagnosing Illnesses That Arise in the Practice of the Mu* 無 Hwadu (*Kuja mu pulsŏng hwa kanbyŏng non* 狗子無佛性話揀病論; Supplementary Translation 3B), a small treatise on the illnesses practitioners fall prey to in *huatou* practice.<sup>6</sup> (Because of the close relationship between *Diagnosing Illnesses* and Chinul's *Keeping an Eye on the Hwadu*, I have included this text with the five works selected for translation from *Core Texts of the Sŏn Approach*.)
2. *Notes on Taihye's Letters* (*Sŏjang ki* 書狀記), a commentary on Dahui's *Letters*.<sup>7</sup>
3. *Collection of Prose and Verse Comments on Old Standards of the Sŏn Approach* (*Sŏnmun yŏmsong chip* 禪門拈頌集), an enormous collection of old standards with prose and verse comments.<sup>8</sup>

<sup>6</sup> HPC 6.69b1–70c25.

<sup>7</sup> For the *Sŏjang ki* 書狀記, see Taehan pulgyo Chogyŏ chong kyoyukwŏn pulhak yŏnguso kyojae p'yŏnch'an wiwŏnhoe, ed., *Sajip sagi* (Seoul: Chogyŏ chong ch'ulp'ansa, 2008), 18–115. For extensive translation from this commentary, see the translation notes in *Letters of Dahui*.

<sup>8</sup> HPC 5 (H0076) is a combination of the *Sŏnmun yŏmsong chip* and a commentary, the *Explanations of the Collection of Prose and Verse Comments on Old Standards of the Sŏn Approach* (*Sŏnmun yŏmsong sŏrhwa* 禪門拈頌集說話). The commentarial material is attached to the end of each standard. For a translation of one hundred selected standards with commentary, see Juhn Y. Ahn, trans., *Gongan Collections I*, in *Collected Works of Korean Buddhism 7-1* (Seoul: Jogye Order of Korean Buddhism, 2012) and John Jorgensen, trans., *Gongan Collections II*, in *Collected Works of Korean Buddhism 7-2* (Seoul: Jogye Order of Korean Buddhism, 2012). See <http://www.international.ucla.edu/buddhist/article/127396>. Yanagida Seizan and Shiina Kōyū, eds., *Zengaku tenseki sōkan 7: Zenmon nenju shū* (Kyoto: Rinsen shoten, 1999) is a Korean edition done in Chongzhen 崇禎9/1636 at Taewŏn Monastery (大原寺) on Mt. Chŏnpong (天鳳山) in Chŏlla.



Hyesim's composition *Diagnosing Illnesses* focuses exclusively on the *mu* 無 *hwadu* and the ten illnesses associated with *hwadu* practice, mentioning no other *hwadu*. *Letters of Dahui* mentions quite a few *huatou*, though *wu* 無 and *dried turd* are the most frequently invoked. *Diagnosing Illnesses* opens with a quotation from the *Extended Record of Chan Master Hongzhi* (*Hongzhi chanshi guanglu* 宏智禪師廣錄) in which Zhaozhou gives two answers to the dog question, *yes* (*you* 有) and *no* (*wu* 無). It then proceeds to give examples for each of ten illnesses. Each illness is introduced, followed by a quotation from what Hyesim calls *Dahui's Diagnoses*.<sup>9</sup> This tiny treatise concludes with:

Broadly speaking, there are ten illnesses. In brief, [these ten illnesses] do not go beyond [trafficking in the polarities of] *having-mind/no-mind* and *verbalization/silence*. Therefore, an ancient said: "You must not search by means of having-mind. You must not get by means of no-mind. You must not create by means of verbalization. You must not comprehend by means of silence." A further synopsis boils the matter down to [trafficking in the polarity of] *conceptualizing/non-conceptualizing*. Therefore, [Dahui] says: "Coming from the left is not correct; coming from the right is not correct." He also says: "*In that way* isn't allowed; *not in that way* isn't allowed. Both *in that way* and *not in that way* aren't allowed." And so, in a perfectly clear manner [Dahui] thoroughly diagnosed the illnesses and put them on display. If a sharp fellow even for a moment hears about raising [the *mu* 無 *hwadu*] to awareness, he'll shave off his eyebrows and undertake practice, never meandering or zigzagging. For those of you who are not yet like this: pay no attention to whether you have illnesses or don't have illnesses! Pay no attention to whether [your *mu* 無 *hwadu*] has taste or doesn't have taste! Pay no attention to whether you've gained energy or haven't gained energy! Just try to rally to awareness: What is *this* [*mu* 無]?<sup>10</sup>

Hyesim's *Notes on Taehye's Letters* clearly assumes that Dahui's *Letters* is the *locus classicus* of *huatou* practice discourse. His commentary provides a brief summary of each letter (*sang taeji* 狀大旨), an outline classifying the contents of the letter, and glosses of words and phrases in the letter. Perhaps the most striking characteristic of *Notes on Taehye's Letters* is its relentless emphasis on "practicing the *hwadu*" (*ch'amgu* 參句). Hyesim is not much

<sup>9</sup> *Dahui's Diagnoses* = letters #10.5, #14.8, and #58.2 in *Letters of Dahui*.

<sup>10</sup> Supplementary Translation 3B.15–16.

interested in the historical context of the letters—for instance, the dating of a letter. Typical letter summaries are: “the purport of this letter is recognizing illusion and practicing the *hwadu*,” “the purport of the letter in reply to Lü is: just practice the *live phrase* [i.e., the *hwadu*],” “the main purport of the letter in reply to Auxiliary in the Hall Zong is cut off thoughts and practice the *hwadu*,” etc. Hyesim is clearly passing along a stream of lore that is invaluable for understanding the subtleties of *hwadu* practice as enunciated by its premier Chinese exponent.

Hyesim’s preface to his *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* states:

And so, I led my disciple Chinhun and others to harvest old *hwadu*, altogether 1125 standards, together with the core sayings of the prose and verse comments of various masters. This record amounts to thirty fascicles and serves as a partner to the *Jingde Era Record of the Transmission of the Flame-of-the-Lamp*.<sup>11</sup>

The remark that this great collection is a mate to the *Jingde Record* is interesting. Shiina Kōyō, an editor of a Gozan (Five Mountains) edition of Hyesim’s *Collection of Prose and Verse Comments on Old Standards*, states that the Korean match-up of Hyesim’s collection and the *Jingde Record* shows a strong parallel to the match-up in Song and Yuan China of *Essentials of the Governing Thread of the Chan Approach* (*Zongmen tongyao ji* 宗門統要集),<sup>12</sup> also a great collection of standards with comments, and the *Jingde Record*:

Also, in the later Korean Sōn world, this book [*Collection of Prose and Verse Comments on Old Standards*], together with the *Jingde Record*, was accorded special importance, accrued many printings, quite a few commentaries were executed, and so forth. They were important Sōn books that exerted great influence on later periods. These two books were in the final module of the Chosōn-period monastic curriculum.<sup>13</sup> If, for the moment, we just look at the matter from the point of view of the history of the printing of

<sup>11</sup> 乃率門人真訓等。採集古話。凡一千一百二十五則。并諸師拈頌等語要。錄成三十卷。以配傳燈。ZG *Sōnmun yōmsong chip* 7.4a. This preface is dated Zhenyou 貞祐14/1226.

<sup>12</sup> The *Zongmen tongyao ji* was neglected until recent times. For a reproduction of a Song edition, see Yanagida Seizan and Shiina Kōyū, eds., *Zengaku tenseki sōkan 1: Shūmon tōyō shū* (Kyoto: Rinsen shoten, 1999), 2–230.

<sup>13</sup> See Buswell, *Numinous Awareness*, 87.

Sōn books, the recurrent printings of these two books resembles the history of the numerous printings of the *Essentials of the Governing Thread of the Chan Approach* and *Jingde Record* in China during the Song and Yuan periods—the same tendency is operating in both China and the Korean peninsula. Here we have a phenomenon of extreme interest to which we should pay close attention.<sup>14</sup>

Lastly, what did Hyesim do with the rest of his inheritance from his master Chinul's practice system, such as stopping-and-discerning (*zhiguan* 止觀 = *samatha-vipaśyanā*) and concentration-and-wisdom (*dinghui* 定慧 = *samādhi-prajñā*)? Given the fervency for the *hwadu* approach that Hyesim evinces in his *Diagnosing Illnesses* and his commentary on *Letters of Dahui*, the answer is obvious—he subsumed these other practices into the single approach of *hwadu*.<sup>15</sup> In the *Dharma Talks* contained in his recorded sayings there is the following talk for a Vice Minister Son:

The core of practice does not go beyond stopping-and-discerning and concentration-and-wisdom. Illuminating that all dharmas are empty is called *discerning*. Calming down all discriminations is called *stopping*. Stopping is awakening to the unreal and stopping. It does not lie in making mental effort to suppress anything. Discerning is to see the unreal and awaken. It does not lie in making mental effort to inquire into anything. To remain immobile in the face of sense-fields is concentration. It is not a matter of using energy to restrain the sense-fields. Seeing the nature without being bewildered is wisdom. It is not a matter of seeking out seeing-the-nature. Even so, in checking on your practice-work, so long as you know your *state of being*—whether you are gaining energy or not gaining energy—it's okay. Beyond this there is the single approach of keeping your eye on the *hwadu*. It is the very best—the *fast-track* approach! *Stopping-and-discerning and concentration-and-wisdom are spontaneously subsumed within it*. This method is exactly like the answer in Dahui's *Letters*. Have a look!<sup>16</sup>

<sup>14</sup> ZG *Sōnmun yōmsong chip*, 529. The bibliographical introduction is by Shiina.

<sup>15</sup> Yi Pōp-san, "Hyesim no muji watō Zen ni tsuite," *Indogaku bukkuyōgaku kenkyū* 51.2 (2003): 244.

<sup>16</sup> *Chogyē Chingak kuksa ōrok* 曹溪真覺國師語錄: 孫侍郎求語。修行之要。不出止觀定慧。照諸法空曰觀。息諸分別曰止。止者悟妄而止。不在用心印[抑]絕。觀者見妄而悟。不在用心考察。對境不動是定。非力制之。見性不迷是慧。非力求之。雖然自檢工夫。得力不得力。消息知時。乃可耳。此外有看話一門。最為徑截。止觀定慧。自然在其中。其法具如大慧書答中。見之。(HPC 6.40a4–13).



## IVb

# Translation of Chinul's *Keeping an Eye on the Hwadu* (Translation 3A)

## Treatise on Resolving Uncertainty about Keeping an Eye on the *Hwadu*

Compiled by Chinul, Renunciant  
of Mt. Chogye in Korea

[3A.1] Someone asked Moguja [i.e., “Oxherder” Chinul]: Given that the Hwaöm [Huayan] teachings clarify the *dharmadhātu* unobstructed origination-by-dependence,<sup>1</sup> in which nothing whatsoever is *seized* or *abandoned*, how is it that the Sön approach “diagnoses ten illnesses”<sup>2</sup> and practices “keeping an eye on the *hwadu*” [i.e., diagnoses the ten illnesses in order to *abandon* them and continuously *seizes* on the *hwadu*]?

[3A.2] Answer: These days, in general, students are unaware of the marvelous intent behind the *hwadu* practice of the Sön approach, and hence uncertainty about it is rife. If we reason in the terms of [Hwaöm] true-nature origination-by-dependence, then how can Sön students fail to understand that these ten Sön illnesses [are also dependently originated and thus] comply with Hwaöm's *dharmadhātu* origination-by-dependence? Therefore, Sön Master Jingshan Dahui said: “With those of the usual sort of understanding,

<sup>1</sup> The *Zongjinglu* (宗鏡錄) gives a definition of *dharmadhātu* origination-by-dependence: “*Dharmadhātu* origination-by-dependence, awakening or nirvana, is considered to be the body of the *Tathāgata*. This body pervades the three worlds. Therefore, it is in every land, every sentient being, every event or thing, every instance of origination-by-dependence, every instance of karmic retribution, every dust mote and hair follicle, etc., every manifestation of awakening and nirvana, etc.—it is the appearance of buddhahood in the world.” [法界緣起。菩提涅槃。以為如來身也。此身通三世間。是故於一切國土。一切衆生。一切事物。一切緣起。一切業報。一切塵毛等。各各顯現菩提涅槃等。為佛出世也。] (T 2016.48.480c7–11).

<sup>2</sup> For a description, see Introduction, “The *Huatou* Chan of Dahui Zonggao.” Note that *diagnosing illnesses* (*kanbyōng* 揀病) appears in the title of Hyesim's *Diagnosing Illnesses* (Supplementary Translation 3B).

in many cases the mind that seeks realization-awakening gets ahead of them and creates obstacles, so that their own correct understanding cannot manifest itself. However, these obstacles are neither from outside oneself nor separate from oneself.”<sup>3</sup> Do you see any *diagnosing* [and *abandoning* obstacles in this Dahui quotation]?

[3A.3] The “ten illnesses” [or “ten obstacles” to *hwadu* practice] are rooted in [what Dahui calls] “the mind that seeks realization-awakening.” [Dahui] said: “These obstacles don’t come from outside oneself.” Then where from? [Dahui] also said: “Not separate from oneself.” So, what sort of thing are they? This [Dahui quotation] completely clarifies [that “obstacles” are] nature-originated qualities. And this is supported in the doctrinal teachings, which state: “All obstacles are identical to ultimate awakening. Either gaining or losing mindfulness, there is nothing that is not liberation.”<sup>4</sup> Same thing!

[3A.4] However, even though this principle [of the doctrinal teachings] is perfectly sublime, it has all the limitations of deluded consciousness, learned understanding, and intellectual thinking. With the *hwadu* practice of the Sōn approach—the *fast-track* approach<sup>5</sup> to awakening—one by one the practitioner diagnoses illnesses inherent in any sort of conceptual understanding of the *buddhadharma*. And so, the *hwadu mu* 無 is like a ball of fire, because, if you get close to it, it will burn off your face!<sup>6</sup> It has no locus for conceptual understanding of the *buddhadharma* to latch onto. Therefore, [Dahui’s *Letters*] says: “This word *mu* 無 is a weapon to demolish bad knowing and

<sup>3</sup> *Letters of Dahui*, letter #42.2; T 1998A.47.935b28–c1.

<sup>4</sup> *Da fangguang yuanjue xiuduolu liaoyi jing* (大方廣圓覺修多羅了義經), T 842.17.917b2–3.

<sup>5</sup> The term *jingjie* (徑截) is used fourteen times in Chinul’s *Keeping an Eye on the Hwadu*, a high ratio for a short text. In most cases it is *jingjie men* (徑截門), the “*jingjie* approach.” The first four definitions of *jing* (徑) in the standard dictionary *Hanyu da cidian*, 3.976 are as follows:

1. From the first Chinese dictionary *Shuowen*: *footpath or trail* (*budao* 步道; *xiaolu* 小路). A commentary says: “People, oxen, and horses can walk on it, but it does not accommodate carts.”
2. An improper or illegitimate (*bu zhengdang* 不正當) way for reaching some objective. Cites *Analects*, “Yong ye”: “Zi You was steward of Wucheng. The Master said: ‘Have you gotten good men there?’ Zi You said: ‘There is Dantai Mieming—in his conduct he never takes short-cuts [*xing bu you jing* 行不由徑]. Other than on public business, he has never come to my office.”
3. *Straight path* (*zhijing* 直徑)
4. *Rapidly or quickly* (*jiesu* 捷速).

The second element of the compound, *jie* (截), means: *cut; sever; amputate; cut straight through*. I have decided on *fast-track* as a rendering of *jingjie* (徑截). The *fast-track approach* (*jingjie men* 徑截門) is a *quicker than normal route to a higher position or level, cutting out intermediate stages or steps*. The usual rendering, *shortcut*, may carry a pejorative flavor, as in the *Analects* citation. The term appears in *Letters of Dahui*: letters #10.5; #21.1; and #60.2.

<sup>6</sup> *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), “Dharma talk to Judicial Commissioner Xu” (示徐提刑): “An ancient had a saying: ‘The massive fire of *prajñā*, if you get close to it, it will burn off your face!’” [古德有言。般若如火火聚。近之則燎却面門。] (T 1998A.47.907c27–28).

bad awareness.”<sup>7</sup> If you hold to the [false] view that [the *hwadu* is] the demolisher and [bad knowing] is the demolished, that there is *seizing* [the *hwadu*], *abandoning* [bad knowing], and *selecting out* [i.e., *diagnosing* illnesses to *hwadu* practice]: this is utter attachment to verbal traces—it will plague your mind! How could we possibly call such [attachment to verbal traces] “attaining a proper understanding of practice as *only* [and *nothing but*] rallying [the *hwadu*] to awareness?”

[3A.5] In the Sōn approach there are those who find it difficult to bear up under the esoteric transmission [of the *hwadu*]. So, they [are taught] to temporarily rely on the doctrinal teachings to awaken to the [Sōn] axiom—for them is preached the [Hwaōm] dharma of true-nature origination-by-dependence: the teaching that every single phenomenon is unobstructed.

[3A.6] Take the *three mystery gates*. These [Sōn] beginners are able to enter into the clarification of the [*first mystery gate*, that is,] *mystery in substance*: “In the limitless worlds, self and other are not separated by the tip of a very fine hair. The ten aspects of time, past and present, from beginning to end—none is separate from this very thought-moment.”<sup>8</sup> Also: “The single phrase is perfectly clear and subsumes the ten-thousand images,” etc.<sup>9</sup> That is what I am referring to. Within the Sōn approach, such phrases as “[the one buddha-vehicle’s] perfect-and-sudden confidence and understanding,”<sup>10</sup> “verbal teachings of things as they really are,” “as numerous as the grains of sand of the Ganges,” etc., are all are tagged as the *dead phrase*.<sup>11</sup>

<sup>7</sup> *Letters of Dahui*, letter #10.5; T 1998A.47.921c8–9.

<sup>8</sup> Li Tongxuan’s (李通玄) *Xin Huayan jing lun* (新華嚴經論), T 1739.36.721a20–22. This was a favorite line of Dahui. See, for instance: *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), “Dharma talk to Judicial Commissioner Xu” (示中證居士), T 1998A.47.907a22–23.

<sup>9</sup> *Fenyang Wude chanshi yulu* (汾陽無德禪師語錄), T 1992.47.597b7–9.

<sup>10</sup> The perfect-and-sudden confidence and understanding in which one attains the sea of effects of the fundamental wisdom at the very first confidence-mind of the sequence of ten confidence-minds, i.e., one does not go through thousands upon thousands of eons of practice and only after that arrive at the completion of the sequence of all ten confidence-minds.

<sup>11</sup> On the pair *live phrase/dead phrase*, we find the following in Dahui’s *Zheng fayan zang* (正法眼藏): “Preceptor Deshan Yuanming instructed the assembly: ‘Practice only the *live phrase*. Don’t practice the *dead phrase*. If you comprehend with the *live phrase*, for tens of thousands of eons you will never get bogged down in uncertainty. A single dust mote, a single buddha-land, a single leaf, a single Śākyamuni are all the *dead phrase*. Lifting an eyebrow, winking an eye, raising a finger, and lifting the flywhisk are all the *dead phrase*. [Spouting lines like] “the mountains and rivers of the great earth are errorless” is the *dead phrase*. At that moment there was a monk who asked: ‘What is the *live phrase*?’ The Master said: ‘Look up at the face of the Persian [Bodhidharma]! The monk said: ‘When I do it in that way, there is no error!’ Yuanming immediately struck him with his stick.” [德山圓明和尚示衆云。但參活句。莫參死句。活句下薦得。千劫萬劫永無疑滯。一塵一佛國一葉一釋迦是死句。揚眉瞬目舉指豎拂是死句。山河大地更無謬訛是死句。時有僧便問如何是活句。曰波斯仰面看。僧云恁麼則不謬也。圓明便打。] (CBETA, X67, no. 1309, p. 599, a9–13 // Z 2:23, p. 44, a1–5 // R118, p. 87, a1–5).

This is because they cause people to produce obstructions of [discursive] understanding. At the same time, for beginning Sōn students who are not yet capable of practicing the *live phrase* of the Sōn *fast-track* approach, [such *dead phrases* are still useful for] introducing such students to the discourse of [Hwaōm] “nature-perfection,” so that their confidence and understanding become sufficient for attainment of the non-retrogressive stage.

[3A.7] In the case of persons of superior faculties, those who are fit for the [Sōn] esoteric transmission [of the *hwadu*] and have escaped stereotyped formulas and conventional usages,<sup>12</sup> as soon as they hear talk to the effect that the [Sōn] *fast-track* approach is “tasteless,” they are immune to any stagnation in the illness of conceptual understanding—they immediately get the ultimate point! This [type of superior student] is dubbed “someone who hears once and has a thousand awakenings, attaining the great *dhāraṇī*.”<sup>13</sup> From the position of compliance with the “perfect-and-sudden confidence-and-understanding” approach, even these ten illnesses of conceptual understanding [i.e., the ten illnesses/obstacles of *hwadu* practice] are true-nature dependently originated, and can’t possibly involve *seizing/abandoning*. It is precisely because [this perfect-and-sudden approach] involves the path of language—the path of meaning, discursive understanding, and thought—that it enables beginning students to develop confidence. But, if you take things from the position of the [Sōn] *fast-track* approach, once there is “personal realization” and a “secret tallying,” there is no “road of words” or “road of meaning”—because [this Sōn *fast-track* approach] does not allow for learned understanding or intellectual thinking. Should the principle of

<sup>12</sup> Dahui’s *Zheng fayan zang* (正法眼藏) discusses *kejiu* 窠臼 (literally *nest/cup-shaped receptacle*): “You people spend your entire lives in the Chan monasteries seeking for *this matter* without ever getting it. It doesn’t lie in words! Among you there are many with white hair and yellowed teeth who sit inside stereotyped formulas, never able to stick your heads out for your whole life. You know nothing of your mistake. Getting some taste from the sayings of the ancients is taking their sublime sayings as a stereotyped formula. Getting some taste from the chanted sounds and meanings of the sutras is taking the sutras as a stereotyped formula. . . . Getting some taste from daily activities and actions is taking your raising of your eyebrows, your blinking, and your lifting of the *huatou* to awareness as a stereotyped formula” [你諸人一生在叢林參尋此事無所得者。不在言也。其間多有頭白齒黃坐在窠臼裏一生出頭不得。都不知非。向古人言句上得些滋味者。以奇言妙句為窠臼。於經教中聲名句義上得滋味者。以經教為窠臼。 . . . 於日用動轉施為處得滋味者。以揚眉瞬目舉覺提撕為窠臼。]. (CBETA, X67, no. 1309, p. 630, a7–17 // Z 2:23, p. 74, d11–p. 75, a3 // R118, p. 148, b11–p. 149, a3).

<sup>13</sup> This is a common saying in Chan books, from Zongmi’s *Chan Prolegomenon* onward. *Letters of Dahui*, letter #26.3: “If you are a person of the highest faculties and highest wisdom among the followers of the Chan patriarchal lineage, hearing but once you have a thousand awakenings and obtain the great *dhāraṇī*. A person with this sort of faculties is very rare.” [若是祖宗門下上根上智。一聞千悟。得大總持。此根人難得。] *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), T 1998A.47.929b5–7.



*dharmadhātu* unobstructed origination-by-dependence flip over into the obstruction of discursive understanding, only a student who is of superior faculties and great wisdom will be able to understand and pass through [using discursive understanding]—assuredly, the waffling sort of student will flip over into becoming suspicious and slanderous. No doubt about it!

[3A.8] Also, those in the Sōn lineage who study [in conformity with the road of] words claim that this *hwadu* has two senses: the first is as a word that *totally displays [this matter]*;<sup>14</sup> the second is as a word that *destroys illnesses*. Anyone who knows that the subtlety of the *hwadu* [is unfathomable], and who promptly does the practice-work of rallying the *hwadu* to awareness, is utterly free of any such interpretation of the *hwadu* as *totally displaying [this matter]* or of any thought of the *hwadu* as *destroying illnesses!* [Such intellectual interpretations] “entomb” the esoteric aim [of the *hwadu*]! As soon as one, even for a single thought-moment, proposes to interpret [the *hwadu*] as either *totally displaying [this matter]* or *destroying illnesses!* he has fallen right into [Dahui's] “illness of conjecture by the mind-organ.”<sup>15</sup> This is most certainly not practicing the [hwadu] as a *live phrase!*

[3A.9] Question: It's already been said that the dharma-nature is perfect interfusion, and origination-by-dependence is unobstructed. Even though [this Hwaōm statement] is learned understanding, how could it possibly constitute an obstruction?

[3A.10] Answer: How could you not see? The *Perfect Awakening Sutra* says: “If there is someone who permanently eliminates troublesome anxieties and attains the purity of the *dharmadhātu*, he is obstructed by his understanding of that purity. Therefore, he is not free within perfect awakening.”<sup>16</sup> One who has attained *dharmadhātu* purity can be obstructed by that understanding, so how much more is this the case with present-day students who use their deluded consciousness to conjecture that “origination-by-dependence is unobstructed?” How could this possibly constitute a liberating level of understanding?

[3A.11] Question: However, as the *Prajñā [Heart] Sutra* says: “There is no wisdom and no attainment.”<sup>17</sup> Also, the all-at-once teaching [i.e., the fourth

<sup>14</sup> *Yuanwu Foguo chanshi yulu* (圓悟佛果禪師語錄): “Every single thing is ready-made! Bright and perfectly clear! In solitude you employ the vast pivot to *completely reveal* the patriarchal seal.” [頭頭物物成現。明明了了無差。獨用宏機全提祖印。] (T 1997.47.728c3–4).

<sup>15</sup> See Introduction, “The Huatou Chan of Dahui Zonggao.”

<sup>16</sup> *Da fangguang yuanjue xiuduoluo jing* (大方廣圓覺修多羅了義經), T 842.17.917a19–21.

<sup>17</sup> *Bore boluomiduo xin jing* (般若波羅蜜多心經), T 251.8.848c14.

teaching of the five teachings in the Hwaōm classification schema] says such things as: “The non-arising of a single thought-moment is called *buddha*.”<sup>18</sup> Isn’t this divorcing from verbalization and cutting off thought?

[3A.12] Answer: Divorcing from verbalization and cutting off thought—all five teachings [in the Hwaōm classification schema] have that. Subsequently, all these teachings have a discourse about cutting off verbalization to make students forget explanations and understand the purport. The Hīnayāna [teaching #1] realizes the *tathatā* of emptiness of the person. Mahāyāna bodhisattvas [#2 and #3] realize the *tathatā* of emptiness of dharmas. In the approach to realization, they both divorce from verbalization and cut off thought. If words and thought are not yet forgotten, how could it be called realization? The all-at-once teaching [#4] merely preaches that the principle-nature is divorced from verbalization and cut off from characteristics. It is a separate [teaching] for those of the karmic trigger-mechanism geared to divorcing from thoughts. Therefore, the line “the non-arising of a single thought-moment is called *buddha*” merely refers to becoming a buddha through realizing principle. We could call it the *plain* dharmabody.<sup>19</sup> Hwaōm [#5] preaches *dharmadhātu* unobstructed origination-by-dependence. Bodhisattvas hear it, become suffused, engage in cultivation, and then, after going through the ten stages of confidence, their learning ends, and they complete understanding and practice. After the ten stages of confidence are filled, they abide in the first of the ten abodes—this is called realization-access. The [New] *Huayan Treatise* says: “First take learned understanding to enter confidence; later take no-thought to tally [with the *dharmadhātu*].”<sup>20</sup> Since this refers to realization-access via no-thought, it

<sup>18</sup> Fazang’s *Huayan yisheng jiaoyi fenji zhang* (華嚴一乘教義分齊章), T 1866.45.481b17–18. The fivefold classification of the teachings in Fazang’s *Huayan* is: (1) Hīnayāna teaching; (2) elementary teaching of the Mahāyāna (a. emptiness and b. characteristics: a. *Prajñāpāramitā Sūtras* and *Madhyamaka*; b. Yogācāra sutras and treatises); (3) advanced Mahāyāna teachings (one-mind and *tathāgatagarbha* sutras: *Śrīmālā* and *Laṅkāvatāra*) and treatises (particularly *Awakening of Faith*); (4) all-at-once teaching (*Vimalakīrti Sūtra* and *Ratnakūṭa* collection); and (5) perfect teaching (*Avataṃsaka Sūtra* and *Huayan* school).

<sup>19</sup> *Lengyan jing shujie mengchao* (楞嚴經疏解蒙鈔) gives a definition of the plain dharmabody: “If a practitioner of the Chan approach all-at-once awakens to his own mind, he all-at-once escapes birth-and-death, without falling into any stages. This is within the three step-by-step advancements. He all-at-once destroys the eight consciousnesses and spontaneously leaps over all the ranks. However, even though the patriarchal masters have spoken of ‘leaping over,’ they merely referred to it as the ‘plain’ dharmabody buddha—not yet in possession of the illuminated marks of adornment, supernormal powers, and miraculous functioning.” [若禪門頓悟自心。頓出生死。不落階級。乃是三漸次中。頓破八識。自然超越諸位。然祖師雖云超越。但云素法身佛。未必具有相光莊嚴。神通妙用。] (CBETA, X13, no. 287, p. 881, c23–p. 882, a2 // Z 1:21, p. 403, c17–d2 // R21, p. 806, a17–b2).

<sup>20</sup> Li Tongxuan’s (李通玄) *Xin Huayan jing lun* (新華嚴經論), T 1739.36.834b22–23.

too is divorcing from verbalization and cutting off thought. The Patriarchal Master Qingliang [Chengguan] said: "A buddha's realization is divorced from verbalization."<sup>21</sup> Also: "The ocean-like true nature of the effect aspect is inexpressible."<sup>22</sup> Also: "The ocean of effects is divorced from thoughts but is transmitted by mind."<sup>23</sup> Surmising from these lines, it's clear that, when those who possess the "Hwaö̃m Samanta[bhadra] trigger"<sup>24</sup> are about to implement realization-access [i.e., the first of the ten abodes], they too have divorced from verbalization and have cut off thoughts.

[3A.13] Those who are of extremely high karmic aptitude for the Sön axiom, that is, those who engage in *hwadu* practice and know well its subtlety, do not generate the ten illnesses of discursive knowledge. We could say that they too have divorced from verbalization and cut off thoughts. Suddenly [such a Sön student gives] "the single snort,"<sup>25</sup> and the *dharmadhātu* is illuminated: naturally there will be perfect interfusion and possession of the [buddha] qualities. As the Patriarchal Master Caoqi Huineng said:

The self-substance is endowed with the three bodies.  
 Becoming enlightened brings to perfection the four wisdoms.  
 Not divorced from the sense-objects of seeing and hearing,  
 Transcendent ascension to the buddha stage.<sup>26</sup>

That's what is being talked about.

[3A.14] In the perfect teachings, the ten bodies, ten wisdoms, and so forth are all meritorious qualities within the three bodies and four wisdoms. They are all seen from the perspective of one who has attained realization-access. Such topics as partial/perfect and provisional/real—these are all topics of discussion in the context of the realized-wisdom realm of one who has attained realization-access. At present, those attached to characteristics are

<sup>21</sup> *Da fangguang fo huayan jing suishu yanyi chao* (大方廣佛華嚴經隨疏演義鈔), T 1736.36.7b5.

<sup>22</sup> Fazang's *Huayan yisheng jiaoyi fenji zhang* (華嚴一乘教義分齊章), T 1866.45.477a14–15.

<sup>23</sup> Chengguan's *Huayan jing xingyuan pin shu* (華嚴經行願品疏), CBETA, X05, no. 227, p. 48, c1 // Z 1:7, p. 236, b3 // R7, p. 471, b3.

<sup>24</sup> Yanshou's *Zongjinglu* (宗鏡錄): "If one enters the mind mirror, it is the 'universal trigger.' The bodhisattva vehicle, the inconceivable vehicle, relies on the universal approach to dharma: one rank is all ranks. It is like Sudhana's possessing in one lifetime the five ranks—all of them are taken in as universal dharma characteristics. This is the 'Samantabhadra trigger.'" [若入宗鏡中。則為普機。菩薩乘不思議乘。依普門法。一位一切位。如善財一生具五位等。皆是普法相收。此普賢機。] (T 2016.48.544b2–5).

<sup>25</sup> This is a favorite expression of Dahui in his *General Sermons, Dharma Talks, and Letters*. See for example: *Letters of Dahui*, letter #24.6; T 1998A.47.927c16.

<sup>26</sup> *Liuzhu dashi fabao tan jing* (六祖大師法寶壇經), T 2008.48.356b3–5.

uncertain about what they see with their fleshly eyes, generate uncertainty and lack confidence. How best to speak with them of the Way?

[3A.15] Question: In the all-at-once teaching [i.e., #4 of the five teachings in the Hwaōm classification schema] there is censure of the doctrinal teachings and exhortations to divorce from [characteristics]—a demolition of characteristics and doing away with mind.<sup>27</sup> The *hwadu* of the Sōn approach also smashes bad knowing and bad understanding—it smashes grasping and reveals the axiom. The practice characteristics of these two approaches to access [i.e., the all-once-teaching in the Hwaōm classification schema (#4) and Sōn *hwadu* practice] are identical. How can it be said that the all-once teaching [#4] only attains buddhahood through realizing principle but has not yet realized the unobstructed *dharmadhātu* [of #5]; but the one who emits “the single snort” [at the point of awakening] of Sōn’s *fast-track* approach personally realizes the *dharmadhātu* one-mind [of #5], i.e., perfect interfusion and complete possession of [buddha] attributes? Since both [#4 and Sōn *hwadu* practice] are equally concomitant with divorce from verbalization and thoughts, how could one of them be partial [i.e., #4: the all-at-once teaching of the *Vimalakīrti* and southern Sōn] and one perfect [i.e., the Sōn of *hwadu* practice]? You should not assert that one is right and the other wrong. If you have clear evidence, briefly raise one or two points to dispel any possibility of my stagnating in uncertainty here.

[3A.16] Answer: Students of the doctrinal teachings denigrate the Sōn dharma solely because this very uncertainty has not been resolved. Sōn students who haven’t gotten the point invariably consider the *hwadu* to be either *destroying illnesses* or *totally displaying [this matter]*, as either internal or external, and so forth. All this is a tenacious belief in the *dead phrase*, till things become a mess—they get pushed around by formulations such as [Linji’s/Yunmen’s] “three phrases” or fall into [Dahui’s] “ten illnesses.” How could this possibly be called practicing the *live phrase*?

[3A.17] If even those who concentrate their energies on Sōn are like this, how much more so is this case with students of the doctrinal teachings? How could they possibly not harbor thoughts of uncertainty? Moreover, the words I’ve quoted from the all-at-once teaching [i.e., #4 of the five teachings in the Hwaōm classification schema] are geared to those with the type of karmic trigger-mechanism that can divorce from thoughts. [These quotations are

<sup>27</sup> In other words, the all-at-once teaching (#4) = the second of the three Chan axioms of Zongmi, the “axiom of cutting off and not leaning on anything” (泯絕無寄宗者), the Chan correlate of Madhyamaka *śūnyatā* teachings. See *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序), T 2015.48.402c3–15; Broughton, *Zongmi on Chan*, 122.

imbued with] the sense of explaining the principle-nature of *tathatā* [i.e., #3] as well as divorcing from verbalization and cutting off thoughts [i.e., #4]. As the [*Awakening of Faith*] treatise says:

*Tathatā* of mind is the substance of the dharma-gate of the unified characteristic of the *dharmadhātu*—this “mind nature” neither arises nor disappears. All dharmas exhibit differentiation only due to deluded thoughts. If one divorces from thoughts, then the entirety of the characteristics of the sense fields no longer exist. Therefore, all dharmas from the very outset have been divorced from the characteristics of verbalization, divorced from the characteristics of names and words, divorced from the objective-supports of mind, and are ultimately level, changeless, and indestructible. They are merely the one-mind and, therefore, we call it *tathatā*. Question: Given this sense, how does one accord with and gain the ability to access [this *tathatā*/one-mind]? Answer: If you realize that, although all dharmas are talked about, there is neither talker nor talked of; although thought about, there is neither thinker nor thought of—this is called “according with [this *tathatā*/one-mind].” If you divorce from thoughts—this is called “gaining access [to this *tathatā*/one-mind].”<sup>28</sup>

[3A.18] These sorts of verbal teachings [i.e., #3 = the *Awakening of Faith*, the *tathāgatagarbha* sutras, etc.] are intended precisely for students with the type of karmic trigger-mechanism that “divorces from thought to enter the gate of mind/*tathatā*.” According to the complete or definitive meaning, “false thoughts” from the outset are empty, and there is nothing further to “divorce from!” Dharmas, untainted from the outset, are the true nature—the marvelous functioning that follows origination-by-dependence is never interrupted—and one should not attempt the negation [of anything whatsoever]. It was merely for the sake of a type of sentient being that grasps unreal names and characteristics, and thus finds it difficult to attain profound awakening, that the Buddha did not sort out good and bad, defiled and pure, and mundane and supramundane, but simply negated everything.<sup>29</sup> Therefore,

<sup>28</sup> *Dasheng qixin lun* (大乘起信論), T 1666.32.576a8–23.

<sup>29</sup> *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 源諸詮集都序), T 2015.48.404a8; Broughton, *Zongmi on Chan*, 130. Zongmi is describing the second of his three teachings, the teaching of cryptic meaning that eradicates characteristics to reveal the dharma-nature. On the surface this teaching negates everything, but its hidden meaning is more positive, to reveal reality or the true nature. The canonical texts of this second teaching include the *Perfection of Wisdom Sutras* and the treatises of the Madhyamaka school.

those who hear this teaching [#3], and accord with the principle of sameness and no-characteristics, come to understand that there is neither speaker nor spoken of, neither thinker nor thought of. Only after that can they divorce in turn from this level of understanding and this level of thought and gain access to the *tathatā* gate. This is simply called “becoming a buddha through realizing principle.” Thus, “this *tathatā* is the substance of the dharma-gate of the unified characteristic of the *dharmadhātu*.” [This *tathatā*] serves as both the nature of all dharmas and the fount of the myriad practices. There can’t possibly be a bodhisattva who realizes mind/*tathatā* but doesn’t understand the meritorious functions that dependently arise in the context of the [true] nature!

[3A.19] And yet the Patriarchal Master Xianshou [Fazang] only quoted divorce-from-verbalization descriptions, such as “a single thought-moment does not arise, and that is called ‘buddha,’” in his erection of the all-at-once teaching [i.e., #4 of the five teachings in the Hwaōm classification schema].<sup>30</sup> His exegesis [of #4] does not express the matter clearly.

[3A.20] In the Sōn approach there are also many karmic trigger-mechanisms based on varying faculties—the gates of entry differ somewhat. There are some who rely on the consciousness-only principle—they enter *mystery-via-substance*. This first mystery gate has a description of the [Hwaōm #5] perfect teaching’s “every single phenomenon unobstructed.” However, these people over a long period of time retain in mind intellectual knowledge about the *buddhadharma* and thus do not attain the cleansing of liberation.

[3A.21] There are some who rely on the *original-allotment* matter, which entails but a “sprinkling of intellectual knowledge.” They enter *mystery-via-the-phrase* [i.e., the second mystery gate = the *hwadu*]. This smashes the intellectual knowledge about the *buddhadharma* of the first mystery gate. This [second] mystery is the *fast-track* approach: *hwadu* such as *cypress tree in the garden, three pounds of linen thread*, and so forth. Thus, the establishment of the approach of the three mysteries was the idea of Sōn Master Gu—he took the *original-allotment* matter, which only corresponds to the *hwadu*, in order to destroy the illness of verbalization [of the first mystery gate], disposing of the second mystery gate.<sup>31</sup>

<sup>30</sup> Fazang’s *Huayan yisheng jiaoyi fenji zhang* (華嚴一乘教義分齊章), T 1866.45.481b16–18.

<sup>31</sup> Refers to the Yunmen line teacher Jianfu Chenggu (薦福承古; ?–1045). *Jianfu Chenggu chanshi yulu* (薦福承古禪師語錄): “If you want to see the *original-allotment* matter, you must not employ study of any aspect of the *buddhadharma*. You must not investigate any sayings. Cease the study of your mind and be like a dried-up tree or stone.” [若要見本分事。便須一切佛法不用學。一切言句不要參。罷却學心。忘却知見。如枯木石頭。] (CBETA, X73, no. 1447, p. 46, b24–c2 // Z 2:31, p. 221, d5–7 // R126, p. 442, b5–7).

[3A.22] However, when students have not yet done away with the [short] verbal phrases [i.e., the *hwadu*] of this “sprinkling of intellectual knowledge” [of the second mystery gate], they will still be within the birth-and-death realm and will not attain freedom. So, the third mystery was established, the *mystery-via-mystery*: the [unreserved] functioning [of the buddha-nature], such as [the teaching master’s] maintaining a long silence [before speaking], whacking with the stick, giving out shouts, and so forth.<sup>32</sup> This smashes the “sprinkling of intellectual knowledge” of the previous mystery [i.e., the second mystery gate of *hwadu* practice]. Therefore, it is said: “The provisionally established method of the three mysteries originally arose for the sake of banishing illnesses.”<sup>33</sup> [Also:] “If you look at the primal axiom of the esteemed patriarchs, [the three mysteries formulation] will not do.”<sup>34</sup> Therefore, this master [i.e., Jianfu Chenggu] said: “In recent times those on [Sōn] pilgrimage all erroneously consider the Lotus summit of Tiantai and the stone bridge in Zhaozhou to be the one and only route upward [towards the *great matter*]. These are only places to park your luggage temporarily—they are not the ultimate stage of tranquility and life!”<sup>35</sup> However, Sōn Master Pu’an Dao inherited the idea of Zhaoyang [i.e., Yunmen Wenyan] and separately installed a verse beyond [Yunmen’s] three phrases:

If the person on duty proffers the *shout*,  
 There is no way [Yunmen’s] three phrases can subsume [that *shout*]!  
 Someone asks: “What is that [*shout*] thing?”  
 Answer: “Nanyue and Tiantai!”<sup>36</sup>

<sup>32</sup> A major theme of the *Linjilu* (臨濟錄) is *quanti zuoyong* (全體作用), “unreserved functioning of the buddha-nature.” This refers, in a teaching situation, to the master’s non-verbal, unconstrained embodiment of the spontaneity of the buddha-nature, encompassing all potentialities. See Jeffrey L. Broughton with Elise Yoko Watanabe, trans., *The Record of Linji: A New Translation of the Linjilu in the Light of Ten Japanese Zen Commentaries* (New York: Oxford University Press, 2013), 15, 62, 65, and 76.

<sup>33</sup> Juefan Huihong’s (覺範慧洪) *Linjianlu* (林間錄), CBETA, X87, no. 1624, p. 263, c17 // Z 2B:21, p. 311, d3 // R148, p. 622, b3.

<sup>34</sup> Juefan Huihong’s *Chanlin sengbao zhuan* (禪林僧寶傳), CBETA, X79, no. 1560, p. 517, a7–8 // Z 2B:10, p. 246, c1–2 // R137, p. 492, a1–2. This line appears in a section on Chan Master Jianfu Gu (薦福古禪師).

<sup>35</sup> *Jianfu Chenggu chanshi yulu* (薦福承古禪師語錄), CBETA, X73, no. 1447, p. 46, b8–10 // Z 2:31, p. 221, c7–9 // R126, p. 442, a7–9.

<sup>36</sup> *Rentian yanmu* (人天眼目): “The Master [Yunmen] instructed the assembly: ‘Contains and covers heaven and earth; knows exactly at a glance; doesn’t wade through ten-thousand conditions. How do you understand these?’ The assembly was silent, and so he made a substitution: ‘A single arrow pierces three gates.’ Later Chan Master Deshan Yuanming Mi separated these sayings into [a variant] three phrases: *Contains and covers heaven and earth; sever all streams; follow the waves and swells.*’ [師示衆云。函蓋乾坤。目機銖兩。不涉萬緣。作麼生承當。衆無對。自代云。一鏃破三關。後來德山圓明密禪師。遂離其語為三句曰。函蓋乾坤句。截斷衆流句。隨波逐浪句。] (T 2006.48.312a7–10). Pu’an Dao’s verse is found in *Wansong laoren pingchang Tiantong Jue heshang songgu conrong an lu* (萬松老人評唱天童覺和尚頌古從容庵錄), T 2004.48.275a22–b9.

However, if the Nanyue-and-Tiantai *no-taste* chatter of this [verse added by Pu'an Dao] is part and parcel of [Yunmen's] three phrases, then [Pu'an's verse, like Yunmen's phrases,] is verbalization for *destroying illness*. [But if Pu'an's verse, like the *shout*,] lies beyond the three phrases, we should not say it *destroys illnesses*—it would be verbalization for *totally displaying this matter*. Therefore, Master Changlu said: “There are times when I split into halves or three parts, but I've never raised Sōn's *this matter*. Today, knotting up the halves and destroying the threes, I am going to *totally display this matter*.”<sup>37</sup> He also said: “The Great Master Yunmen at times from inside the three phrases spoke dharma, and at times from outside the three phrases *raised the headrope* [i.e., *totally displayed this matter*].”<sup>38</sup>

[3A.23] Because of these [quotations], we know that the ancients sometimes took any single example of the *hwadu* as an expression that from inside the three phrases *destroys illnesses*, and sometimes as an expression that from outside the three phrases *totally displays [this matter]*. How could this be so strange and weird as to cause present-day people to believe that the *fast-track* of *hwadu* practice constitutes a “mess!” Thus, at present the venerated Preceptor Jingshan Dahui is in the lineal orthodox transmission down from Caoxi Huineng—the seventeenth-generation *original-allotment* Sōn master. The phrases [i.e., *hwadu*] of the *fast-track* approach that Dahui established, by the practice of which one can gain access, are far different from this [i.e., the above exegesis]. How? As for the *hwadu* such as *cypress tree in the garden, three pounds of linen thread*, and the *mu* 無 of “dog has no buddha-nature” that were shown by the [*original-allotment*] Sōn master [Dahui], none of them is real or possesses ultimacy! All he did was supply us with tasteless and ungraspable *hwadu*!

[3A.24] Only afterwards did he warn:

If deluded consciousness is not yet smashed, then the “heart-fire” will be ablaze. At exactly that sort of moment, just rally to awareness the *hwadu* of uncertainty: A monk asked Zhaozhou, “Does even a dog have the buddha-nature?” Zhaozhou said, “*Mu* 無.” Just rally and lift [*mu* 無] to awareness. Coming [at *mu* 無] from the left is not correct; coming [at *mu* 無] from the right is not correct:

<sup>37</sup> Untraced.

<sup>38</sup> Untraced.



- [1] You must not concoct an understanding [of *mu* 無, as the *mu* of the polarity] *there is/there is not*.
- [2] You must not concoct a conjecture that [*mu* 無] is the *mu* of *true non-existence*.
- [3] You must not concoct a “rational” understanding [of *mu* 無].
- [4] You must not, during the operation of the mind sense-organ, engage in reflection and conjecture [concerning *mu* 無].
- [5] You must not, during [actions such as] raising eyebrows or winking eyes, allow the mind of calculation to stop on a single point [such as *mu* 無].
- [6] You must not, on the path of language, make a “lifestyle” [out of *mu* 無].
- [7] You must not gently rock in the tiny hidden-away closet of *nothing-to-do*.
- [8] You must not, while raising [*mu* 無] to awareness, understand and “own” it.
- [9] You must not quote texts as proof [of *mu* 無].
- [10] You must not have your deluded [mind] wait for awakening.

You should have no mind-exertion whatsoever. When your mind has nowhere to go, don't fear [that this is] falling into [the extreme view of an annihilationist] emptiness. On the contrary, this is a *good place*. Suddenly “the mouse will enter the ox's horn” [i.e., all tricky maneuvers will be severed], and then you will be “felled” [like a giant tree, i.e., you will emit the *Aah!*].<sup>39</sup>

[3A.25] Because [Dahui] provides *hwadu* accompanied by such commentary, students, during the twenty-four hours of the day and in all four postures, are merely to rally and raise to awareness the *hwadu*, and *that is all* [*they are to do*]. They are to have no understanding whatsoever that the mind-nature is divorced from names or cuts off characteristics; nor are they to have any understanding that origination-by-dependence is unobstructed. Because, if, even for a thought-moment, there is any of this sort of conceptual understanding of the *buddhadharma*, they will be stagnating in the ten conceptual-understanding illnesses. They are to jettison every one of those illnesses. And they are to make no surmises about whether the illnesses are jettisoned or not jettisoned, whether they are stagnating in the illnesses or not stagnating in the illnesses.

[3A.26] Suddenly, on top of the tasteless and ungraspable *hwadu*, [students] will emit the single “snort” [of *Aah!*!—then the one-mind

<sup>39</sup> *Letters of Dahui*, letters #58.2 and #10.5; T 1998A.47.941b9–18.

*dharmadhātu* will be revealed in perfect clarity, then the immeasurable meanings and hundreds of thousands of *samādhi* possessed by the mind-nature will be completely obtained without any seeking for them. Because they will no longer have what they previously gained by one-sided doctrinal principles and learned understanding, it is called the “*fast-track* approach of the Sōn axiom, the secret formula of realization through *hwadu* practice.”

[3A.27] Although in the separate teaching [i.e., #5 = Hwaōm] it is stated that the dharma approach of unobstructed origination-by-dependence of the ten profundities is the universal-vision realm of the bodhisattvas of the inconceivable vehicle, nevertheless, because [Hwaōm] contemplation-practitioners of the present [are still immersed in] learned understanding and habituated thought, they must pass through the [past] lifetime of learning by seeing and hearing, the [present] lifetime of understanding and practice—only after that [in their future lifetime] will they attain realization-access. At the point of the lifetime of realization-access, they will peel off their previous learned understanding and, via no-thought, tally [with the *dharmadhātu*].

[3A.28] What we are discussing here, the *fast-track* approach to gaining access, which is Sōn’s separate transmission outside the teachings, transcends any conceptual grid [like the learned understanding of Hwaōm]. It’s not only students of the doctrinal teachings who find it difficult to attain confidence in [this *fast-track* approach] and gain access—even [Sōn] school adepts with inferior faculties and shallow knowledge are befuddled and uncomprehending [upon encountering the *fast-track* approach].

[3A.29] Now I will quote two or three [Sōn] episodes about gaining access. [These excerpts] will enable those without confidence and understanding to realize that there is access by the *fast-track* of the Sōn approach—it is *not the same* as the all-at-once teaching [i.e., #4 of the five teachings in the Hwaōm classification schema]. As for gaining access to the perfect axiom, there is a vast discrepancy in relative speed [of gaining access] between those who rely on the doctrinal teachings and those who are divorced from the doctrinal teachings. For example:

Preceptor Shuiliao, when [in the mountains] looking for a wisteria [branch to make into a walking stick], asked Mazu: “What is the Patriarchal Master Bodhidharma’s intention in coming from the West?” Mazu said: “Come close, and I’ll tell you.” Shuiliao had barely come close when Mazu, blocking him at the chest, pushed him down with one shove. Shuiliao without thinking got back up and, clapping his hands, gave out

the great laugh “Ha! Ha!” Mazu said: “What did you see that you laugh like that?” Shuiliao said: “The immeasurable meanings of the thousands upon thousands of dharma teachings—today on the tip of a single hair I understand the source of all of them.” Mazu paid him no heed.<sup>40</sup>

All Preceptor Shuiliao did was “eat” a single shove from Mazu [i.e., Shuiliao received the effect of the *mystery-via-mystery*: the unreserved functioning of the buddha-nature, such as the teaching master’s maintaining a long silence before speaking, whacking with the stick, giving out shouts, giving a shove, and so forth]. The immeasurable meanings of the thousands upon thousands of dharma teachings—from what was Shuiliao able to gain an exhaustive understanding of them? Therefore, we know that Sōn practitioners of superior faculties [like Shuiliao] who have gained access have nothing at all to do with the all-at-once teaching’s [i.e., #4 of the five teachings in the Hwaōm classification schema] “merely explains the principle of cutting off words” or “merely for the sake of those karmically fit for divorcing from thoughts.” That’s clear!

[3A.30] Also:

The Great Master Yongjia Zhenjue arrived at Caoxi carrying a water-pot and wearing a bamboo umbrella hat. He circumambulated the Sōn platform three times, shook and rattled his tin staff once, and stood tall and looming. The sixth patriarch said: “Now, monks must observe the three-thousand regulations and the eighty-thousand detailed practices. Great Worthy! From where do you come that you give off such conceit of ‘I am?’” Zhenjue said: “The matter of birth-and-death is great, and impermanence is swift.” The sixth patriarch said: “Why don’t you experientially realize *no-arising* and come to understand *no-swiftness*?” Zhenjue said: “Substance is non-arising; understanding is originally non-swift.” The sixth patriarch said: “So it is—so it is.” Zhenjue a moment later took his leave. The sixth patriarch said: “Aren’t you going back very swiftly?” Zhenjue said: “From the outset non-moving—how could there be swiftness?” The sixth patriarch said: “Who knows non-moving?” Zhenjue said: “You yourself generated

<sup>40</sup> *Jingde chuandeng lu* (景德傳燈錄), T 2076.51.262c8–11. Probably quoting *Letters of Dahui*, letter #7.4; T 1998A.47.920a16–21.

that discrimination.” The sixth patriarch said: “You have well apprehended the meaning of non-arising. Lodge here for just one night.”<sup>41</sup>

Zhenjue stayed one night, and, going out the Caoxi gate, began to give voice to a song on the Way he had realized:

The idle Way-person of non-action who has finished his study  
Doesn't do away with delusive thought and doesn't seek the real,  
The true nature of ignorance is the buddha-nature.  
The magically created empty body is the dharma body,  
Right up to the pure oil-and-fat of the Snow Mountains  
That produces the ghee I constantly treat as a contribution.  
A single nature perfectly penetrates all natures.  
A single dharma subsumes all dharmas.  
A single moon is reflected on all waters.  
All the moons reflected on waters are included in that single moon.  
The dharma body of all the buddhas enters “my” nature.  
“My” nature again combines with the *Tathāgata*.  
One land is endowed with all lands.  
It is not form, not mind, and not karma.  
A snap of the fingers perfectly completes the 80,000 dharma teachings.  
In a split second three immeasurable eons vanish.<sup>42</sup>

[3A.31] Surmising from these quotations, the Great Master Yongjia Zhenjue, upon merely hearing the Patriarchal Master's single line “why don't you experientially realize *no-arising*,” immediately gained release from the lacquer pail [of ignorance] and all-at-once realized the *dharmadhātu* [= #5 Hwaōm]. [Zhenjue simply responded]: “Substance is non-arising; understanding is originally non-swift.” [This proves that] at the time of realization there is no need for a lot of doctrinal verbiage. And so, outside the [Caoxi] gate he began to give voice to a song extolling the realm he had realized, that is, “one nature perfectly penetrates all natures,” and so forth. Hence, we know that this Master [Zhenjue's] universal-vision realm consisted of the [Hwaōm] perfect interfusion of every single phenomenon, perfect interfusion of beings and buddhas, perfect interfusion of the stages of the path, and perfect interfusion

<sup>41</sup> *Liuzu dashi fabao tan jing* (六祖大師法寶壇經), T 2008.48.357c8–17.

<sup>42</sup> *Yongjia zhengdao ge* (永嘉證道歌), T 2014.48.395c9–396b11.

of the 80,000 dharma teachings. In this way the inexhaustible meritorious functions of the *dharmadhātu* were perfectly accomplished in the time it takes to snap the fingers. How can this be compared to the assertion in the all-at-once teaching [i.e., #4 of the five teachings in the Hwaom classification schema] that “the first bodhisattva stage is the eighth”? [In Zhenjue's] extinction and *tathatā* there is no sequence of graduated steps! He merely in terms of principle demolishes everything!

[3A.32] Also, Preceptor Jingshan Dahui [in his *Letters*] quotes a sutra verse:

When the bodhisattva dwells in inconceivability,  
Therein anything can be conceived.  
When you have entered this state of inconceivability,  
Thought and non-thought are both calmed.<sup>43</sup>

[The *Letters of Dahui* goes on to say:]

However, you must not abide in the state of calmness. If you abide in the state of calmness, then you will be possessed by “measuring with the *dharmadhātu*” [i.e., using ultimate reality as a measuring stick]. In the teachings, this is called “dharma-defilement” [i.e., producing all sorts of views about the *buddhadharma*]. Once you have extinguished “measuring with the *dharmadhātu*” and all-at-once washed away any sort of idea of “remarkable and outstanding,” only then will you become good at keeping an eye on [a *hwadu*] such as: *cypress tree in the garden; three pounds of linen thread; dried turd; dog has no buddha-nature* [i.e., *mu* 無]; *in one gulp suck up the water of West River; and East Mountain walks on water*. If you can suddenly break through the *one phrase* [i.e., the *hwadu*], then, for the first time, it can be called the “immeasurable transference of the *dharmadhātu*.”<sup>44</sup> If you see things as they truly are, practice *in that way*, and function *in that way*, then you will be able to manifest the land of the Treasure King on the tip of a single hair, sit inside a minute atom, turn the great dharma wheel, bring to completion all sorts of dharmas, destroy all sorts of dharmas—all will arise from “I.” For instance, a strongman extends

<sup>43</sup> *Da fanguang fo huayan jing* (大方廣佛華嚴經), T 279.10.165a7–9.

<sup>44</sup> *Da foding rulai miyin xiuzheng liaoyi zhu pusa wanxing shoulengyan jing* (大佛頂如來密因修證了義諸菩薩萬行首楞嚴經), T 945.19.142c4–5.

his arms without the assistance of another person's strength, and the lion roams about without seeking a companion.<sup>45</sup>

[3A.33] Surmising from this quotation, once the Sōn *hwadu* practitioner has extinguished “measuring with the *dharmadhātu*” and washed away any sort of idea of “remarkable and outstanding,” only then will he become good at keeping an eye on [a *hwadu*] such as: *cypress tree in the garden*, and so forth. If he can suddenly break through the *one phrase* [i.e., the *hwadu*], then, for the first time, it can be called the “immeasurable transference of the *dharmadhātu*.” Then he will be able to manifest the land of the Treasure King on the tip of a single hair, sit inside a minute atom, and turn the great dharma wheel. The smashing of the [mass of] *hwadu*-uncertainty and the emission of the “snort” [*Aah!*] shows he has been able to personally realize the unobstructed *dharmadhātu* [i.e., #5 = Hwaōm]. How could it be possible to equate *removal of the ten illnesses* of conceptual understanding [concerning the *hwadu*] with the singular orientation of *divorcing from thoughts* of the all-at-once teaching [i.e., #4 of the Hwaōm schema]?

[3A.34] Question: This being so, as for those who have gained access to the Sōn axiom [via the Sōn *fast-track* approach], though they are not to be included within the karmic capacity of the all-at-once teaching [i.e., #4 of the Hwaōm schema], because they have realized that every single event is unobstructed, they should be equated with the perfect teaching [i.e., #5 = Hwaōm]. How can it possibly be maintained that, outside of the [Hwaōm] perfect teaching, there is some other separate karmic capacity for a “secret-transmission approach”?

[3A.35] Did I not speak of this above? [In section #27 I asserted the following:] The [Hwaōm] perfect teaching discusses the dharma approach of unobstructed [origination-by-dependence] of the ten profundities. Although this is the universal-vision realm of the bodhisattvas of the inconceivable vehicle, nevertheless, the [Hwaōm] contemplation-practice approach of ordinary people of the present [is still immersed in] learned understanding, the path of language, and the path of meaning—they have not yet attained the wisdom of non-discrimination. They must pass through the [past] lifetime of learning by seeing and hearing, [the present lifetime] of understanding and practice—only after that [in their future lifetime] will they attain realization-access. At the point of [the lifetime of] realization-access,

<sup>45</sup> *Letters of Dahui*, letter #24.8–9; T 1998A.47.928a2–13.

they will correspond to the no-thought of the Sön approach. As the [*Hwaö̃m*] *Treatise* says: “First take learned understanding to enter confidence; later take no-thought to tally [with the *dharmadhātu*].”<sup>46</sup>

[3A.36] Those who gain access via the Sön *fast-track*, right from the start, are free of learned understanding and habituated thought of doctrinal meanings. At once they just rally and raise to awareness the tasteless *hwadu* and that's it! Therefore, they are free of any state of the mind-consciousness' pondering on the path of language and the path of meanings, and they are free of any time sequence such as “the lifetime of learning by seeing and hearing, the [subsequent] lifetime of understanding and practice,” and so forth. Suddenly the *hwadu* practitioner emits the single “snort” [of *Aah!*]—then, as stated above, the one-mind *dharmadhātu* is revealed in perfect clarity.

[3A.37] When we compare the contemplation-practice of the [*Hwaö̃m*] perfect teaching [#5] to the emission of the single “snort” [of *Aah!*] of the Sön [*fast-track*] approach, then the within-the-teachings approach [i.e., *Hwaö̃m*] and the outside-the-teachings approach [i.e., Sön] are utterly different. Therefore, they are utterly different in the time required [to attain access to realization]—the former slow and the latter fast. This is easily perceived. Therefore, it is said: “The separate transmission outside the teachings goes far beyond the teachings vehicle.”<sup>47</sup> It is not fit for those of shallow consciousness.

[3A.38] In the Sön approach there are also those of middling and inferior faculties who find the secret transmission [of the *hwadu*] difficult to bear. Some of these [middling and inferior Sön practitioners] “divorce from words and cut off thought and darken mind to enter principle,” but they are not yet capable of penetrating the dependently originated phenomena right in front of them. Therefore, Sön Master Jingshan Dahui scolded them [in his *Letters*], saying:

[Some teach people] to go on forcibly “stopping-to-rest” [= “silence-as-illumination”], and this produces an inferior level of understanding that maintains the empty quiescence of quelling delusive thought.<sup>48</sup>

<sup>46</sup> Li Tongxuan's *Xin huayan jing lun* (新華嚴經論), T 1739.36.834b22–23.

<sup>47</sup> *Yuanwu Foguo chanshi yulu* (圓悟佛果禪師語錄): “The axiom style of the Chan patriarchal masters—its pace is sudden, broad, and remote. It goes far beyond the teachings vehicle.” [祖師宗風。步驟闊遠。迥出教乘。] (T 1997.47.787c22).

<sup>48</sup> *Letters of Dahui*, letter #3.4; T 1998A.47.918b16–17. This is no. 2 in Dahui's list of Chan illnesses.

[3A.39] Some recognize the everyday mind of the daily activities of the common person as the ultimate Way and don't seek miraculous awakening, saying [as in the *Letters*]:

Merely be bold and unconstrained, give free rein to the self, and don't pay any attention whatsoever to the movement of thoughts. Thoughts arise and thoughts disappear, without ever having substantiality. *Sōn Master Dahui also scolded this sort*: This produces an inferior level of understanding that maintains naturalness as the ultimate dharma.<sup>49</sup>

[3A.40] The Sōn approach has some people who take as the contemplation approach [such slogans as] “the three realms are mind-only,” “the myriad dharmas are consciousness-only,” and “perfect interfusion of every single phenomenon.” These are within the *first mystery gate* as established by Preceptor Fayan Wenyi and National Teacher Tiantai Deshao [of the Fayan school of Chan]. [This contemplation approach] is the same as the [Hwaōm] perfect teaching, but there are differences in the way they expand or abbreviate their teachings. As Sōn Master Guifeng Zongmi said:

The teachings of the buddhas are a support for ten-thousand generations, and it is axiomatic that they must be comprehensive. The instructions of the [Sōn] masters lie in liberation in the here and now. The intention [of the Sōn masters] is to enable people to realize dark understanding, and dark understanding necessarily entails forgetting words. Therefore, if all at once [the Sōn student] does not retain any traces, the traces are cut off at his mind ground, and principle appears at his mind source, [then confidence, understanding, practice, and realization are not acted upon, and yet they are spontaneously achieved. The sutras, rules of discipline, treatises, and commentaries are not rehearsed, and yet they are spontaneously understood in a mysterious way.]<sup>50</sup>

[3A.41] Therefore, [Sōn] masters, in teaching students according to capacities, drastically abbreviate any discussion of the [Hwaōm] dharma approach of “every single phenomenon unobstructed.” They place importance upon a direct-severing approach to awakening—they do not approve of coming

<sup>49</sup> *Letters of Dahui*, letter #3.4; T 1998A.47.918b21–24. This is no. 5 in Dahui's list of Chan illnesses.

<sup>50</sup> *Chan Prolegomenon (Chanyuan zhuquanji duxu 源諸詮集都序)*, T 2015.48.400a2–6; Broughton, *Zongmi on Chan*, 106.



to know through commentarial understanding. For example, Sŏn Master Foyan raised his fly whisk and said:

Great Assembly! Quite a few of the worthy sages of the past are on the tip of my fly whisk. Each is sitting on a great lotus flower, expounding the marvelous dharma. Their light rays intersect like a net of precious silk. Have you yet attained a confidence that reaches to this?<sup>51</sup>

Also, Nun Liaoran of Moshan first heard the great sutra [i.e., the *Hwaŏm*] and later practiced the Sŏn patriarchal Way. She became enlightened to the *great matter*, and then composed a verse:

In the hall of ancient buddhas on top of Mt. Five-Aggregates  
Vairocana Buddha day and night emits a ray of light.  
If you know that this place is not one of sameness/difference,  
Then it's precisely the *Hwaŏm*'s pervading the ten directions.<sup>52</sup>

[3A.42] Many such [Sŏn] masters instructed their students with the dharma approach of “every single phenomenon unobstructed” so that those students immediately “understood and owned it!” There are frequently cases like this. Compared with the [first] *mystery gate* of the teachings, the [Sŏn] principle is one of breadth, and its realized wisdom differs [from the first *mystery gate*]. Therefore, the honored Wŏnhyo said:

The contemplation practice of the wise externally forgets principles and internally seeks one's own mind. Therefore, they attain the ultimate principle that is not a principle.<sup>53</sup>

[3A.43] We should know that, in the case of the “unobstructed” dharma-approach taught by Sŏn masters, though it is indeed identical to that of the [Hwaŏm] perfect teaching, the verbalization [in the Sŏn version] is spare and elliptical, closer to the very gate of realization-access. Although this

<sup>51</sup> *Shuzhou Longmen Foyan heshang yulu* (舒州龍門佛眼和尚語錄) contained in *Guzunsu yulu* (古尊宿語錄), CBETA, X68, no. 1315, p. 174, a5-7 // Z 2:23, p. 250, c16-18 // R118, p. 500, a16-18. This is Foyan Qingyuan (佛眼清遠; 1067-1120).

<sup>52</sup> *Zhengdao ge zhu* (證道歌註), CBETA, X63, no. 1241, p. 271, c11-14 // Z 2:16, p. 190, c12-15 // R111, p. 380, a12-15. For Liaoran, a successor Gao'an Dayu, see *Jingde chuandeng lu* (景德傳燈錄), T 2076.51.288c29-289a13.

<sup>53</sup> Untraced. Wŏnhyo (元曉; 617-686) was a renowned scholar-monk of the Silla period.

sort of “things-as-they-really-are” [i.e., “unobstructed”-type] verbalization of the Sōn approach is indeed spare and elliptical when compared to a doctrinal-teachings approach, if you compare [the Sōn “unobstructed” dharma-approach] to the *hwadu* of the [Sōn] *fast-track* approach, [the Sōn “unobstructed” dharma-approach] has not yet escaped the ten illnesses because it still involves intellectual understanding of the *buddhadharma*. And thus, it is said [in the *General Sermons of Dahui*]:

In any case, Sōn students must practice the *live phrase* [i.e., engage in practice of the tasteless *hwadu*] and must not practice the *dead phrase* [i.e., any explication of the *hwadu*]. If you come to realization vis-à-vis a *live phrase*, you won’t forget for endless eons. If you come to realization vis-à-vis a *dead phrase*, you won’t even be able to save yourself.<sup>54</sup>

[3A.44] Therefore, Sōn Master Dahui had students practice the *tasteless hwadu* [i.e., the *live phrase*] and not stagnate in the ten illnesses [i.e., treating the *hwadu* as a *dead phrase*]. When they directly came to understand and “own” [the *hwadu*], then they could *use* [Yunmen’s] three phrases rather than *be used by* the three phrases. [The *tasteless hwadu*, that is, the *live phrase*] cannot possibly be put into the same class as the negativistic explanation<sup>55</sup> of the all-at-once teaching [i.e., #4 of the Hwaōm schema]. And did National Teacher Xianshou [i.e., Fazang] simply snatch this approach [i.e., divorcing from thoughts/no-thought] and this karmic trigger-mechanism [i.e., ripeness for the divorcing-from-thoughts approach] and shove them into the all-at-once teaching [#4]? National Teacher Qingliang Chengguan and Sōn Master Guifeng Zongmi both gave a brief [negative] evaluation [of Fazang’s somewhat deficient encapsulations of #4, the all-at-once teaching]:

Here [this section of the Fazang commentary addresses] the divorcing from thoughts/no-thought of the Sōn axiom that sweeps away traces and prohibits mistakes. However, the *hidden-intent instruction of the*

<sup>54</sup> Dahui Pujue chanshi pushuo (大慧普覺禪師普說) in Dahui Pujue chanshi yulu (大慧普覺禪師語錄), T 1998A.47.870b4–6.

<sup>55</sup> This term is probably drawn from the *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 源諸詮集都序): “No. 6: The difference between them concerning negativistic explanation and affirmative explanation. *Negativistic* means getting rid of what it is not; *affirmative* means revealing what it is. In other words, *negativistic* is selecting out and eliminating all that is superfluous; *affirmative* is directly showing the thing-in-itself.” [六遮詮表詮異者。遮謂遣其所非。表謂顯其所是。又遮者揀却諸餘。表者直示當體。], T 2015.48.406b17–19; Broughton, *Zongmi on Chan*, 144.

*mind-to-mind transmission* is not something the present abridged document addresses.<sup>56</sup>

This is clear proof.

[3A.45] The Sŏn lineage has sometimes evinced the argument that the source [i.e., the lineal transmission] and offshoots [i.e., collateral transmissions] are separate, asserting that: [for source and offshoots realized] dharma is different; approach is different; and karmic trigger-mechanism [of the target audience] is different. But this interpretation is incorrect. We can only go so far as to state that, in cases when the student at the outset, that is, from the bondage stage, gains access via the *fast-track*, the approach [indeed] is different, and the karmic trigger-mechanism [of the target audience indeed] is different. But it cannot possibly be said that the great bodhisattva's personal realization of the one-mind *dharmadhātu* likewise is "different" [i.e., it cannot be said that the realized dharma is "different."] Nevertheless, an ancient worthy said:

One who can awaken to the Way of [Sŏn] patriarchs and spread the teaching of *prajñā*—in these final years there has never been such a thing!<sup>57</sup>

[3A.46] According to this interpretation [i.e., Dahui's *live phrase/dead phrase* interpretation],<sup>58</sup> the *hwadu* has two senses: *practicing the meaning* [i.e., *dead phrase*] and *practicing the phrase* [i.e., *live phrase*]. In the present situation, smashers of [the sensation of] uncertainty consist mostly of exemplars of *practicing the meaning* [of the *hwadu*]—they haven't yet gotten to *practicing the phrase*. [Those who *practice the meaning* of the *hwadu* are] the same as those who via the perfect-and-sudden approach generate clarity through correct understanding. Such people apply their minds to contemplation practice, having the merit-producing actions associated with learned understanding and practice; but they don't measure up to today's wordy dharma masters, who, in their approach to contemplation practice, calculate that internally mind exists and externally seek out principles! [The wordy dharma masters] suffer from the illness diagnosed as: "the

<sup>56</sup> Zongmi's *Yuanjue jing lüeshu chao* (圓覺經略疏鈔), CBETA, X09, no. 248, p. 865, c15–p. 866, a6 // Z 1:15, p. 134, b6–c3 // R15, p. 267, b6–p. 268, a3.

<sup>57</sup> Chinul gives this quotation in his *Kwönsu chöngnye kyölsa mun* (勸修定慧結社文; HPC 4.706c19–20). There he attributes it to Preceptor Qi (Qi *heshang* 琪和尚), who remains unidentified.

<sup>58</sup> Perhaps referring to the Dahui *General Sermons* quotation in section 3A.43.

more detail-oriented their search for principles, the more they seize external characteristics.”<sup>59</sup>

[3A.47] How could [*practicing-the-meaning*] be discussed as if it were the same thing as the *practicing-the-phrase* approach—the smashing of [the sensation of] uncertainty, personal realization of the one-mind, and the spreading of the teaching of *prajñā* to a wide audience? But because [*practicing-the-phrase* adepts] who have manifested this realized wisdom are a very rare commodity at the present,<sup>60</sup> as it stands right now we just [for practical reasons provisionally] prize the approach of *practicing-the-meaning* of the *hwadu* to clarify correct understanding. If we compare such a [*practicing-the-meaning*] person’s state of vision to one who relies on the doctrinal teachings to practice contemplation and thus has not yet divorced from delusive consciousness, they are separated by a distance as vast as that between heaven and earth!

[3A.48] I humbly hope that people who engage in contemplation practice to achieve transcendence of the world will practice the *live phrase* of the Sŏn approach and quickly realize awakening. That would be something to rejoice at!

### **Treatise on Resolving Uncertainty about Keeping an Eye on the *Hwadu* [Postface by Chin’gak Hyesim]**

Ah! In recent times, the *buddhadharma* has fallen into extreme decline. Sometimes those who revere Sŏn dismiss the teachings. Sometimes those who venerate the teachings denigrate Sŏn. They little imagine that Sŏn is buddha-mind, and the teachings are buddha word. The teachings are the net for Sŏn, and Sŏn is the headrope [of the net] for the teachings. Accordingly, the two houses, of Sŏn and of the teachings, have perpetually viewed each other as enemies. The two learnings, “dharma” [= mind] and “principles [of the teachings]” = all the sutras and treatises], have reverted to being contradictory schools, and so [their champions] will never enter the gate of no strife, nor ever tread the Way of the single reality.<sup>61</sup> And so, my late master [Chinul] lamented this and thereupon composed the *Complete and All-at-Once Attainment of Buddhahood* [Wŏndon sŏngbul non] and the *Treatise on*

<sup>59</sup> Untraced.

<sup>60</sup> Refers to the Preceptor Qi quotation in section #3A.45.

<sup>61</sup> The vocabulary of this postface down to this point comes from Zongmi’s *Chan Prolegomenon*. See, for instance, Broughton, *Zongmi on Chan*, 104, 106, 109–110, 176, etc.

*Resolving Uncertainty about Keeping an Eye on the Hwadu [Kanhwa kyörüi ron] and left them behind as drafts [i.e., unpolished, preliminary compositions] in a chest. Recently I got ahold of them and showed them to the great assembly.*<sup>62</sup> At the time there was a leader of the Sön Cultivation Society [Susönsa] in his seventies named Hüion. Hearing of this, he was overjoyed. He made an energetic request for these texts to be circulated, even persuading Layman Yi Kükchae of Hongju to donate toward the carving of the blocks and the printing of the texts. [Dedication of merit:] May unlimited wishes be fulfilled; may the sovereign have long life and heaven be long-lasting; may the country be eternal; may the Sön style never be interrupted; may the buddhasun forever shine; and may the beings of the *dharmadhātu* come to realize mind and become buddhas.

Zhenyou 3/1215, a day in the fifth month, by “No-Clothes Man” Hyesim.

<sup>62</sup> The italicized portion is the crucial passage of the postface. The question is exactly what role Hyesim played in the final version of this essay.



# IVc

## Translation of Hyesim's *Diagnosing Illnesses* (Supplementary Translation 3B)

### Diagnosing Illnesses That Arise in the Practice of the *Mu* 無 *Hwadu*

*Related by Muüija [No-Clothes Man, i.e., Chingak Hyesim]*

[3B.1] Tiantong [i.e., Hongzhi Zhengjue]<sup>1</sup> raised for consideration: “A monk asked Zhaozhou: ‘Does even a dog have buddha-nature?’ Zhaozhou said: ‘Yes/does have [yu 有].’ The monk said: ‘Then why [has the dog been reborn] in this [five-skandhas<sup>2</sup>] skin bag?’ Zhaozhou said: ‘Because he [ta 他 = you] knows and yet is intentionally transgressing’ [i.e., you ask the question because you want to broaden your intellectual knowledge—the question standpoint isn’t grounded in your *original allotment*].<sup>3</sup> Again, the monk asked Zhaozhou: ‘Does the dog have buddha-nature?’ Zhaozhou said: ‘No/does not have [mu 無].’ The monk said: ‘All sentient beings *do have* buddha-nature—why is it that the dog, on the contrary, *does not*?’ Zhaozhou said: ‘Because he

<sup>1</sup> Hongzhi Zhengjue (宏智正覺; 1091–1157) was in the Caodong line. He was the abbot of Tiantong Monastery in Ningbo in Zhejiang for almost thirty years. The following appears in *Hongzhi chanshi guanglu* (宏智禪師廣錄), T 2001.48.17b13–20. See also *Wansong laoren pingchang Tiantong Jue heshang songgu congcong an lu* (萬松老人評唱天童覺和尚頌古從容庵錄), T 2004.48.238b21–239a28.

<sup>2</sup> The five *skandhas* (*heaps/aggregates*) enumerate the constituents of the person: form; feeling; perception; karmic forces; and consciousness.

<sup>3</sup> The added commentary is from the case collection *Wansong laoren pingchang Tiantong Jue heshang songgu Congcong an lu* (萬松老人評唱天童覺和尚頌古從容庵錄: “The Master said: ‘If you say that the dog’s buddha-nature for certain exists, afterwards, on the contrary he said *no*. If you say that it doesn’t exist, previously, on the contrary he said *yes*. If you hold that to say *yes* and say *no* is a response to the karmic trigger-mechanism at a stipulated time, spoken according to the situation, then each has a reason. Therefore, it is said that the fellow of clear eyes has no *nest* [i.e., stereotyped formulas or conventional usages]. *This monk asked the questions because he wanted to broaden what he knew from seeing and hearing—the question standpoint wasn’t grounded in his original allotment.*” [師云。若道狗子佛性端的是有。後來却道無。端的是無。前來却道有。若道道有道無且是一期應機。拶著說出。各有道理。所以道。明眼漢沒窠臼。這僧問處要廣見聞。不依本分。] (CBETA 2019.Q3, T48, no. 2004, p. 238c2–5).

[*ta* 他 = *you*] *has* karma consciousness' [i.e., you ask the question because you want to broaden your intellectual knowledge—the question standpoint isn't grounded in your *original allotment*]." Master [Tiantong Hongzhi comments with a poem]:

Zhaozhou said *yes*; Zhaozhou said *no*.  
 The dog's buddha-nature—the whole world has tried to elucidate it.  
 A blush is not as good as honest speech—when the mind is true, don't  
 complain about the coarse words!  
 The oldster Sōn senior [Zhaozhou]—when he meets someone, donkey shit  
 is exchanged for eyeballs!

[3B.2] In general, practicing monks and laypeople view this *hwadu* from beginning to end as [fodder for] question-and-answer repartee. They fix [the *hwadu*'s] meaning in verbal terms, determined to cast it as the *no* [*mu* 無] of [the polarity] *there is/there is not*. Little do they realize that Wuzu Fayan's verse says:

Zhaozhou has revealed the sword:

The radiance of the cold frost blazes forth.  
 If you're about to ask: "How come?"  
 You've already divided yourself into two!<sup>4</sup>

And Preceptor Zhenjing's verse says:

[Zhaozhou] says: "He *has* karma consciousness!"  
 Who could possibly say that the intent behind this line is not deep?  
 When the sea dries up, one finally sees its bottom.  
 People die without knowing [their own] mind!<sup>5</sup>

Such verses are countless.

[3B.3] Some say: "This monk [who questions Zhaozhou] surely resembles a child. This go-between, with his useless understanding, laughs, but he is playing with something for which he knows no name." Also: "[This monk is]

<sup>4</sup> *Fayan chanshi yulu* (法演禪師語錄), T 1995.47.666c1–2. Wuzu Fayan (五祖法演; d. 1104) was the teacher of Yuanwu Keqin, the teacher of Dahui Zonggao.

<sup>5</sup> Found in many texts. For instance: *Jitai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 461, a20–21 // Z 2B:10, p. 192, a16–17 // R137, p. 383, a16–17.



like the dog—ignorant and dim-witted, lame and nervous. All he thinks about is water and food—the rest he doesn't discriminate about. He [mistakenly] takes this as a *good state of being*. Thus, he hasn't yet come to know himself in the mirror of a real master." How could this not be the case? Therefore, borrowing the example of a dog, the monk presents a question [to Zhaozhou]. That's why Zhaozhou said *he*, but the monk didn't discern [that Zhaozhou was referring to the monk himself]. As for [Zhaozhou's] answer *no/does not have*, as the sutra says: "Sentient does not have buddha-nature; insentient has buddha-nature."<sup>6</sup> Huangbo said: "When you're beginning to climb the rungs of the buddha ladder, insentient has buddha-nature; when you've not yet begun climbing the rungs of the buddha ladder, sentient does not have buddha-nature."<sup>7</sup> Also, it is like Sōn Master Huilang's questioning of Shitou: "'What is buddha-nature like?' Shitou said: 'You do not have buddha-nature.' Huilang: 'Wriggling sentient beings—what about them?' Shitou: 'Wriggling sentient beings, on the contrary, have buddha-nature.' Huilang: 'Why am I instead *does not have*?' Shitou: 'Because *you* have a mind that is unwilling to understand and *own* it!'"<sup>8</sup> This monk, although he hasn't [gotten Zhaozhou's] real intent, goes on to raise another question about the dog: "All sentient beings *do have* buddha-nature—why is it for the dog, on the contrary, *no/does not have*?" Zhaozhou likewise speaks in terms of the dog, answering: "Because *he* has karma consciousness!" The passage seems to hinge on the word *he* [as referring to the dog], but [Zhaozhou's] intent doesn't lie here.<sup>9</sup>

[3B.4] Some say: "Concerning this dog, it's better not to use the two words *buddha-nature*—leads to contamination. Why? Xi Shi<sup>10</sup> [the beauty of Yue,] did not need to add rouge and powder [to enhance her beauty]. For instance: when you see a mountain, it's a mountain. When you see a river, it's a river. When you see a stick, just call it a stick. When you see a house, call it a house. What's the harm in seeing a dog and just calling it *dog*? That's why Zhaozhou said: '*No/does not have*.'"

<sup>6</sup> Untraced. It does appear in several Chan texts, including: *Tiansheng guangdeng lu* (天聖廣燈錄), CBETA, X78, no. 1553, p. 460, a6–14 // Z 2B:8, p. 337, c15–d5 // R135, p. 674, a15–b5.

<sup>7</sup> Attributed to Baizhang Huaihai in *Tiansheng guangdeng lu* (天聖廣燈錄), CBETA, X78, no. 1553, p. 460, a14–15 // Z 2B:8, p. 337, d5–6 // R135, p. 674, b5–6.

<sup>8</sup> *Jingde chuandeng lu* (景德傳燈錄), T 2076.51.311a28–b10.

<sup>9</sup> It lies in the implicit *you* (*ru* 汝) behind the pronoun *he* (*ta* 他).

<sup>10</sup> Xi Shi (西施) was one of the four beautiful women (*si da mei nü* 四大美女) of ancient China. She is said to have lived at the end of the Spring and Autumn period in the state of Yue (Zhejiang-Jiangsu). The four-character phrases referring to the four beautiful women are: "sink fish and make wildgeese fall from the sky; eclipse the moon and make the flowers feel inferior." (*chenyu luoyan biyue xiuhua* 沉魚落雁。閉月羞花。).

[3B.5] These sorts of perverse understanding are countless, and therefore *Dahui's Diagnosis*<sup>11</sup> says: “You must not produce [an understanding of] *mu* 無 as [the *no* of the polarity] *there is/there is not*.”<sup>12</sup> [Dahui] disallowed nailing it down like that!

[3B.6] Also, some mistakenly calculate: “Not falling into *there is/there is not* is the *mu* 無 of true non-existence. As the *Vajrasamādhi Sūtra* says: ‘If you divorce from *there is not* and seize *there is* [i.e., the extreme of eternalism], or abandon *there is* and follow in the train of emptiness [i.e., the extreme of annihilationism], it is not true non-existence. Now, though you divorce from *there is*, you do not eternalize emptiness—with such an approach you apprehend the true non-existence of all dharmas.’”<sup>13</sup> [Dahui] feared mistakes like this and therefore [his *Diagnosis*] says: “You must not conjecture that [the *hwadu mu* 無] is the *mu* 無 of true non-existence.”<sup>14</sup> [Dahui] disallowed nailing it down like that!

[3B.7] Also, some concoct an understanding [of *mu* 無] based on profound reasoning. Therefore, the *Diagnosis* says: “You must not produce an understanding [of *mu* 無] based on reasoning.”<sup>15</sup> [Dahui] disallowed nailing it down like that!

[3B.8] Also, some lower their heads and sit frozen, applying their minds to inquiring and investigating. Therefore, the *Diagnosis* says: “You must not, during the operation of the mind sense-organ, engage in reflection and conjecture [concerning *mu* 無].”<sup>16</sup> Previously [Dahui] disallowed a true-non-existence understanding [of the *mu* 無 of the polarity] *there is/there is not*. In addition, he disallowed nailing it down via rational reflection.

[3B.9] Also, some recognize winking of the eyes [as the functioning of the buddha-nature], saying: “If it’s utterly incomprehensible, you’ve got it!” They then quote a saying of the ancients: “Raising eyebrows or winking eyes is the perfectly clear trigger-mechanism of the buddhas and patriarchs.”<sup>17</sup> Also,

<sup>11</sup> *Dahui's Diagnosis* (*Taehye yŏn* 大惠揀) = letters #10.5, #14.8, and #58.2 in *Letters of Dahui*.

<sup>12</sup> *Letters of Dahui*, letters #10.5 and #58.2.

<sup>13</sup> Wonhyo's (元曉; 617–686) commentary on the *Vajrasamādhi Sūtra*, the *Kūmgang sammae kyōngnon* (金剛三昧經論): “Therefore, one is able to divorce from the two extremes but not be attached to the middle. If one divorces from *there is not* and seizes *there is*, destroys *there is* and seizes emptiness, this is a false emptiness and is not true non-existence. Now, though you divorce from *there is*, you do not eternalize emptiness—such an approach apprehends the true non-existence of all dharmas, and so it can be called dharma of true non-existence.” [所以能離二邊而不著中。如其離無取有。破有取空。此為妄空而非真無。今雖離有而不存空。如是乃得諸法真無故。言得法真無。] (T 1730.34.967b1–4).

<sup>14</sup> *Letters of Dahui*, letter #58.2.

<sup>15</sup> *Letters of Dahui*, letter #10.5.

<sup>16</sup> *Letters of Dahui*, letters #10.5 and #14.8.

<sup>17</sup> Untraced.

there is the following: "Question: 'What is the meaning of Bodhidharma's coming from the West?' Answer: 'You should contemplate the secret functioning.' Question: 'What is the secret functioning?' Answer: 'Whether your eyes are open or closed, you see it! That's the evidence!'" Therefore, the *Diagnosis* says: "You must not, during such actions as raising the eyebrows or winking the eyes, [allow the mind of calculation to] stop on a single point [such as *mu* 無]."<sup>18</sup> As a pre-trial stipulation, [Dahui] disallowed the path of reason and the path of meaning. Also, he disallowed nailing it down by recognizing [all] functioning [as the *real*].

[3B.10] [Some speak of] producing [the sensation of] uncertainty concerning the tasteless *phrase* [i.e., the *hwadu*] and then quote [Dahui's teacher] Yuanwu: "A *phrase* for which you are devoid of [the sensation of] uncertainty is a great illness."<sup>19</sup> Therefore, the *Diagnosis* says: "You must not make a 'lifestyle' out of verbalization."<sup>20</sup> [Dahui] disallowed nailing it down like that!

[3B.11] Also, [some mistakenly] calculate: "As for the path of reason and path of meaning, since applying mind in such paths is disallowed, they are inferior to *nothing-to-do*. As Deshan said: 'No-mind in things-to-do; nothing-to-do in mind. Void and yet numinous, empty and yet miraculous, etc.' That's the evidence!"<sup>21</sup> Therefore, the *Diagnosis* says: "You must not sit in the tiny hidden-away closet of *nothing-to-do*."<sup>22</sup> [Dahui] has already disallowed making a "lifestyle" out of the path of language, and here he also disallows sitting in the tiny hidden-away closet of *nothing-to-do*.

[3B.12] Some say: "Just as you are about to raise [a thought] but have not yet raised it, that is precisely a *good state of being*. As Foyan says: 'If you're about to think, how many eons to awakening? If you're not thinking, you'll end up being careless and inattentive. At the time you are treading onward, there is no cloud within a thousand miles, and all is constantly revealed.'<sup>23</sup> That's

<sup>18</sup> *Letters of Dahui*, letter #10.5.

<sup>19</sup> See *General Sermons* (*pushuo* 普說) section of *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), T 1998A.47.883a21–22.

<sup>20</sup> *Letters of Dahui*, letters #10.5 and #14.8. Making a lifestyle out of verbalization means such endeavors as attaching comments or composing verses on the *hwadu* as well as falling in love with the sayings of the ancients.

<sup>21</sup> See *Dharma Talks* (*fashuo* 法說) section of *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), T 1998A.47.900c16–18.

<sup>22</sup> *Letters of Dahui*, letters #10.5 and #58.2.

<sup>23</sup> *Shuzhou Longmen Foyan heshang yulu* (舒州龍門佛眼和尚語錄) in *Gu zunsu yulu* (古尊宿語錄), CBETA, X68, no. 1315, p. 180, b22–23 // Z 2:23, p. 257, b2–3 // R118, p. 513, b2–3. Longmen Foyan (龍門佛眼; 1067–1120) inherited from Wuzu Fayān.

the evidence! Firmly grasp this and never let it go.” Therefore, the *Diagnosis* says: “You must not, while raising [*mu* 無], understand and *own* it.”<sup>24</sup>

[3B.13] Also, [the *Diagnosis* says:] “You must not quote texts as proof [of *mu* 無].”<sup>25</sup> Quoting texts as proof permeates all the above illnesses. [Dahui] disallowed nailing it down like that!

[3B.14] [Some say:] “Nothing can be done! You produce you own troublesome ideations—it’s your present delusion! How long before you awaken? Grasp this delusion and wait for awakening!” Therefore, the *Diagnosis* says: “You must not hold to delusion and wait for awakening.”<sup>26</sup>

[3B.15] The above illnesses, from “raising eyebrows or winking eyes” to “holding to delusion and waiting for awakening,” are illnesses people of our time find difficult to abandon. Broadly speaking, there are ten illnesses. In brief, [these ten illnesses] do not go beyond [trafficking in the polarities of] *having-mind/no-mind* and *verbalization/silence*. Therefore, an ancient said: “[*This matter*] cannot be sought via having-mind, cannot be gotten via no-mind, cannot be created via language, and cannot be comprehended via stillness and silence.”<sup>27</sup> A further synopsis boils the matter down to [trafficking in the polarity of] *conceptualizing/non-conceptualizing*. Therefore, [Dahui] says: “Coming from the left is not correct; coming from the right is not correct.”<sup>28</sup> He also says: “*In that way* isn’t allowed; *not in that way* isn’t allowed. Both *in that way* and *not in that way* aren’t allowed.”<sup>29</sup> And so, in a perfectly clear manner [Dahui] thoroughly diagnosed the illnesses [of *hwadu* practice] and put them on display.

[3B.16] If a sharp fellow even for a moment hears about raising [the *mu* 無 *hwadu*] to awareness, he’ll crank up those eyebrows and immediately set off, never meandering or zigzagging. For those of you who are not yet like this: pay no attention to whether you have [the ten] illnesses or don’t have [the ten] illnesses!<sup>30</sup> Pay no attention to whether [your *mu* 無 *hwadu*] has taste or is

<sup>24</sup> *Letters of Dahui*, letters #10.5, #14.8, and #58.2.

<sup>25</sup> *Letters of Dahui*, letter #10.5.

<sup>26</sup> *Letters of Dahui*, letters #4.8 and #58.2.

<sup>27</sup> Dahui quotes this saying at various places, for instance: *Letters of Dahui*, letter #2.6.

<sup>28</sup> *Letters of Dahui*, letter #58.2.

<sup>29</sup> *Dharma Talks* (*fayu* 法語) section of *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), T 1998A.47.907b3–4. Dahui is quoting Shitou.

<sup>30</sup> Hyesim is warning not to make *having the above illnesses/not having the above illnesses* into extremes.

tasteless!<sup>31</sup> Pay no attention to whether you've gained energy or haven't gained energy!<sup>32</sup> Just try to rally to awareness: What is *this* [*mu* 無]?

Printed on a day in the fourth month of Kangxi 25/1686. The printing blocks were complete. Chinggwang Monastery on Kūmhwa Mountain in Rag'an, Chōlla Namdo.

<sup>31</sup> According to Dahui, the *huatou* practitioner at an advanced stage will start to notice that the *huatou* has become "tasteless" (*wu ziwei* 無滋味). *Letters of Dahui*, letter #35.5 gives assurance that this is a good *state of being* (*hao de xiaoxi* 好底消息), a good time, a good place. Getting "taste" from anything—the *huatou*, the sayings of the ancients, sutra quotations, Chan standards, Chan dialogues, the silence of cross-legged sitting, the multiplicity of actions carried out in daily life, and so forth—indicate that one has made it into a "stereotyped formula" or "conventional usage" (*kejū* 窠臼) and taken up a comfortable residence therein. When you don't sit inside any such "nest," you are in a state of "no taste." See Dahui's *Zheng fayan zang* (正法眼藏), CBETA, X67, no. 1309, p. 630, a7–17 // Z 2:23, p. 74, d11–p. 75, a3 // R118, p. 148, b11–p. 149, a3. Hyesim is warning not to make *having taste/not having taste* into two extremes.

<sup>32</sup> *Letters of Dahui*, letter #6.5: "In doing practice-work in the midst of daily activities, having caught hold of the hilt of the sword, one gradually becomes aware that an instance of saving on the expenditure of energy is none other than the state of gaining energy." [日用做工夫處。捉著柄。漸覺省力時。便是得力處也。] (T 1998A.47.919c1–2). Hyesim is warning not to make *gaining energy/not gaining energy* into two extremes.



# Va

## Description of *Record of the Treasure Store of the Sŏn Approach* (Translation 4)

The identity of the compiler of the *Record of the Treasure Store of the Sŏn Approach* is problematic.<sup>1</sup> The preface, dated 1293, is by “Korean Monk Chŏnch’aek aka Mongch’a, the Great Master Chinjŏng of the Inner Buddha Hall.”<sup>2</sup> The 1294 postface by Yi Hon (李混) says the author is “Great Sŏn Master *Moron Hermitage* [Mae’am 呆庵], the old codger who dwells at Yŏngok Monastery in the Inner Buddha Hall,”<sup>3</sup> with no mention of the name Chŏnch’aek or the title Chinjŏng. *Biographies of Eastern Masters* (*Tongsa yŏlchŏn* 東師列傳; 1894), a collection of biographies of about 200 eminent monks from the Three-Kingdoms period to the late nineteenth-century by Pŏmhae Kag’an (梵海覺岸; 1820–1896), claims that Chŏnch’aek (1206–?) compiled *Record of the Treasure Store of the Sŏn Approach*, as well as *Essentials of the Sŏn Approach* (*Sŏnmun kangyo* 禪門綱要) and *Record of the Spread of Buddhism* (*Chŏnhongnok* 傳弘錄).<sup>4</sup> Modern reference works occasionally repeat the first two attributions. However, some scholars have argued that there is a confusion of names operating here. The best guess is that the compiler of the *Record of the Treasure Store of the Sŏn Approach* was an unknown Sŏn monk called “Great Sŏn Master *Moron Hermitage* [Mae’am 呆庵], the old codger who dwells at Yŏngok Monastery in the Inner Buddha Hall,” who in time became confused with the eminent *Lotus Sutra* champion Chŏnch’aek.<sup>5</sup> The old master of *Moron Hermitage* seems to have had a

<sup>1</sup> For a study and translation into modern Japanese, see Nishguchi. The bibliographical introduction and translation are by Yanagida Seizan. For a downloadable PDF, see *Kenkyū hōkoku* 7 at: iriz.hanazono.ac.jp/frame/book\_f0.html.

<sup>2</sup> 海東沙門內願堂真靜大禪師天頊蒙旦。

<sup>3</sup> 內願堂鷲谷住老呆庵大禪翁。

<sup>4</sup> HPC 10.1004b20–21. The *Sŏnmun kangyo* (禪門綱要) is HPC 6 (H0108); it is included in the *Core Texts of the Sŏn Approach* (SMCY #14). The *Chŏnhongnok* is a collection of *Lotus-Sutra* miracle tales.

<sup>5</sup> Takahashi Tōru, *Hakuun oshō goroku kaidai* (Seoul: Keijō teikoku daigaku hōmon gakubu, 1934) argued as follows in “*Zenmon hōzō roku sensha kōshō*”: Either Mae’am’s (“*Moron Hermitage*”) dharma taboo name was Chŏnch’aek or Mae’am’s dharma title was Great Master Chinjŏng. The name Chŏnch’aek is rare, but the title Chinjŏng is common, so it is much more likely that Mae’am’s

command of both Chinese Chan literature (the Song-dynasty flame-of-the-lamp records, Zongmi's *Chan Prolegomenon*, Dahui's *Chan Arsenal*, and so forth) and Koryŏ Sŏn literature (Hyesim's mammoth collection of standards, non-extant Korean works, and so forth).

*Record of the Treasure Store of the Sŏn Approach* contains eighty-six "standards" (*ch'ik* 則) divided into three gates (*mun* 門) or fascicles: the "gate of comparison between Sŏn and the teachings" (twenty-five standards); "the gate of the submission of textual lecturers [to Sŏn]" (twenty-five standards); and "the gate in which the sovereign and his vassals show esteem and confidence [in Sŏn]" (thirty-three standards plus an addendum of three standards on nuns and old women). Each of the eighty-six standards lists at its conclusion the title of the source text, for a total of thirty-six source texts.

The standards of the first gate show the superiority of Sŏn over the teachings (*kyo* 教). The most colorful metaphor employed to make this point is found in Translation 4.21: Large, medium, and small sea creatures are caught up in the various nets of the Buddha sutras (i.e., the teachings). But there is one sea creature, a sort of Godzilla/Yongary, who flings away the bamboo weir meant for him—he cannot be caught in a net. Sŏn practitioners are this Godzilla/Yongary. The standards of this first gate seem, on the surface, to be more indigenously Korean than the conventional Chan material of the second and third gates.

The second gate emphasizes anecdotes of textual scholars and Sŏn monks, and the Sŏn monks always come out on top. Again, the point is the same as that of the first gate: Sŏn surpasses the doctrinal teachings. For example: a Seat Master is told by a Sŏn monk to stop lecturing on the *dharmakāya* and practice night sitting—he does so with good results; the discursive thought of lecturers is likened to a solitary lamp in bright sunlight; a Head Seat, who lectures on texts, encounters a Sŏn monk who lives simply and makes no claims—the Head Seat comes over to Sŏn; a junior monk boasts of his lecturing prowess and is told by a Sŏn master that such a thing is as useless as counting the grains of sand in the ocean; practice via textual study is likened

dharmā title happened to be "Great Master Chinjŏng." Ch'ŏnch'ae, the fourth-generation head of the White Lotus Society (*Paengnyŏn kyŏlsa* 白蓮結社) and an outstanding writer, was famous in later periods, so it was natural for people to superimpose the eminent Ch'ŏnch'ae on the obscure Mae'am. Nishiguchi, 8–11, gives Takahashi's argument in detail. I have been unable to obtain a copy of Takahashi's rare book, which is held by the National Diet Library of Japan; for information, see: dl.ndl.go.jp/info:ndljp/pid/1191877. *Compendium of Korean Works*, 166 states: "In 1934, Takahashi Tōru [1878–1967], a Japanese scholar in the Faculty of Law and Literature of Keijō Imperial University, added bibliographical notes to the [1378] Ch'wiamsa [鶯岩寺] edition [of this book of recorded sayings] and published a photographic edition."



to a dog's chasing a ball, and Sŏn is likened to a lion's biting the person who threw the ball; a lecture monk attacks Sŏn for its lack of authentic Indic credentials and faces a rebuttal; and so forth.

The third gate records how an Indian king, Chinese emperors, and a Korean king (note the "three-countries" framework) came to honor Chan/Sŏn: the twenty-fifth Sŏn patriarch shows an unbelieving Indian king the Sŏn transmission robe that is impervious to fire; Yuanwu Keqin, the teacher of Dahui Zonggao, tells Emperor Gaozong of the Song that there is no mind but the mind of the buddhas and patriarchs; Emperor Xiao of the Song practices cross-legged sitting and focuses on a Sŏn saying; King Sinsŏng of the Koryŏ composes an epitaph for Sŏn Master Chingong; and so forth. *Record of the Treasure Store of the Sŏn Approach* smoothly weaves a single tapestry of Indian, Chinese, and Korean royals and vassals in their encounters with Chan/Sŏn.

As for the source texts appearing in *Record of the Treasure Store of the Sŏn Approach*, the *Jingde Era Record of the Transmission of the Flame-of-the-Lamp* (*Jingde chuandeng lu* 景德傳燈錄) has the most citations overall at twenty-nine, clustered in the second and third gates. Three of these quotations are not found in the *Jingde Era Record*.<sup>6</sup> The *Jingde Era Record* is the core of the "five lamps" (wu deng 五燈) of the Song dynasty. The original compilation of 1004 was the work of Daoyuan (道原), a little-known member of the Fayan school of Chan. Daoyuan's compilation was subsequently re-edited by a group of scholar-officials led by Yang Yi (楊億, 974–1020), a major political figure at the Song court and a fervent partisan of the Linji school. Nine of the *Jingde Era Record* citations in *Record of the Treasure Store of the Sŏn Approach* appear to be quotations drawn not from the *Jingde Era Record* version, but from the version in Hyesim's great collection of standards or cases, *Collection of Prose and Verse Comments on Old Standards of the Sŏn Approach* (*Sŏnmun yŏmsong chip* 禪門拈頌集),<sup>7</sup> suggesting that the compiler of *Record of the Treasure Store of the Sŏn Approach* was close to the orbit of Chinul's disciple Hyesim.

*Record of the Universal Flame-of-the-Lamp of the Jiatai Era* (*Jiatai pudeng lu* 嘉泰普燈錄) has the next highest number of citations at seventeen, clustered in the third gate. The *Jiatai Era Record* (1204), another of the five

<sup>6</sup> Nishiguchi, 741. The three standards are: Translation 4.28; 4.64; and 4.67.

<sup>7</sup> This is the opinion of Nishiguchi, 741. The nine standards are: Translation 4.26–28; 4.34; 4.57; and 4.64–67.

lamps, was compiled by Lei'an Zhengshou (雷庵正受; d.u.) of the Yunmen school. It supplements gaps in earlier flame-of-the-lamp records. Beyond covering Chan monks as the previous records do, it contains two fascicles on "sovereigns" (*shengjun* 聖君) and "worthy vassals" (*xianchen* 賢臣). This may be the model for the third gate in *Record of the Treasure Store of the Sŏn Approach*: "the gate in which the sovereign and his vassals show esteem and confidence [in Sŏn]" (*kunsin sungsin mun* 君臣崇信門). This assumption is reinforced by the concentration of *Jitai Era Record* quotations in that third gate.

All other source texts have far fewer citations. The otherwise unknown work *Record of the Seventh Generation in Korea* (*Haedong ch'iltae nok* 海東七代錄) has three citations, and the otherwise unknown *Linked Fragrant Scents of the Sŏn Park* (*Chanyuan lianfang* 禪苑聯芳) also has three. The remaining source texts are cited only once or twice. It is fair to say that the *Jingde Era Record* and *Jitai Era Record* form the "Chinese Chan base" of the *Record of the Treasure Store of the Sŏn Approach*, but these other works provide the idiosyncratic "flavor."

Five standards, all but one in the first gate, present an astonishing set of assertions about the origins of the Sŏn tradition, and *all these claims come from otherwise unknown texts*:

1. 4.1 (first gate) says: "Vairocana Buddha, beneath the bodhi-tree, first achieved perfect awakening. Via a mind-to-mind transmission without reliance on the written word, he enabled the entire great assembly to attain all-at-once realization and all-at-once awakening."

Cites an unknown *Jātaka*.

2. 4.4 (first gate) Bodhidharma quotes a verse to Huike:

Patriarchal Master Chin'gwi [真歸] was in the Himālayas,  
 Within a room in a grove of trees, waiting for Śākyamuni.  
 Chin'gwi's transmission of the patriarchal seal to Śākyamuni was in  
 such-and-such a year of the sixty-year cycle.  
 What [Śākyamuni] attained in mind was the [Sŏn] patriarchal axiom.

Cites the unknown *Bodhidharma's Secret Record* (*Talma millok* 達磨密錄).

3. 4.9 (first gate) says: “At that time [i.e., at the time he spoke the teachings] Śākyamuni was not the Sŏn transformation-lord. This means that the buddha who serves as transformation-lord for this Sŏn is not Vairocana and is not Śākyamuni but can function as Vairocana and can function as Śākyamuni.”

Cites the unknown *Record of Ascertaining the Axiom* (*Pyŏnchong ki* 辨宗記).

4. 4.24 (first gate): “National Teacher Pŏmil of Kulsan in Myŏngchu [810–889; early leader in Silla Sŏn movement] answered the Great King Chinsŏng of Silla’s question about the meaning of the pair ‘Sŏn and the teachings’: Our original master Śākyamuni emerged from the womb speaking dharma—in each of the directions he took seven steps and announced: ‘I alone am honored.’ Later he left the city and went into the Himālayas. With the morning star he had awakened to the Way, but, realizing that this dharma had not yet reached the utmost, he wandered for several tens of months. He made an inquiry of the patriarchal master Great Master Chingwi and *for the first time* got a transmission of the gist of ultimate profundity. This was the ‘special transmission outside the teachings.’”

Cites the unknown *Record of the Seventh Generation in Korea* (*Haedong ch’iltae nok* 海東七代錄).

5. 4.52 (third gate) Tripitaka Dharma Master Jiamoluotuo, a co-student of Bodhdharma under Prajñātāra, says: “Our original teacher Śākyamuni was born in a royal palace. He read through the great storehouse of texts and relied on the twelve divisions of the canon. These texts did not tally with the axiom of the [Sŏn] patriarchal masters, and so he traveled far to the Himalayas. The journey took twelve years. He sought out the residence of the [Sŏn] patriarch, where he received the transmission of the mind-seal. Later, in the Himalayas, he attained the Way.”

Cites an unknown *Compilation of Emperor Ming of the Wei’s Inquiry on the Sutras* (*Wi Myŏngche somun chegyŏng p’yŏn* 魏明帝所問諸經篇).

*Record of the Treasure Store of the Sŏn Approach*, like the anthology of which it is a part, is tacitly saying that the Chinese Hongzhou school of Mazu Daoyi is the deep heritage of Korean Sŏn via the Nine-Mountains schools (see sections 4.26; 4.30; 4.37; 4.68, etc.) and that the next stage of the Korean Sŏn genealogy is Dahui's huatou style of Chan (though this assertion is attenuated). However, the most striking feature of *Record of the Treasure Store of the Sŏn Approach* is its many quotations from non-extant Sŏn texts.<sup>8</sup> These are presumably Koryŏ Sŏn books that have not been transmitted down to the present. Of course, we could argue that these titles are completely fictitious, that the compiler concocted both the titles of these books and the quotations from them that he included in his compendium. On the other hand, there is the possibility that at present there are large gaps in our knowledge of Silla and Koryŏ Sŏn books, gaps that can at least be guessed at (or even partially reconstructed) from such citations. In other words, from these quotations we may be able to catch a glimpse into a fuller range of the Sŏn books that circulated in Korea during the second half of the Koryŏ period.

<sup>8</sup> Here is a list:

1. *Bensheng jing* 本生經 (*Jātaka/Stories of Previous Lives*): 4.1
2. *Boreduoluo haidi zongying shixuan ji* 般若多羅海底宗影示玄記 (*Record of Prajñātāra's Sea-Bottom Axiom Displaying the Profound*): 4.3
3. *Talma millok* 達磨密錄 (*Bodhidharma's Secret Record*): 4. 4 (see also 4.25 and 4.52)
4. *Panyadara pu pŏpjang chŏn* 般若多羅付法藏傳 (*Record of Prajñātāra's Handing Over of the Dharma-Storehouse*): 4.6
5. *Pyŏnjong ki/Bianzong ji* 辨宗記 (*Record of Ascertaining the Axiom*): 4.9
6. *Chomun kanjŏng nok/Zumen kanzheng lu* 祖門刊正錄 (*Corrected Record of the Patriarchal Approach*): 4.10
7. *Shunde chanshi lu* 順德禪師錄 (*Record of Sŏn Master Shunde*): 4.12
8. *Zhenjing Wen heshang song* 真淨克文和尚頌 (*Preceptor Zhenjing Wen's Verse*): 4.13
9. *Jiyin zunzhe lu* 寂音尊者錄 (*Record of the Venerable Jiyin*) 4.14 (Jiyin is Juefan Huihong [1071–1128].)
10. *Yanshou chanshi lu* 延壽禪師錄 (*Record of Chan Master Yanshou*): 4.15
11. *Chanlin ji* 禪林集 (*Collection of the Sŏn Grove*): 4.16
12. *Hyŏngak sŏnsa kyooe susŏn jang* 玄覺禪師教外豎禪章 (*Sŏn Master Hyŏngak's Essay on the Sŏn That Is Implanted Outside the Teachings*): 4.20
13. *Kamsŏ sŏnsa inko pyŏngŭm nok* 鑒昭禪師引古辨今錄 (*Record of Sŏn Master Kamsŏ Citing the Ancients to Discern the Present*): 4.21
14. *Haedong Muyŏm kuksa musol tŏ non* 海東無染國師無舌土論 (*Treatise on the Tongueless Land of National Teacher Muyŏm of Korea*): 4.22
15. *Muyŏm kuksa haengjang* 無染國師行狀 (*Account of the Conduct of National Teacher Muyŏm*): 4.23
16. *Haedong ch'iltae nok* 海東七代錄 (*Record of the Seventh Generation in Korea*): 4. 24–25; and 4.50
17. *Zudeng lu* 祖燈錄 (*Record of the Patriarchal Flame-of-the-Lamp*): 4.32 and 4.47
18. *Wi Myŏngje somun chegyŏng p'yŏn/Wei Mingdi suowen zhujing pian* 魏明帝所問諸經篇 (*Compilation of Emperor Ming of the Wei's Inquiry on the Sutras*): 4.52
19. *Chanyuan lianfang* 禪苑聯芳 (*Linked Fragrances of the Sŏn Park*): 4.80–82.

Vb

**Translation of *Record of the Treasure Store*  
of the Sōn Approach (Translation 4)**

*Preface to Record of the Treasure Store  
of the Sōn Approach*

Aah! If our old man Śākyamuni lit the Sōn lamp in the mind of Mahākāśyapa and spilled the sea of doctrinal teachings into the mouth of Ānanda, then it is a certainty that Sōn and the teachings were related by him on different days. But when those who are responsible for the doctrinal teachings hear talk of the [Sōn] “special transmission outside the teachings,” their faces become flushed [with surprise and anger] and their eyes white, saying: “What kind of talk is this! Bah! This is where egotism gets you!” Therefore, disappointed, I tried to find the courage to use the calabash dipper to measure the sea, the hollow tube to steal a peek at the heavens. I will lay out the fundamentals via three gates. What are the three gates? What is brimming over with confusion is [the relationship between] Sōn and the teachings. Therefore, the first fascicle of this book sets up “the gate of comparison between Sōn and the teachings.” Those doing the slandering are lecturers on the teachings. Therefore, the middle fascicle sets up “the gate of the submission of textual lecturers [to Sōn].” Those who spread [dharma] are the sovereign and his vassals. Therefore, the last fascicle sets up “the gate in which the sovereign and his vassals show esteem and confidence [in Sōn].” The textual citations in these three gates are all the serious words of the ancients—not mere conjectures. Since they are not conjectural, it is natural that people will come to have confidence in this work. The name of this work is *Treasure Store of the Sōn Approach*.

Preface by the Haedong [Korean] Monk Chōnch’aek aka Mongch’a, the Great Master Chinjōng of the Nae wōndang [Inner Buddha Hall].<sup>1</sup> Zhiyuan 30/1293 [of the Yuan/Mongol dynasty], eleventh month.

<sup>1</sup> Chōnch’aek is almost certainly not the compiler.

## Record of the Treasure Store of the Sōn Approach First Fascicle

*Compiled by Monk Chōnch'aek of Korea*

The Gate of Comparison Between Sōn and the Teachings  
(Twenty-five Standards)

[4.1. *Vairocana Buddha, the dharmakāya buddha, attains awakening and propagates the (Sōn) wordless mind-to-mind transmission.*]

Vairocana Buddha, beneath the bodhi-tree, first achieved perfect awakening. Via a mind-to-mind transmission without reliance on the written word, he enabled the entire great assembly to attain all-at-once realization and all-at-once awakening. Only Advanced Seat Mahākāśyapa gained access to the esoteric, unfathomable stage. Mañjuśrī, Samantabhadra and the eight-thousand-strong sea of bodhisattvas had not yet come to know the state to which [Mahākāśyapa] had gained access.

- *Bensheng jing* 本生經 (*Jātaka Sūtra/Stories of the Buddha's Previous Lives*)<sup>2</sup>

[4.2. *Śākyamuni holds up a flower, and Mahākāśyapa cracks a faint smile.*]

The god Brahmā, at the Vulture Peak assembly, offered up a golden-colored lotus flower to the Buddha, gave over his body as a sitting platform, and requested that the Buddha give a dharma discourse for the sake of all living beings. The World-honored-one ascended the seat and held up the flower to show the assembly. Of the billions of humans and gods in the assembly, not a one could cope with this. Only Mahākāśyapa cracked a faint smile. The World-honored-one said: “I have the depository of the correct dharma-eye, the wonderful mind of nirvana—I hand it over to Mahākāśyapa.”

- *Dafan tianwang wen fo jue yi jing* 大梵天王問佛決疑經 (*Great Brahmā King Asks Questions of the Buddha to Resolve Doubt Sutra*)<sup>3</sup>

[4.3. *As the surface waves of the sea do not reach to its bottom, so the Buddha's verbal teachings do not reach the depth of his inconceivable mind.*]

<sup>2</sup> Unknown.

<sup>3</sup> CBETA, X01, no. 26, p. 418, c16–21 // Z 1:87, p. 303, c2–7 // R87, p. 606, a2–7. Probably based on *Rentian yanmu* [Zongmen zalu] (人天眼目 [宗門雜錄]), T 2006.48.325b4–15.

Due to the winds blowing across the surface of the sea, various waves arise.<sup>4</sup> The buddhas emerge into the world and contemplate conditionality, and so they discriminate and expound three thousand [dharma gates]. The sea bottom is extremely deep down [from the surface], and so the effects of the wind do not reach the bottom—the realm of the *Tathāgata*'s mind is tranquil and limitless.

Lingnan Zongdao<sup>5</sup> comments: “*Waves* is a metaphor for the sea of teachings of the present buddha, in accordance with the pleasures and desires of sentient beings—they are the words of the five thousand fascicles of sutras. *Sea bottom* suggests the extreme depth of the sea—the sea bottom is not something that can be agitated by the reflections of the waves produced by the wind on the surface. Even the wind of the third of the four eons<sup>6</sup> doesn't reach to its bottom! The deep intent of our buddha is also like this: the deepest of the deep, mystery beyond mystery. His mind is unthinkable, his word inconceivable.”

- *Boreduoluo haidi zongying shixuan ji* 般若多羅海底宗影示玄記 (*Record of Prajñātāra's Sea-Bottom Axiom Displaying the Profound*)<sup>7</sup>

[4.4. *Śākyamuni Buddha, deep in the Himālaya Mountains, received the mind transmission from the Sōn Master Chin'gwi.*]

The second patriarch of China, Great Master Hyega [Huike], asked Bodhidharma: “Your turning over the correct dharma to me at the present is unquestioned, but Patriarch Śākyamuni—from whom did he receive the transmission? How on earth did he get it? Out of compassion please explain in detail. Henceforth it will be a compass for me.” Bodhidharma said: “I have a transmitted textual account of the patriarchs of the five regions of India and will show it to you right now.” He then spoke this verse:

Patriarchal Master Chin'gwi was in the Himālayas,  
 Within a room in a grove of trees, waiting for Śākyamuni.  
 Chin'gwi's transmission of the patriarchal seal to Śākyamuni was in such-  
 and-such a year of the sixty-year cycle.

<sup>4</sup> Based on *Laṅkāvatāra Sūtra*, T 670.16.484b9–13.

<sup>5</sup> Unidentified.

<sup>6</sup> The third of the four eons is the eon of dissolution (*saṃvartakalpa*). Each of the four eons lasts for twenty intermediate eons. The three calamities of water, fire, and wind arise at the end of the eon of dissolution, which is followed by the eon of nothingness or vacuity.

<sup>7</sup> Unknown. *Prajñātāra* was Bodhidharma's teacher.

What [Śākyamuni] attained in mind simultaneously was the [Sōn] patriarchal axiom.”<sup>8</sup>

- *Talma millok* 達磨密錄 (*Bodhidharma's Secret Record*)<sup>9</sup>

[4.5. *Patriarchal Master Huineng speaks of the highest vehicle, that is, Sōn.*]

The Great Master Huineng, the sixth patriarch of China, was visited by a certain monk from Youzhou [in Hebei],<sup>10</sup> who said: “The Buddha spoke the dharma of the three vehicles, and he also spoke of ‘the highest vehicle.’ I, your disciple, do not understand—I hope you will bestow compassion upon me [and explain this matter].” The patriarch told him: “Seeing, hearing, and reading texts is the Hīnayāna. Awakening to the dharma by coming to understand the meanings [in the texts] is the middle vehicle. Practicing by relying on the dharma [in the texts] is the Mahāyāna. Coming to know your own original mind, seeing your own original nature, comprehending all of the ten-thousand dharmas, being replete with the ten-thousand practices, eliminating nothing, free of the characteristics of views, thought-moment after thought-moment unfixed—this is called the highest vehicle.”

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>11</sup>

[4.6. *From Māyā's womb the Buddha gives a simultaneous prediction to thirty-three people—its content is the (Sōn) special transmission outside the teachings.*]

Prajñātāra [i.e., Bodhidharma's teacher] said: “Our Buddha came down from the Tuṣṭita Heaven [i.e., the fourth highest of the six heavens in the

<sup>8</sup> Perhaps this is parallel to Li Tongxuan's *Xin huayan jing lun* (新華嚴經論): “The whole of all the buddhas of the past and present *simultaneously* become buddhas.” [古今一切諸佛亦總同時成佛故。] (T 1739.36.929a15–16).

<sup>9</sup> Unknown. Nishiguchi, 35 speculates that the *Separate Record* (*bieji* 別記) quoted as an aside in the Bodhidharma section of the *Jingde chuandeng lu* (景德傳燈錄) may have a connection to *Bodhidharma's Secret Record*. Both contain Bodhidharma-Huike dialogue material. [別記云。師初居少林寺九年。為二祖說法。祇教曰外息諸緣。內心無喘。心如牆壁。可以入道。慧可種種說心性。道未契。師祇遮其非。不為說無念心體。慧可曰。我已息諸緣。師曰。莫不成斷滅去否。可曰。不成斷滅。師曰。何以驗之。云不斷滅。可曰。了了常知故。言之不可及。師曰。此是諸佛所傳心體。更勿疑也。] (T 2076.51.219c27–220a2).

<sup>10</sup> In the *Platform Sutra* the monk's name is Zhichang (智常; T 2007.48.343a7–15).

<sup>11</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 290, c12–17 // Z 2B:10, p. 22, c6–11 // R137, p. 44, a6–11.



realm of desire], entered into Māyā's womb, and immediately conferred the mysterious prediction to all thirty-three [Sōn patriarchs] as a group: 'I have the mind-dharma, and I hand it over to all of you. Each of you must wait for your own time, and then carry out a one-to-one transmission. You must guard the purport in secrecy—never allow its transmission to be broken! It is called "the special transmission outside the teachings."' And thus, the verse states:

The interior hall of Māyā's belly  
Is called the body of the *dharmadhātu*, the single thusness.  
To the thirty-three [Sōn] patriarchal masters  
[The Buddha] gives *simultaneously* the secret prediction."

- *Panyadara pu pōpjang chōn* 般若多羅付法藏傳 (*Record of Prajñātāra's Handing Over of the Dharma-Storehouse*)<sup>12</sup>

[4.7. *Three teachings came to the East from the West: the revealed teaching (sutras, vinaya, and treatises), the secret teaching (esoteric teachings), and the mind teaching (Sōn).*]

The teachings are different and fall into three categories. The first, the open teaching, is the sutras, discipline, and treatises of the three vehicles. The second, the secret teaching, is the dharma of yoga, consecration [*abhiṣeka*], the five types of burnt offerings [*homa*], and the circular diagrams [*maṇḍala*] of the three secrets [of body, speech, and mind]. The third, the mind teaching, is the Sōn dharma of "directly pointing to the mind of humans and seeing the nature and becoming a buddha." The first in the sequence, the dharma-wheel, is none other than the open teaching, which takes Kāśyapa Mātāṅga as its first patriarch.<sup>13</sup> The second in the sequence, the teachings-directives wheel,<sup>14</sup> is none other than the secret teaching, which takes

<sup>12</sup> Unknown. See Translation 5.4.

<sup>13</sup> Emperor Ming of the Later Han (r. 57–75) saw a golden man in a dream and sent emissaries to India to find him. Kāśyapa Mātāṅga and Zhu Falan (竺法蘭) arrived in Luoyang, and Emperor Ming erected Baima Monastery for them. They are said to have done the translation of the *Forty-Two Section Sutra*.

<sup>14</sup> Amoghavajra's *Da le jingang bukong zhenshi sanmeiye jing bore boluomiduo liqu shi* (大樂金剛不空真實三昧耶經般若波羅蜜多理趣釋): "In the Vajra-Treasure-Peak Pavilion in the heaven of the thirty-three on the summit of Mt. Sumeru Vairocana Buddha turns the wheel. The wheel has four types: vajra wheel, treasure wheel, dharma wheel, and karma wheel. These four wheels are subsumed into two wheels: true-dharma wheel and teachings-directives wheel." [於須彌頂三十

Vajrabodhi<sup>15</sup> as its first patriarch. The third in the sequence is the mind-wheel, which takes Bodhidharma as its first patriarch. Therefore, those who transmit the dharma-wheel transmit the sound of dharma via the sound of dharma. Those who transmit the teachings-directives wheel transmit the secret via the secret. Those who transmit the mind-wheel transmit mind via mind. These three teachings, three wheels, and three patriarchs came to the East from the West. They have led ordinary people to sagehood—across fifteen dynasties.

- *Sengshi lüe* 僧史略 (*Abstract of the History of the Sangha*)<sup>16</sup>

[4.8. *Certain sutras and treatises allude to the Sōn special transmission outside the teachings.*]

Note that the *Perfection of Wisdom Treatise* states: “The buddhas cut off attachment to dharma. They didn’t establish the sutra books. They didn’t employ embellished speech.”<sup>17</sup> Then, how can it be the case that the intention of great sages must exclusively be found in the textual teachings? Also, the sutra says: “The words of the sutras are like a finger indicating the moon—once you have seen the moon, you realize that the finger doing the indicating, in the final analysis, is not the moon.”<sup>18</sup> Given this, why would anyone make people grasp at the traces of the textual teachings? Also, the sutra says:

From the beginning at the Deer Park  
To the final [nirvana] at the Ajitavati River [at Kuśinagara],  
All the time between these two,  
He never said a single word.<sup>19</sup>

三天金剛寶峯樓閣中。毘盧遮那佛轉輪。輪有四種。所謂金剛輪寶輪法輪羯磨輪。其四輪皆攝在二輪中。所謂正法輪教令輪。] (T 1003.19.611b13–16).

<sup>15</sup> Vajrabodhi (671–741), said to be a South Indian brahman, arrived in Guangzhou by sea in 719 and by imperial edict was invited to the capital Luoyang. Amoghavajra was his disciple.

<sup>16</sup> This passage does not appear in Zanning’s *Sengshi lüe* (僧史略) but does appear in his *Song gaoseng zhuan* (宋高僧傳; T 2061.50.724b16–26).

<sup>17</sup> *Da zhidu lun* (大智度論; T 1509.25.436a29–b1).

<sup>18</sup> *Da fanguang yuanjue xiuduoluo liaoyi jing* (大方廣圓覺修多羅了義經; T 842.17.917a27–28).

<sup>19</sup> The *Laiṅkāvatāra Sūtra* has something close to his verse: “From attaining buddhahood at the beginning until the complete nirvana, all the time between these two he never said a single word, nor did he answer anything.” [從初得佛。至般涅槃。於其中間。不說一字。亦無所答。] (T 670.16.513a7–8).

This assuredly is what is meant by “the special transmission outside the teachings.”

- *Zhengzong ji* 正宗記 (*Record of the Correct Axiom*)<sup>20</sup>

[4.9. *Śākyamuni was not the transformation-lord of Sōn.*]

At that time [when he spoke the teachings] Śākyamuni was not the Sōn transformation-lord. This means that the buddha who serves as transformation-lord for this Sōn is not Vairocana and is not Śākyamuni but can function as Vairocana and can function as Śākyamuni. It is not the ten-body buddha and is not the three-body buddha; but can function as the ten-body buddha and can function as the three-body buddha.<sup>21</sup> Therefore, it is said that all the kings within dharma are *just this*—with no similarity to a single essence or three bodies. Spontaneously there is a numinous radiance that illuminates past and present—why would you need to inscribe a *svastika* on some buddha’s breast?<sup>22</sup>

- *Pyōnjong ki/Bianzong ji* 辨宗記 (*Record of Ascertaining the Axiom*)<sup>23</sup>

[4.10. *From words to wordlessness is the textual teachings; from wordlessness to wordlessness is Sōn.*]

Moreover, the special transmission outside the teachings is the dharma by which buddha after buddha and patriarch after patriarch are joined. Thus, because the dharma is not something that should be dithered over in words, it is said to be “outside the teachings.” Because one does not pass through sequential stages to awaken to the buddha-mind axiom, quickly receiving the dharma-seal, it is said to be “a special transmission.” “Teachings” are something that, from the existence of words, arrives at wordlessness. “Mind” is

<sup>20</sup> The source is Qisong’s (契嵩) *Chuanfa zhengzong lun* (傳法正宗論; T 2080.51.782b4–12).

<sup>21</sup> *Da fangguang fo huayan jing* (大方廣佛華嚴經): “This bodhisattva knows the sentient-being body, knows the lands body, knows the karmic-recompense body, knows the hearer body, knows the independent-buddha body, knows the bodhisattva body, knows the *tathāgata* body, knows the wisdom body, knows the dharma body, and knows the space body. This bodhisattva in that way knows what the deep mind of sentient beings takes joy in.” [是菩薩知衆生身。知國土身。知業報身。知聲聞身。知辟支佛身。知菩薩身。知如來身。知智身。知法身。知虛空身。是菩薩如是知衆生深心所樂。] (T 278.9.565b16–20). The three bodies are the dharma body, reward body, and magical-creation body.

<sup>22</sup> *Śūraṅgama Sūtra*: “At that time from the *svastika* on the *Tathāgata*’s chest there gushed forth a precious light ray. This shaft of light was of a hundred-thousand colors and all-at-once pervaded every atom of all the buddha worlds of the ten directions.” [即時如來從胸卍字涌出寶光。其光晃昱有百千色。十方微塵普佛世界一時周遍。] (T 945.19.109a28–29).

<sup>23</sup> Unknown.

something that, from wordlessness, arrives at wordlessness. If you go from wordlessness to wordlessness, then no one can stick a name on it. Therefore, to force the issue, it is called “Sŏn.” Worldly people don’t know what it is based on. Certain people think that by studying they can know it, that by thinking they can apprehend it, that by practice they can complete it. They call it *dhyāna*, which means “stilling thoughts.” Stilling thoughts is no more than one method for making spirit limpid while sitting erect, stopping objective supports while binding mind—it assists in the establishment of insight. Why did the World-honored-one at the time of the complete nirvana secretly transmit to Kāśyapa, a transmission which passed unbroken generation after generation for thirty-three generations? The reason is: what Bodhidharma transmitted [to China] did not involve reliance on the textual teachings or the practice of *dhyāna*—it was the Way of directly pointing to human mind; seeing the nature and becoming a buddha.

- *Chomun kanjŏng nok/Zumen kanzheng lu* 祖門刊正錄 (*Corrected Record of the Patriarchal Approach*)<sup>24</sup>

[4.11. *The depository of the correct dharma-eye arrives in China.*]

The Great Master Hongren, the fifth patriarch of China, called out to the Great Master Huineng, the sixth patriarch, and announced: “Because the buddhas emerge into the world for the sake of the *one great matter*, they guide sentient beings according to their degree of potential. Thereupon, there are such themes as the ten stages, three vehicles, all-at-once/step-by-step, and so forth. These form the teachings approach. Nevertheless, the unexcelled, wonderful, secret, perfectly bright, real *depository of the correct dharma-eye*, which was turned over to the number-one disciple, the honorable one Mahākāśyapa, was transmitted from one generation to the next for twenty-eight generations, coming down to Bodhidharma. He arrived in this land [of China] and selected the Great Master Huike. The succession has reached us. Right now, the dharma treasure and the transmitted robe are entrusted to you! Protect it well and do not allow it to be cut off!

- [*Jingde*] *Chuangdeng lu* [景德]傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>25</sup>

<sup>24</sup> Unknown.

<sup>25</sup> *Jingde chuandeng lu* (景德傳燈錄; T 2076.51.223a8–16).

[4.12. *The buddhas speak the bow—Sōn speaks the bowstring.*]

The buddhas speak the bow; the [Sōn] patriarchal masters speak the bowstring. Expressing the bowstring is the Sōn school's correct transmission of the mystery-road, with no reliance on verbal expression, directly showing the mind substance of the axiom. This is like the [straight line of the] bowstring of the bow. In the context of the teachings approach, the one vehicle is the direct [verbal] road, and three vehicles are the curved [verbal] road—these are not as good as [Sōn's wordless] direct raising of the mind substance of the axiom, manifesting it within one's mind. How is that? What is spoken of within the one-vehicle [i.e., Huayan/Hwaōm] teaching is phenomenon-after-phenomenon unobstructed *dharmadhātu* fusion. This phenomenon-after-phenomenon unobstructed *dharmadhātu* reverts to the one-flavor *dharmadhātu*. Once even all traces of this one-flavor *dharmadhātu* have been swept away, then finally there appears the one mind shown by the Sōn patriarchal masters! And so, we know that the teachings are not *direct*.

- *Shunde chanshi lu* 順德禪師錄 (*Record of Sōn Master Shunde*)<sup>26</sup>

[4.13. *Zhenjing Wen gives a verse on the relationship of the teachings and Sōn.*]

The *maṇḍala* of the ten buddhas is the single ocean-seal,  
The three worlds<sup>27</sup> all exist therein.  
The inexhaustible nature-sea fuses into the single taste.  
When that single taste disappears, it's our Sōn!

- *Zhenjing Wen heshang song* 真淨文和尚頌 (*Preceptor Zhenjing Wen's Verse*)<sup>28</sup>

<sup>26</sup> Unknown. There is a biography for a Dao Fu, the Great Master Shunde, of Longce Monastery in Hangzhou (杭州龍冊寺順德大師道怱), a disciple of Xuefeng Yicun (雪峰義存; 822–908), in the *Jingde chuangdeng lu*, T 2076.51.348c3–349c24. See Translation 5.10.

<sup>27</sup> Chengguan's *Da fanguang fo huayan jing shu* (大方廣佛華嚴經疏): “Thus, there are three worlds. The first is the vessel world, the place of transformation. The second is the sentient-being world, the transformed karmic potentialities. The third is the perfectly awakened one's world, the transformer lord.” [然世間有三。一器世間即是化處。二衆生世間即所化機。三智正覺世間即能化主。] (T 1735.35.526c5–7).

<sup>28</sup> Unknown. Zhenjing Kewen (真淨克文; 1025–1102) was a successor of Huanglong Huinan. There is a recorded-sayings book for Zhenjing in *Gu zunsu yulu* (古尊宿語錄; CBETA, X68, no. 1315, p. 272, b20 // Z 2:23, p. 349, c12 // R118, p. 698, a12) but it does not contain this verse. See Translation 5.10.

[4.14. *Highest-Vehicle Sōn is the method of the hwadu (huatou).*]

When the [scholastic] Dharma Master “Mundane Written-Word” witnessed a Sōn person’s scorning of the buddha teachings, he mistakenly thought that it was a real denial of the sutras, to the point where his hair stood on end. All he was grumbling about was that the Sōn person scorned the buddha teachings—he didn’t see that the Sōn person was washing off the sun of buddhahood so its radiance could shine through. That is my point exactly. In the teachings there is an illuminating passage: “It isn’t the hearer vehicle. It isn’t the private-buddha vehicle. It isn’t the bodhisattva vehicle. And it isn’t the buddha vehicle. It is the highest-vehicle Sōn inherited from one patriarchal master down to another.”<sup>29</sup> Question: “With what words should one describe this dharma method?” Answer: “A monk asked Zhaozhou about the purport of the patriarchal master [Bodhidharma’s] coming from the West. He answered: ‘*Cypress tree in the garden.*’<sup>30</sup> This *one phrase* [i.e., *hwadu*] is something that isn’t even found in the ocean-repository of the Dragon King’s palace.”<sup>31</sup>

- *Jiyin zunzhe lu* 寂音尊者錄 (*Record of the Venerable Jiyin*)<sup>32</sup>

[4.15. *At what period in the Buddha’s career did the dharma that is transmitted apart from the teachings arise? Answer: At his complete nirvana.*]

A monk asked: “The dharma that is transmitted apart from [the teachings]—what period [in the various periods of the Buddha’s teaching career] does it arise?” Answer: “The Buddha, at the time of his complete nirvana, pondered that sentient beings of the future would merely rely on the words of the sutras without understanding the intention of the Buddha—they would be like paupers counting the rare treasures of others and to the very end reap no benefit whatsoever. Therefore, the World-honored-one opened

<sup>29</sup> Untraced.

<sup>30</sup> This is one of Dahui’s favorite *huatou*. See *Letters of Dahui*, letters #5.3, #12.3, and #24.9.

<sup>31</sup> Kumārajīva’s biography of Nāgārjuna (*Longshu pusa zhuan* 龍樹菩薩傳): “Mahānāga [Great Cobra] Bodhisattva saw [Nāgārjuna] grieving like this and felt sorry for him. He then led him into the ocean. In the palace he opened the seven-treasures repository and took out a box with with the seven-treasures flowers. He took the expanded [vaipulya = mahāyāna] profound sutras, the immeasurable wonderful dharma, and conferred them [on Nāgārjuna]. Nāgārjuna read them for ninety days and comprehended a great deal. His mind entered deeply, and he experienced precious benefit.” [大龍菩薩見其如是惜而愍之。即接之入海。於宮殿中開七寶藏。發七寶華函。以諸方等深奧經典無量妙法授之。龍樹受讀九十日中通解甚多。其心深入體得寶利。] (T 2047a.50.184c8–12). In this story the sutras are probably the *Perfection of Wisdom Sutras*. The point being made is that the *hwadu cypress tree in the garden* surpasses even the Mahāyāna sutras revealed to Nāgārjuna.

<sup>32</sup> Unknown. *Jiyin zunzhe lu* (寂音尊者) is Juefan Huihong (覺範惠洪; 1071–1128), who succeeded Zhenjing Kewen. This text is not found in any of Huihong’s extant works.

his blue-lotus eye, looked over his shoulder at Mahākāśyapa, and, right in front of the assembly, secretly handed over [the dharma that is transmitted apart from the teachings, i.e., the *depository of the correct dharma-eye*].

- *Yanshou chanshi lu* 延壽禪師錄 (*Record of Sōn Master Yanshou*)<sup>33</sup>

[4.16. *How can Sōn take Mahākāśyapa as a Sōn patriarch when he was only an inferior-vehicle hearer?*]

Question: “Bodhidharma said to Yang Xuanzhi<sup>34</sup>: ‘Making evident the axiom of buddha-mind, without even the slightest mistake, and yoking practice and understanding—that is what we call *patriarch*.’<sup>35</sup> How could [Mahākāśyapa] have appeared in the outward guise of a hearer [i.e., a disciple of the Buddha/follower of the Hīnayāna] but still have been able to transmit the mind that is outside the teachings [i.e., Sōn]?” Answer: “To draw in those of Hīnayānistic capacity as an *upāya* he took on the characteristics of an *arhat*. On the day that [Mahākāśyapa received] the special transmission outside the teachings it had nothing to do with the wisdom [level] of a hearer.”

- *Chanlin ji* 禪林集 (*Collection of the Sōn Grove*)<sup>36</sup>

[4.17. *Hearers such as Mahākāśyapa are magically created by the buddhas, and so, even though they look like hearers, they can transmit the Sōn mind-seal.*]

Critique: Shenqing of the Tang dynasty disliked Sōn and wrote a book that denounced it, which said: “As for the worthies and sages that transmitted this [Sōn] dharma, among them are hearers like Mahākāśyapa and so forth. Although his mind was turned toward the Buddha, he was still of a small wisdom [i.e., Hīnayāna wisdom]. How could he have possibly transmitted the seal of buddha-mind?”<sup>37</sup> You’re steadfast, aren’t you, Shenqing! This is

<sup>33</sup> Unknown. Yongming Yanshou (永明延壽; 904–975) continued Guifeng Zongmi’s “convergence of Chan and the teachings.”

<sup>34</sup> By 547 the Northern Wei had fallen, and the capital Luoyang lay in ruins. It was then that Yang Xuanzhi (d.u.), who held several modest official posts, revisited the city and compiled the *Record of the Buddhist Monasteries of Luoyang* (*Luoyan jialan ji* 洛陽伽藍記; T 2092.51) in order to show the former preeminent glory of the capital’s Buddhist establishments. His record mentions a Bodhidharma twice in passing. The most striking aspect of this Bodhidharma is that he is described as an Iranian Central Asian.

<sup>35</sup> *Shaoshi liu men* (少室六門; T 2009.48.370a23–27). Quoted in Yanshou’s *Zongjinglu* (宗鏡錄; T 2016.48.428b11–12).

<sup>36</sup> Unknown.

<sup>37</sup> *Beishanlu* (北山錄; 806), T 2113.52.611b23–25. Shenqing was in the Jingzhong (淨衆) school of Chan in Sichuan. See Broughton, *Zongmi on Chan*, 181–182. He was critical of other schools of the time.

just a display of your own likes and dislikes, but you don't *know* the great sage Mahākāśyapa. In the case of [Sōn patriarchal masters who] transmit the dharma, even when they show an identity of form with the class of hearers, you should not take the status of hearer as exhausting their whole identity. How is it not a case of magical-transformation buddhas magically creating *arhats* [i.e., hearers]? As for those magically created by the buddhas, it should be the case that all their four *dhyānas*, *samādhi*, and measureless merits are no different from those of the *Tathāgata*. Not different from the *Tathāgata*, they transmit the mind-seal of the buddhas. How can you say that this is not so?

- *Zhengzong ji* 正宗記 (*Record of the Correct Axiom*)<sup>38</sup>

[4.18. *Guifeng Zongmi's writings discuss the five grades of dhyāna and the mind-to-mind transmission.*]

[Guifeng Zongmi's *Chan Prolegomenon* states:] "The true nature is neither stained nor pure, neither sagely nor in error. Within *dhyāna*, however, there are different grades, ranging from the shallow to the deep. To mistakenly hold deviant views and practice because one joyfully anticipates rebirth in a heaven and is weary of the present world is outsider *dhyāna*. Correctly to have confidence in karmic cause and effect and likewise practice because one joyfully anticipates rebirth into a heaven and is weary of the present world is common-person *dhyāna*. To awaken to the incomplete truth of emptiness of self and then practice is Hinayāna *dhyāna*. To awaken to the true principle of the dual emptiness of self and dharmas and then to practice is Mahāyāna *dhyāna*. If one's practice is based on all-at-once having awakened to the realization that one's own mind is from the outset pure, that the defilements have never existed, that one has always been endowed with the uncontaminated wisdom nature, that *this mind is buddha* [i.e., *you yourself are a buddha*], that [mind and buddha] are ultimately without difference—if one relies on this to practice, it is *dhyāna* of the highest vehicle. This is also known as *tathāgata-purity dhyāna*. This is precisely the *dhyāna* that has been transmitted down from Bodhidharma."<sup>39</sup> [A Guifeng commentary on the *Perfect Awakening Sutra*] also states: "*Mind-to-mind transmission* is an expression

<sup>38</sup> Qisong's (契嵩) *Chuanfa zhengzong ji* (傳法正宗記; T 2078.51.725a11–b14).

<sup>39</sup> Broughton, *Zongmi on Chan*, 103; *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序; T 2015.48.399b11–22).



of Bodhidharma. Preceptor Huike inquired about whether this dharma had any textual teachings that he could practice. The Great Master Bodhidharma answered: ‘My dharma is a mind-to-mind transmission that does not posit the written word.’ This means that we rely on what the Master has said and do not take written phrases as the Way. You must forget the verbal explication and get the meaning—getting the meaning *is* transmitting mind.”<sup>40</sup> . . . “The Sōn approach is detachment from thought: no-thought. Also, right here it sweeps away tracks and obstructs mistakes. It is just that the mind-to-mind transmission is a handing over of secret intent—it’s not something to be discussed now in a written document.”<sup>41</sup>

- *Guifeng Chanyuan zhuquanji xu* and *Ben lu* 圭峯禪源諸詮集都序及本錄 (Guifeng’s *Prolegomenon to Collection of Expressions of the Chan Source and Basic Record*)<sup>42</sup>

[4.19. Sōn Master Dazhu compares Vinaya masters, Dharma masters, and Sōn masters.]

Someone asked Sōn Master Dazhu<sup>43</sup>: “I, your disciple, still do not know—of Vinaya masters, Dharma masters, and Sōn masters, who is the best?” The Master said: “Now, Vinaya masters warn about the dharma repository of the disciplinary code and transmit the bequeathed customs of long life. They see through offenders and reach judgment on whether they have observed or broken the precepts. They maintain a dignified manner and implement the rules. They postulate the threefold karma to make others into the first of the four fruits [i.e., the stream-enterer]. Now, Dharma masters sit on the lion seat and pour out eloquence like a waterfall. Towards the multitude of the broad assembly they bore into the mysterious barrier and open the wonderful gate of *prajñā*, equal to the emptiness of the three wheels [of giver, recipient, and gift]. Now, Sōn masters scoop up the key point<sup>44</sup> and directly understand the mind source—emerging and submerging, unrolling and rolling up, freely responding to things. In all cases they equalize phenomena with principle,

<sup>40</sup> *Yuanjue jing lüeshu chao* (圓覺經略疏鈔; CBETA, X09, no. 248, p. 862, a16–19 // Z 1:15, p. 130, c14–17 // R15, p. 260, a14–17).

<sup>41</sup> *Yuanjue jing lüeshu chao* (圓覺經略疏鈔; CBETA, X09, no. 248, p. 866, a4–6 // Z 1:15, p. 134, c1–3 // R15, p. 268, a1–3).

<sup>42</sup> *Basic Record* = Zongmi’s sutra commentary entitled *Yuanjue jing lüeshu chao*.

<sup>43</sup> Dazhu Huihai (大珠惠海; d.u.) was a successor of Mazu Daoyi in the Hongzhou line.

<sup>44</sup> This line (“Now, Sōn masters scoop up the key point” = 夫禪師者。撮其樞要。) bears some resemblance to the title of this anthology: *Sōnmun ch’waryo* (禪門撮要).

and all-at-once see the *Tathāgata*. They pull out the deep roots of birth-and-death and attain the *samādhi right before one's eyes*. If you're not in a state of *dhyāna*, when you get *here*, you'll be in a dazed state." The questioner bowed in gratitude and withdrew.

- *Dazhu Huihai chanshi lu* 大珠惠海禪師錄 (*Record of Sōn Master Dazhu Huihai*)<sup>45</sup>

[4.20. Sōn extinguishes the discourse of all doctrinal teachings and yet realizes their intent.]

Monastic companions who misunderstand the true norm wrongly transmit the succession of the venerable ancient Sōn patriarchs. Sometimes they mistakenly consider the all-at-once and step-by-step approaches to be the [only] correct "arteries" [of Sōn]. Also, they equate the perfect-and-sudden teaching [i.e., Hwaōm] with the Sōn vehicle. [They wrongly hold that,] even though the nature-sea in and of itself is inexpressible, and phenomenal characteristics are eternally still, yet the practitioner cultivates the causes of the *dharmadhātu* to realize the effects of the *dharmadhātu*. Therefore, they say: "[The *dharmadhātu*] is within the precincts of cause and effect." But if you raise to awareness the *sublime theme* of the secret transmission of the Sōn approach, there has never been either a *dharmadhātu* cause or a *dharmadhātu* effect. There has never been wisdom realization nor [the two karmic retributions of] direct [i.e., body and personality] and circumstantial [i.e., world, country, family, etc.] Because there has never been cause, there is no road for cultivating the ten-thousand good practices. Because there has never been effect, there is no approach for realizing effect. Question: "If you comply with the [Hwaōm] ocean-seal [*samādhi*], then it too is a natural realization of substance, likewise divorced from both cause and effect. How do you reconcile this with the Sōn approach's mind-seal of the true axiom?" Answer: "They are similar and yet dissimilar. What does that mean? What you call the [Hwaōm] 'ocean-seal' proceeds from the locus wherein cause-effect exists and leads back to the world where neither cause nor effect exist. [In your schema] there are the beginning footprints of 'cause' and the final footprints of 'effect.' [In your schema, at any particular] moment

<sup>45</sup> This title is unknown. This section is probably based on the *Yuezhou Dazhu Huihai heshang yu* (越州大珠慧海和尚語) found in *Jingde chuandeng lu* (景德傳燈錄; T 2076.51.441a26–b7). See also *Zhufang menren canwen yulu* (諸方門人參問語錄; CBETA, X63, no. 1224, p. 26, a19–b3 // Z 2:15, p. 428, d7–15 // R110, p. 856, b7–15). The *Dunwu yaomen* (頓悟要門) as we have it is composed of two parts: *Dunwu rudao yaomen lun* (頓悟入道要門論) and *Zhufang menren canwen yulu*.

along the time spectrum [of practice], although there is no cause and effect, nevertheless, extrapolating from the origin, there is cause and effect after all. But, from the Sōn point of view, there has never been a *dharmadhātu* cause, and so there is no additional disappearance of that cause. There has never been a *dharmadhātu* effect, and so there is no additional disappearance of that effect. How could it be [as you say]—that, after extinguishing cause and effect, one reverts to the locus of no cause-and-effect? That is why an ancient said: ‘The Sōn patriarchs’ transmission of mind is like a bird’s flying in the sky’ [i.e., there are no footprints].”<sup>46</sup> Question: “In the all-at-once teaching [i.e., #4 of the five-fold Hwaōm schema of teachings] all dharmas are divorced from objective supports of mind and characteristics, divorced from thinker and thoughts. Every single dharma is pure and without admixture. They are just merits of *tathatā*, and so there is no awakener—they are purely liberated in the first place. How is this not identical to the Sōn approach?” Answer: “The realm of the buddhas from the outset is free of thought. Because thoughts arise, there are sentient beings. If even a single thought doesn’t arise in sentient beings, then they are identical to the buddhas. Also, the first stage is the buddha stage. The three stages of worthies and ten stages of sages<sup>47</sup> are like tracks of birds in the sky. If we attempt to discuss the realized *tathatā*, we run into ‘divorced from verbalization and characteristics’ and ‘cut off with nothing to rely upon.’ If you aren’t completely clear that the above is [intellectual] understanding, you’ll never be able to complete this practice. This practice is a practice that disregards karmic trigger-mechanisms. However, there still is a realized *tathatā*. There is still a realizer who realizes the substance of wisdom, and there are false thoughts that should not arise. There are still correct thoughts that should arise. Although it is stillness without any graduated steps, nevertheless there *is* movement from the confidence stage to the buddha stage. The buddha stage *is* the confidence stage. If you discuss the Sōn approach, there has never been a single thought. Non-production [of thought], what kind of thought is that? Since thoughts have never existed, why is the confidence rank set up at all? With the confidence rank not set up, why would the buddha stage exist? With characteristics and thought nowhere to be seen, what characteristics would you divorce from? Names and words have never existed, so what names and words would you divorce from? So [the Sōn approach] is not the same as

<sup>46</sup> Untraced.

<sup>47</sup> The three stages of worthies are the ten abodes, ten practices, and ten dedications of merit. The ten stages of sages are the ten highest reaches of the bodhisattva path (*daśabhūmi*).

the all-at-once teaching. Forgetting false thought and tallying with principle has two aspects. The first aspect is relying on the teachings [i.e., the word] to tally with principle. For instance, the Mahāyāna bodhisattvas, even though the Buddha spoke the Hīnayāna, did not stagnate in the Hīnayāna. Even though he spoke the Mahāyāna, they did not stagnate in the Mahāyāna. Even though he spoke of principle and spoke of phenomena, they did not stagnate in principle or phenomena. Even though he spoke of emptiness and spoke of forms, they did not stagnate in emptiness or forms. Even though he spoke of the real and spoke of the conventional, they did not stagnate in the real or the conventional. With all the teachings of the five vehicles<sup>48</sup>—word after word after word, phrase after phrase after phrase—there is no harm done to nominal designation. It is complete fusion. The second aspect is relying on Sōn to tally with principle. The Buddha spoke of the Mahāyāna, but from the outset there is no Mahāyāna. The Buddha spoke of the Hīnayāna, but from the outset there is no Hīnayāna. The Buddha spoke of principle-and-phenomena, but from the outset there is no principle-and-phenomena—down to and including the three vehicles and twelve divisions of the teachings. All the dharmas of the three realms are like a bird flying through the sky—never leaving a trace. It is as the *Hwaōm Commentary* itself says: ‘Above and beyond the perfect-and-sudden there is another axiom—this is the axiom of extinguishing discourse and understanding purport.’<sup>49</sup> Someone asks: “Extinguishing what discourse and understanding what purport?” Answer: “Extinguishing the discourse of all five teachings and understanding the purport of all five teachings—*this* is the Sōn axiom.”

- *Hyōngak sōnsa kyoee susōn jang* 玄覺禪師教外豎禪章 (*Sōn Master Hyōngak's Essay on the Sōn That Is Implanted Outside the Teachings*)<sup>50</sup>

[4.21. *Large, medium, and small sea creatures are caught up in the various nets of the Buddha sutras. But there is one sea creature, a sort of Godzilla/Yongary,*

<sup>48</sup> The five vehicles are: human vehicle (rebirth as a human by following the five precepts); god vehicle (rebirth as a *deva* by the ten forms of good action); hearer vehicle (rebirth as a *śrāvaka* via adherence to the four noble truths); independent-buddha vehicle (rebirth as an *pratyeka-buddha* by contemplation of the twelvefold origination by dependence); and bodhisattva vehicle (rebirth as a bodhisattva/buddha-to-be by practice of the six perfections).

<sup>49</sup> Untraced. There is some similar wording in Chengguan's *Huayan jing shuchao xuantan* (華嚴經疏鈔玄談), but there the topic is Tiantai: 賢首意云。天台四教絕言。並令亡詮會旨。今欲頓詮言絕之理。別為一類之機。(CBETA, X05, no. 232, p. 765, a2-4 // Z 1:8, p. 252, a6-8 // R8, p. 503, a6-8).

<sup>50</sup> Unknown. See Translation 5.11.

who flings away the bamboo weir meant for him—he cannot be caught in a net. Sōn practitioners are this Godzilla/Yongary.]

Someone asked: “Given that the *dhyāna* sutras are Hīnayāna sutras, they are not appropriate for the Way of patriarchal Sōn. But the *Laṅkāvatāra Sūtra* is the teaching of the Nature axiom, and there is the following theory: ‘This [i.e., the *Laṅkāvatāra Sūtra*] is what Bodhidharma brought, and he wanted to provide proof for the mind-ground dharma approach. This is what he handed over [to Huike] at the end of his life.’ Is this okay?” Answer: “This is not okay. This sutra speaks in terms of a single metaphor, setting up Laṅka Mountain as that metaphor. The meaning is that this mountain is high and steep-sided, because the great sea of samsara isolates within it all sentient beings and followers of the two vehicles, [keeping them away from the mountain]. The text says: ‘Other than bodhisattvas who have attained the supernatural powers, no one can climb this mountain.’<sup>51</sup> It’s just that [the Buddha] for bodhisattvas such as Mahāmāti [i.e., a bodhisattva in the *Laṅkāvatāra Sūtra*] speaks the meaning of *buddha-nature*. His intention was to stimulate the followers of the two vehicles, making them jettison the small [vehicle] and yearn for the great [vehicle]. The karmic capacities [of the followers of the two vehicles] are insufficient. Therefore, [the *Laṅkāvatāra Sūtra*] stops at being within the *expanded* [i.e., Mahāyāna] section of the canon—how could it provide proof for the [Sōn] patriarchal approach?” Question: “Since the [Sōn] patriarchal approach is not something that takes the *dhyāna* sutras as its axiom and also does not take the *Laṅkāvatāra Sūtra* as its axiom, is it okay at present to set up the *Prajñāpāramitā Sūtras* as its axiom?” Answer: “That is also not okay. Why? Our former awakened father [Śākyamuni] at the nirvana assembly only said: ‘I have the *depository of the correct dharma-eye*, and I hand it over to Mahākāśyapa.’ No one heard him say: ‘I have the *Mahāprajñāpāramitā*, and I hand it over to Mahākāśyapa.’ The Sanskrit word *prajñā* means *wisdom*. Were [Sōn’s axiom to be] this wisdom, then Śāriputra should be the mainstay of the axiom [of Sōn]. Teachings spoken prior to the *Prajñāpāramitā* [i.e., the Hīnayāna sutras] are all joke discourse. Therefore, the sutra says: ‘Dispense with the filth of the joke discourse of all dharmas.’<sup>52</sup> [But] you should know that *Prajñāpāramitā* is merely a great medicine by which hearers gnaw on intestinal obstructions and destroy lumps of dirt.

<sup>51</sup> Chengguan’s *Da fangguang fo huayan jing shu* (大方廣佛華嚴經疏): “This [Laṅka] Mountain lies in the middle of the sea. Other than those who have attained the supernatural powers, no one can go there.” [此山居海之中四面無門。非得通者莫往。] (T 1735.35.925c5–6).

<sup>52</sup> *Lotus Sutra*, T 262.9.17b21.

How could it be considered as the mainstay of the axiom of the Sŏn approach?” Question: “As for the dhyāna sutras, the *Laṅkāvatāra Sūtra*, and the *Prajñāpāramitā Sūtras*, their teachings-principles are not yet ‘perfect’—their karmic-capacities range is insufficient. Therefore, they are different from the Sŏn patriarchal approach. The *Huayan Sutra*, in lands as numberless as dust particles, reveals the wonderful body of purity of Vairocana. The *Laṅkāvatāra Sūtra* by the perfect brightness of the wonderful Nature everywhere instructs living beings. The *Lotus Sutra* is the subtlety of the one vehicle, taking in everything and pervading all. How could it be that the approach of the [Sŏn] patriarchal masters constitutes another transmission separate from these?” Answer: “These are the teachings spoken by our Śākyamuni. With the mind of universal compassion he everywhere looks upon living beings. In the sea of samsara, some of them are drowning and some are flowing along—whether their state is high or low, he saves them. He goes into the sea, extends the net and employs the headrope, sometimes encircling them and sometimes scooping them up with a bamboo screen, sometimes with a fishing-pole and a hook. The big among the fish are called fabulous giant sea-turtles or whales—they enter the big net. Some are bream, and some are trout—they are tossed into the medium net. When it comes to crabs, basket-clams, mussels, and snails, he thereupon uses a small net to dredge them up. Sparing none, he brings them out of the sea of defilements and makes them ascend the [Laṅka] Mountain of nirvana. All living beings are crossed over to nirvana. There remains one living thing in the sea—its mane is like a red fire, its claws are like strong hooks, its eyes shoot shafts of sunlight, its mouth spits out smoke. It suddenly emerges from its cave, and, when it sees this bamboo weir used for catching fish, it gives a twist to its body. When it raises its claws in a grasping gesture, a white wave fills the heavens, and a black wind covers the sun. Despite being the middle of the day, just at that very moment one becomes aware of complete darkness. This bamboo fish-trap is *all-at-once* carried off. Only after that from within the clouds does sweet-dew rain [of dharma] pour down, enriching living spirits. You should know that people of our Sŏn patriarchal approach are *such a thing*.”

- *Kamsŏ sŏnsa inko pyŏngŭm nok* 鑒昭禪師引古辨今錄 (*Record of Sŏn Master Kamsŏ's Citing the Ancients to Discern the Present*)<sup>53</sup>

<sup>53</sup> Unknown. See Translation 5. 13 and 5.15.

[4.22. *Awakening via the land of the tongue leaves traces. Awakening via the tongueless land of Sōn leaves no traces.*]

Question: “Having a tongue and not having a tongue—what about the meaning of these phrases?” Answer: “Yangshan said: ‘The land of the tongue [i.e., the word] is a buddha land. Therefore, it is the *response-to-capacities* approach [via recourse to doctrinal texts]. The tongueless [i.e., wordless] land is Sōn. Therefore, it is the *correct-transmission* approach [i.e., directly from teacher to student].’”<sup>54</sup> Question: “What about the approach that responds to capacities?” Answer: “Good friends [i.e., teachers of the doctrinal texts] raise their eyebrows and move their eyes while instructing in dharma. All such things are the approach that responds to capacities of beings. Therefore, they involve having a tongue—how much more so do they have speech!” Question: “What about the tongueless land?” Answer: “That’s for people with a Sōn capacity. In this [tongueless land] there is neither master nor disciple.” Question: “If that is so, why do the ancients speak of ‘transmission from master to disciple?’” Answer: “Zhangjing said: ‘Like space, taking no-characteristics as the characteristic and taking non-action as the action.’”<sup>55</sup> The Sōn transmission is also like this—it takes having no-transmission as the transmission. Therefore, [Sōn] transmits and yet does not transmit.” Question: “In the tongueless land one sees neither teacher nor taught; and one also sees neither teacher nor taught in the *Tathāgata*’s realized mind of the teachings approach—in what way are they different?” Answer: “The very ultimate of the teachings approach is the realized mind of the *Tathāgata*, which is called the [Huayan] ‘ocean-seal *samādhi*’. This dharma-seal of the three types of worlds [i.e., sentient-being world, vessel world, and awakened world] is manifest and can never be unraveled—but it involves leaving tracks in the three worlds. Now the generation-after-generation dharma of the [Sōn] patriarchs, in the minds of adept practitioners, never sprouts the two ‘plants’ of pure/impure: therefore, [the Sōn dharma] doesn’t turn the ‘plants’ of the three types of worlds into a barren wasteland. Indeed, [Sōn] leaves no tracks of any exiting or entering. Therefore, [the Sōn tongueless realm and the realized mind of the *Tathāgata*] are not the same. Purity is dharmas such as thusness, liberation, and so forth. Impurity is dharmas such as samsara,

<sup>54</sup> Untraced. There is a verse in *Yuanzhou Yangshan Huiji chanshi yulu* (袁州仰山慧寂禪師語錄): “One-two-two-three sons; look straight ahead and look up; two mouths with a single tonguelessness; that’s my axiom!” [一二二子。平目復仰視。兩口一無舌。即是吾宗旨。] (T 1990.47.588a12–13).

<sup>55</sup> Untraced. This is Zhangjing Huaihui (章敬懷暉; 754–815).

the defilements, and so forth. Therefore, an ancient said: ‘The mind source of a [Sōn] practitioner is like deep waters—the two plants of purity and impurity can never sprout there.’<sup>56</sup> Therefore, as to the land of the buddhas, formerly the student has put on the clothes of *samādhi* and *prajñā* and entered the cave of Dīpaṃkara Buddha.<sup>57</sup> So now, he takes off the clothes of *samādhi* and *prajñā* and stands at the stage of mystery. Therefore, this involves ‘footprints.’ In the land of the [Sōn] patriarchs from the outset there is no taking off clothes and no not taking off clothes. [Sōn] involves no attachment to even a single thread! So, it is vastly different from the buddha land [i.e., the land of the tongue].”

- *Haedong Muyōm kuksa musol t’o non* 海東無染國師無舌土論 (*Treatise on the Tongueless Land of National Teacher Muyōm of Korea*)<sup>58</sup>

[4.23. *The teachings are like the myriad officials with their various duties, and Sōn is like the emperor in silent ritual pose with folded hands in the ancestral hall.*]

National Teacher Muyōm asked Sōn Master Pōpsōng:<sup>59</sup> “What is the difference between the teachings and Sōn?” Answer: “All the officials and the Prime Minister are performing their official duties. The Emperor in silence cups one hand in the other before his chest at the high seat in the ancestral hall, and all the people are thereby pacified.”<sup>60</sup>

- *Muyōm kuksa haengjang* 無染國師行狀 (*Account of the Conduct of National Teacher Muyōm*)<sup>61</sup>

<sup>56</sup> Untraced.

<sup>57</sup> He is the fourth in a line of twenty-seven buddhas preceding Śākyamuni. Śākyamuni (as the hermit Sumedha) in the presence of this buddha made his initial vow to attain buddhahood and received a prophecy of awakening.

<sup>58</sup> Unknown. Muyōm (無染; 800–888) entered Tang China and became a successor of Magu Baoche (麻谷寶徹), a successor of Mazu Daoyi. After returning home, Muyōm dwelled at Sōngju Monastery on Mt. Sungōm (嵩嚴山聖住寺). Later he was viewed as the founding patriarch of the Sōngju Mountain School, one of the Nine-Mountains schools of Sōn. For a biographical entry, see *Zutangji* (祖堂集): *Sodōshū* 322a–323b; CBETA, B25, no. 144, p. 620, a2–p. 621, a5.

<sup>59</sup> *Record of the Patriarch Hall* (*Zutangji* 祖堂集): “At Osaeksōk Monastery there was a Sōn Master Pōpsōng who held onto the *Lankāvatāra Sūtra* gate during the middle of summer. The Great Master [Muyōm] served him as master for several years.” [五色石寺有法性禪師。嘗扣楞伽門于其中夏。大師事師數年。] (*Sodōshū*, 322a; CBETA, B25, no. 144, p. 620, a8–9).

<sup>60</sup> The doctrinal teachings are like the myriad officials with their various duties, and Sōn is like the silent emperor with folded hands in the ancestral hall.

<sup>61</sup> Unknown. See Translation 5.18.



[4.24. *Śākyamuni's awakening was not an ultimate awakening until he received a Sōn transmission in the Himālayas. Likewise, the Korean masters Sōngju (Muyōm) and Toyun set aside their sutras to pursue Sōn transmissions in Tang China.*]

National Teacher Pōmil of Mt. Sagul in Myōngchu<sup>62</sup> answered the Great King Chinsōng<sup>63</sup> of Silla's question about the meaning of the pair 'Sōn and the teachings': "Our original master Śākyamuni emerged from the womb speaking dharma—in each of the directions he took seven steps and announced: 'I alone am honored.' Later he left the city and went into the Himālaya Mountains. With the morning star he had awakened to the Way, but, realizing that this dharma had not yet reached the utmost, he wandered [in the mountains] for several tens of months. He made an inquiry of the patriarchal master Great Master Chin'gwi and *for the first time* got a transmission of the gist of ultimate profundity. This was the 'special transmission outside the teachings.' Therefore, Preceptor Sōngju [i.e., Muyōm] constantly held onto the *Laṅkāvatāra Sūtra*, but he [like Śākyamuni] came to realize that it was not the Sōn patriarchal axiom, and so he put it aside and entered Tang China, where he received a Sōn mind transmission. Preceptor Toyun<sup>64</sup> unrolled and mastered the *Huayan Sutra*. He then said: 'The perfect-and-sudden purport—how could it reach to the dharma of the [Sōn] mind-seal?' He also entered Tang to receive a Sōn mind-transmission. These [sutra teachings] are not the fundamental purport. [These two preceptors] were unable to have confidence in these sutras—for them it was the separate Sōn purport and that was it!"

- *Haedong ch'iltae nok* 海東七代錄 (*Record of the Seventh Generation in Korea*)<sup>65</sup>

[4.25. *Bodhidharma's use of the Vajracchedikā and Laṅkāvatāra Sūtras as expedient devices has led to some monks' engaging in frivolous talk about Sōn and the sutras.*]

<sup>62</sup> Pōmil (禿日; 810–889) entered Tang in 836. He trained with Yanguan Qi'an (鹽官齊安) for six years and later traveled to various regions to study with masters, returning home in 846. Later he was viewed as the founding patriarch of the Sagul Mountain (蘭崛山) School, one of the Nine-Mountains schools of Sōn. For a biographical entry, see *Zutangji* (祖堂集): *Sodōshū*, 319a–321a; CBETA, B25, no. 144, p. 617, a13–p. 619, a6.

<sup>63</sup> He was the fifty-first generation king of Silla (r. 887–897).

<sup>64</sup> Toyun (道允; 798–868) entered Tang in 825 and became a successor of Nanquan Puyuan. He returned home in 847. He is considered the founding patriarch of the Saja Mountain (獅子山) School, one of the Nine-Mountains schools of Sōn. For a biographical entry, see *Zutangji* (祖堂集): *Sodōshū*, 330b–331a; CBETA, B25, no. 144, p. 628, b3–p. 629, a8.

<sup>65</sup> Unknown. See Translation 5.5 and 5.14.

The patriarchal teacher Chungpong, that is, Sōn Master Chingwan,<sup>66</sup> entered Tang China and succeeded to Preceptor Changqing Leng.<sup>67</sup> After returning to Korea, he answered the Great King Kwangchong's<sup>68</sup> question about the source of the Sōn dharma: “*This matter* existed from before Śākyamuni. The Sōn and teachings approaches are far distant from each other. The Great Master Bodhidharma came to the land of Tang, gave a personal transmission to Huike, and was observing this [situation]: Sōn Master Sengna<sup>69</sup> hadn't been able to awaken to the Sōn patriarchal axiom—he was susceptible to ignorant delusion and could in the future destroy the correct dharma of the patriarchal axiom. Therefore, [Bodhidharma] provisionally set up an *upāya*, saying ‘the *Vajracchedikā* and *Laṅkāvatāra* are our mind-essence.’<sup>70</sup> He handed those sutras over to Huike, and, in addition, Huike transmitted them to Sengna. Because of this [setting up of sutras as expedient devices], monks who have not yet gotten to the end of the Sōn purport are given to vague discussions about Sōn and the teachings, at times producing frivolous, mistaken thinking.”

<sup>66</sup> *The Origin and Development of the Buddhas and Patriarchs Throughout India, China, and Korea* (Sōyōk Chunghwa Haedong pulcho wōllyu 西域中華海東佛祖源流; 1764) by Saam Ch'aeyōng 獅巖采永 (d.u.) in its “Koryō Patriarchs” (*Koryō chosa* 高麗祖師) section lists a “Patriarchal Master Chingwan” (HPC 10.130b14), but this is not the Chingwan here.

<sup>67</sup> Changqing Huileng (長慶慧稜; 854–932) was a successor of Xuefeng Yicun (雪峰義存). For a biographical entry, see *Jingde chuandeng lu*, T 2076.51.347b16–348b24. This entry contains the following story dealing with Korea: “A monk raised for consideration: A Koryō monk fashioned an Avalokiteśvara image. In Mingzhou he boarded a ship, but a mass of laborers couldn't raise it to their shoulders. So, he requested entrance to Kaiyuan Monastery to make an offering. He asked the Master there: ‘There is no world where its body is not revealed—why is it unwilling to go to Koryō?’ The Master said: ‘Although a revealed body is universal, looking at characteristics produces bias.’ (Fayan made the alternative comment: ‘Do you know Avalokiteśvara?’) [僧舉。高麗有僧造一觀音像。於明州上船衆力舉不起。因請入開元寺供養。問師。無刹不現身。爲什麼不肯去高麗。師曰。現身雖普。觀相生偏。(法眼別云。汝識得觀音未)] (T 2076.51.348b15–19).

<sup>68</sup> He was the fourth-generation king of Koryō (r. 950–975).

<sup>69</sup> Sengna/Dhyana Master Na (那禪師) encountered Huike near the Eastern Wei capital Ye. Na gave up books and underwent rather severe ascetic practices—one robe, one begging bowl, one meal per day, etc. His successor was Huiman (慧滿), who also engaged in severe ascetic practices—he was once seen doing cross-legged sitting in snow five feet on all sides. These two always handed over the four-roll *Laṅkāvatāra* as the mind-essence. See Jeffrey L. Broughton, *The Bodhidharma Anthology: The Earliest Records of Zen* (Berkeley: University of California Press, 1999), 62–63.

<sup>70</sup> Zongmi's *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序): “Bodhidharma received dharma in India and personally brought it to China. He saw that most of the trainees of this land had not yet obtained dharma, that their understanding was based merely on scholastic nomenclature and numerical lists, and that their practice was concerned only with phenomenal characteristics. Because his desire was to inform them that the moon does not lie in the finger pointing at the moon and that dharma is our mind, he just raised the slogan ‘a mind-to-mind transmission without involvement with the written word.’ To reveal his axiom and eradicate grasping he had this saying. It is not that he was preaching a liberation consisting of freedom from the written word. This explains why those who gave instruction in getting the idea incessantly praised the *Vajracchedikā* and *Laṅkāvatāra*, declaring that these two sutras are the essence of our mind.” [達摩受法天竺躬至中華

- *Haedong ch'iltae nok* 海東七代錄 (*Record of the Seventh Generation in Korea*)<sup>71</sup>

## Record of the Treasure Store of the Sŏn Approach First Fascicle

## Record of the Treasure Store of the Sŏn Approach Second Fascicle

*Compiled by Monk Chŏnchŏek of Korea*

The Gate of the Submission of Textual Lecturers [to Sŏn]  
(Twenty-Five Standards)

[4.26. *Mazu asks a textual scholar proud of his practice-work: “What is this?”*]

Seat Master Xishan Liang<sup>72</sup> could lecture on twenty-four sutras and treatises. One day he went to visit Mazu [Daoyi].<sup>73</sup> Mazu asked: “I have heard that you, Great Worthy, can really successfully lecture on the sutras and treatises. By what means do you lecture?” The Seat Master said: “I lecture by *citta* [mind]!” Mazu said [quoting the *Lañkāvatāra Sūtra*]: “‘*Citta* [i.e.,

。見此方學人多未得法。唯以名數爲解事相爲行。欲令知月不在指法是我心。故但以心傳心不立文字。顯宗破執。故有斯言。非離文字說解脫也。故教授得意之者。即頻讀金剛楞伽云。此二經是我心要。] (Broughton, *Zongmi on Chan*, 109–110; T 2015.48.400b17–22).

<sup>71</sup> Unknown. See Translation 5.14.

<sup>72</sup> Little is known of Xishan Liang. He was a Sichuan native who became Seat Master at Da'an (大安) Monastery in Nanchang (Jiangxi). Eventually he dispersed his disciples and hid in West Mountain.

<sup>73</sup> According to Zongmi's *Chan Letter* (aka 中華傳心地禪門師資承襲圖), Mazu Daoyi (馬祖道一; 709–788) was the fountainhead of the Hongzhou lineage (洪州宗) in Jiangxi. Hongzhou Ma was originally a disciple of the Korean Preceptor Kim/Musang (金和尚/無相) of the Jingzhong lineage (淨衆宗) in Jiannan (劍南 = Sichuan). Daoyi was a fervent sitter. Upon meeting Huairang (懷讓), a collateral student of the sixth patriarch Huineng and solitary practitioner, Daoyi came to honor him. In Hongzhou Daoyi spread Huairang's teachings. (CBETA, X63, no. 1225, p. 31, c24–p. 32, a8 // Z 2:15, p. 434, b15–d1 // R110, p. 867, b15–p. 868, b1). Zongmi's encapsulation of Hongzhou's theory and practice runs as follows. The “idea” of Hongzhou (*Hongzhou yi* 洪州意) is that every single action is the functioning of the buddha-nature: “unreserved functioning” (全體之用) of the buddha-nature. The practitioner should neither try to cut off bad nor cultivate good. “Just give free rein to mind” (*dan renxin* 但任心) is Hongzhou “practice” (*xiu* 修). (CBETA, X63, no. 1225, p. 33, a22–b21 // Z 2:15, p. 435, d4–p. 436, a9 // R110, p. 870, b4–p. 871, a9). See Broughton, *Zongmi on Chan*, 74 and 84–86. The Hongzhou school had a great impact on the Buddhism of the Silla period. Most of the Nine-Mountains (Kusan 九山) schools of Silla-period Sŏn are traceable to the Hongzhou school. For Silla Sŏn, see Han Ki-du, *Silla sidae ūi Sŏn sasang* (Seoul: Wŏngwang taehakkyo ch'ulp'anbu, 1974).

the eighth consciousness or storehouse consciousness] is like the main actor in a play; *manas* [i.e., the seventh consciousness or defiled mind] is like a supporting actor.<sup>74</sup> How could they lecture on the sutras and treatises?” The Seat Master said: “Given that *citta* can’t lecture, isn’t that saying that an absence<sup>75</sup> can lecture?” Mazu said: “The fact is, an absence *can* lecture!” The Seat Master shook his sleeves and departed. Mazu called out: “Seat Master!” The Seat Master turned his head. Mazu said: “*What is this?*” The Seat Master thereupon had a great awakening, immediately bowing and apologizing. He returned to his monastery and said to his assembly: “I mistakenly thought that, in my lifetime of practice-work there was no one who surpassed me, but today I was asked one question by Mazu, and my whole life’s practice-work simply melted away like ice.”

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>76</sup>

[4.27. A textual scholar knocks on Magu’s door, and he calls out: “Who?”]

Seat Master Liangsui of Shouzhou<sup>77</sup> first went to make a hands-on investigation with Magu.<sup>78</sup> Magu saw him as he approached, and thereupon picked up a hoe to do the weeding. When the Seat Master reached the place where Magu was hoeing weeds, Magu paid no heed to him whatsoever, and immediately returned to the abbot’s quarters and closed the door.<sup>79</sup> But the Seat Master came up [to the abbot’s quarters] and knocked on the door for a visit. Magu said: “Who?” The Seat Master said: “Liangsui!” Just as Liangsui was calling out his own name, he suddenly had an awakening and said: “The

<sup>74</sup> *Lengqie jing jizhu* (楞伽經集註), a commentary on the *Laṅkāvatāra*: “‘*Citta* is the main actor in a play; *manas* is like a supporting actor.’ The five consciousnesses are companions. False thought observes the host of performers.” [心為工伎兒。意如和伎者。五識為伴侶。妄想觀伎衆。] (CBETA, X17, no. 324, p. 275, c20–23 // Z 1:25, p. 354, d8–11 // R25, p. 708, b8–11).

<sup>75</sup> *xukong* 虛空 = *ākāśa* = *space/spatiality*.

<sup>76</sup> According to Nishiguchi, 170–171, *Jingde chuangdeng lu* (T 2076.51.260a19–28) does contain this story, but Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmin yōmsong chip* 禪門拈頌集) contains a version much closer to this section. See ZG *Sōnmin yōmsong chip*, 136b–c. It is thus probable that the compiler of the *Record of the Treasure Store of the Sōn Approach* got this story from Hyesim’s collection.

<sup>77</sup> Little is known of Liangsui. He became a successor of Magu and later taught in Shouzhou in Anhui.

<sup>78</sup> Little is known of Magu Baoche (麻谷寶徹; d.u.). *Zutangji* (祖堂集): “Preceptor Magu succeeded Great Master Mazu Daoyi. He was at [Mt. Magu 麻谷/浴山 in] Puzhou [Shanxi]. The master’s taboo name was Baoche. Nothing is known of his family background.” [麻谷和尚嗣馬大師。在莆州。師諱寶徹。未詳姓氏。] (*Sodōshū*, 283a; CBETA, B25, no. 144, p. 581, a12–13).

<sup>79</sup> Perhaps symbolizing closing the door on the scholastic studies of a lecture-seat master.

Preceptor never turned his back on me! If I hadn't come to bow in obeisance to the Preceptor, I would have come within an inch of passing my whole life being deceived by the sutras and treatises!" And when he returned to his Lecture Hall he said: "What you people know, I know all of it. What I have come to know, you people don't know any of it!"

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>80</sup>

[4.28. A Seat Master is told by a Sōn monk to stop lecturing on the dharmakāya and practice night sitting—he does so with good results.]

When Taiyuan Fu<sup>81</sup> was a Seat Master, he was at Xiaoxian Monastery in Yangzhou [Jiangsu] lecturing on the *Nirvana Sutra*. There was a Sōn monk who, stranded by a snowstorm, was listening to his lecture. When Fu reached the point of his prolix discussion of the wonderful principle of the *dharmakāya*, the Sōn person couldn't help but laugh. Fu said: "I rely on the sutras and treatises to understand the meanings of dharma. A moment back I was a target of your laughter—well, I call upon you to instruct me!" The Sōn monk said: "In fact, it's funny because the Seat Master doesn't know the *dharmakāya*." Fu said: "Where does my mistake lie?" The Sōn monk said: "If you would, Seat Master, please give it another try." Fu said: "The principle of the *dharmakāya* is like the vast void, passing through the three times [of past, present, and future], extending over the ten directions. It proceeds in response to conditions—there is nowhere it does not operate." The Sōn monk said: "I won't say the Seat Master's explanation is wrong, but it just explains the outer edges of the *dharmakāya*, and, in fact, you don't yet know the *dharmakāya*!" Fu said: "Would my Sōn guest please explain it for me." The Sōn monk said: "Please stop lecturing for a moment. In the middle of the night practice the *dhyāna* of quieting thoughts and all-at-once let go of good/bad objective supports." Fu followed these instructions from the beginning of night until the fifth watch [ending about 4 a.m.], when he heard the drum-and-flute sound [signaling the fifth watch] and suddenly had an awakening.

<sup>80</sup> According to Nishiguchi, 175–176, *Jingde chuandeng lu* (T 2076.51.269a17–20) does contain this story, but Hyesim's *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集) contains a version much closer to this section. See ZG *Sōnmun yōmsong chip*, 225b. It is thus probable that the compiler of the *Record of the Treasure Store of the Sōn Approach* got this story from Hyesim's collection.

<sup>81</sup> Little is known of Taiyuan (Shanxi) Fu (d.u.). *Jingde chuandeng lu* (T 2076.51.353b12–13) lists him as a successor of Xuefeng Yicun (822–908).

- [Jingde] *Chuandeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>82</sup>

[4.29. *A monastery banner flutters in the wind, and two monks argue over whether the banner is moving or the wind is moving—Huineng denies both alternatives and says it is mind that is moving.*]

Dharma Master Yinzong at the Faxing Monastery was lecturing on the *Nirvana Sutra*.<sup>83</sup> The Great Master Huineng was lodging off a corridor. During the evening the wind made a banner on a pole flutter. The argument of two monks became audible. One said: “The banner is moving.” One said: “The wind is moving.” Their responses went back and forth, and they never got to the truth of the matter. Master Huineng immediately posited that neither the wind nor the banner was moving—what was moving was simply mind. Yinzong eavesdropped on this conversation. He felt a shudder of awe, thinking it remarkable. The next day Yinzong invited Master Huineng into his room to look into the meaning of the wind and banner. The Master truthfully laid out the matter. Yinzong performed the ritual of a disciple and begged for instruction in the core of Sōn.

- [Jingde] *Chuandeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>84</sup>

[4.30. *Mazu’s question “What is this?” awakens a Seat Master.*]

When Sōn Master Wuye<sup>85</sup> was a Seat Master specializing in the *Nirvana Sutra*, he asked the Great Master Mazu: “I am doing a cursory investigation of the purport of the texts of the three vehicles. I am always hearing that the Sōn approach is *mind is buddha* [i.e., *you yourself are a buddha*], but, in fact, I haven’t yet been able to comprehend this.” The Patriarch Mazu said: “Just your uncomprehending mind is *this!* There’s nothing else!” Wuye also asked: “What is the mind-seal secretly transmitted by the Patriarchal Master

<sup>82</sup> According to Nishiguchi, 180–181, *Jingde chuandeng lu* does not contain this story, and it is probably based on Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集). See ZG *Sōnmun yōmsong chip*, 435d.

<sup>83</sup> Yinzong (627–713) trained with Hongren and later lectured on the *Nirvana Sutra* at the Faxing Monastery in Guangzhou. Later he became a successor of Huineng.

<sup>84</sup> *Jingde chuandeng lu*, T 2076.51.235c2–10.

<sup>85</sup> Fenzhou Wuye (汾州無業; 760–821) was a strict follower of the vinaya who lectured on the *Nirvana Sutra*. Later he became a successor of Mazu Daoyi. Eventually he took up residence at Kaiyuan Monastery (開元寺) in Fenzhou (Shanxi).

who came from the West?” The Patriarch Mazu said: “Great Worthy! You’re in a tizzy. Why don’t you come back and start all over from scratch?” The moment Master Wuye was leaving, the Patriarch called out to him: “Great Worthy!” Master Wuye turned his head, and the Patriarch said: “*What is this?*” Master Wuye immediately had an awakening and bowed.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>86</sup>

[4.31. *It is fine to read the Lotus Sutra in no-thought but perverse to read it with thought.*]

Master Hongzhou Fada<sup>87</sup> came and bowed to the Sixth Patriarch, but his head did not touch the ground. The Patriarch rebuked him, saying: “If in bowing you don’t touch your head to the ground, it would be better not to bow at all. You must have something on your mind. What is it you’ve been practicing?” Fada said: “I’ve been reciting the *Lotus Sutra* and have already reached three-thousand sessions.” The Patriarch said: “You’re just toiling away at reciting and mistakenly considering that to be an achievement in your subject of study! How is this different from the yak who chases after its tail?”<sup>88</sup> Listen to my verse:

When mind is deluded, the *Lotus* turns the mind;  
 When mind is awakened, mind turns the *Lotus*.<sup>89</sup>  
 When you chant the sutra over a long time without clarifying self,  
 You serve as an enemy of the sutra’s meaning.  
 In no-thought reciting is correct.  
 With thought reciting becomes perverse.  
 Calculate neither *there is* nor *there is not*.  
 Always drive the white-ox cart.<sup>90</sup>

Fada humbly received the Patriarch’s words and awakened, getting up and dancing with joy. He sang a verse in praise:

<sup>86</sup> *Jingde chuandeng lu*, T2076.51.257a9–15.

<sup>87</sup> Hongzhou Fada left home at seven and constantly recited the *Lotus Sutra*, eventually becoming a successor of the sixth patriarch Huineng.

<sup>88</sup> *Lotus Sutra*, T 262.9.9b28.

<sup>89</sup> *Platform Sutra*, T 2008.48.355c26.

<sup>90</sup> *Lotus Sutra*, T 262.9.12c4–13a1.

Though I've gone through chanting the sutra for three thousand sessions,  
 With a single phrase from the Sixth Patriarch Caoxi I was annihilated.  
 If you have not yet clarified the supramundane purport,  
 How will you stop the frenzy of repeated rebirths?  
 The three carts of goat, deer, or ox [i.e., the three vehicles] are set up as  
 expedients.  
 The dharma Śākyamuni hoisted up is good—beginning, middle, and end.  
 Who knows that the one inside the burning house  
 Has always been the king of dharma!

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>91</sup>

[4.32. *The great exegete Qingliang Chengguan encounters Sōn masters and comes to write the short treatise Mind Essentials.*]

Protect-the-Country State Teacher Chengguan of Qingliang left home at the age of nine.<sup>92</sup> He paid respects to Sōn Master Baolin Tizhen.<sup>93</sup> Within a year he had mastered the *Lotus*, *Vimalakīrti*, and *Lañkāvatāra Sūtras*. Next, he arrived at Preceptor Changzhao's place and received the bodhisattva precepts.<sup>94</sup> He strove to lead a life of discipline ruled by the ten vows.<sup>95</sup> Even though both his practice and his level of understanding were of the best, he was still hampered by doubt and had not yet reached penetration. Thereupon he knocked on Sōn gates. The starting point was calling on the sixth patriarch

<sup>91</sup> *Jingde chuandeng lu*, T 2076.51.237c21–238a5.

<sup>92</sup> The staggeringly erudite Qingliang Chengguan (738–839), perhaps the foremost Buddhist pandit of the day, was the author of massive commentaries on the *Huayan Sutra*. Chan Master Guifeng Zongmi studied under him for two years (812–813).

<sup>93</sup> Nothing is known of Tizhen.

<sup>94</sup> Changzhao was a disciple of Tanyi (曇一; 692–771) in the Xiangbu Vinaya line.

<sup>95</sup> The most likely set of vows is found in the *Huayan xuantan hui xuanji* (華嚴懸談會玄記): “Also, he did obeisance to Chan Master Changzhao and received the bodhisattva precepts. He traced things to their beginning and followed them to their end, taking the ten vows. Body: It will do no harm to the outward appearance of a renunciant. Mind: It will not go against the restraints of the *Tathāgata*. Sitting: I will not turn my back on the principle of the *dharmadhātu*. Nature: I will not be defiled by sense objects of the passions. Feet: They will not tread in the dust of nunneries. Ribs: They will never touch the comfortable furniture of householders. Eyes: They will never look at improper hues. Tongue: It will never taste foods after noon. Hands: They will never discard the pearl of perfect brightness. Night lodgings: I shall never be separated from the rule of the robe and begging bowl.” [又禮常照禪師。授菩薩戒。原始要終。啟厥十誓。體不損沙門之表。心不違如來之制。坐不背法界之經。性不染情礙之境。足不履尼寺之塵。脇不觸居士之榻。目不視非儀之彩。舌不味過午之餚。手不釋圓明之珠。宿不離衣鉢之則。] (CBETA, X08, no. 236, p. 93, b4–9 // Z 1:12, p. 4, b7–12 // R12, p. 7, b7–12).



of the Oxhead [Niutou] school.<sup>96</sup> Next, he had an audience with Jingshan Guoyi.<sup>97</sup> At the time Sōn Master Wuming dwelled at Tongde Monastery in the eastern capital of Luoyang.<sup>98</sup> The Master scurried to Wuming's private quarters. He became closely associated with Wuming concerning *this matter*. All-at-once he penetrated the profundity and thoroughly discerned *the great matter*. He authored the *Mind Essentials*, which states: "The ultimate Way is rooted in this mind; mind and dharmas are rooted in the unfixed."<sup>99</sup>

- *Zudeng lu* 祖燈錄 (*Record of the Patriarchal Flame-of-the-Lamp*)<sup>100</sup>

[4.33. *An exegete asks Sōn Master Yunju Zhi the meaning of the slogan see the nature and become a buddha.*]

A monk called Jizong of the Huayan Temple<sup>101</sup> asked Sōn Master Yunju Zhi<sup>102</sup>: "What is the meaning of *see the nature and become a buddha*?" The Master said: "Pureness from the outset is placid and without any [agitated] action. It is unconnected to exists/does not exist, pure/defiled, long/short, seize/reject, and its essence is without any fuss. Seeing clearly like this is

<sup>96</sup> According to Zongmi, Niutou was a separate lineage outside the Northern-Southern dichotomy. Its first patriarch was Huiyong/Huirong (慧融; 594–657), a student of *sūnyatā* teachings who was sanctioned by the fifth patriarch Hongren. Later, Huiyong set up a separate lineage on Mt. Niutou on the outskirts of Jinling (Nanjing). Niutou Huizhong (牛頭慧忠; 683–769) was the sixth patriarch. Zongmi describes this school as follows. The Niutou idea (*yi* 意) is that all dharmas are like a dream; mind and sense objects have always been void. Niutou awakening (*wu* 悟) is the realization that from the outset there is nothing to do (*ben wushi* 本無事), and its practice (*xiu* 修) is "forgetting feelings" (*wangqing* 忘情). See Broughton, *Zongmi on Chan*, 70–71, 76, 86–87, 122, and 185–186.

<sup>97</sup> This is the Niutou master Jingshan Daoqin/Faquin (徑山道欽/法欽; 714–793). Zongmi's *Chan Letter* (aka 中華傳心地禪門師資承襲圖): "Later the fifth [Niutou] patriarchal master, Zhiwei, had a disciple Masu. Masu had a disciple Daoqin—this is Jingshan." [後第五祖師智威。有弟子馬素。素有弟子道欽。即徑山是也。] (CBETA, X63, no. 1225, p. 31, a23–24 // Z 2:15, p. 433, d2–3 // R110, p. 866, b2–3). See Broughton, *Zongmi on Chan*, 76. Daoqin was awarded the title "Guoyi" (國一) by Emperor Daizong.

<sup>98</sup> Zongmi's *Chan Letter* (Broughton, *Zongmi on Chan*, 79) lists Chengguan (called the *Huayan Commentary Master/Huayan shu zhu* 華嚴疏主) as a disciple of Fucha Wuming (浮查無名 = Wuming of the eastern capital Luoyang = Wuming of Mt. Wutai; 722–793). Wuming was a collateral disciple of Heze Shenhui.

<sup>99</sup> Zongmi wrote a commentary on this work entitled *Huayan xinyao famen zhu* (華嚴心要法門註; CBETA, X58, no. 1005, p. 426, a6–c12 // Z 2:8, p. 303, c1–p. 304, a18 // R103, p. 606, a1–p. 607, a18). This is the opening line.

<sup>100</sup> Not extant. The *Horned Tiger Collection* (*Jiaohu ji* 角虎集), compiled by Jineng (濟能) and printed in the Qing period, says of the Caodong master Wansong Xingxiu (萬松行秀; 1166–1246): "He compiled the *Zudeng lu* in sixty-two fascicles." [編祖燈錄六十二卷。] (CBETA, X62, no. 1177, p. 202, b23–24 // Z 2:14, p. 264, b17–18 // R109, p. 527, b17–18). Also, the Xingxiu entry in the *Wu deng quanshu* (五燈全書) says: "There is a *Zudeng lu*." [有祖燈錄。] (CBETA, X82, no. 1571, p. 256, b14–15 // Z 2B:14, p. 151, a17–18 // R141, p. 301, a17–18).

<sup>101</sup> Unknown.

<sup>102</sup> Yunju Puzhi (雲居普智; d.u.) was in the Niutou line. He was a successor of Foku Weize (佛窟惟則; 751–830), a successor of the sixth Niutou patriarch Huizhong (慧忠).

called *seeing the nature*. Nature is buddha, and buddha is nature. Therefore, we say *see the nature and become a buddha*.” The monk said: “Since the nature is already pure and unconnected to exists/does not exist, how could there be the *existence* of seeing?” The Master said: “You see without having anything that is seen.” The monk said: “Given that there is nothing seen, why is there any need for seeing?” The Master said: “There isn’t any seeing.” The monk said: “At the time of this sort of seeing, who is doing the seeing?” The Master said: “There is no seer.” The monk said: “When you come right down to it, what’s this all about?” The Master said: “Don’t you know? If by mistaken calculation you create *exists*, then you have the doer and done. You can call that *delusion*. If by following this seeing you produce understanding, then you fall into the rebirth process. For the person who sees clearly, this is not the case. Even though he sees all day long, he never ‘sees’ anything. Though you seek out the visual sense field, its substance cannot be apprehended. Doer/done is cut off—we call this *seeing the nature*.” The monk said: “What about the ultimate principle?” The Master said: “I’ll give you a summary. Within the pure nature there is neither common person nor sage, and there is neither the person who understands nor the person who does not understand. Both are nominal designations. If you say that ‘I’ can understand and ‘he’ can’t, that is a great illness. If you see the existence of purity/defilement and common person/sage, that is also a great illness. To have the understanding that common person and sage do not exist, to deny cause and effect, and to hold the view that there is a pureness you can shelter in is also a great illness. To have the understanding that you are not sheltering is also a great illness. Thus, within pureness, even though there is no [agitated] action, no damage at all is done to the responsive functioning of *upāya* [which entails action]. This extends to generating kindness and conveying compassion: the generating [of kindness] and conveying [of compassion] is none other than the pureness. It can be called *seeing the nature and becoming a buddha*.” Jizong got up and did a dance, bowed in thanks and withdrew.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>103</sup>

[4.34. *The discursive thought of lecturers is like a solitary lamp in bright sunlight.*]

<sup>103</sup> *Jingde chuandeng lu*, T 2076.51.231a11–b10.

A monk who lectured on the *Huayan Sutra* came to make a face-to-face investigation with Sŏn Master Yanguan Qi'an.<sup>104</sup> The Master asked: "In the sutras how many types of *dharmadhātu* are there?" The monk said: "Briefly speaking, there are four types.<sup>105</sup> If I were to speak in detail, [the *dharmadhātu*] is 'again and again, without limit.'" The Master raised his flywhisk upright and said: "Which of the four *dharmadhātu* is *this* included in?" The monk was silent for a while. The Master said: "Thinking and then knowing, deliberating and then understanding—this is earning one's livelihood in the ghost cave [of Black Mountain].<sup>106</sup> A solitary lamp in the sunlight loses its illuminative power." He then went out.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>107</sup>

[4.35. *A Head Seat, encountering a Sŏn monk who lives simply and makes no claims, comes over to Sŏn.*]

There was a Head Seat from the western part of Sichuan who arrived at Baima's place.<sup>108</sup> The Head Seat raised a question about the *Huayan* teaching: "It is said that a dust mote contains the *dharmadhātu*—what about that?" Baima said: "[The teachings and Sŏn are] like two wings of a bird, two wheels of a cart." The Head Seat said: "I mistakenly thought that the Sŏn approach was a rare, special sort of thing. So, there's nothing more to Sŏn than the intention of the teachings!" [The Head Seat] then returned to his native place and sought out Sŏn Master Jiashan Hui,<sup>109</sup> who was teaching the Way; [the Head Seat] proceeded to dispatch a disciple to question Jiashan about the [the Head Seat's] previous exchange [with Baima]. Jiashan said: "I only

<sup>104</sup> Yanguan Qi'an (塩官齊安; ?–842) was a successor of Mazu Daoyi.

<sup>105</sup> The *dharmadhātu* of phenomena; of principle; of the unimpeded interpenetration between phenomena and principle; and of the unimpeded interpenetration of phenomena and phenomena.

<sup>106</sup> Black Mountain is the abode of *kinṃaras*, celestial musicians at the court of the god of wealth Kubera. It is encircled by two rings of iron mountains and is a dark place where ghosts dwell.

<sup>107</sup> According to Nishiguchi, 220–221, *Jingde chuandeng lu* (T 2076.51.254a13–18) does contain this story, but Hyesim's *Collection of Prose and Verse Comments on Old Standards of the Sŏn Approach* (*Sŏnmun yŏmsong chip* 禪門拈頌集) contains a version closer to this section. See ZG *Sŏnmun yŏmsong chip*, 102b. It is thus probable that the compiler of the *Record of the Treasure Store of the Sŏn Approach* got this story from Hyesim's collection.

<sup>108</sup> This may be Tanzhao (曇照; d.u.), a successor of Nanquan Puyuan (748–834) who resided at Baima Monastery of Jiangling (江陵) in Jingzhou (荊州; Hubei). Little is known of Tanzhao.

<sup>109</sup> Jiashan Hui (805–881) was a successor of Hualiang Boatman Decheng (華亮船子德誠) in the Qingyuan line. At Hualiang in Xiuzhou (秀州; Zhejiang) Decheng had a small boat and ferried people back and forth, preaching the dharma according to the occasion. He became known as the "Boatman of Hualiang."

sculpt sand—I don't engage in carving-jade talk. I've built myself a grass hut and have nothing to do with the typical thoughts of a practitioner of the Way." The disciple returned and reported to this Master [i.e., the Head Seat], who thereupon did a full prostration to the Sōn Way and in a face-to-face investigation went on to question [Jiashan] about the profound Sōn purport.

- *Zuting lu* 祖庭錄 (*Record of the Patriarchal Courtyard*)<sup>110</sup>

[4.36. *A junior monk boasts of his lecturing prowess and is told by a Sōn master that such a thing is as useless as counting the grains of sand in the ocean.*]

There was a junior monk Hongyin<sup>111</sup> who boasted of his lecturing prowess. Sōn Master Jianzong<sup>112</sup> said to him: "The correct dharma of the buddhas and patriarchs *directly severs* and forgets about any exposition whatsoever. You are counting grains of sand in the ocean—what benefit is that to principle? If you can merely avoid preserving understanding, extinguish external objective supports, and divorce from all mind—that is your true nature!" When Hongyin heard this, he fell into a blank state. He bowed, took his leave, and wandered about from place to place. Upon arriving at [Sōn Master] Guishan's<sup>113</sup> place, he awakened to the profound purport.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>114</sup>

[4.37. *The dharma cannot be found in either the sound of exhalation or silence.*]

There was a lecture monk who came and asked Mazu [Daoyi]: "It's unclear to me: just what dharma does the Sōn school transmit?" The Master Mazu instead asked: "What dharma do you, Seat Master, transmit?" The Seat Master said: "It's hardly worth admitting, but I can lecture on twenty or so sutras and

<sup>110</sup> No such title is extant. Nishiguchi, 227–228, suggests that the title *Zuting lu* 祖庭錄 (*Record of the Patriarchal Courtyard*) may in fact refer to the *Zuting shi yuan* 祖庭事苑 (*Garden of Matters from the Patriarchal Courtyard*). The latter's version of this story is very close to this section. See *Zuting shi yuan* 祖庭事苑, CBETA, X64, no. 1261, p. 383, c22–p. 384, a3 // Z 2:18, p. 71, c7–12 // R113, p. 142, a7–12.

<sup>111</sup> A *xiaoshi* (小師) is a junior monk of less than ten years full ordination. Also refers to a disciple. Jingshan Hongyin (徑山洪謹; ?–901) was a successor of Guishan Lingyou (滄山靈祐; 771–853).

<sup>112</sup> Jingshan Jianzong (徑山鑒宗; 793–866) was a successor of Yanguan Qi'an (塩官齊安; ?–842), a successor of Mazu Daoyi.

<sup>113</sup> Guishan Lingyou (滄山靈祐; 771–853).

<sup>114</sup> *Jingde chuandeng lu*, T 2076.51.279c7–11.

treatises.” The Master Mazu said: “Not exactly a lion’s [i.e., a buddha’s] roar—is it?” The Seat Master said: “Oh no, not at all!” The Master made a sound of exhaling. He [i.e., the Seat Master] said: “*This* is dharma!” The Master said: “What dharma?” He said: “The dharma of the lion who has come out of his cave.” The Master was thereupon silent. He said: “*This* is dharma too!” The Master said: “What dharma?” He said: “The dharma of the lion inside his cave.” The Master said: “When the lion is neither outside nor inside his cave—what dharma is that?” The monk had no reply.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>115</sup>

[4.38. *Dhyāna is like a finger “dotting” the air.*]

There was a Dharma Master who asked Sōn Master Dayi<sup>116</sup>: “In the desire realm there is no *dhyāna*. For *dhyāna* one must be in the form realm. On what possible basis could there be *dhyāna* in this world [i.e., the desire realm]?”<sup>117</sup> The Sōn Master said: “The Dharma Master only knows that in the desire realm there is no *dhyāna*; he doesn’t know that in the *dhyāna* realm there is no desire.” The Dharma Master said: “What is *dhyāna* like?” The Master with his finger made a “dot” in the air. The Dharma Master had no reply.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>118</sup>

<sup>115</sup> *Jingde chuandeng lu*, T 2076.51.246b18–24.

<sup>116</sup> Ehu Dayi (鵝湖大義; 745–818) was a successor of Mazu Daoyi.

<sup>117</sup> This seems to have been a standard criticism of Chan on the part of scholastics. Zongmi’s *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序): “During the last several decades there have been a number of great worthies of the sutras and treatises who have asked me the following question: ‘The four *dhyānas* and eight *samādhis* are all in the upper realms [of form and non-form]. There is no *dhyāna* in this realm [of desire]. Whoever practices *dhyāna* must rely on the sutras and treatises. He practices in this realm in order to be drawn up into the *dhyānas* and *samādhis* of the upper realms. Anyone whose practice has reached completion is in one of those *dhyānas* [and *samādhis* of the upper realms]. The teachings are clear on this point—there are no exceptions. How can anyone speak of a Chan approach that is separate from this? Since [such a separate Chan approach] is not grounded in the sutras and treatises, it is a perverse path.’” [數十年中頻有經論大德。問余曰。四禪八定皆在上界。此界無禪。凡修禪者。須依經論。引取上界禪定而於此界修習。修習成者。皆是彼禪。諸教具明。無出此者。如何離此別說禪門。既不依經即是邪道。] (T 2015.48.401a22–26). See Broughton, *Zongmi on Chan*, 114.

<sup>118</sup> *Jingde chuandeng lu*, T 2076.51.253a7–10.

[4.39. *Practice via textual study is like a dog's chasing a ball—Sōn is like a lion's biting the person who threw the ball.*]

There was a Vinaya Master Faming<sup>119</sup> who said to Sōn Master Dazhu:<sup>120</sup> “Most Sōn masters fall into the extreme of emptiness [*śūnyatā*].”<sup>121</sup> The Master said: “The fact is, most seat masters fall into the extreme of emptiness!” Faming was greatly startled, saying: “How do they fall into the extreme of emptiness?” The Master said: “The sutras and treatises are texts of paper and ink—the paper, ink, and words are all empty [*śūnya*]. Even if you give voice to them as words and phrases, it's all empty. Seat masters stagnate in these teachings—how could they not fall into the extreme of emptiness?” Faming said: “Don't Sōn masters fall into the extreme of emptiness?” The Master said: “No, they don't.” Faming said: “How is it that they, on the contrary, avoid falling into the extreme of emptiness?” The Master said: “The words and so forth that they employ all arise from *prajñā*—part of the *great functioning* right in front of you! How could that be falling into extreme of emptiness?” Even though Faming reflected on his mistake, in his mind he was still incensed. And he asked another question: “Now, the sutras, discipline, and treatises are buddha word. I recite the scriptures and practice according to their teachings. How could I not *see the Nature* [as you Sōn people do]?” The Master said: “You're like a mad dog chasing a ball-of-mud [thrown by someone], but a lion bites the person [who threw the ball]!” Faming bowed in thanks, praised the Sōn Master, and withdrew.

- [*Jingde*] *Chuangdeng Dazhu chanshi wenda wu ze* 傳燈大珠禪師問答五則 (*Five Question-and-Answer Standards of Sōn Master Dazhu in the Transmission of the Flame-of-the-Lamp of the Jingde Era: First Standard*)<sup>122</sup>

[4.40. *A Vinaya master is driven to silence by a Sōn master.*]

Vinaya Master Yuan<sup>123</sup> asked: “Sōn masters are always talking about *mind is buddha* [i.e., *you yourself are a buddha*]. That's absurd! Well, a first-stage bodhisattva divides his body into a hundred buddha-worlds. A second-stage

<sup>119</sup> Unknown.

<sup>120</sup> Dazhu Huihai (大珠惠海; d.u.) was a successor of Mazu Daoyi in the Hongzhou line.

<sup>121</sup> Fall into the extreme of annihilationism (*ucchedānta* = *duanbian* 斷邊), one of the two extremes to be avoided in pursuit of the middle path. The other extreme is permanence. Annihilationism generally refers to the wrong view that causes do not have effects, i.e., a denial of *karma*.

<sup>122</sup> *Jingde chuandeng lu*, T 2076.51.247a24–b9.

<sup>123</sup> Unknown.

bodhisattva increases that tenfold. Let's see a Sōn master manifest such supernatural powers!" The Master said: "Ācārya, are you yourself a common person or a sage?" The Vinaya Master said: "A common person." The Master said: "You've just said you're a common-person monk, but now you're capable of asking questions about this realm [of the sages; i.e., your mind has high/low, common-person/sage, etc., and so you are not grounded in buddha-wisdom]!" The Vinaya Master shut his mouth.

- [Jingde] *Chuandeng Dazhu chanshi wenda wuze* 傳燈大珠禪師問答五則 (Five Question-and-Answer Standards of Sōn Master Dazhu in the Transmission of the Flame-of-the-Lamp of the Jingde Era: Second Standard)<sup>124</sup>

[4.41. *The one who sees the Nature doesn't stagnate on anything.*]

Seat Master Zhi,<sup>125</sup> a lecturer on the *Huayan Sutra*, asked [Chan Master Dazhu]: "Why is it that Chan masters don't allow the couplet:

The deep blue-green bamboo is all *tathatā*.

The luxuriant yellow flowers are all *prajñā*?"<sup>126</sup>

The Master said: "The *dharmakāya* is formless.<sup>127</sup> Responding to the blue-green bamboo it assumes form. *Prajñā* lacks knowing.<sup>128</sup> Facing yellow flowers it manifests characteristics. It is not the case that those yellow flowers and blue-green bamboo possess *prajñā* and the *dharmakāya*. Seat Master, do you understand?" The Seat Master said: "I don't get your meaning." The Master said: "If it's a person who *sees the Nature*, it's okay for him to say [the flowers and bamboo] are so, and it's okay for him to say [the flowers and bamboo] are not so. Such a person goes along with the movements [of the other party] to speak and so doesn't stagnate on *is/is not*. In the case of a

<sup>124</sup> *Jingde chuandeng lu*, T 2076.51.441c28–442a4. At the end of the passage *Jingde chuandeng lu* tacks on a quotation from the *Vimalakīrti Sūtra*: "[Conch-Tuft Brahmā King] said: 'You, sir, have high/low in your mind—you are not grounded in buddha wisdom.'" [仁者心有高下。不依佛慧。] (T 475.14.538c17).

<sup>125</sup> Unknown.

<sup>126</sup> Unidentified verse. The Chan glossary *Zuting shiyuan* (祖庭事苑): "Shi says: 'The deep blue-green bamboo is all *tathatā*; the luxuriant yellow flowers are all *prajñā*.'" [尸云。青青翠竹盡是真如。鬱鬱黃花無非般若。] (CBETA, X64, no. 1261, p. 387, b13–14 // Z 2:18, p. 75, a10–11 // R113, p. 149, a10–11). Shi is unidentified.

<sup>127</sup> *Zhaolun* (肇論), T 1858.45.158c23–24.

<sup>128</sup> *Zhaolun* (肇論), T 1858.45.158c23–24.

person who hasn't seen the Nature, when he says *blue-green bamboo*, he gets stuck on *blue-green bamboo*. When he says *yellow flowers*, he gets stuck on *yellow flowers*. When he says *dharmakāya*, he gets stagnated on *dharmakāya*. When he says *prajñā*, he doesn't *know prajñā*. Therefore, everything for him becomes disputation." Zhi bowed in thanks and left.

- [Jingde] *Chuangeng Dazhu chanshi wenda wuze* 傳燈大珠禪師問答五則 (Five Question-and-Answer Standards of Sōn Master Dazhu in the Transmission of the Flame-of-the-Lamp of the Jingde Era: Third Standard)<sup>129</sup>

[4.42. Sōn Master Dazhu advises: Directly function!]

There was a Dharma Master who asked: "What dharma does the Master speak to cross people over [to the other shore of nirvana]?" Master [Dazhu] said: "I, a poor mendicant, have never had a dharma to cross people over." The Dharma Master said: "Are all Sōn masters like this?" The Master instead asked: "Great Worthy, what dharma do you use to cross over people?" The Dharma Master said: "I lecture on the *Vajraprajñā Sūtra*." The Master said: "Who is the speaker in this sutra?" The monk in a loud voice said: "The Sōn Master is toying with me—how could you not know that it is spoken by the Buddha!" The Master said: "If you say that this is a dharma spoken by the *Tathāgata*, that would be slandering the Buddha. If you say that this sutra was not spoken by the Buddha, that would be slandering the sutra. Please, Great Worthy, try to address this!" The monk had no response. After a while the monk asked another question: "How does one attain the great nirvana?" The Master said: "By not creating the karma of samsara." The monk said: "How does one go about not creating the karma of samsara?" The Master said: "Seeking for the great nirvana *is* the karma of samsara. Abandoning impurities to seize purity *is* the karma of samsara. Holding that there is something to be gained and that there is some sort of realization *is* the karma of samsara. Being unable to slip out of the antidotes-approach *is* the karma of samsara." The monk said: "So, according to what sort of procedure does one attain liberation?" The Master said: "There's never been any bondage—so why would there be any need to seek release from it? Directly function and directly do things! This equals the unequalled." The monk said: "Preceptor, you're really something!" He bowed in thanks and departed.

<sup>129</sup> *Jingde chuandeng lu*, T 2076.51.441b20–c2.



- [Jingde] Chuandeng Dazhu chanshi wenda wu ze 傳燈大珠禪師問答五則 (Five Question-and-Answer Standards of Sōn Master Dazhu in the Transmission of the Flame-of-the-Lamp of the Jingde Era: Fourth Standard)<sup>130</sup>

[4.43. *Tathatā is like a wish-granting jewel that reflects whatever colors are placed in front of it—it is okay to say the jewel changes according to the colors and equally okay to say the jewel doesn't change at all when faced with various colors.*]

There was a Tripiṭaka Dharma Master [i.e., master of all three baskets of the canon—sutras, vinaya, and treatises] who asked: “Does *tathatā* change or not?” The Master said: “There is change.” The Dharma Master said: “The Sōn Master is mistaken.” The Master nevertheless asked: “Three-Baskets! Does *tathatā* exist or not?” The Dharma Master said: “Exists.” The Master said: “If it doesn't change, Three-Baskets is fixed [forever in samsara] as a common-person monk.” Three-Baskets said: “If that is so, *tathatā* does change!” The Master said: “If you're fixedly attached to *tathatā*'s undergoing change, you're a non-Buddhist follower.” Three-Baskets said: “The Sōn Master just now said that *tathatā* changes. Now this time you've said that it doesn't change. Just which is correct?” The Master said: “If you *see the Nature* perfectly clearly, it's like a *maṇi*-jewel's manifesting various colors.<sup>131</sup> If you say the jewel changes, that's okay, and, if you say the jewel doesn't change, that's okay too! If you're a person who hasn't *seen the Nature*, when you hear it said that *tathatā* [i.e., the *maṇi*-jewel] changes, you immediately make the interpretation 'change.' When you hear it said that *tathatā* [i.e., the *maṇi*-jewel] doesn't change, you immediately make the interpretation 'doesn't change.'” Three-Baskets said: “Hence we know that Southern-School [Sōn] is really unfathomable!”

<sup>130</sup> *Jingde chuandeng lu*, T 2076.51.246c25–247a22.

<sup>131</sup> Zongmi's *Chan Letter* (aka 中華傳心地禪門師資承襲圖; CBETA, X63, no. 1225, p. 34, a17–21 // Z 2:15, p. 436, c17–d3 // R110, p. 872, a17–b3) uses the simile of the *maṇi*-jewel from the *Perfect Awakening Sutra*. Zongmi's jewel stands for the one-mind (*yi lingxin* 一靈心) and the jewel's brightness for void Knowing (*kongji zhi* 空寂知). The jewel lacks any color characteristics, just as Knowing lacks all discriminations. The views of four Chan houses are illustrated in terms of their attitudes to the jewel when it is facing a black object, reflecting black ignorance. *Da fangguang yuanjue xiuduoluo liaoyi jing* (大方廣圓覺修多羅了義經): “Good sons! It is like the pure *maṇi*-jewel that reflects five colors, manifesting different colors according to what is facing it. The foolish ones see that *maṇi*-jewel as really having the five colors.” [善男子。譬如清淨摩尼寶珠。映於五色隨方各現。諸愚癡者見彼摩尼實有五色。] (T 842.17.914c6–7). See Broughton, *Zongmi on Chan*, 13–15 and 89–93.

- [Jingde] *Chuangdeng Dazhu chanshi wenda wu ze* 傳燈大珠禪師問答五則 (Five Question-and-Answer Standards of Sōn Master Dazhu in the Transmission of the Flame-of-the-Lamp of the Jingde Era: Fifth Standard)<sup>132</sup>

[4.44. *An old woman selling dim sum quotes the Diamond Sutra to Deshan, a Seat Master known for his expertise in the Diamond.*]

Sōn Master Deshan Xuanjian,<sup>133</sup> when he was a Seat Master, was in western Sichuan. He lectured on the *Vajra Sūtra*. It is said in the teachings: “Within the wisdom attained after the *vajrasamādhi*, for a thousand eons one trains in [the self-benefit] conduct of the buddhas and for ten-thousand eons trains in [the benefiting-others] conversion work of the buddhas; only after that does one become a buddha.”<sup>134</sup> But those [Sōn monks] of the South speak of [a quick path of] *mind is buddha*.” Thereupon he became indignant, loaded up his commentaries as baggage, and went on pilgrimage straight to the South to destroy these Māra-like people. When he first arrived in Lizhou [in Hunan], at the side of the road he saw an old woman selling deep-fried rice-cakes. He then set down his commentaries to buy some *dim sum* [lit., *dot/perk up the mind*, i.e., a snack] to eat. The old woman said: “The baggage you’re carrying—what is it?” Deshan said: “Commentaries on the *Vajra Sūtra*.” The old woman said: “I have a question. If you can answer it, I’ll give you a deep-fried rice-cake *dim sum* free of charge. If you can’t answer it, go someplace else and buy one!” Deshan said: “Just ask!” The old woman said: “The *Vajra Sūtra* says: ‘Past mind is unascertainable. Present mind is unascertainable. Future mind is unascertainable.’<sup>135</sup> Advanced Seat—just which *sum* [*mind*] do you intend to *dim* [*dot/perk up*]?” Deshan was silent. The old woman then instructed him to go practice Chan with Longtan [lit., *Dragon Pool*].<sup>136</sup> Just as he was striding through the gate he asked: “For long I’ve been heading towards Longtan, but now that I’ve arrived here, I see neither *pool* nor *dragon*.” Longtan said: “You’ve *arrived in person* at Longtan!” Deshan

<sup>132</sup> *Jingde chuandeng lu*, T 2076.51.247b13–25.

<sup>133</sup> Deshan Xuanjian (780–865) was “always lecturing on the *Vajraprajñā*, and people of time called him ‘Zhou Jingang/Zhou Vajra [his family name was Zhou].’” (*Jingde chuandeng lu* 景德傳燈錄: 常講金剛般若。時謂之周金剛。; T 2076.51.317b15). He eventually came over to Chan and became a successor of Longtan Chongxin (龍潭崇信).

<sup>134</sup> Untraced. There is a similar passage in the Yogacāra work *Cheng weishi lun shuji* (成唯識論述記): 且如瓔珞經云。百劫修千三昧。千劫學佛威儀。萬劫化現成佛。入大寂定。是等覺菩薩。(T 1830.43.558a13–15).

<sup>135</sup> T 235.8.751b27–28.

<sup>136</sup> Little is known of Longtan Chongxin (龍潭崇信), who was in the Qingyuan line. He came to dwell in a hermitage in Longtan (Lizhou in Hunan).

paid respects and withdrew. He thereupon seized his commentaries and, in front of the Dharma Hall, raised a torch, saying: “No matter how much abstruse discourse is in these commentaries, they’re like one fine hair placed into the great sky. No matter how many vital points are in these commentaries, they’re like a single drop tossed into an immense river.” He then burned them.

- *Biyan lu* 碧巖錄 (*Blue Cliff Record*)<sup>137</sup>

[4.45. *Attaining the dhāraṇī that allows one to understand the speech of all sentient beings.*]

When Sōn Master Yangshan Xingwei<sup>138</sup> was a Seat Master of the Huayan teachings in the lineage of the Great Master Xianshou [i.e., Fazang], whatever Sōn establishment he arrived at, hearing the names of all the masters in register after register, he marveled. When he saw that his old comrade Faliang<sup>139</sup> had committed to Sōn, he then asked: “You are now someone who admires Sōn—tell me about the profound meaning of Sōn!” Faliang said: “Wait until after my death, and then I’ll announce it to you.” Xingwei said: “Are you crazy?” Faliang said: “My craziness has just subsided, but yours is ablaze!” [Faliang] immediately ran off. Xingwei said to his followers: “Faliang is now fulfilled—the Sōn house must have a strong case!” He then went alone to make a call on Sōn Master Nan [i.e., Huanglong Huinan].<sup>140</sup> He stayed with Huinan for two years. Every time he went to Huinan’s room, Huinan shut his eyes for a long time. Xingwei said: “When you see me, you invariably close your eyes—why?” Huinan said: “When Magu saw Liangsui coming, he used his hoe to cut weeds.<sup>141</sup> Liangsui thereupon had an awakening. When I see you coming, I merely relax and close my eyes. Even though you haven’t had an awakening, you *do* have doubt—that’s at least good!” Xingwei increasingly didn’t understand what was being said. He began preparing for a trip westward. That night, together with another monk, he was on duty at [Huinan’s] seat. The monk asked [Huinan]: “The *Lotus Sutra* speaks of ‘attaining the *dhāraṇī* that allows one to understand the speech of all sentient beings.’<sup>142</sup>

<sup>137</sup> *Foguo Yuanwu chanshi Biyan lu* (佛果圓悟禪師碧巖錄), T 2003.48.143b23–c20.

<sup>138</sup> Yangshan Xingwei (仰山行偉; 1018–1080) was in the Huanglong wing of the Linji lineage.

<sup>139</sup> Unidentified.

<sup>140</sup> Huanglong Huinan (黃龍慧南; 1002–1069) is the founder of the Huanglong wing of the Linji lineage.

<sup>141</sup> See Translation 4.27.

<sup>142</sup> *Lotus Sutra*, T 262.9.53b26–c3 and 55a3–8. Robert E. Buswell, Jr., and Donald S. Lopez, Jr., *The Princeton Dictionary of Buddhism* (Princeton, NJ: Princeton University Press, 2014), 241, provides

How does that *dhāraṇī* go?” Master Huinan turned his head to look at the incense burner. The monk held up the censer to see whether it was alight—it wasn’t. He quickly relit the incense and stood at his assigned seat. Master Huinan laughed, saying: “This is the *dhāraṇī*!” Xingwei was startled with delight, coming forward to say: “What is understanding [the speech of all sentient beings] like?” Master Huinan had the other monk leave for a moment, and the monk raised the bamboo curtain and hastened out. Master Huinan said: “If he hadn’t understood [my look], how could he have [relit the incense and put the incense burner back in place] like that?” Xingwei only then had an awakening.

- *Sengbao zhuan* 僧寶傳 (*Transmission of the Sangha Treasure*)<sup>143</sup>

[4.46. A Huayan Seat Master goes to the South to chastise Sōn masters, ending up achieving enlightenment and later becoming a Sōn master.]

Sōn Master Yuantong Faxiu<sup>144</sup> of Fayun Monastery [in Kaifeng], when he was a *Huayan* Seat Master, said: “I do not believe [the Sōn assertion] that the World-honored-one separately, outside the teachings, secretly transmitted dharma to Mahākāśyapa.” He then ceased lecturing [on the *Huayan Sutra*] and made a trip to the South, saying to a fellow scholar: “I will visit their [Sōn] caves and drag out for extermination their ilk—just to repay the kindness of the buddhas!” First [on his mission], he went to Huguo Monastery in Yinzhou,<sup>145</sup> where he read Sōn Master Jingguo’s stone inscription<sup>146</sup>: “A monk asked Baoci<sup>147</sup>: ‘What sort of thing is the buddha-nature?’ Baoci said: ‘There is no one who doesn’t have it!’ He also asked Jingguo [who answered]: ‘There is no one who has it!’ This monk then had an awakening.” Faxiu gave out a

an excellent entry on *dhāraṇī*: “In Sanskrit, ‘mnemonic device,’ ‘code.’ The term is derived etymologically from the Sanskrit root  $\sqrt{\text{dhṛ}}$  (‘to hold’ or ‘to maintain’), thus suggesting something that supports, holds, or retains; hence, a verbal formula believed to ‘retain’ or ‘encapsulate’ the meaning of lengthier texts and prolix doctrines, thus functioning as a mnemonic device.”

<sup>143</sup> Juefan Huihong’s (覺範慧洪; 1071–1128) *Chanlin sengbao zhuan* (禪林僧寶傳; 1124), CBETA, X79, no. 1560, p. 538, c7–p. 539, a15 // Z 2B:10, p. 267, d4–p. 268, a18 // R137, p. 534, b4–p. 535, a18.

<sup>144</sup> Yuantong Faxiu (圓通法秀; 1027–1090) at first studied the *Perfect Awakening Sutra* and *Huayan Sutra*. Later he succeeded Tianyi Yihuai (天衣義懷; 993–1064) of the Yunmen line.

<sup>145</sup> Yinzhou (隰州) should be Suizhou (隨州) Hubei.

<sup>146</sup> Chan Master Jingguo (淨果禪師) = Chan Master Shoucheng (守澄禪師), a successor of Shushan Kuangren (疎山匡仁; 837–909). Jingguo is his name as a Great Master. His inscription has not come down to us.

<sup>147</sup> Baoci Zangyu (報慈藏嶼) was a Caodong master of the Five-Dynasties period. He was a successor of Longya Judun (龍牙居遁; 835–923).

great laugh, saying: “How, in the case of the buddha-nature, could one hold that everyone has it and then turn around to hold that no one has it? It’s even more [ridiculous] to say ‘[the monk] then had an awakening!’” He pounded his breast in anger and left. He arrived at Tiefo Monastery in Wuwei [in Anhui] and visited Sōn Master Huai,<sup>148</sup> disrespecting him in the extreme. Huai asked: “Seat Master, what sutras do you lecture on?” Faxiu said: “The *Huayan Sutra*.” He also asked: “What does this sutra take as its axiom?” Faxiu said: “It takes mind as its axiom.” He also asked: “What does mind take as its axiom?” Faxiu couldn’t come up with a reply. Huai said: “[When mind] has the slightest error, the miss is the distance between heaven and earth. You should look into it yourself—you’ll have an enlightenment!” On the evening of a later day Faxiu heard two monks having a discussion—Baizhao<sup>149</sup> was asking Baoci: “What about *before* discrimination has arisen?” Baoci said: “A distance [as far as that between heaven and earth].” Faxiu suddenly had a great awakening.

- *Sengbao zhuan* 僧寶傳 (*Transmission of the Sangha Treasure*)<sup>150</sup>

[4.47. *A lecture monk attacks Sōn for its lack of authentic Indian credentials.*]

In Wu [Jiangsu] there was a lecture monk. He frequently disparaged [Sōn’s] transmission-of-the-dharma verses of the [Indian] patriarchal masters for failing to provide the names of the translators. Sōn, he argued, for this reason lacked authentic provenance; and he just piled up his denigrations. Sōn Master Dagan Ying<sup>151</sup> explained to him: “What Bodhidharma said to the Second Patriarch Huike—what need was there for a translator? As Emperor Wu of the Liang dynasty asked: ‘What is the highest meaning of noble truth?’ And Bodhidharma said: ‘Clearly *no noble*.’ The emperor said: ‘Who is the one standing before me?’ Bodhidharma said: ‘Don’t know.’ Had Bodhidharma not comprehended spoken Chinese—then at that time how could he have responded like this?” The lecture monk dared not say anything further.

<sup>148</sup> Tianyi Yihuai (天衣義懷; 993–1064) was a successor of Xuedou Chongxian (雪竇重顯; 980–1052) in the Yunmen line.

<sup>149</sup> Unidentified.

<sup>150</sup> *Chanlin sengbao zhuan* (禪林僧寶傳), CBETA, X79, no. 1560, p. 543, b21–c6 // Z 2B:10, p. 272, c8–17 // R137, p. 544, a8–17.

<sup>151</sup> Dagan Tanying (達觀曇穎; 989–1060) was a successor of Shimen Yuncong (石門蘊聰; 965–1032) in the Linji line.

- *Zudeng lu* 祖燈錄 (*Record of the Patriarchal Flame-of-the-Lamp*)<sup>152</sup>

[4.48. A Sōn Master explains to a Huayan scholar that his first job in understanding the single road upward is to understand the downward road—what is right under his feet.]

There was a Huayan scholar named Shan<sup>153</sup> who asked Sōn Master Jicheng:<sup>154</sup> “Our Buddha established teachings that run from the inferior vehicle to the perfect-and-all-at-once [i.e., the five-teachings schema of Huayan]. He swept away grasping of emptiness and existence and alone realized the real and constant. Only after that was his adornment of myriad qualities called ‘buddha.’ But I’ve heard tell that the single shout of the Sōn axiom can turn a common person into a sage. That being so, it seems to contradict the sutras and treatises. This single shout—if it can be subsumed into the five teachings of my [Huayan] school, then it’s a correct theory. If it can’t be so subsumed, then it’s a perverse theory.” The Master called out “Shan!” Shan responded: “Yes!” The Master said: “The inferior-vehicle teaching spoken of by Dharma Masters is the teaching of existence. The beginning teaching of the Mahāyāna is the teaching of the non-existence [of own-being]. The final teaching of the Mahāyāna is the teaching of [*tathatā* as] neither existent nor empty. The all-at-once teaching of the Mahāyāna is the teaching of is-existent-and-is-empty. The perfect teaching of the one vehicle is the teaching of not existent but existent and not empty but empty. When it comes to the single shout of our Sōn, it’s not something that just can be subsumed into these five teachings. Everything from the technique and skills of the artisan to the philosophers of the hundred schools of classical times can be so subsumed.” The Master in a shocking voice gave out a single shout and then asked Shan: “Did you hear that?” Shan said: “Heard it.” The Master said: “You’ve heard this single shout that is existent—can you subsume it into the inferior-vehicle teaching?” In a split-second he asked Shan another question: “Do you hear it now?” Shan said: “Don’t hear it.” [The Master said:] “The single shout just now is non-existent, so you can subsume it into the beginning teaching.” And then he turned his head and looked at Shan, saying: “You said that my first single shout was ‘existent,’ but after a while when the sound of the shout

<sup>152</sup> Not extant. See n. 100.

<sup>153</sup> Unidentified.

<sup>154</sup> Man’an Jicheng (滿菴繼成; ?–1143) was a successor of Purong Daoping (普融道平) in the Linji line.

had died down, you said it was ‘non-existent.’ You said ‘non-existent,’ and so at the beginning it must have been really ‘existent.’ You said ‘existent,’ and so now it must be really ‘non-existent.’ Such a neither existent nor non-existent can be subsumed into the final teaching. When I take the single shout as ‘existent,’ it’s not the case that ‘existence’ *is* ‘existence’—it’s ‘existence’ because of ‘non-existence.’ When I take the single shout as ‘non-existent,’ it’s not the case that ‘non-existence’ *is* ‘non-existence’—it’s ‘non-existence’ because of ‘existence.’ Such an ‘is existence and is non-existence’ can be subsumed into the all-at-once teaching. What you must notice is that this single shout of mine doesn’t even have the function of a single shout.<sup>155</sup> Existence and non-existence don’t touch it, and delusion and understanding both disappear. When one says [the single shout] ‘exists,’ not even a fine dust mote is posited. When one says [the single shout] ‘does not exist,’ space is filled up. It’s precisely this single shout that is subsumed into billions of shouts. And the billions of shouts are subsumed into this single shout. Therefore, it can be subsumed into the perfect teaching.” Shan then got up and bowed twice. The Master further said: “It’s not just the single shout [of Sōn] that is this way. This includes speech/silence, movement/stillness, and so forth. All times and all locations, all events and all things tally with principle and tally with the pivotal point—they pervade everywhere with nothing left over. Within this single shout everything is completely provided. This is still a matter of the courtyard gate of teaching beings—an *upāya* that accords with the capacities of sentient beings. It’s called the ‘site of small stopping’ and has not yet arrived at the ‘treasure land.’ You little imagine that our line of patriarchal masters has a mind-to-mind transmission, does not rely on words, and sees the nature to become a buddha—the *single road upward* that is not transmitted by any of the thousand sages.” Shan again asked: “What is the *single road [upward]*?” The Master said: “For you your first job is to understand the *downward* [i.e., what’s right under your feet]!” Shan said: “What is the ‘treasure land?’” The Master said; “It’s not a realm you’re in!” Shan said: “I hope

<sup>155</sup> *Linjilu* (臨濟錄): “The Master [Linji] asked a monk: ‘Sometimes the single shout is like the precious sword of a ferocious dharma-guardian. Sometimes the single shout is like a golden lion crouching on the ground. Sometimes the single shout has the function of an *upāya*. Sometimes the single shout doesn’t even have the function of a single shout. How do you understand this?’ The monk dithered, and the Master instantly gave a shout” [師問僧。有時一喝如金剛王寶劍。有時一喝如踞地金毛師子。有時一喝如探竿影草。有時一喝不作一喝用。汝作麼生會。僧擬議。師便喝。] (T 1985.47.504a26–29). See Jeffrey L. Broughton and Elise Yoko Watanabe, *The Record of Linji: A New Translation of the Linjilu in the Light of Ten Japanese Zen Commentaries* (New York: Oxford University Press, 2013), 85–86.

for the Sōn Master's compassion." The Master said: "Even if the vast ocean were to change [into dry land], I'd never be able to communicate it to you!" Shan's mouth was glued shut, and he withdrew.

- *Wu deng huiyuan* 五燈會元 (*Five Lamp-Flames Unite at the Source*)<sup>156</sup>

[4.49. Sōn Master Fozhao questions a Dharma Master who specializes in the *Yogācāra* text *One-Hundred Dharmas*.]

Dharma Master Luan<sup>157</sup> of western Sichuan asked Sōn Master Fozhao:<sup>158</sup> "A lot of the talk in the Sōn house is groundless—what about that?" Fozhao said: "What sutras and treatises do you study?" Luan said: "I have a coarse understanding of various sutras, but my greatest success has been with the *One-Hundred Dharmas*."<sup>159</sup> Fozhao said: "For example, *yesterday was rainy and today it's clear*—under what dharma is that included?" The Dharma Master appeared confused. Fozhao raised his back-scratcher and struck him, saying: "It would be better if you didn't say that a lot of Sōn-house talk is groundless!" The Dharma Master was incensed, saying: "*Yesterday was rainy and today it's clear*—in the end, under what dharma is that included!?" Fozhao said: "It is included within the twenty-four dharmas not directly associated with mind, that is, [the twenty-first,] *time*."<sup>160</sup> The Dharma Master had a dim awakening. He immediately bowed in thanks.

- [Jiatai] *Pudeng lu* [嘉泰] 普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>161</sup>

<sup>156</sup> *Wu deng huiyuan* (五燈會元), CBETA, X80, no. 1565, p. 258, b20–p. 259, a5 // Z 2B:11, p. 231, d14–p. 232, b11 // R138, p. 462, b14–p. 463, b11.

<sup>157</sup> Dharma Master Luan (鑿法師; d.u.) was conversant with both Hīnayāna and Mahāyāna texts.

<sup>158</sup> Fayun Fozhao Gao (法雲佛照杲; d.u.) was a successor of Zhenjing Kewen (真淨克文; 1025–1102).

<sup>159</sup> Xuanzang's translation (648) of Vasubandhu's *Mahāyāna śatadharmā prakāśamukha śāstra* (*Lucid Introduction to the One-Hundred Dharmas of the Great Vehicle = Dasheng baifa mingmen lun* 大乘百法明門論; T 1614.31). In this *Yogācāra* text all experiential factors are divided into five categories: mind; mentals; forms; dharmas not directly associated with mind; and unconditioned dharmas.

<sup>160</sup> Translation tentative. *Time* (*kāla* = *shi* 時) is the twenty-first of the twenty-four factors not directly associated with mind (*cittaviprayuktasamskāra*). See the list in *Dasheng baifa mingmen lun shu* (大乘百法明門論疏): 論云。第四。心不相應行法者。略有二十四種。一得。二命根。三眾同分。四異生性。五無想定。六滅盡定。七無想事。八名身。九句身。十文身。十一生。十二老。十三住。十四無常。十五流轉。十六定異。十七相應。十八勢速。十九次第。二十方。二十一時。二十二數。二十三和合性。二十四不和合性者。】 (T 1837.44.59c3–9).

<sup>161</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 356, b11–22 // Z 2B:10, p. 87, d17–p. 88, a10 // R137, p. 174, b17–p. 175, a10.



[4.50. *A Monk Superintendent comes over to Sŏn.*]

Monk Superintendent Chiwŏn<sup>162</sup> asked State Teacher Toŭi:<sup>163</sup> “Beyond the four *dharmadhātu*<sup>164</sup> of Hwaŏm what further *dharmadhātu* [does Sŏn have]? Beyond the dharma approaches of the fifty-five good teachers<sup>165</sup> [of the *Hwaŏm Sutra*] that set up stages of practice, what further dharma approaches [does Sŏn have]? Are you saying that there is a patriarchal Sŏn Way beyond this [Hwaŏm] teaching?” Toŭi answered: “The four *dharmadhātu* raised by the Monk Superintendent are precisely the principle-essence directly raised by the Sŏn school. [Sŏn] eternally extinguishes all ‘correct theory.’ Even the *dharmadhātu* characteristics you hold in your fist cannot be apprehended. There has never been any operating wisdom in the Sŏn of the patriarchal masters. No marks of Mañjuśrī and Samantabhadra are ever visible. The dharma approaches of the fifty-five good teachers [of Sudhana in the *Hwaŏm Sutra*] that set up stages of practice are no more than bubbles on water. The four knowledges,<sup>166</sup> awakening, and so forth are like the unrefined ore of a metal. No matter what sort of teachings they are found within, you must not confuse [the unrefined ore with its resultant metal]. Therefore, Preceptor Guizong of the Tang Dynasty—in response to the question ‘What can the entire great storehouse of teachings clarify?’—responded merely by raising his fist.”<sup>167</sup> [Monk Superintendent] Chiwŏn also asked: “If that is so, the

<sup>162</sup> Chiwŏn (智遠) is unidentified. Monk Superintendent was the highest rank for doctrinal teachers.

<sup>163</sup> The Silla monk Toŭi (道義; d. 825) was a successor of Xitang Zhizang (西堂智藏; 735–814). Toŭi is regarded as the first to transmit Mazu Daoyi’s Chan to Korea and as the founder of the Kajisan (迦智山) line of Nine-Mountains Sŏn.

<sup>164</sup> See n. 105.

<sup>165</sup> In the final section of the *Avatamsaka Sūtra* (*Gaṇḍavyūha*) the boy Sudhana (Shancai 善財), on the instructions of Mañjuśrī, sets out to the South in search of a teacher. The number of teachers he encounters varies somewhat. The number fifty-five here takes the encounter with Mañjuśrī as the first and splits up the fiftieth visit with the boy Śrīsambhava and the maiden Śrīmatī.

<sup>166</sup> In Yogacāra the eight consciousnesses are flipped over to become the awakening of the four knowledges. The four are: the great, perfect mirror knowledge; the sameness knowledge; the excellent reflection knowledge; and the completing what is to be done knowledge. These four knowledges turn over their associated items: the eighth consciousness (the “storehouse consciousness”); the seventh consciousness (the “afflicted mind”); the sixth consciousness; and the set of five sense consciousnesses.

<sup>167</sup> Guizong (歸宗) is Chan Master Zhichang (智常), a successor of Mazu Daoyi. *Zutangji* (祖堂集): “Li Wanjuan asked: ‘What outer edges can the entire great storehouse of teachings clarify?’ The Master held up his fist and instead asked: ‘Do you understand?’ Mr. Li replied: ‘Don’t understand.’ The Master said: ‘This Mr. Li doesn’t recognize a fist!’ Mr. Li said: ‘I don’t understand. Please, Preceptor, give me instruction.’ The Master said: ‘Meet someone—bestow en route. Not meet anyone—conventional truth spreads.’” [李萬卷問。大藏教明得個什麼邊事。師豎起拳。卻問。汝還會摩。李公對云。不會。師云。者李公。拳頭也不識。李公云。某甲不會。請和尚指示。師云。遇人則途中授與。不遇人則世諦流布。] (*Sodōshū* 290b; CBETA, B25, no. 144, p. 588, b5–8).

principles and practices of the teachings—confidence, understanding, practice, and realization—what do we do with them? What is buddhahood, and how can it be completed?” Toïi answered: “The principle of no-thought and no-practice *is precisely* confidence, understanding, practice, and realization. In the method by which the Sŏn patriarchs give instruction, buddhas and sentient beings cannot be apprehended, and the Way is right in front of you. Therefore, beyond the five teachings [of Hwaŏm, Sŏn] is a special transmission of the mind-seal of the patriarchal masters. And so, those who manifest the forms of buddhas are responding to those of karmic capacities that find it impossible to understand the patriarchal masters. They ‘borrow’ the use of *upāya* bodies. Even if over many years one reads the buddha sutras in a desire to realize the [Sŏn] dharma of the mind-seal, to the end of eons it will be impossible to attain.” [Monk Superintendent] Chiwŏn rose and bowed, saying: “Up until now all I’ve heard was nothing but the instructions of buddha-adornment [i.e., the doctrinal teachings]—I haven’t been able to come and get a peep into the mind-seal dharma of the buddhas.” It is said that he “threw in with” the Master and bowed, etc.

- *Haedong ch’iltae nok* 海東七代錄 (*Record of the Seventh Generation in Korea*)<sup>168</sup>

**Record of the Treasure Store of the Sŏn Approach  
Second Fascicle**

**Record of the Treasure Store of the Sŏn Approach  
Third Fascicle**

*Compiled by Monk Chŏnch’aek of Korea*

The Gate in Which the Sovereign and His Vassals Show Esteem and  
Confidence [in Sŏn]  
(Thirty-Nine Standards; Nuns and Older Women Appended)

[4.51. *A heretical Indian king asks questions about the functioning of the buddha-nature.*]

<sup>168</sup> Unknown.

An Indian king of heterodox views<sup>169,170</sup> despised the three treasures, asking the Venerable Boluoti:<sup>171</sup> “What is a buddha?” Boluoti answered: “*Seeing the nature* is a buddha.” The king said: “Do you, Master, see the nature?” Boluoti said: “I see the buddha-nature.” The king said: “Where is this nature?” Boluoti said: “The nature lies in [unreserved] functioning.”<sup>172</sup> The king said: “What is this functioning? Right now, I can’t see it!” Boluoti said: “It’s the functioning right in front of you at this very minute, but you, King, do not see it.” The king said: “Do I have it?” Boluoti said: “When you, King, are functioning, there’s nothing it isn’t. When you are not functioning, its essence is impossible to see.” The king said: “When functioning, it appears all over the place.” Boluoti said: “When functioning, you’ll have the [lucky fortune of] the ‘eight.’” The king said: “The appearance of this ‘eight’—tell me about it!” Boluoti:

In the womb it’s a fetus, in the world a person.  
 In the eye it’s called seeing, in the ear hearing.  
 In the nose it’s discrimination of smells and in the tongue talk.  
 In the hands it’s the ability to grasp and in the feet the ability to run about.  
 It’s everywhere present, embracing all.  
 It contains worlds as numerous as grains of sand but exists in a single  
 dust mote.  
 The knowers know that it is the buddha-nature.  
 Those not in the know call it *Spirit*.

Upon hearing this verse, the king attained awakening.

<sup>169</sup> This third “gate” actually consists of, thirty-three standards plus three standards for nuns and older women, for a total of thirty-six standards.

<sup>170</sup> The king of heterodox views is Candravimalatāra (月淨多羅), the first son of the King of Xiangzhi (香至) in South India. He succeeded his father. His brothers were Punyatāra (second son 功德多羅) and Bodhitāra (third son 菩提多羅 = the later Bodhidharma).

<sup>171</sup> While still in India, Bodhidharma/Bodhitāra in debate defeated heretical teachers of six schools. The teacher of the second school, the “school of no-characteristics” (*wuxiang zong* 無相宗), was Boluoti (波羅提), who became a disciple of Bodhidharma.

<sup>172</sup> Zongmi’s *Chan Letter* (aka 中華傳心地禪門師資承襲圖): “The idea of Hongzhou is: the raising of mind, the moving of thoughts, the snapping of the fingers, the shifting of the eyes, all doing and all acting, are the unreserved functioning of the buddha-nature. There is no functioning separate from this. Passion, hatred, stupidity, the creation of good and bad karma, the receiving of joy and suffering, these are all in their totality the buddha-nature.” [洪州意者。起心動念。彈指動目。所作所為。皆是佛性全體之用。更無別用。全體貪嗔癡。造善造惡。受樂受苦。此皆是佛性。] (CBETA, X63, no. 1225, p. 33, a22–24 // Z 2:15, p. 435, d4–6 // R110, p. 870, b4–6). See Broughton, *Zongmi on Chan*, 85–86.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>173</sup>

[4.52. Emperor Ming of the Wei is told that because of his faith in the sutras he has built up a small dynasty, but that, if he accesses the mind-seal teaching of Sōn, he can unite many countries under his aegis, creating a great empire.]

Emperor Ming of the Wei dynasty<sup>174</sup> asked the Indian Tripitaka Dharma Master Jiamoluotuo:<sup>175</sup> “Among the buddha sutras, in which sutra should I place my trust so as to benefit my country?” Tripitaka answered: “This land is not a place of the textual sutra dharma.” The Emperor asked: “What is the reason for that?” Tripitaka said: “Not many years ago Bodhidharma, my co-student under our master Prajñātāra, deigned to come to this country. Since it’s a site of the transmission of the mind-seal of the buddhas, the sutra dharma isn’t carried out here.” The emperor asked: “Since the time of Emperor Ming of the Han dynasty the great storehouse of sutras has flowed eastward. Beyond reliance on the twelve divisions of the textual canon, how could there be a [Sōn] buddha-mind dharma-seal?” Tripitaka said: “Our original teacher Śākyamuni was born in a royal palace. He read through the great storehouse of texts and relied on the twelve divisions of the canon. These texts did not tally with the axiom of the [Sōn] patriarchal masters, and so he traveled far to the Himālayas. The journey took twelve years. He sought out the residence of the [Sōn] patriarch,<sup>176</sup> where he received the transmission of the mind-seal. Later, in the Himālayas, he attained the Way. He spoke [the *Huayan Sutra*] at the Hall of Universal Illumination<sup>177</sup> [i.e., the second assembly of the *Huayan Sutra*], and this [*Huayan* discourse] extended to eight assemblies in seven locations. Nowhere [in the *Huayan Sutra*] does it extend to the Sōn mind-seal, that is, the Way separate from and outside of the sutras, discipline, and treatises. In the past, you, the Son of Heaven, have with confidence received and practiced the sutra teachings left behind by the Buddha and served as the king of many small countries. [That is why your kingdom] is called ‘the

<sup>173</sup> *Jingde chuandeng lu*, T 2076.51.218a11–b23.

<sup>174</sup> Emperor Xiaoming (孝明帝; r. 515–528) was the eighth-generation emperor of the Northern Wei dynasty.

<sup>175</sup> Jiamoluotuo, a monk who studied under Prajñātāra, Bodhidharma’s teacher, also came to China. The source for this story is unknown.

<sup>176</sup> Note that Chingwi’s (真歸) name is not mentioned. See Translation 4.4 and 4.24.

<sup>177</sup> *Da fangguang huayan jing* (大方廣佛華嚴經): “At that time the World-honored-one was at the platform of awakening in the *aranya* in Magadha. He first completed perfect awakening. In the Hall of Illumination he sat down on the Lion Seat of the Lotus-Flower Storehouse.” [爾時。世尊在摩竭提國阿蘭若法菩提場中。始成正覺。於普光明殿坐蓮華藏師子之座。] (T 279.10.57c23–24).

Eighty-Thousand.’ Right now, Son of Heaven, you have access to the special practice of the Sōn dharma of buddha-mind, which will unite all the small countries and perhaps make you the Son of Heaven of a huge dynasty called ‘the Twelve Countries.’” The emperor had confidence.

- *Wi Myōngje somun chegyōng p’yōn/Wei Mingdi suowen zhujing pian* 魏明帝所問諸經篇 (*Compilation of Emperor Ming of the Wei’s Inquiry on the Sutras*)<sup>178</sup>

[4.53. *Bodhidharma explains true merit to Emperor Wu of the Liang.*]

Emperor Wu of the Liang dynasty<sup>179</sup> asked Bodhidharma: “Since I ascended to the throne I have built monasteries, had sutras copied, had monks ordained—too many to count. What merit have I accrued?”<sup>180</sup> The Master said: “No merit whatsoever!” The Emperor said: “Why *no merit whatsoever?*” The Master said: “These [actions of yours] are merely contaminated karmic causes that lead to the lesser karmic effects of being reborn as a human or god. Like a shadow following a form, though [seeming to] exist, not real.” The emperor said: “What sort of thing is *true* merit?” The Master said: “Pure wisdom, miraculous and perfect—essentially empty and tranquil. Such merit as this does not involve worldly seeking.” The emperor later composed a stele for Bodhidharma that stated: “Though I met him, there was no meeting. Though I encountered him, there was no encounter. From that time till now it has been vexing, a source of remorse.”<sup>181</sup>

- [Jingde] *Chuangdeng ji Damo bei* 傳燈及達磨碑 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era and Bodhidharma Stele*)<sup>182</sup>

[4.54. *The twenty-fifth Sōn patriarch shows an unbelieving Indian king the Sōn transmission robe that is impervious to fire.*]

<sup>178</sup> Unknown.

<sup>179</sup> Emperor Wu (r. 502–549) was the first-generation emperor of the Liang dynasty.

<sup>180</sup> Our earliest extant text with this story is Shenhui’s (神會) *Putidamo nanzong ding shifei lun* (菩提達摩南宗定是非論). See Hu Shi, ed., *Shenhui heshang yiji* (Taipei: Hu Shi jinnian guan, 1968), 160. It echoes through many Chan texts: *Lidai fabo ji*; *Baolinzhuan*; *Zutangji*; *Jingde chuandeng lu*, and so forth.

<sup>181</sup> Quoted in Fori Qisong’s (佛日契嵩; 1007–1072) *Chuanfa zhengzong ji* (傳法正宗記), T 2078.51.743c4–12.

<sup>182</sup> *Jingde chuandeng lu*, T 2076.51.219a21–b2. For the *Bodhidharma Stele* quotation, see previous note.

In the western countries, Attains-Victory,<sup>183</sup> king of a central Indian country, esteemed and had confidence in followers of non-Buddhist outside Ways. He came into conflict with the twenty-fifth Sōn patriarch Vāsi-Asita, saying: “In my country up till now I have prohibited perverse teachings. As for what you, Master, are transmitting, what is its axiom?” The Master said: “Your kingdom long ago was, in fact, free of perverse dharmas. What I have attained is the axiom of the buddhas.” The king said: “The Buddha’s demise was twelve-hundred years ago—from whom did you, Master, get it?” The Patriarch said: “The Great Being Mahākāśyapa [i.e., *Drinks-Radiance*] personally received the Buddha’s seal. This was transmitted generation after generation until arriving at the twenty-fourth generation, Āryasiṃha. I got it from him.” The king said: “Āryasiṃha was unable to avoid punishment [i.e., his head was cut off by a heretical king of Kashmir]. How could he have transmitted the dharma to later persons?”<sup>184</sup> The patriarch said: “My Master [Āryasiṃha], before the calamity arose, secretly handed over to me the robe of faith and the dharma verse, and this reveals my inheritance from my master.” The king said: “Where is this robe?” The patriarch took it out of his bag and showed it to the king. The king gave an order to burn it. [A blaze arose, and] the five colors [of a favorable omen] were vivid. When the kindling was all consumed, [the robe] was just as before. The king was remorseful and performed a bow.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>185</sup>

[4.55. Sōn Master Dayi discusses the buddha-nature with Emperor Xianzong of the Tang.]

<sup>183</sup> Other texts make the name of the king Desheng (得勝; *Attains-Victory*) rather than Jiasheng (迦勝) as here. For instance, *Zutangji* (祖堂集): 第二十五祖婆舍斯多尊者。罽賓國人。姓婆羅門。父名寂行。母號常安樂。夜夢神人手執寶劍付常安樂。因此有孕。滿月產下。其子左手常拳似執物。從此出家。證果得法。行化至中天竺國。廣化群迷。次第遊行至南印土。有一國王。名曰得勝。常崇咒師。不信佛法。 (*Sodōshū*, 30a; CBETA, B25, no. 144, p. 328, a8–13).

<sup>184</sup> *Fufa zang yinyuan zhuan* (付法藏因緣傳): “Also, there was a monk by the name of Siṃha. In Kashmir he did great things for Buddhism. At the time that country’s king was named Miluojuē. His perverse views thrived, and his mind lacked faith. In Kashmir he destroyed stupas and monasteries and killed off a host of monks. He beheaded Siṃha with a sharp sword. From the head there was no blood—just milk flowed out. With this the transmission of dharma was cut off.” [復有比丘名曰師子。於罽賓國大作佛事。時彼國王名彌羅掘。邪見熾盛心無敬信。於罽賓國毀壞塔寺殺害衆僧。即以利劍用斬師子。頂中無血唯乳流出。相付法人於是便絕。] (T 2058.50.321c14–18).

<sup>185</sup> *Jingde chuandeng lu*, T 2076.51.215a25–c5.

Emperor Xianzong<sup>186</sup> of the Tang dynasty by imperial edict had Sōn Master Dayi<sup>187</sup> enter the palace. The Master raised for consideration: “Emperor Shunzong<sup>188</sup> asked Sōn Master Shili<sup>189</sup>: ‘How can the sentient beings of the great earth *see the nature and become a buddha*?’ Shili said: ‘The buddha-nature is like the moon reflected on water—you can see it, but you can’t seize it.’” Then [Dayi] said to the emperor: “The buddha-nature isn’t a visible thing, but the moon reflected on water is certainly visible! How do you catch that?” The emperor then asked: “What is the buddha-nature?” The Master Dayi replied: “It’s nothing separate from Your Highness’s question.” The emperor silently tallied with the true axiom, and his reverence for Dayi deepened even more.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>190</sup>

[4.56. *Emperor Xuanzong of the Tang asks about the Sōn terminology northern/southern and buddha-mind.*]

Emperor Xuanzong<sup>191</sup> of the Tang dynasty asked Sōn Master Hongbian<sup>192</sup>: “Why does Sōn have the two terms *northern* and *southern*?” The Master replied: “Of old the *Tathāgata* handed over the correct dharma-eye to Mahākāśyapa. It was transmitted in successive generations down to the twenty-eighth patriarch Bodhidharma. He came wandering to this region and became the first patriarch [of China]. When we get to the period of the fifth patriarch, the Great Teacher Hongren, he had two disciples. One was named Huineng—he received the robe and dharma and dwelled in Lingnan [in the deep South]. One was named Shenxiu—he hoisted the teaching in the North. Although the dharma they got was one, in guiding others to awakening, they showed the difference of *all-at-once* and *step-by-step*. Therefore, we speak of *southern all-at-once* and *northern step-by-step*. It is not the case that Sōn from the outset had the designations *southern* and *northern*.” The emperor said: “What is buddha-mind?” The Master said: “*Buddha* is an Indic term. Its meaning in Chinese is *awakened*. The fact that everyone has the illuminating awareness of *prajñā* is called *buddha-mind*. *Mind* is another

<sup>186</sup> Xianzong (r. 805–820) was the eleventh-generation emperor of the Tang.

<sup>187</sup> Ehu Dayi (鵝湖大義; 745–818) was a successor of Mazu Daoyi. See Translation 4.38.

<sup>188</sup> Shunzong (r. 805) was the tenth-generation emperor of the Tang.

<sup>189</sup> Little is known of Shili (尸利), a successor of Shitou Xiqian (石頭希遷; 700–790).

<sup>190</sup> *Jingde chuandeng lu*, T 2076.51.253a17–22.

<sup>191</sup> Xuanzong (r. 846–859) was the sixteenth-generation emperor of the Tang.

<sup>192</sup> Hongbian (弘辯; 782–865) was a successor of Zhangjing Huaihui (章敬懷暉; 754–815).

name for *buddha*. There are hundreds of thousands of variant designations, but in substance they are only one. It is like the daily responses to the myriad occasions on the part of Your Highness—that is Your Highness’s buddha-mind.” The emperor bestowed the purple robe on him and gave him the name Sōn Master Yuanzhi [*Perfect Wisdom*].

- [*Jingde*] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>193</sup>

[4.57. Emperor Tongguang of the Later Tang is in possession of a single treasure.]

Emperor Tongguang<sup>194</sup> [of the Later Tang of the Five Dynasties] asked Xinghua Cunjiang<sup>195</sup>: “I have gathered up the central plain of China and obtained the single *treasure* [of sovereignty], but nobody has yet repaid me [with praise].” Xinghua said: “Let me borrow Your Highness’s *treasure* for a moment.” The emperor with his two hands stretched out the lappets of his imperial headdress to show Xinghua. Xinghua said: “Your [real] *treasure* [i.e., the mind gem], my sovereign—there’s no one who could ever possibly repay you with praise for that!” The emperor was greatly delighted.

- [*Jingde*] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>196</sup>

[4.58. Emperor Zhenzong of the Song, upon awakening, composes a verse.]

Emperor Zhenzong<sup>197</sup> of the Song dynasty since assuming power had been searching for the teaching of the [Sōn] patriarchs. Like night turning to dawn, he came to realization on his own. He composed a verse:

Still like vast empty space,  
Tasteless, like autumn waters.

<sup>193</sup> *Jingde chuandeng lu*, T 2076.51.269a26–c12.

<sup>194</sup> Tongguang (r. 923–926) was the founder of the Later Tang, with Luoyang as its capital.

<sup>195</sup> Xinghua Cunjiang (興化存獎, 830–888) was a successor of Linji Yixuan. He was the editor who collated (*jiaokan* 校勘) the *Linjilu* (臨濟錄). See T 1985.47.506c26–27; Broughton and Watanabe, *The Record of Linji*, 102.

<sup>196</sup> According to Nishiguchi, 370–371, *Jingde chuandeng lu* (T 2076.51.295b17–20) does contain this story, but Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集) contains a version much closer to this section. See ZG *Sōnmun yōmsong chip*, 318d–319a. It is thus probable that the compiler of the *Record of the Treasure Store of the Sōn Approach* got this story from Hyesim’s collection.

<sup>197</sup> Zhenzong (r. 997–1022) was the third-generation emperor of the Northern Song.



Even if wiped, from the outset without dust/sense objects.  
Not as good as the world of “Tom, Dick, or Harry!”

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>198</sup>

[4.59. *Emperor Renzong of the Song composes a verse on cultivating mind.*]

Emperor Renzong<sup>199</sup> of the Song dynasty composed a cultivating-mind verse:

The first patriarch [Bodhidharma] did Sōn sitting at Shaolin Monastery.  
He didn’t transmit the sutra teachings—he only transmitted mind.  
Later generations, if they are awakened to the *tathatā* nature,  
Continue the story of his secret seal—the deepening of miraculous  
principle!

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>200</sup>

[4.60. *Sōn Master Yuanwu tells Emperor Gaozong of the Song that there is no mind but the mind of the buddhas and patriarchs.*]

Emperor Gaozong<sup>201</sup> of the Song dynasty sent down an imperial edict summoning Sōn Master Yuanwu [Keqin]<sup>202</sup> to the imperial palace. The edict said: “I have come to know of the subtlety of the Master’s Sōn Way—may I get to hear it?” Keqin said: “Your Highness has brought order to all-under-heaven through humaneness and filial piety. To the edges of the land all beings have been made to shine. Even the grasses, trees, and insects have each assumed their place. This is the mind transmitted by the buddhas and patriarchs. Outside of this mind there is no other mind. Any mind other than this is not the mind of the buddhas and patriarchs!” The emperor was greatly

<sup>198</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 421, a4–6 // Z 2B:10, p. 152, a17–b1 // R137, p. 303, a17–b1.

<sup>199</sup> Renzong (r. 1022–1063) was the fourth-generation emperor of the Northern Song.

<sup>200</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 421, a14–b12 // Z 2B:10, p. 152, b9–c13 // R137, p. 303, b9–p. 304, a13.

<sup>201</sup> Gaozong (r. 1127–1162) was the first emperor of the Southern Song.

<sup>202</sup> Yuanwu Keqin (圓悟克勤; 1063–1135) was in the Yangqi wing of the Linji line. Dahui Zonggao was a successor.

delighted and said: “Just so!” He bestowed on him the name Sōn Master Yuanwu [*Perfect Awakening*].

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>203</sup>

[4.61. *Emperor Xiao of the Song practices cross-legged sitting and focuses on a Sōn saying.*]

Emperor Xiao<sup>204</sup> of the Song dynasty by imperial edict summoned the [Sōn] monk Huiyuan<sup>205</sup> to become abbot of Lingyin Chan Monastery [near Hangzhou in Zhejiang]. The emperor raised for consideration the line *the one who is not a companion of the myriad dharmas*,<sup>206</sup> and asked Huiyuan: “Whose saying is this?” Huiyuan reported the name of Layman Pang<sup>207</sup> to the throne. The emperor said: “Some days ago I was practicing quiet sitting and suddenly thought of the episode of *the one who is not a companion of the myriad dharmas* that I had raised with you. From *here* I had an experience of seeing.” Huiyuan said: “*The one who is not a companion of the myriad dharmas*—how does Your Highness understand it?” The emperor said: “[Even the amount of water in] the four seas does not surpass it!” Huiyuan said: “*Swallowing all the water of the Xi River in one gulp*—now, what [are you going to do with this saying]?” The emperor said: “No matter how much you swallow, it’s never lacking!”

In addition, the emperor personally bestowed an imperial edict upon Sōn Master Fozhao<sup>208</sup> that stated: “At present crude people consider Sōn to be ‘a vacant emptiness’ and consider its sayings to be ‘intellectual play’—their lack of knowledge of the Way is like this. *This matter* is of the greatest—how could

<sup>203</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 421, c15–23 // Z 2B:10, p. 153, a4–12 // R137, p. 305, a4–12.

<sup>204</sup> Xiaozong (r. 1162–1189) was the second-generation emperor of the Southern Song.

<sup>205</sup> Xiatang Huiyuan (瞎堂慧遠; 1103–1176) was in the Yangqi wing of the Linji line.

<sup>206</sup> *Zutangji* (祖堂集): “Layman Pang succeeded the Great Master Mazu. The Layman was born in Hengyang. He asked the Great Master Mazu: ‘The one who is not a companion of the myriad dharmas—who is it?’ Master Mazu replied: ‘Wait until the Layman has swallowed all the water of the Xi River in one gulp, then I’ll tell you.’ The Layman had a great awakening.” [龐居士嗣馬大師。居士生自衡陽。因問馬大師。不與萬法為侶者。是什麼人。馬師云。待居士一口吸盡西江水。我則為你說。居士便大悟。] (*Sodōshū*, 295b; CBETA, B25, no. 144, p. 593, b2–4).

<sup>207</sup> Little is known of Layman Pang Yun (龐蘊; ?–808). Whether his recorded-sayings book, a Ming dynasty edition, is the original form is uncertain. His verses, however, appear in Yanshou’s *Zongjinglu* (宗鏡錄; traditional date 961) and thus are certainly old.

<sup>208</sup> Fozhao Deguang (佛照德光; 1121–1203) was a successor of Dahui Zonggao.

it be exhausted by the writing brush? This is no more than a momentary expression of what I have apprehended.”

- [Jiat'ai] *Pudeng lu ji Baojian lu* 普燈錄及寶鑑錄 (*Record of the Universal Flame-of-the-Lamp of the Jiat'ai Era and Record of the Precious Mirror*)<sup>209</sup>

[4.62. *King Sinsöng of Koryö composes an epitaph for Sön Master Chingong.*]

Great King Sinsöng, Great Ancestor of Koryö,<sup>210</sup> esteemed and had confidence in the Sön dharma. He personally composed the *Stone-Tablet Epitaph for the Royal Master [Great Teacher Chingong] of Hüngböp Monastery*,<sup>211</sup> which states: “I have heard it said: “The subtle words of the established teaching begin with the story of the Vulture Peak assembly [where the Buddha held up a flower and Mahākāśyapa gave a slight smile]. The wondrous purport of the [Sön] mind transmission ends with [Mahākāśyapa’s] entrance into *samādhi* at Chicken-Foot Mountain.<sup>212</sup> Even though it is said that [the teachings and Sön] are separate activations of the dharma-eye, I personally think that they are identical in being endowed with the profound essence. Ānanda at that

<sup>209</sup> The first paragraph is based on *Jiat'ai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 422, a5–20 // Z 2B:10, p. 153, a18–b15 // R137, p. 305, a18–b15. No *Baojian lu* (寶鑑錄) is known. The source for the second paragraph is probably the *Precious Mirror for Humans and Gods (Rentian baojian 人天寶鑑; 1230)*, CBETA, X87, no. 1612, p. 19, c3–9 // Z 2B:21, p. 67, c18–d6 // R148, p. 134, a18–b6. This compendium was compiled by Siming Tanxiu (四明曇秀), who was in the Dahui wing of the Linji line.

<sup>210</sup> Wang Kōn (877–943) became the first king of the Koryö dynasty. As King Sinsöng he reigned 918–943.

<sup>211</sup> The *Jin Dynasty Koryö Hüngböp Monastery Great Teacher Chingong/Ch'ungdam Stupa Inscription (Chin Koryö Hüngböpsa Chingong taesa Ch'ungdam tap pim'yöng 晉高麗興法寺真空大師忠湛塔碑銘)* is included in *Garden of Korean Epigraphy (Haedong kümsök wön 海東金石苑)*, 3. Only fragments of the inscription remain, rendering it impossible to read. Ch'ungdam (忠湛; 869–940), the Great Teacher Chingong (真空), studied Vinaya and Yogācāra and went to China. Hüngböp Monastery is in Wönju commandery in Kangwön-do. For the Waseda University Library’s online version of the inscription, see: [archive.wul.waseda.ac.jp/kosho/chil0/chil0\\_03853/chil0\\_03853\\_0003/chil0\\_03853\\_0003\\_p0020.jpg](http://archive.wul.waseda.ac.jp/kosho/chil0/chil0_03853/chil0_03853_0003/chil0_03853_0003_p0020.jpg). It is also included in *Quan Tangwen*, Imperial edition, 1814 (Taipei: Datong shuju, 1979), 20.13102–13104. For a comparison of the *Quan Tangwen* version and this section, see Nishiguchi, 404–407.

<sup>212</sup> *Abhidharma mahāvibhāṣā śāstra* (阿毘達磨大毘婆沙論): “I have heard that the Venerable Mahākāśyapa entered Rājagṛha to go on his last round of begging for food. Not long after eating, he ascended Chicken-Foot Mountain. The mountain has three peaks; it is like looking up at a chicken’s foot. The venerable entered full cross-legged sitting posture and spoke sincerely: ‘May this body of mine as well as my alms bowl and stick abide for a long time free of destruction, to the point of going through fifty-seven million and six-hundred thousand years, until Maitreya, the *tathāgata*, worthy of respect, perfectly awakened, appears in this world to perform buddha-deeds. Having made this vow, he made his way through to complete nirvana. At the time the three peaks came together as one in order to conceal the venerable’s majestic abiding.’ [曾聞尊者大迦葉波。入王舍城最後乞食。食已未久登雞足山。山有三峯如仰雞足。尊者入中結跏趺坐。作誠言曰。願我此身并納鉢杖久住不壞。乃至經於五十七俱胝六十百千歲。慈氏如來應正等覺。出現世時施作佛事。發此願已尋般涅槃。時彼三峯便合成一。掩蔽尊者儼然而住。] (T 1545.27.698b12–18).

point considered humaneness as what devolves on himself [and did not yield in the performance of it even to his teacher].<sup>213</sup> Śaṅavāsa [i.e., the third patriarch and younger brother of Ānanda] handed over to a successor (etc., etc.). At the outset I heard that Perfect Awakening<sup>214</sup> [i.e., Bodhidharma] went eastward and entered the court of the Liang dynasty. His first encounter with Great Expansion<sup>215</sup> [i.e., Huike] was when Bodhidharma wandered northward to the Wei court. At that point there was a tallying between master and disciple. Bodhidharma handed over the same teaching style [as Mahākāśyapa had received]; the patriarchal dharma was transmitted from master to disciple; and the [transmission of the flame of the] mind-lamp remained unbroken. Hence the single flower appeared in a flash, and six leaves [from Bodhidharma to the sixth patriarch Huineng] in succession flourished. Recently [this transmission] flowed from Jiangxi to distant places. There was also the Pongnim school [i.e., one of the Nine-Mountains schools], the descendants of Zhangjing [Huaihui].<sup>216</sup> It is only our Great Teacher [Chingong] who for a second time hoisted up our Way here (etc., etc.). Emperor Shizong [of the Han dynasty] encountering Mātāṅga,<sup>217</sup> and Emperor Wu of the Liang dynasty meeting Baozhi<sup>218</sup>—[these landmark Buddhist encounters of China] have nothing on [Chingong's achievement]. Lifetime after lifetime I will eternally offer up incense to him; all my posterity to the very end will bear him in mind with respect. Therefore, I am erecting the Hūngbōp Sōn Cloister and designating an abbot (etc., etc.). And I will create five-hundred Sōn Halls.”

- *Haedong Hūngbōpsa pi* 海東興法寺碑 (*Stone-Tablet Epitaph of Hūngbōp Monastery of Korea*)<sup>219</sup>

[4.63. *The minor official Yang Xuanzhi, compiler of the Record of the Buddhist Monasteries of Luoyang, a guide to the capital's magnificent Buddhist heritage, asks questions of Bodhidharma.*]

<sup>213</sup> *Analects*, Wei Ling Gong, 15.36.

<sup>214</sup> This is a posthumous title awarded to Bodhidharma by the Tang emperor Daizong (r. 762–779).

<sup>215</sup> This is a posthumous title awarded to Huike by the Tang emperor Dezong (r. 779–804).

<sup>216</sup> The Pongnim (鳳林) school refers to the descendants of Chingyōng Simhūi (真境審希; 855–923). The line runs: Mazu Daoyi → Zhangjing Huaihui (章敬懷暉; 754–815) → Wōngam kuksa Hyōnuk (圓鑑國師玄昱; 787–868) → Chingyōng Simhūi.

<sup>217</sup> Emperor Xiaoming of the Later Han had a dream of a golden person and ordered a search for the *buddhadharma* in the West. Mātāṅga came to China, and the emperor set him up in Baima Monastery.

<sup>218</sup> Baozhi (寶誌; 418–514) was an eccentric thaumaturge greatly respected by Emperor Wu.

<sup>219</sup> See n. 211.

Yang Xuanzhi,<sup>220</sup> Governor of Qicheng [in Henan], asked the Great Teacher Bodhidharma: “Everywhere in India you, Master, are received as a patriarch. What is your Way?” The Patriarch said: “I clarify the buddha-mind axiom that is without the slightest error. When practice and understanding are in mutual correspondence, it is called [*the Way of the*] *patriarchs*.” Yang also asked: “Is there anything beyond that?” The Patriarch said: “One must [have the supernormal power to] read the minds of others<sup>221</sup> as well as know the past and present—neither despising existence or non-existence, among dharmas but not seizing them, neither wise nor stupid, neither deluded nor awakened. Those capable of this level of understanding can be styled *patriarchs*.” He then spoke this verse:

Neither look at the bad and detest it,  
 Nor contemplate the good and diligently chase after it.  
 Neither reject wisdom to be near to stupidity,  
 Nor abandon delusion to go after awakening.  
 Realizing the Great Way exceeds calculation,  
 Penetrating buddha-mind goes beyond the six perfections.  
 Not implicated in either the tracks of a common person or those of a sage,  
 Such transcendence is called *patriarch*.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>222</sup>

[4.64. *The scholar-official Han Yu doesn't understand the silence of Chan Master Dadian, and Dadian's attendant deftly intervenes with a Nirvana Sutra quotation.*]

When Han Wengong, that is, Han Yu<sup>223</sup> of the Tang dynasty was Prefect in Chaozhou [in Guangdong], he asked Preceptor Dadian:<sup>224</sup> “My administrative duties abound—I beg the Master to give me *one phrase* as a brief-and-to-the-point formulation for practice.” The Master was silent for a long time. There was no way Wengong could process that. Sanping,<sup>225</sup> who was

<sup>220</sup> See n. 34.

<sup>221</sup> One of the six superknowledges (*abhijñā* = *shentong* 神通).

<sup>222</sup> *Jingde chuandeng lu*, T 2076.51.220a3–14.

<sup>223</sup> Han Yu (韓愈 = Han Tuizhi 韓退之; 768–824) was an ardent Confucian and champion of the prose style called “literature of antiquity” (*guwen* 古文).

<sup>224</sup> Dadian Baotong (大顛寶通) was a successor of Shitou Xiqian (石頭希遷; 700–790).

<sup>225</sup> Sanping Yizhong (三平義忠; 781–872) was a successor of Dadian Baotong.

serving Dadian as Attendant, rapped on the platform three times. The Master said: “What?” Sanping said: “First you shake [a firm tree] with *samādhi*, and later you pull it out with *prajñā*.”<sup>226</sup> Han Wengong then bowed in thanks to Sanping, saying: “The Preceptor Dadian’s style is lofty and severe. At the side of the Attendant I have gotten an access to awakening!”

- [Jingde] *Chuandeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>227</sup>

[4.65. *The scholar-official Pei Xiu spots a portrait of a Sōn monk on the wall of Kaiyuan Monastery and asks questions.*]

Minister of State Pei Xiu<sup>228</sup> one day entered Kaiyuan Monastery [in Hongzhou in Jiangxi] and saw a portrait on a wall. He asked the abbot: “What is that on the wall?” The abbot said: “An eminent monk.” Minister Pei said: “A model of deportment—that is clearly visible! At what place is this eminent monk?” The abbot said nothing. Minister Pei said: “Are there no Sōn monks here?” The abbot said: “There is a Head Seat by the name of [Huangbo] Xiyun.<sup>229</sup> He’s something of a Sōn monk.” Minister Pei then summoned Master Xiyun and put to him the previous exchange of words for consideration. Master Xiyun called out: “Minister!” Minister Pei responded with “Yes!” Master Xiyun said: “*At what place* are you?” Minister Pei immediately had an awakening.

<sup>226</sup> *Nirvana Sutra*, T 374.12.548b4–8 and T 375.12.793c24–28.

<sup>227</sup> According to Nishiguchi, 416, *Jingde chuandeng lu* does not contain this story, and it is probably based on Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集). See ZG *Sōnmun yōmsong chip*, 157b.

<sup>228</sup> Pei Xiu (裴休; 791–864) was an active official, accomplished man of letters, outstanding calligrapher, and fervent Buddhist practitioner. He was the disciple and friend of the Chan master Guifeng Zongmi. They were exceptionally close—Pei wrote prefaces to several of Zongmi’s works as well as his funerary inscription. The text formed from Zongmi’s answers to questions about Chan sent to him by Pei has been known by various titles, including *Chart of the Master-Disciple Succession of the Chan Gate That Transmits the Mind-Ground in China* (*Zhonghua chuan xindi chanmen shizi chengxi tu* 中華傳心地禪門師資承襲圖), *Imperial Reminder Pei Xiu’s Inquiry* (*Pei Xiu shiyi wen* 裴休拾遺問), and so forth (I have dubbed it the *Chan Letter*.) Shortly after Zongmi’s death in 841, Pei held official posts in the Yangtze River area and at those times transcribed formal talks by the Hongzhou master Huangbo Xiyun and dialogues between himself and Xiyun. From these encounters Pei, after Xiyun’s death and with editorial assistance from some of Xiyun’s senior disciples, produced the two-part text entitled *Essentials of the Mind-Transmission Dharma* (*Chuanxin fa yao* 傳心法要) and *Wanling Record* (*Wanlinglu* 宛陵錄).

<sup>229</sup> Huangbo Xiyun (黃檗希運), a Fujianese, died during the Dazhong era (847–860). He was a successor of Baizhang Huaihai (百丈懷海).

- [Jingde] *Chuandeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>230</sup>

[4.66. *The scholar-official Li Ao asks a question of Sōn Master Yaoshan.*]

Li Ao,<sup>231</sup> Prefect of Langzhou [in Hunan], asked Preceptor Yaoshan:<sup>232</sup> “What sort of thing is the Way?” The Master pointed his hand upward and downward and said: “Do you understand?” Li Ao said: “I don’t understand.” The Master said: “The clouds are in the blue sky, the water’s in the water pot.” Li Ao then made the presentation of a verse:

The shape of the body forged by practice is like the shape of a crane.

Beneath a thousand pines, two sutra boxes.<sup>233</sup>

I’ve come to ask about the Way, but [the Master] has no words to spare:

“The clouds are in the blue sky, the water’s in the water pot.”

- [Jingde] *Chuandeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>234</sup>

[4.67. *Chan Master Muzhou quizzes Attendant-in-Ordinary Wang about a polo match he attended.*]

<sup>230</sup> According to Nishiguchi, 419–420, *Jingde chuandeng lu* (T2076.51.293a28-b9) does contain this story, but Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集) contains a version much closer to this section. See ZG *Sōnmun yōmsong chip*, 174b–c. It is thus probable that the compiler of the *Record of the Treasure Store of the Sōn Approach* got this story from Hyesim’s collection.

<sup>231</sup> Li Ao’s exact dates are unknown. He was active in the early ninth century and was a follower of Han Yu’s “literature of antiquity.” A famous Southern Song painting (before 1256) of this encounter is in the Metropolitan Museum of Art (Accession Number: 1982.2.1). See <https://www.metmuseum.org/art/collection/search/40278> It is a horizontal leaf mounted as a hanging scroll, ink on paper. In this “apparition” painting (*wangliang hua* 魍魎畫) Yaoshan is sitting beneath pine trees, pointing at the *kuṇḍikā* to his right. The *kuṇḍikā* is a water pot, oval with a slender spout, originally used by monks and nuns for carrying water, which later became a ritual implement for sprinkling water for purification. Presumably, the painting is showing the second aspect of the scene: at first Yaoshan points up and down, but, when Li Ao does not understand, Yaoshan points at the sutra box and *kuṇḍikā*. This painting appears in Gregory Levine and Yukio Lippit, *Awakenings: Zen Figure Painting in Medieval Japan* (New York: Japan Society, 2007), 134–137.

<sup>232</sup> Yaoshan Weiyān (藥山惟儼; 745–828) was a successor of Shitou Xiqian (石頭希遷; 700–790).

<sup>233</sup> Most likely the sutra in the boxes is the *Nirvana Sutra*, since Yanshou’s *Zongjinglu* (宗鏡錄) says: “For example, Preceptor Yaoshan all his life read the *Great Nirvana Sutra*. He never put it down.” [只如藥山和尚。一生看大涅槃經。手不釋卷。] (T 2016.48.418a18–19).

<sup>234</sup> According to Nishiguchi, 423–424, *Jingde chuandeng lu* (T 2076.51.312b9–17) does contain this story, but Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集) contains a version much closer to this section. See ZG *Sōnmun yōmsong chip*, 151c. It is thus probable that the compiler of the *Record of the Treasure Store of the Sōn Approach* got this story from Hyesim’s collection.

Attendant-in-Ordinary Wang<sup>235</sup> came to do a face-to-face investigation with Muzhou.<sup>236</sup> Muzhou asked: “Today why are you late in coming to the monastery?” The Attendant-in-Ordinary said: “[On the way] I was watching a polo match.” The Master said: “Were the riders tired out?” The Attendant-in-Ordinary said: “Tired out.” The Master said: “Were the horses tired out?” The Attendant-in-Ordinary said: “Tired out.” The Master said: “Is this open-air pillar [i.e., this insentient thing]<sup>237</sup> tired out?” The Attendant-in-Ordinary was at a loss and didn’t reply. He returned to his private quarters and, during the night suddenly had an awakening. The next day he saw the Master and said: “I understand that matter from yesterday.” The Master [repeated his question]: “Is this open-air pillar tired out?” The Attendant-in-Ordinary said: “Tired out!” The Master thereupon okayed this.

- [*Jingde*] *Chuandeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>238</sup>

[4.68. *Layman Pang presents verses to Shitou and Mazu.*]

Layman Pang Yun,<sup>239</sup> when he first did a face-to-face investigation with Shitou,<sup>240</sup> forgot the words and understood the underlying meaning. One day Shitou said: “Since you’ve come to see me, how is *the matter of daily*

<sup>235</sup> In Chan materials there are four people with this name and title. See Nishiguchi, 426. The most prominent one is the military patron and student of Linji Yixuan in the *Record of Linji*. This Wang often invites Linji to ascend the high seat and invites Linji to dinner at his army camp.

<sup>236</sup> Little is known about Muzhou Daoming (睦州道明). He was a successor of Huangbo Xiyun (黃檗希運), who died during the Dazhong era (847–860). Muzhou was in Zhejiang.

<sup>237</sup> Iriya Yoshitaka and Koga Hidehiko, *Zengo jiten* (Kyoto: Shibunkaku shuppan, 1991), 484: “The word *luzhu* [露柱] appears often in the Chan recorded sayings, but we really do not know exactly what it was. Surmising from the characters, it seems to have been a stone or wooden pillar in the open air outside a building. It probably stood in the front garden or at the foot of the steps of a Dharma Hall or Sangha Hall and bore some sort of carved inscription. There are many instances in the recorded sayings in which it is referred to as a symbol of ‘a non-sentient thing,’ ‘the cutting off knowledge and deluded feelings,’ and ‘the apperception of reality without obscuration.’” However, Griffith Foulk, “*luzhu* 露柱” *Digital Dictionary of Buddhism*, [www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=露柱](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=露柱), has a different interpretation: “A pillar standing by itself without being joined to a wall. . . . the round ‘pillars’ 柱 that stand in the interior of the building [i.e., a buddha hall or dharma hall] are ‘bare’ 露 in the sense that they are entirely exposed all the way around.” In either case, the important point is Iriya’s remark that the pillar is “a symbol of ‘a non-sentient thing,’ ‘the cutting off knowledge and deluded feelings,’ and ‘the apperception of reality without obscuration.’”

<sup>238</sup> According to Nishiguchi, 428–429, *Jingde chuandeng lu* does not contain this story, and it is probably based on Hyesim’s *Collection of Prose and Verse Comments on Old Standards of the Sōn Approach* (*Sōnmun yōmsong chip* 禪門拈頌集). See ZG *Sōnmun yōmsong chip*, 281b–c.

<sup>239</sup> See n. 207.

<sup>240</sup> Shitou Xiqian (石頭希遷; 700–790) was a successor of Qingyuan Xingsi (青原行思; ?–740).



activities going?” Pang replied: “If you ask about *the matter of daily activities*, there’s nothing for me to say.” He went on to present a verse:

*The matter of daily activities*—it’s no big deal.  
 It’s just my being casually harmonious.  
 Towards all sense objects I exhibit neither seizing nor discarding.  
 [In the face of sense objects] in no case do I turn my back on them.  
 Vermilion and purple [i.e., marks of high court rank] have nothing to do  
 with me.  
 Here in the mountains there is not the smallest trace of a flaw.  
 Supernormal powers and wonderful functioning—they are drawing water  
 and carrying firewood.

Shitou okayed this. Later Layman Pang went to Jiangxi and in a face-to-face dialogue with Mazu [Daoyi] asked: “The one who is not a companion of the myriad dharmas—*what person is that?*” Mazu said: “Until you swallow the water of West River in one gulp, I won’t tell you!” Layman Pang immediately had an awakening and came up with a verse:

My son won’t be a bridegroom.  
 I’m not giving away my daughter to another house as daughter-in-law.  
 My whole family is a happy circle of people,  
 All talking the non-arising talk.

- [Jingde] *Chuangdeng lu* 傳燈錄 (*Record of the Transmission of the Flame-of-the-Lamp of the Jingde Era*)<sup>241</sup>

[4.69. *Shishuang makes a pun on Zhang Zhuo’s given name.*]

Cultivated Talent Zhang Zhuo<sup>242</sup> one time visited Master Shishuang.<sup>243</sup> Shishuang asked: “What is your surname?” Zhang said: “My surname is Zhang.” Shishuang asked: “What is your given name?” Zhang said: “My given name is Zhuo [i.e., *awkward*].” Shishuang said: “Seeking *skillfulness*, but it cannot be apprehended!<sup>244</sup> Where does Zhuo/*awkwardness* come from [i.e.,

<sup>241</sup> *Jingde chuandeng lu*, T 2076.51.263b3–20.

<sup>242</sup> He is unknown outside the Chan records.

<sup>243</sup> Shishuang Qingzhu (石霜慶諸; 807–888) was a successor of Daowu Yuanzhi (道吾圓智) in the Qingyuan line.

<sup>244</sup> The *anupalabdhī* = 不可得 of the *Prajñāpāramitā Sūtras*, etc.

Zhuo/awkwardness neither comes nor goes]?”<sup>245</sup> Mr. Zhang at this suddenly had an awakening and recited *Verses on Awakening to the Way*:<sup>246</sup>

The bright light of calmness pervades the myriad grains of sand of the Ganges.  
 Common persons and sages, all beings, are my family.  
 For one thought-moment, non-arising—and the whole substance appears.  
 As soon as the six sense faculties are agitated, one is checked by clouds [of delusion].  
 Cut off the defilements, and the illness even increases.  
 To proceed towards awakening is also perverse.  
 Following along with the host of conditions but not becoming entangled,  
 Nirvana and samsara are flowers in the sky.

- *Zuting lu* 祖庭錄 (*Record of the Patriarchal Courtyard*)<sup>247</sup>

[4.70. *Fan Wencui awakens at the tune of a fisherman's flute.*]

Layman Fan Wencui<sup>248</sup> for a long time had investigated Sōn with Sōn Master Nanyang Xideng,<sup>249</sup> but Fan had not yet attained awakening. One day he heard the sound of a fisherman's flute and suddenly had an awakening. The next day he presented a verse on his getting a clue:

Preceptor Xiangyan [i.e., Xideng] is a man of great compassion.  
 He's awakened me to the true vehicle and annihilated my uncertainties  
 from past lives.  
 The five-thousand scrolls of golden script in the sutra treasure repository  
 Last night resonated in the sound of the fisherman playing his flute.

<sup>245</sup> The *anāgamam anirgamam* = 不來亦不出 of Nāgārjuna's introductory verse in the *Mūla-madhyamaka kārikā*, etc.

<sup>246</sup> Due to Yunmen's citing this verse, it became famous in Song Chan. See *Yunmen Kuangzhen chanshi guanglu* (雲門匡真禪師廣錄; T 1988.47.557c20–21).

<sup>247</sup> No such title is extant. Nishiguchi, 439–440, suggests that the title *Zuting lu* 祖庭錄 (*Record of the Patriarchal Courtyard*) may in fact refer to the *Zuting shi yuan* 祖庭事苑 (*Garden of Matters from the Patriarchal Courtyard*). The latter's version of this story is very close to this section. See *Zuting shi yuan* 祖庭事苑, CBETA, X64, no. 1261, p. 321, c17–p. 322, a1 // Z 2:18, p. 9, c12–d2 // R113, p. 18, a12–b2.

<sup>248</sup> Unknown.

<sup>249</sup> Nanyang Xideng (南陽襄燈) = Xiangyan Zhixian (香嚴智閑; ?–898), a successor of Guishan Lingyou.

- *Wu deng huiyuan* 五燈會元 (*Five Lamp-Flames Unite at the Source*)<sup>250</sup>

[4.71. *In the manner of Confucius, Sōn Master Huitang Zuxin withholds nothing from the scholar-official Huang Tingjian.*]

Compiler in the Historiography Academy Huang Tingjian<sup>251</sup> in the past relied for guidance upon Sōn Master Huitang Xin,<sup>252</sup> begging Xin to give instruction in the *fast track*.<sup>253</sup> Zuxin said: “Confucius said: ‘Do you think, disciples, that I am concealing anything from you? I am concealing nothing!’<sup>254</sup> Compiler Huang—what’s the rationale behind your question?” Huang was about to come up with a reply when Xin said: “Won’t do! Won’t do [i.e., that’s not *fast-track*]!” Huang’s confusion was unceasing. One day, when the cassia trees high on the cliff were in full bloom, he was attending Xin on a mountain walk. Xin said: “Do you smell the scent of the lily-magnolias?” Huang said: “I smell it.” Xin said: “I am concealing nothing!” Hwang’s uncertainty was thereupon dissolved, and he bowed to Xin, saying: “Preceptor, you’ve been guiding me with such grandmotherly kindness!” Xin laughed and said: “All you need to do is *arrive [at your original] home!*” Sometime afterward, the announcement of Huitang Xin’s death arrived. Huang held up a stick of incense, saying:<sup>255</sup>

A sea breeze blows on Lan̄kā Mountain.

Sōn people of the four seas—you’d better fix your eyes on [Xin].

<sup>250</sup> Not found in the *Wu deng huiyuan* 五燈會元. Untraced.

<sup>251</sup> Huang Tingjian (黃庭堅; 1045–1105) was a lay successor of Huitang Zuxin (晦堂祖心). Huang was famous as a poet (he founded the Jiangxi school of poetry) and especially as a calligrapher. He was one of the “four masters” of calligraphy of the Song (Su Shi; Huang Tingjian; Mi Fu; and Cai Xiang). A famous example of his cursive-style (*caoshu* 草書) calligraphy is the “Biographies of Lian Po and Lin Xiangru” (廉頗藺相如傳; ca. 1095) in the Metropolitan Museum of Art (Accession Number: 1989.363.4). It is a handscroll, ink on paper. See <https://www.metmuseum.org/art/collection/search/39918>

<sup>252</sup> Huitang Zuxin (晦堂祖心; 1025–1100) was a successor of Huanglong Huinan (黃龍慧南).

<sup>253</sup> Guyue Daorong (古月道融)’s miscellany *Great Prosperity of the Chan Grove* (*Conglin shengshi* 叢林盛事; 1197) says of the term *fast-track* (*jingjie* 徑捷): “That group of the Chan house, whenever they hear something said that is like ‘branches and tendrils’ [i.e., overcomplicated and digressive] and not ‘fast-track,’ they call it kudzu and always ridicule it as vulgar.” [禪家者流。凡見說事枝蔓不徑捷者。謂之葛藤。往往鄙誚。] (CBETA, X86, no. 1611, p. 690, c15–16 // Z 2B:21, p. 32, a15–16 // R148, p. 63, a15–16). This work claims to be a record of what Guyue Daorong himself saw and heard in the Chan monasteries of the Southern Song.

<sup>254</sup> *Analects*, Shu er, 24.

<sup>255</sup> This is the third of “Three Verses upon Burning Incense for Chan Master Huanglong Xin” (*Wei Huanglong Xin chanshi shaoxiang song san shou* 為黃龍心禪師燒香頌三首) found in *Collected Works of Huang Tingjian* (*Yuzhang Huang xiansheng ji* 予章黃先生集). See <https://ctext.org/library.pl?if=gb&file=78346&page=45>

Even a small willow twig [of his Sōn style] can't be gathered up.  
[His style is like] a gentle breeze upon a jade baluster.

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>256</sup>

[4.72. *Su Shi (Su Dongpo) hears insentient things preaching dharma.*]

Palace Writer Su Shi<sup>257</sup> was staying overnight at the Donglin Monastery [on Mt. Lu in Jiangxi]. With Sōn Master Zhaojue Zong<sup>258</sup> he was discussing the topic of “insentient things” [i.e., all insentient things have the buddha-nature and can speak dharma].<sup>259</sup> Su had an awakening and at dawn presented a verse:<sup>260</sup>

The sound of the stream is the broad tongue [of the Buddha].  
The shape of the mountains is the [dharma-]body of purity.  
At night I hear eighty-four thousand verses [from the sutras].<sup>261</sup>  
From here on how am I going to tell someone else about this?

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>262</sup>

<sup>256</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 427, b17–c17 // Z 2B:10, p. 158, c17–p. 159, a5 // R137, p. 316, a17–p. 317, a5.

<sup>257</sup> Su Shi/Su Dongpo (蘇軾/蘇東坡; 1036–1101) was a renowned writer in prose (*sanwen* 散文), *shi* (詩) poetry, and *ci* (詞) poetry, ranking as one of the eight great masters of prose of the Tang and Song periods. He was also an illustrious calligrapher and painter.

<sup>258</sup> Zhaojue Changzong (照覺常摠/總; 1025–1091) was a successor of Huanglong Huinan.

<sup>259</sup> This topic begins with Nanyang Huizhong (南陽慧忠; ?–775) and becomes a staple of Chan discourse. For instance, Dahui's *General Sermons*: “A monk asked: ‘Can insentient things speak dharma?’ The State Teacher [Huizhong]: ‘They are always furiously speaking it—their speaking never stops.’ The monk: ‘Why don't I hear it?’ State Teacher: ‘You yourself may not hear it, but you shouldn't block others from hearing it.’ The monk: ‘I don't know any people that can hear it.’ State Teacher: ‘Sages can hear it.’ The monk: ‘Do you, Preceptor, hear it?’ State Teacher: ‘I don't hear it.’ The monk: ‘If you, Preceptor, haven't heard it, how can you know that insentient things can speak dharma?’ State Teacher: ‘It's beneficial that I don't hear it. If I did hear it, I'd be equal to the sages. In that case, you wouldn't hear my speaking dharma!’” [僧曰。無情還解說法否。國師曰。常說熾然。說無間歇。僧曰。某甲為甚麼不聞。國師曰。汝自不聞。不可妨他聞者也。僧曰。未審甚麼人得聞。國師曰。諸聖得聞。僧曰。和尚還聞否。國師曰。我不聞。僧曰。和尚既不聞。爭知無情解說法。國師曰。賴我不聞。我若聞。則齊於諸聖。汝即不聞我說法。] (*Dahui Pujue chanshi yulu* 大慧普覺禪師語錄; T 1998A.47.874a21–27).

<sup>260</sup> This poem, entitled “For Elder Donglin Zong” (*Zeng Donglin Zong changlao* 贈東林總長老), is found in *Su Dongpo quanji* (蘇東坡全集), 13. See 104–105 at: <https://ctext.org/wiki.pl?if=gb&chapter=673610>

<sup>261</sup> Translation follows this line as found in n. 260 (夜來八萬四千偈). Eighty-four thousand is the total number of teachings spoken by the Buddha.

<sup>262</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 428, b24–c8 // Z 2B:10, p. 159, d6–14 // R137, p. 318, b6–14.

[4.73. *Zhang Tianjue (Zhang Shangying) investigates the story of Deshan's holding his bowl.*]

Zhang Tianjue [i.e., Zhang Shangying],<sup>263</sup> Layman Inexhaustible, relied on Preceptor Doushuo Yue,<sup>264</sup> who raised the story of Deshan's holding his bowl<sup>265</sup> and made Zhang ripen his investigation of it. Zhang was chagrined and couldn't sleep. At the fifth watch his dangling leg flipped over the chamberpot, and suddenly he had an awakening. At dawn he tendered a verse to Yue:

Drum and bell both quiet—holding his bowl Deshan returns to his quarters.

Yantou's intimidating remark was like a thunderclap.<sup>266</sup>

Sure enough, Deshan got just three more years of life.

Doesn't that meet with Yantou's prediction?

Yue nodded in approval.

- [*Jiatai*] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>267</sup>

[4.74. *Fan Chong feels that because of his career success he is quite remote from this matter.*]

<sup>263</sup> Zhang Shangying (張商英; 1043–1122) was an influential patron of Dahui Zonggao, recommending that Dahui practice under Yuanwu Keqin. One of Zhang's works is an essay entitled *In Defense of Dharma* (*Hufa lun* 護法論; T 2114.52).

<sup>264</sup> Doushuo Congyue (兜率從悅; 1044–1091) was a successor of Zhenjing Kewen (真淨克文; 1025–1102) in the Huanglong wing of the Linji line.

<sup>265</sup> For Deshan, see n. 133. *Jingde chuandeng lu* (景德傳燈錄): "Xuefeng [Yicun] was serving as Chief of Provisions at Deshan's place. One day, being late for the meal, Deshan took his bowl in hand and went up to the Dharma Hall. As Xuefeng was drying rice in the sun on a towel, he saw Deshan and said: 'The bell hasn't yet been struck and the drum hasn't yet sounded—where is this old guy going holding his bowl? Deshan immediately returned to his abbot's quarters. Xuefeng raised this incident with the Master [Yantou]. The Master said: 'Large or small, Deshan doesn't understand the *last word*!'" [雪峯在德山作飯頭。一日飯遲。德山掌鉢至法堂上。峯曬飯巾次見德山。便云。這老漢鍾未鳴鼓未響托鉢向什麼處去。德山便歸方丈。峯舉似師。師云。大小德山不會末後句。] (T 2076.51.326a26–b1).

<sup>266</sup> Yantou (828–887) was also a student of Deshan. Yantou's prediction is at the end of the story in *Jingde chuandeng lu*: "[Yantou predicted:] 'Though it's like that, he'll only get three years!' (Deshan, in fact, died after three years.)" [雖然如此也祇得三年。(德山果三年後示滅。)] (T 2076.51.326b5).

<sup>267</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 429, a12–b20 // Z 2B:10, p. 160, b6–d2 // R137, p. 319, b6–p. 320, b2.

Vice Minister Fan Chong<sup>268</sup> called on Sōn Master Yuantong Min,<sup>269</sup> saying: “In past births what meritorious karma did I perform that in this birth I have fallen into the gold and purple sack [of high office]? That’s why I’ve gotten a bit distant from *this matter*.” Min called out: “Palace Writer Fan!” Fan responded with “Yes!” Min said: “What are you are *distant from*?” Fan, leaping up, said: “Once again I beg the Master to give me guidance.” Min patted his own knee once, and Fan completely opened [to awakening].

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>270</sup>

[4.75. *At the fireplace Sōn Master Yuantong Daomin tells Lu Hang to keep an eye on fire.*]

When Vice Censor-in-Chief Lu Hang<sup>271</sup> and Sōn Master Min<sup>272</sup> were crowding around the fireplace, His Excellency asked: “A single phrase of *direct severing*—will the Master please give me instruction for this?” Min spoke in a rasping voice, doing obeisance by cupping one hand in the other on his chest: “Watch out for the fire!” His Excellency swept the [ashes of fire] from his robe—suddenly he had an awakening. He gave thanks, saying: “Right from the start the *buddhadharma* has been point-blank!”<sup>273</sup> Min gave a shout: “Let that go too!” His Excellency said: “Yes sir! Yes sir!”

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>274</sup>

[4.76. *Zhang Jiucheng, while in the latrine raising to awareness the cypress-tree hwadu, hears the croaking of a frog.*]

<sup>268</sup> The identity of this Fan Chong (范冲) is not clear.

<sup>269</sup> Yuantong Daomin (圓通道旻; 1047–1114), called “Old Buddha Min” (*Min gufo* 旻古佛), was a successor of Letan Yingqian (泐潭應乾; 1034–1096).

<sup>270</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 430, a8–12 // Z 2B:10, p. 161, b2–6 // R137, p. 321, b2–6.

<sup>271</sup> Little is known of Lu Hang (盧航).

<sup>272</sup> See n. 269.

<sup>273</sup> Allusion to Linji’s remark in the *Linjilu* (臨濟錄) upon attaining a great awakening: “So, all along Huangbo’s *buddhadharma* was point-blank!” [元來黃蘗佛法無多子。] (T 1985.47.504, c19; Broughton and Watanabe, *The Record of Linji*, 89).

<sup>274</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 430, a13–16 // Z 2B:10, p. 161, b7–10 // R137, p. 321, b7–10.

Vice Minister Zhang Jiucheng<sup>275</sup> one day, while in the toilet, was investigating the *cypress tree hwadu*. Hearing a frog croak, he dissolved, and tallied with awakening. He composed a verse:

Moon on a spring night—the single sound of a frog  
 Jostles heaven and earth into a single family.  
 At just such a moment who can comprehend?  
 Somebody like Xuansha in the mountains with his painful stubbed toe!<sup>276</sup>

- [*Jiatai*] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>277</sup>

[4.77. *The scholar-official Yang Jie, upon awakening, composes an alternative for a Layman Pang saying.*]

Vice Minister of the Ministry of Rites Yang Jie<sup>278</sup> successively did hands-on investigations with various famous worthies. At the end he studied with Sōn Master Tianyi.<sup>279</sup> Tianyi was always quoting the “trigger” words of Old Pang and having Yang delve deeply into them.<sup>280</sup> Later Yang was carrying out the spring ancestral sacrifice on Mt. Tai [in Shandong]. At the wail of the cock, he saw that the sun was like a plate overflowing. He suddenly had a great awakening. For [Layman Pang’s] saying “my son won’t be a bridegroom; I’m not

<sup>275</sup> Zhang Jiucheng (張九成; 1092–1159) was close to Dahui Zonggao. For Dahui’s reply to a letter from Zhang, see *Letters of Dahui*, letter #48. Araki Kengo, *Daie sho*, Zen no goroku 17 (Tokyo: Chikuma shobō, 1969), 193: “Zhang was one of the laymen in whom Dahui placed the most fervent trust. When Zhang fell afoul of the clique of Qin Hui [秦檜; 1095–1155; execrated Song capitulationist] and was exiled, Dahui was also implicated and exiled to Hengzhou. The role that the intellectual tie between these two played in the development of the history of Song thought was extremely important.”

<sup>276</sup> Dahui’s *Zheng fayan zang* (正法眼藏): “Preceptor Xuansha wanted to go through all the regions to practice with good teachers. Taking his traveling sack he went out to the mountains. He rammed his toe, and blood flowed out. He was in pain and lamented: ‘This body doesn’t exist! Where does the pain come from?’ He immediately returned to Xuefeng.” [玄沙和尚欲徧歷諸方參尋知識。囊出嶺。築著脚指流血。痛楚歎曰。是身非有。痛從何來。便回雪峯。] (CBETA, X67, no. 1309, p. 607, a24–b1 // Z 2:23, p. 52, a16–17 // R118, p. 103, a16–17).

<sup>277</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 431, a22–b10 // Z 2B:10, p. 162, b16–c10 // R137, p. 323, b16–p. 324, a10.

<sup>278</sup> Yang Jie (楊傑) in 1059 attained the Presented-Scholar degree and during the Yuanyou era (1085–1094) became an official in the Ministry of Rites. Besides Chan he was also devoted to Pure Land practice. The Ming figure Yunqi Zhuhong’s (雲棲株宏) *Collection on Going to Be Reborn in the Pure Land* (*Wangshengji* 往生集): “In his late years Yang painted a six-*zhang* Amitābha image—wherever he went, he brought it along and engaged in contemplation practice until the end of his days.” [晚年繪彌陀丈六尊像。隨行觀念。將終之日。] (T 2072.51.139c26–27).

<sup>279</sup> See n. 148.

<sup>280</sup> See Translation 4.68.

giving away my daughter to another house as a daughter-in-law,” he made an alternative:

When my son becomes big, he must become a bridegroom.  
 When my daughter is of age, she must go to another house as  
 daughter-in-law.  
 Do I have such leisure time that I can afford to spend practice-work  
 On talking the non-arising talk?

His leaving-the-world verse ran:

There’s not a single thing to hanker after  
 And not a single thing to discard.  
 In the vacuum of space—  
 Just blah-blah-blah!  
 Adding one mistake to another:  
 Sukhāvātī in the West.

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>281</sup>

[4.78. *The scholar-official Yang Yi asks about two fighting tigers.*]

Yang Wengong [i.e., Yang Yi]<sup>282</sup> called on Sōn Master Guanghui Lian.<sup>283</sup> When they were having a night chat His Excellency asked: “When two tigers are biting each other—well?” Lian with his hand made a gesture of tweaking Yang’s nose, saying: “This animal still hops about ‘boing boing!’” His Excellency was suddenly released from uncertainty. He composed a verse:

An octagonal polished dish [i.e., a weapon in Indian lore] revolves in  
 the sky.

<sup>281</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 424, c21–p. 425, a15 // Z 2B:10, p. 156, a10–b10 // R137, p. 311, a10–b10.

<sup>282</sup> Yang Yi (楊億; 974–1020) was a lay successor of the Linji master Guanghui Yuanlian (廣惠元璣; 951–1036) and editor of the *Jingde chuangeng lu*. *Letters of Dahui*, letter #34.2: “Of old, Yang Wengong, that is, Yang Danian, at thirty years of age visited Chan Master Guanghui Lian and rid himself of the thing blocking up his chest. After that, whether at court on in retirement at his ancestral locale, he was always of an unchanging integrity, unswayed by honor and rank, not in thrall to wealth and status. That said, he was not of a mind to make light of honor and rank, wealth and status.”

<sup>283</sup> Guanghui Yuanlian was a successor of the Linji master Shoushan Shengnian (首山省念; 926–993).



A golden-haired lion transforms into a dog.  
 I intend to hide myself in the Big Dipper,  
 And I must do the *añjali* gesture [palms pressed together with fingers  
 pointing up] behind the southernmost star.

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>284</sup>

[4.79. *The scholar-official Zhao Bian is startled by a thunderclap and has an awakening.*]

Zhao Bian, who bears the posthumous title Duke Qingxian,<sup>285</sup> was administering Qingzhou [in Hebei]. When he had leisure time from administrative matters, he did a lot of quiet sitting. Suddenly he was startled by a great clap of thunder—he had an awakening. He composed a verse:

Silently sitting in my office hall—emptily leaning on an armrest.  
 My mind source unmoving—placid like water.  
 The single sound of a thunder clap, and the top of my head opens,  
 Summoning up my *own home of old*.

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>286</sup>

[4.80. *At the request of the accomplished weiqi (encirclement chess) player Ouyang Xiu, Sōn Master Fushan Yuan gives a dharma talk based on the argot of weiqi.*]

Ouyang Xiu, secondary name Yongshu, was known as Layman Six-One.<sup>287</sup> His Excellency Xiu esteemed [the Tang champion of the “literature

<sup>284</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 426, b4–18 // Z 2B:10, p. 157, c4–18 // R137, p. 314, a4–18.

<sup>285</sup> Zhao Bian (趙抃; 1008–1084) was a lay successor of the Yunmen-line master Jiangshan Faquan (蔣山法泉), about whom little is known.

<sup>286</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 427, a18–23 // Z 2B:10, p. 158, b12–17 // R137, p. 315, b12–17.

<sup>287</sup> The scholar-official Ouyang Xiu (歐陽脩; 1007–1072) was a champion of Han Yu’s “literature of antiquity,” writer, historian (compiler of the *New Tang History*), poet, calligrapher, epigraphy specialist, and so forth. As for his nickname as a layman, Wang Cheng’s (王稱) Song compendium *Sketch of the Eastern Capital* (*Dongdu shilue* 東都事略) says: “In his late years he also called himself ‘Layman Six-One,’ saying: ‘I’ve collected 1,000 fascicles of old records [i.e., epigraphical sources]; stored up 10,000 fascicles of books; there is one lute; there is one chess set; and I always have in place

of antiquity”] Han Tuizhi [i.e., Han Yu]<sup>288</sup> and decided to oppose Buddhism, but Xiu’s essay was not yet completed. One day he called on Sōn Master Fushan Yuan,<sup>289</sup> and his private impression was that Yuan was unusual. After that, he was playing a game of encirclement chess with a guest, when Yuan sat down at his side. Xiu hastily cleared off the chessboard and requested a dharma talk to do with chess. Yuan had the drum struck, ascended the hall, and spoke:

“If you discuss *this matter*, it’s like a game of chess between two notable players. Why do I say that? They know each other’s technique very well and in the confrontation are unyielding. If one of them links up five stones to envelop three, the other can find a way out. [However,] there is a type [of player] who can only close the gate and stay alive [i.e., excels at defense], but is unable to take the [opponent by the] horns [i.e., is weak at offense]. Even though ‘firm nodes’ and ‘tiger mouths’ are equally displayed [on the board], after a setback, he just wastes his efforts in moving in circles. Therefore, it is said: ‘The fat sides are easy to get; the thin belly is difficult to seek out’ [i.e., the four sides of the board are easy to keep alive and easy to enclose, but the center of the board is difficult to keep alive]. Contemplating expansion, he often forgets about linking stones up. With his crude mental approach, he’s constantly leading with his head. A renowned master who has given up boasting despises talk about transcendent players and isn’t concerned with winning/losing. Now, tell me: right when the black and white stones are not yet divided up, where does the *single chess move* fall?” After a long silence, he said: “From the beginning of the nineteen-by-nineteen-grid chessboard, there have been so many deluded and awakened people!”

Xiu enjoyed this talk and extolled it for a long time. In a calm manner he said to a colleague: “At the beginning I had doubts about Sōn talk and considered it a pack of lies: I carried this attitude around in my heart, going about persuading run-of-the-mill types of it. Now, in looking at this encounter with

one jug of wine. When you add my old age to these, it’s Six-One.” [晚年又自號六一居士。曰吾集古錄一千卷。藏書一萬卷。有琴一張。有碁一局。而嘗置酒一壺。吾老於其間是為六一。] <https://ctext.org/wiki.pl?if=gb&chapter=989032>

<sup>288</sup> See n. 223.

<sup>289</sup> Fushan Fayuan (浮山法遠; 991–1067) was a successor of both Fenyang Shanzhao (汾陽善昭) and Yexian Guisheng (葉縣歸省).

the old master, what he has apprehended, what he has achieved—how could he have such a wonderful teaching if he weren't awakened in mind?" Xiu had silently coincided with the Sōn axiom.

- *Chanyuan lianfang* 禪苑聯芳 (*Linked Fragrances of the Sōn Park*)<sup>290</sup>

[4.81. *Layman Wang Sui at death leaves behind a verse.*]

Grand Councilor, Layman Wang Sui,<sup>291</sup> made a call on Sōn Master Shoushan Shengnian.<sup>292</sup> He apprehended the meaning beyond words, and his practice was spontaneously deepening. In the end he made the great dharma bright. At the end of his life he wrote this verse:

Daylight in the hall, and the lamp has already gone out.  
I snap my fingers—to whom will I explain this?  
Leaving and staying are as ordinary as always.  
The spring wind sweeps away the leftover snow.

- *Chanyuan lianfang* 禪苑聯芳 (*Linked Fragrances of the Sōn Park*)<sup>293</sup>

[4.82. *Sōn Master Xuedou Xian shows the fast-track by snapping his fingers once.*]

Academician Zeng Hui, secondary name Tongzhi, in childhood was a schoolmate of Sōn Master Xuedou Xian.<sup>294</sup> At coming of age [i.e., usually

<sup>290</sup> Not extant. The title *Chanyuan lianfang* (禪苑聯芳) is given in a list of Buddhist books in *Comprehensive Mirror of Buddhism* (*Shishi tongjian* 釋氏通鑑; CBETA, X76, no. 1516, p. 2, a24 // Z 2B:4, p. 372, a12 // R131, p. 743, a12). The *Shishi tongjian* also has a quotation from the *Chanyuan lianfang* at: CBETA, X76, no. 1516, p. 125, c19–p. 126, a8 // Z 2B:4, p. 495, c17–d12 // R131, p. 990, a17–b12.

<sup>291</sup> Wang Sui (王隨) was an official during the time of Emperor Renzong (r. 1023–1063). Wang Cheng's (王稱) Song compendium *Sketch of the Eastern Capital* (*Dongdu shilue* 東都事略) says of Wang Sui: "He wanted to be a man like Pei Xiu of the Tang, and he studied Pei's calligraphy. However, he wasn't as good as Pei." [慕唐裴休之為人。仍學其書。然不逮也。] <https://ctext.org/wiki.pl?if=gb&chapter=51627>

<sup>292</sup> Shoushan Shengnian (首山省念; 926–993) was the fourth-generation grandson of Linji Yixuan.

<sup>293</sup> See n. 290. This section appears in *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 423, a16–18 // Z 2B:10, p. 154, b11–13 // R137, p. 307, b11–13.

<sup>294</sup> *Mingjue chanshi yulu* (明覺禪師語錄), a recorded-sayings book for the Yunmen-line master Xuedou Chongxian (雪竇重顯; 980–1052) gives an encounter between Zeng Hui (曾會; 952–1033) and Chongxian: "Master Chongxian was Head Seat at Jingde Monastery in Chizhou [in Anhui]. At the time a Prefect, Academician Zeng, entered the temple for a visit. When they were taking tea and fruit, the Academician pinched up a jujube and threw it on the ground, calling out: 'Master Head Seat!' The Master responded: 'Yes!' The Academician said: 'An ancient [i.e., Yongjia's *Song on*

twenty] they parted ways. Xian had his head shaved and became a monk, and Zeng was selected in the examination system. One day at Jingde Monastery [in Chizhou in Anhui] they ran into each other, and Zeng quoted from the Confucian texts *Mean* and *Great Learning*, threw in a bit of the *Sūraṅgama Sūtra*, piled on some Sŏn phrases, and posed it as a question to Xian. Xian said: “*This* [i.e., the Sŏn approach] doesn’t converge even with the teachings vehicle—to say nothing of the *Mean* and *Great Learning*! If you, Academician, want to understand *this matter* via the *fast-track*. . . .” Then he snapped his fingers once. “All you have to do is *in that way* ‘hit the jackpot’ [a gambling term]!” Zeng immediately comprehended his meaning.

- *Chanyuan lianfang* 禪苑聯芳 (*Linked Fragrant Scents of the Sŏn Park*)<sup>295</sup>

[4.83. *Yi Chahyŏn has an awakening upon reading the Recorded Sayings of Xuefeng.*]

Layman Yi Chahyŏn, known as Duke Chinrak of Mt. Chŏngp’yŏng in Haedong [Korea], was reading the *Recorded Sayings of Xuefeng*.<sup>296</sup> When he got to the line “Exhausting every nook and cranny of heaven and earth—that is the single eye of the Sŏn practitioner. And *at what place* are you people squatting [to take a shit]?”<sup>297</sup> Duke Chinrak immediately had a great awakening.

- *Chungsu Munsu wŏn ki* 重修文殊院記 (*Revised Record of the Mañjuśrī Cloister*)<sup>298</sup>

*Realizing the Way*] said: “Not apart from this very place—always still.” *Where* is that?’ The Master pointed to the seniors of Jingde Monastery and said: ‘Even these old ones don’t know that ultimate point!’ The Academician said: ‘The Head Seat knows, but it’s not okay for him to be errorless.’ The Master said: ‘It’s hard to blind the man who has a clear eye!’” [師在池州景德為首座。時太守曾學士入院相訪。茶果次。學士拈箇囊子拋在地上。召師首座。師應諾。士云。古人道。不離當處常湛然。在那裏。師指景德長老云。只者老子也不知落處。士云。首座知也不得無過。師云。明眼人難瞞。] (T 1996.47.677c17–22).

<sup>295</sup> See n. 290. This section appears in *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 423, b17–22 // Z 2B:10, p. 154, c18–d5 // R137, p. 308, a18–b5.

<sup>296</sup> Yi Chahyŏn (李資玄; 1061–1125) suddenly gave up his official posts and entered Mt. Chŏngp’yŏng in Ch’unchŏn commandery in Kangwŏn-do. He repaired Mañjuśrī Cloister and took up residence, finding joy in the Sŏn Way. He was attracted to the *Recorded Saying of Xuefeng* and the *Sūraṅgama Sūtra*. See Nishiguchi, 511–512.

<sup>297</sup> *Xuefeng Yicun chanshi yulu* (雪峰義存禪師語錄): “Exhausting every nook and cranny of the great earth—that is the single eye of the Sŏn practitioner. And *at what place* are you people taking a shit?” [盡大地是沙門一隻眼。汝等諸人向什麼處屙。] (CBETA, X69, no. 1333, p. 74, c9–10 // Z 2:24, p. 475, d17–18 // R119, p. 950, b17–18).

<sup>298</sup> Compiled by Kim Pu-chŏl (金富轍). Nishiguchi, 513–515, provides an edition.

## Nuns and Older Women (Three Standards)

[4.84. *Nun Miaocong encounters Dahui at Jingshan Monastery.*]

Way Person Nonattachment, that is, Nun Miaocong,<sup>299</sup> was merely thirty years of age, when she wearied of the cycle of “the floating of life and the rest of death.”<sup>300</sup> She dispensed with all decoration for show and carried out face-to-face investigations with various old teachers. Having already entered the level of correct confidence, she passed a summer at Mt. Jing [i.e., Wanshou Monastery on Mt. Jing in Zhejiang]. When Dahui [Zonggao] entered the hall, he raised the karmic tale of Yaoshan’s first face-to-face investigation with Shitou and later encounter with Mazu.<sup>301</sup> When Miaocong heard this, she suddenly attained an awakening. Dahui also raised the story of Yantou and the old woman,<sup>302</sup> asking Miaocong about it. Miaocong answered with a verse:

<sup>299</sup> The Southern Song nun Miaocong (妙總) was in the Dahui wing of the Linji line. *Rentian baojian* (人天寶鑑), quoting the *Toujizhuan* (投機傳; not extant): “Miaocong subsequently sought a Way name, and Dahui called her ‘Nonattachment.’ The next year she heard that Dahui’s dharma seat at Jingshan was flourishing, and so she went to spend a summer there. One evening while sitting she suddenly had an awakening.” [總遂求道號。喜以無著名之。明年聞徑山法席盛。即往度夏。一夕宴坐忽有契悟。] (CBETA, X87, no. 1612, p. 21, c1-3 // Z 2B:21, p. 69, c16-18 // R148, p. 138, a16-18).

<sup>300</sup> *Zhuangzi*, Keyi.

<sup>301</sup> Dahui’s *Zheng fayan zang* (正法眼藏): “Yaoshan asked Shitou: ‘I have a crude knowledge of the three vehicles and twelve divisions of the teachings. I have heard that in the South there is the dictum *directly pointing to the human mind—seeing the Nature and becoming a buddha*. In fact, I am not clear about this. I humbly hope the Preceptor will have compassion and instruct me.’ Shitou said: ‘*In that way* is not okay. *Not in that way* is not okay. *In that way* and *not in that way* together are not okay. How about you?’ Yaoshan was in a blank state. Shitou said: ‘Your karmic connection is not here. In Jiangxi there is Great Teacher Mazu. You should go to him—he’ll have a response for you.’ Yaoshan arrived at Mazu’s place and asked the same question as before. Mazu said: ‘Sometimes I have him raise the eyebrows and blink the eyes, and sometimes I don’t. Sometimes having him raise the eyebrows and blink the eyes is right, and sometimes it’s not.’ Yaoshan thereupon had an awakening and made a bow. Mazu said: ‘What principle have you just seen?’ Yaoshan said: ‘When I was at Shitou’s place, I was like a mosquito on an iron ox.’ Mazu said: ‘If you’ve been like that, you should guard it well!’” [藥山問石頭。三乘十二分教某甲粗知。嘗聞南方直指人心見性成佛。實未明了。伏望和尚慈悲指示。頭云。與麼也不得。不與麼也不得。與麼不與麼總不得。汝作麼生。山佇思。頭云。子因緣不在此。江西有馬大師。子往彼去。應為子說。山至彼。準前請問。馬祖云。我有時教伊揚眉瞬目。有時不教伊揚眉瞬目。有時教伊揚眉瞬目者是。有時教伊揚眉瞬目者不是。山於是省。便作禮。馬祖曰。子見箇甚麼道理。山云。某甲在石頭時。如蚊子上鐵牛。祖曰。汝既如是。宜善護持。] (CBETA, X67, no. 1309, p. 596, c11-19 // Z 2:23, p. 41, c15-d5 // R118, p. 82, a15-b5).

<sup>302</sup> Dahui’s *Zheng fayan zang* (正法眼藏): “After Yantou got to Shatai, he hid away in Ezhou [in Hubei] on a lake as a ferryman. On both shores he hung a board. When someone wanted to cross, they would strike the board once, and the Master would call: ‘Who is it?’ The person would say: ‘I want to cross to the other shore.’ Yantou would brandish his pole to welcome this person. One day there was an old woman carrying an infant who asked: ‘I’m not going to ask you about presenting your oar or brandishing your pole. Now tell me: where does the infant in my hand come from?’ The Master immediately whacked her. The old woman said: ‘I’ve produced seven children. Six of them failed to encounter anyone who *got the music*. There’s no need for this one either.’ She

A small boat like a leaf afloat on a river,

He [i.e., Yantou] presents his oar and brandishes his pole to *do, re, mi, sol, la!*<sup>303</sup>

[Discriminations such as] mountain clouds and the moon reflected on the sea—forget them!

All that's left is Zhuang Zhou's butterfly dream [i.e., Zhuang Zhou, upon waking, didn't know whether he was then Zhuang Zhou dreaming he was a butterfly or now a butterfly dreaming that he is Zhuang Zhou].

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>304</sup>

[4.85. *Foguo, teacher of Dahui Zonggao, gives the District Mistress of Fan a huatou.*]

District Mistress of Fan<sup>305</sup> had the name “Way Person Calmness-and-Long Life.” In Chengdu [Sichuan] she practiced under Foguo [Yuanwu Keqin, Dahui's teacher].<sup>306</sup> Foguo had her keep an eye on [the *huatou*]: *not mind, not buddha, not sentient being—what is it?* [He told her:] “You must not make comments on this. You must not talk about it. Keep on keeping an eye on it. Even without entrance into awakening, you will become aware of your nestling into awakening.” She then asked Foguo: “Beyond this, what *upāya* does the Preceptor have that will make me understand?” Foguo said: “There is this *upāya: not mind, not buddha, not sentient being.*” Calmness-and-Long Life at this point had an awakening and said: “So very near at hand from the very start!”

immediately tossed it into the water.” [巖頭因沙汰後。隱於鄂州湖邊作渡子。兩岸各挂一版。有人過渡打版一下。師云阿誰。或云要過那邊去。乃舞棹迎之。一日有老婆抱一孩兒來乃問云。呈橈舞棹即不問。且道婆手中兒甚處得來。師便打。婆云。婆生七子。六箇不遇知音。祇遮一箇也不消得。便拋向水中。] (CBETA, X67, no. 1309, p. 620, c21–p. 621, a2 // Z 2:23, p. 65, d5–10 // R118, p. 130, b5–10).

<sup>303</sup> The term *gong-shang* (宮商) refers to the first two notes of the ancient pentatonic scale: *gong-shang-jue-zhi-yue* (宮商角徵羽).

<sup>304</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 405, a11–24 // Z 2B:10, p. 136, b17–c12 // R137, p. 271, b17–p. 272, a12.

<sup>305</sup> A title of nobility or honor granted to women. Nishiguchi, 523–524, thinks that the compiler has misunderstood Fan (范) as the woman's name. It is, in fact, the place name of her home in Shandong.

<sup>306</sup> See n. 202.

• *Zongmen wuku* 宗門武庫 (Dahui's *Chan Arsenal*)<sup>307</sup>

[4.86. *The woman who sells deep-fried rice cakes practices the huatou true person of no rank.*]

Matron Yudao was a woman of Jinling [i.e., Nanjing]. Her job in the market was selling deep-fried rice cakes.<sup>308</sup> Always following the Chan community, she practiced under [Chan Master] Langya.<sup>309</sup> Langya showed her the *huatou* of Linji's *true person of no rank*.<sup>310</sup> One day she heard a beggar singing [the folksong] *Lotus Joy*: "If Liu Yi had not delivered that letter, how could he have reached Lake Dongting?"<sup>311</sup> Suddenly she had an awakening and threw down her rice cakes. A man nearby looked on with contempt, saying: "Are you crazy?" The old woman slapped him, saying: "It's nothing you would know about!" She went to see Langya. Langya was expecting her, knowing that she was going to pay a visit. He asked: "Which is the *true person of no rank*?" The old woman retorted: "There is one person of no rank: With six arms and three heads [like the furious deity Nalakūvara<sup>312</sup>] he makes great effort and is pop-eyed. He splits Mt. Hua, dividing it into two.

<sup>307</sup> Dahui's miscellany *Chan Arsenal* (*Dahui Pujue chanshi zongmen wuku* (大慧普覺禪師宗門武庫), T 1998B.47.951a23–28.

<sup>308</sup> See Translation 4.44.

<sup>309</sup> Langya Huijue (瑯琊慧覺, d.u.) was a Song Linji master, a successor of Fenyang Shanzhao (汾陽善昭; 947–1024).

<sup>310</sup> *Linjilu* (臨濟錄): "Beyond the red-meatball [mind], there is the one true person of no rank [i.e., the one who belongs to neither the buddha rank nor the sentient-being rank]. [That true person/true mind] is constantly exiting and entering from the face-gates of all of you people. Those who have not yet seen with their own eyes—look! Look!" [上堂云。赤肉團上有一無位真人。常從汝等諸人面門出入。未證據者看看。] (T 1985.47.496c10–11; Broughton and Watanabe, *The Record of Linji*, 32). Six Japanese Zen commentators, including Mujaku Dōchū, all comment that the "red-meatball" [*chi routuan* 赤肉團] is traceable to the first of the four types of mind in Zongmi's *Chan Prolegomenon*, the "meatball mind" [*routuan xin* 肉團心]. By extension, "red-meatball" indicates the human body as a whole. A Zen commentator also holds that the "true person" (*zhenxin* 真人) means the "real mind" (*jianzhi xin* 堅實心), the fourth type of mind in the *Chan Prolegomenon*. See *The Record of Linji*, nn. 31–32 on pp. 145–146.

<sup>311</sup> Refers to the Li Chaowei's (李朝威, d.u.) Tang-dynasty tale of Liu Yi (柳毅) and the dragons of Lake Dongting. Liu Yi, having failed in the examinations, meets a dragon maiden, who has been abused by her husband. She asks him to take a letter to her dragon father in Lake Dongting, and he agrees. They have a flirtation. He delivers the letter at the dragon king's palace. The dragon king's brother is enraged and devours the husband. The dragon maiden returns, and a proposal is made that Liu Yi marry the dragon maiden. He declines, is rewarded with riches, and moves to Jinling. His third wife looks like the dragon maiden. She is evasive, but eventually reveals she is the dragon maiden. She takes him back to dragon palace at Lake Dongting, promising immortality. They live for many years in Nanhai and then return to the lake. See Glen Dudbridge, "The Tale of Liu Yi and Its Analogues," in *Paradoxes of Traditional Chinese Literature*, ed. Eva Hung (Hong Kong: The Chinese University Press, 1994), 61–64.

<sup>312</sup> Nalakūvara is one of the five sons of Vaiśravaṇa, one of the kings of the four directions who reside on the four faces of Mt. Sumeru. He is of ferocious appearance and serves as a protector of the *buddhadharma* and the state.

The Yellow River flows on for ten thousand years, but he doesn't even notice when spring comes.”

- [Jiatai] *Pudeng lu* 嘉泰普燈錄 (*Record of the Universal Flame-of-the-Lamp of the Jiatai Era*)<sup>313</sup>

### **Record of the Treasure Store of the Sōn Approach Third Fascicle**

[Postface]

Well, Sōn is buddha-mind, and the teachings are buddha word.<sup>314</sup> In the [Sōn] mind transmission [Deshan's] stick and [Linji's] shout are active. In the [doctrinal] word's bountifulness all-at-once and step-by-step flourish. Thus, every teaching in the great store of sutras is a finger pointing at the moon.<sup>315</sup> Those of sharp faculties are like the lion who bites the person [i.e., the thrower of the ball]. Those of dull faculties are like the [black] dogs of the state of Han that chase after the ball-of-earth [thrown by someone]. Aah! Those who bite the person are few, while those who chase the ball-of-earth are numerous. Consequently, we get the two roads [of Sōn and the teachings], opposing each other over this and that. The problem lies with people—it has nothing to do with dharma. Awakened-in-One-Night Jue [i.e., Yuanjia Xuanjue] said: “Let them slander and negate as much as they want, it will be like taking a fire to burn up heaven—they'll just be exhausting themselves in vain.”<sup>316</sup> Xuanjue was speaking precisely of this sort of thing. At present, Great Sōn Master *Moron Hermitage* [Mae'am 呆庵], the old codger who dwells at Yōngok Monastery in the Inner Buddha Hall,<sup>317</sup> was aggrieved that Sōn style would degenerate. Taking pity at the height separating self and other,

<sup>313</sup> *Jiatai pudeng lu* (嘉泰普燈錄), CBETA, X79, no. 1559, p. 364, a12–b1 // Z 2B:10, p. 95, c10–d5 // R137, p. 190, a10–b5.

<sup>314</sup> Zongmi's *Chan Prolegomenon* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序): “The sutras are buddha word, and Chan is buddha-mind. The mind and speech of the buddhas cannot possibly be contradictory.” [經是佛語。禪是佛意。諸佛心口必不相違] (T 2015.48.400b10–11). See Broughton, *Zongmi on Chan*, 109.

<sup>315</sup> See n. 18.

<sup>316</sup> *Yongjia Zhengdaoge* (永嘉證道歌), T 2014.48.396a2–3. Yongjia Xuanjue (永嘉玄覺; 675–713) received approval from the sixth patriarch Huineng after studying under him for only one day and night.

<sup>317</sup> Yōngok Monastery (鶯谷寺) is on Chirisan (智異山), which stretches across the southernmost provinces of the peninsula.



he selected words from ancient and modern times that provide contrastive comparisons and resolve uncertainties, instances wherein the sovereign and his vassals esteem Sŏn while governing the country, and examples where textual lecturers submit and come to *see the Nature* [in the Sŏn style]. He divided eighty-six [Sŏn] standards into three “gates.” He gave this work the title *Treasure Store of the Sŏn Approach*. Printing blocks were carved, and copies circulate throughout the world. For those who wish to create future benefit, how could this book be of little use? If there is a fellow with the eye who can see the moon and forget the finger, then this one book, even though it would normally constitute gold dust in the eye [that causes an illness], will not clog things up. On a certain day in the third month of Zhiyuan 31/1294 [of the Yuan Dynasty] Yi Hon, also known as Layman Mong’am [“Stupidity Hut”], Assistant Grand Master, Vice-Supervisor of Confidential Administrative Affairs, Superintendent of National Studies, and Academician of Literary Composition, composed this postface.<sup>318</sup>

<sup>318</sup> For a biography of Yi Hon (李混; 1252–1312), see Nishiguchi, 537–540.



# VIa

## Description of Hyujöng’s *Comparative Elucidation of Sön and the Teachings* (Translation 5)

Chönghö Hyujöng (清虛休靜; 1520–1604), known as “Great Master Sösan” (Sösan taesa 西山大師), compiled the *Comparative Elucidation of Sön and the Teachings* in 1586 for the benefit of his disciples.<sup>1</sup> Its format and content owe much to *Record of the Treasure Store of the Sön Approach* (Translation 4) and, to a lesser extent, to Chinul’s *Keeping an Eye on the Hwadu* (Translation 3A). *Comparative Elucidation of Sön and Teachings* usually lists the source text at the conclusion of each section, just as in the case of *Record of the Treasure Store of the Sön Approach*. At the beginning of *Comparative Elucidation of Sön and Teachings*, three disciples one day bring Master Sösan the text *Commentaries of Five Masters on the Diamond Sutra*, asking: “Within these doctrinal teachings on *prajñā* there is also the Sön purport—may we take these *prajñā* doctrinal teachings as the purport of Sön?” Sösan’s response is: “If you’re not stuck to the words of the text, then you are free to read a sutra.” He then proceeds to an exposition of Sön and the doctrinal teachings, assuring the reader that what he is about to say is from the words of old masters, not something he has created himself.

*Comparative Elucidation of Sön and Teachings* presents the story of Śākyamuni’s studying under the Sön master Chingwi, echoing *Record of the Treasure Store of the Sön Approach*:

The World-honored-one was in the Himalayas for six years. With the morning star he awakened to the Way. Realizing that this dharma [he

<sup>1</sup> For a biography, see John Jorgensen, trans., *A Handbook of Korean Zen Practice: A Mirror on the Sön School of Buddhism (Sön’ga kwigam)* (Honolulu: University of Hawai’i Press, 2015), 7–22. For another translation of *Sön’gyo sök*, see John Jorgensen, trans., *Hyujeong: Selected Works*, Collected Works of Korean Buddhism 3 (Seoul: Jogye Order of Korean Buddhism, 2012), 257–290: <http://www.international.ucla.edu/buddhist/article/127396>

had awakened to] had not yet reached the utmost, he journeyed for many months. In such-and-such year [of the sixty-year cycle] he made a one-on-one inquiry of the patriarchal master Great Master Chingwi and *for the first time* got a transmission of the gist of ultimate profundity. This was the source of the “special transmission outside the teachings.”<sup>2</sup>

*Comparative Elucidation of Sŏn and Teachings* gives as the source text for the Chingwi story the otherwise unknown *National Master Pŏmil Collection* (*Pŏm'il kuksa jip* 梵日國師集). It is interesting to note that Pŏmil, one of the Nine-Mountains Sŏn teachers, also appears as the narrator of one version of the Chingwi story in *Record of the Treasure Store of the Sŏn Approach* (Translation 4.24). However, the source text there is *Record of the Seventh Generation in Korea* (*Haedong ch'iltae nok* 海東七代錄).

Hyujŏng's most popular work is the Sŏn manual or handbook *Guide to Sŏn* (*Sŏnga kwigam* 禪家龜鑑; 1579).<sup>3</sup> Hyujŏng selected sayings and lines from fifty sutras, treatises, and Chan records, adding commentary and short verses. The genre of “how-to” Chan manuals or handbooks in China came to the fore in the late Ming and beginning of the Qing—prominent examples include Zhuhong's *Chan Whip* (1600), Boshan's *Chan Admonitions* (1611) and Jiexian's *On Forging in the Chan Approach* (1661). *Guide to Sŏn*, which fits right into this category, became a mainstay in Korea and found its way to China and Japan. A major theme of the *Guide to Sŏn* is Dahui-style *huatou* practice.

<sup>2</sup> Translation 5.5. For parallels in *Record of the Treasure Store of the Sŏn Approach*, see Translation 4.4; 4.24; and 4.52.

<sup>3</sup> For a translation, see Jorgensen, *Hyujeong: Selected Works*, 47–193. For a translation of the *ŏnhae* version, see Jorgensen, *A Handbook of Korean Zen Practice*, 77–158.

# VIb

## Translation of Hyujöng's *Comparative Elucidation of Sön and the Teachings* (Translation 5)

### Comparative Elucidation of Sön and the Teachings

*Compiled by Chönghö Hyujöng*

[5.1] I, Chönghö, Pyöngno [i.e., the *old one who is ill*], was at the Terrace of the Golden Transcendent Beings [Kümsön] on West Mountain [Sösan].<sup>1</sup> One day the three virtuous monks Haengju, Yüjong,<sup>2</sup> and Pojong brought the text *Commentaries of Five Masters on the Diamond Sutra*,<sup>3</sup> asking: “Within these doctrinal teachings on *prajñā* there is also the Sön purport—may we take these *prajñā* [teachings] as the purport [of Sön]?” I, the ill old one, quoted an ancient in reply: “All I have heard is that the World-honored-one entrusted the *depository of the correct dharma-eye* to Mahākāśyapa. I haven’t heard anything about his entrusting the *Diamond Sūtra* to Mahākāśyapa! Generally, the living mind of the Sön patriarchal masters is found on the tip of every blade of grass—to the point where the bush warblers and swallows are constantly singing of things *as they really are*.<sup>4</sup> Still more is every single line from

<sup>1</sup> Chönghö Hyujöng (清虛休靜; 1520–1604) is usually known as “Great Master West Mountain” (Sösan taesa 西山大師). West Mountain refers to Mt. Myohyang (妙香) near present-day P’yöngyang in the North.

<sup>2</sup> Samyöng Yujöng (四溟惟政; 1544–1610) was one of the four leading disciples of Hyujöng. When the Japanese invaded in 1592, Yujöng took Hyujöng’s place as leader of the monk militia.

<sup>3</sup> For a copy of *Kümganggyöng oga hae* (金剛經五家解), see Yanagida Seizan, ed., *Kōrai-bon*, Zengaku sōsho 2 (Kyoto: Chūbun shuppansha, 1974), 232–354. The five masters are: *Oral Instructions* (*koujue* 口訣) of the sixth patriarch Huineng; *Verses* (*song* 頌) by the Song Linji master Yefu Chuanlao (冶父川老; d.u.); *Collected Essentials* (*Zuanyao* 纂要) by Guifeng Zongmi; *Outline* (*Tigang* 提綱) by Zongjing (宗鏡) of the Song; and *Praises* (*贊*) by Great Master Fu. *Kümganggyöng oga hae sör’üi* (金剛經五家解說誼; HPC 7 [H0114]) adds Tüktöng Kihwa’s (得通己和; 1376–1433) commentary to the *Commentaries of Five Masters on the Diamond Sutra*.

<sup>4</sup> A similar line is found in *Xuansha Shibei chanshi guanglu* (玄沙師備禪師廣錄), CBETA, X73, no. 1445, p. 19, b19–21 // Z 2:31, p. 194, c3–5 // R126, p. 388, a3–5.

the *Diamond Sūtra* [singing of things *as they really are*]! If you're not stuck to the words of the text, then you are free to read any sutra. However, when it comes to being cleansed by the buddha's light, only those of the appropriate karmic trigger-mechanism can steal a peek. Today, for you gentlemen, I will do a comparative elucidation of the two ways of Sōn and the teachings. This elucidation is from of old—it is not a creation of the present!"

[5.2] "When the World-honored-one had not yet left the Tuṣita heaven, he had already descended to the king's palace; when he had not yet emerged from his mother's womb, his crossing beings to the other shore of nirvana was already completed." This is the *first phrase of all* in the Sōn approach. An ancient worthy's verse runs:

Sākyamuni did not appear in this world.  
 But he spoke dharma for forty-nine years.  
 Bodhidharma did not come from the West.  
 But he bequeathed "trade secrets" [i.e., miraculous oral formulas] at  
 Shaolin Monastery.<sup>5</sup>

This is the meaning here.

- *Huayan shizhong jue* 華嚴十種訣 (*Ten Huayan Instructions*)<sup>6</sup>

[5.3] "The World-honored-one came down from the Tuṣita heaven, stayed in [his mother Māyā's womb], emerged from the womb, left home and completed the Way, defeated Māra and turned the wheel of dharma, and arrived at the entrance into nirvana." This is the *last phrase of all* in the Sōn approach. Someone said: "It is like the moon in the sky; its reflection appears on all waters."<sup>7</sup> If time is unobstructed, and locus is unobstructed—everything utterly integrated—then the *last phrase of all* is the *first phrase of all*, and the *first phrase of all* is the *last phrase of all*. Thus, in our Sōn approach there has never been that sort of haggling [i.e., about *before* and *after*, *first* and *last*]. Haggling alarms people who know dharma.

<sup>5</sup> One instance of this saying is Lingyuan Weiqing (靈源惟清) in *Xu chuandeng lu* (續傳燈錄), T 2077.51.614 a8–9.

<sup>6</sup> Unknown.

<sup>7</sup> This couplet appears in various texts, including *Fayan chanshi yulu*, (法演禪師語錄), T 1995.47.666b16.

- *Yömsong sör'üi* 拈頌說誼 (*Discussion of Meanings of Collection of Prose and Verse Commentary of the Sön Approach*)<sup>8</sup>

[5.4] [Prajñātāra said:] “When the World-honored-one first entered into Māyā’s womb, he immediately conferred the mysterious prediction on all thirty-three [Sön patriarchs] as a group: ‘I have the *depository of the correct dharma-eye*, and I secretly hand it over to you. Each of you will transmit to one person. Do not allow [the purport] to be cut off.’” The verse states:

The interior hall of Māyā’s belly  
Is called the body of the *dharmadhātu*, the single thusness.  
To the thirty-three [Sön] patriarchal masters  
[The Buddha] gives *simultaneously* the secret prediction.

- *Panyadara pu pöpjang chön* 般若多羅付法藏傳 (*Record of Prajñātāra’s Handing Over of the Dharma-Storehouse*)<sup>9</sup>

[5.5] The World-honored-one was in the Himālayas for six years. With the morning star he awakened to the Way. Realizing that this dharma [he had awakened to] had not yet reached the utmost, he journeyed for many months. In such-and-such year [of the sixty-year cycle] he made an inquiry of the Patriarchal Master Great Master Chingwi and *for the first time* got a transmission of the gist of ultimate profundity. This was the source of the “special transmission outside the teachings.”

- *Pömil kuksa jip* 梵日國師集 (*National Master Pömil Collection*)<sup>10</sup>

[5.6] The World-honored-one was at the dharma assembly at Vulture Peak. For Kāśyapa [the Buddha was to perform three acts: when Kāśyapa first visited the Buddha at Jetavana Park south of the city of Śrāvastī, the Buddha] shared his teaching seat [with Kāśyapa]; [at Vulture Peak the Buddha] raised the flower, [and Kāśyapa smiled]; [and at the complete nirvana at Kuśinagara

<sup>8</sup> HPC 5.6a. The *Sönmun yömsong sör'üi* (禪門拈頌說誼) is a commentary on Chingak Hyesim’s gigantic collection of standards, *Sönmun yömsong chip* (禪門拈頌集).

<sup>9</sup> Unknown. See Translation 4.4.

<sup>10</sup> Unknown. For different source citations for the Chingwi story, see Translation 4.4; 4.24; and 4.52. Pömil (梵日; 810–889) entered Tang in 836. He trained with Yanguan Qi’an (鹽官齊安) for six years and later traveled to various regions to study with masters, returning home in 846. Later he was viewed as the founding patriarch of the Sagul Mountain (闍崛山) School, one of the Nine-Mountains schools of Sön. For a biographical entry, see *Zutangji* (祖堂集): *Sodōshū*, 319a–321a; CBETA, B25, no. 144, p. 617, a13–p. 619, a6.

the Buddha] showed his two feet [out of his gold coffin to reassure Kāśyapa]<sup>11</sup> and secretly handed over [the dharma] to the assembly [by raising that flower]. Mañjuśrī, Samantabhadra and the eighty-thousand strong sea of bodhisattvas were unaware of the state [Kāśyapa] entered into [when he smiled]. This is precisely the source of the “special transmission outside the teachings.”

- *Fanwang jueyi jing ji Zong dao zhe* 梵王決疑經及宗道者傳 (*Brahmā King Resolves Doubt Sutra and Biography of Way-Person Zong*)<sup>12</sup>

[5.7] *Trade secret*: “From the two venerables Kāśyapa and Ānanda to the sixth patriarch, Great Master Huineng, these [patriarchs] are called the *thirty-three*. [They have transmitted] the purport of the ‘special transmission outside the teachings,’ which is far beyond the blue heavens.” This [*trade secret*] is not only something that doctrinal scholars of the five teachings have a hard time coming to have confidence in—even those of inferior faculties in this [Sōn] school don’t comprehend it and are at a total loss.

[5.8] Question: Kāśyapa and Ānanda are ranked as “hearers,” [not bodhisattvas]. How could they have been fit for the purport of the [Sōn] “special transmission outside the teachings?” Answer: Kāśyapa and Ānanda are great sages magically created by magical-transformation [buddhas]. Their hundreds of thousands of *samādhis* and measureless merits are no different from those of the *Tathāgata*. They had already received the secret prediction!

- *Zhengzong ji* 正宗記 (*Record of the Correct Axiom*)<sup>13</sup>

[5.9] A verse on the World-honored-one:

From the beginning at the Deer Park  
To the final [nirvana] at the Ajitavatī River [at Kuśinagara],

<sup>11</sup> The story of the Buddha’s sharing his seat appears in *Zhong benqi jing* (中本起經; T 196.4.161a18–25). The story of the raising of the flower appears in *Dafan tianwang wen fo jueyi jing* (大梵天王問佛決疑經; CBETA, X01, no. 26, p. 418, c16–21 // Z 1:87, p. 303, c2–7 // R87, p. 606, a2–7). The story of the Buddha’s sticking his feet out of the gold coffin appears in *Nirvana Sutra* (T 5.1.174a2–7).

<sup>12</sup> *Dafan tianwang wen fo jueyi jing* (大梵天王問佛決疑經) is CBETA, X01, no. 26, p. 417, c7 // Z 1:87, p. 302, c1 // R87, p. 604, a1. *Zong dao zhe* (*Biography of Way-Person Zong*) is unknown. See Translation 4.1 and 4.2.

<sup>13</sup> Qisong’s (契嵩) *Chuanfa zhengzongji* (傳法正宗記), T2078.51.725b11–14. See Translation 4.17.



All the time between these two,  
He never said a single word.

This assuredly is what is meant by the [Sön] “special transmission outside the teachings.”

- *Zhidu lun* 智度論 (*Perfection of Wisdom Treatise*)<sup>14</sup>

[5.10] The buddhas speak the bow; the [Sön] patriarchal masters speak the bowstring. The unobstructed dharma of the textual scholars reverts to the single-taste [*dharmadhātu*]. Once even all traces of this single-taste [*dharmadhātu*] are swept away, then finally there appears the single mind of the Sön masters. Therefore, it is said:

The inexhaustible ocean of the [dharma-]nature fuses into the single taste.  
When the single-taste characteristic disappears, it's our Sön!

- *Shunde lu ji Zhenjing lu* 順正[德]錄及真正[淨]錄 (*Record of Shunde and Record of Zhenjing*)<sup>15</sup>

[5.11] Question: Even though the nature-sea within the perfect teaching [i.e., Hwaö̃m] in and of itself is inconceivable and inexpressible, in the beginning one cultivates the causes of the *dharmadhātu*, in the end realizing the effects of the *dharmadhātu*. If [you comply with the Hwaö̃m] ocean-seal [*samādhi*], then it [like Sön] is a natural realization of substance, [likewise] divorced from both cause and effect. This should be considered as in harmony with the Sön approach's mind-seal of the true axiom—should it not? Answer: [Hwaö̃m's fifth-teaching ocean-seal and Sön's mind-seal] are similar and yet dissimilar. Although Hwaö̃m clarifies the inexhaustible *dharmadhātu*, it sits inside the region of cause and effect. The one who realizes this [inexhaustible *dharmadhātu*] must pass through the lifetime of seeing and hearing and the lifetime of understanding and practicing, only after that realizing access to [the inexhaustible *dharmadhātu*]. Therefore, [the one aiming for realization of the inexhaustible

<sup>14</sup> *Da zhidu lun* (大智度論), T 1509.25.448b9–11. See Translation 4.8.

<sup>15</sup> Both unknown. There is a biography for a Dao Fu, the Great Master Shunde, of Longce Monastery in Hangzhou (杭州龍冊寺順德大師道怱), a disciple of Xuefeng Yicun (雪峰義存; 822–908), in the *Jingde chuandeng lu*, T 2076.51.348c3–349c24. Zhenjing Kewen (真淨克文; 1025–1102) was a successor of Huanglong Huinan. See Translation 4.12–13.

*dharmadhātu*] has not yet passed beyond the stereotyped formulas of the road of meaning and has not yet escaped the source of [Dahui's] ten illnesses.<sup>16</sup> How could this compare to the Sōn purport of the special transmission? Although the [Hwaōm] ocean-seal is divorced from both cause and effect, it proceeds from the locus of cause-effect and leads back to the locus of extinguishing cause-effect. There are the beginning footprints of "cause" and the final footprints of "effect." [But according to] the purport of the secret transmission in the Sōn approach, there has never been a *dharmadhātu* "cause," and so there is no additional extinguishing of "cause." There has never been a *dharmadhātu* "effect," and so there is no additional extinguishing of "effect." There has never been "cause," and so there is no road of the myriad practices [that generate karmic "causes"]; there has never been "effect," and so there is no gate of realizing "effects": how much more so is this true of the [Sōn] trainee's *hwadu* practice! [*Hwadu* practice] has no road of verbalization, no road of meanings, and is "tasteless!" It does not stagnate in [Dahui's] ten illnesses. It doesn't wade through the erroneous view of *totally displaying* [*this matter*]. Also, it doesn't wade through the intellectual understanding of *destroying illnesses*. When [the Sōn *hwadu* adept] suddenly gives out the [awakening] snort of *Ah!*, spontaneously he discerns the one-mind *dharmadhātu* and discerns the inconceivable realm. "A single hearing—a thousand awakenings: the person who attains the great *dhāraṇī!*"<sup>17</sup> [This quotation] is analogous to the [*hwadu*] technique displayed by Sōn masters: according with the dharma of wordlessness; sometimes killing, sometimes giving life; sometimes creating a thunder-clap in the blue sky; sometimes raising weapons of war on flat ground; capable of striking people with the sword; capable of sticking a needle in a lightning flash. The person of superior faculties and great wisdom does not accept thinking about meaning! Question: In the all-at-once teaching [of the five-teachings schema of Hwaōm we find:] "all dharmas are divorced from objective supports of mind, divorced from the characteristics of words," "a single thought-moment non-arising," "at the time of realization there is no enterer [i.e., one who awakens]"—isn't all this in agreement with the secret purport of the Sōn approach [i.e., *hwadu* practice]? Answer: [The Hwaōm all-at-once

<sup>16</sup> See Introduction, "The *Huatou* Chan of Dahui Zonggao."

<sup>17</sup> This is a common saying in Chan books, from Zongmi's *Chan Prolegomenon* onward. *Letters of Dahui*, letter #26.3: "If you are a person of the highest faculties and highest wisdom among the followers of the Chan patriarchal lineage, hearing but once you have a thousand awakenings and obtain the great *dhāraṇī*. A person with this sort of faculties is very rare." [若是祖宗門下上根上智。一聞千悟。得大總持。此根人難得。] *Dahui Pujue chanshi yulu* (大慧普覺禪師語錄), T 1998A.47.929b5–7.

teaching and *hwadu*-practice Sön] are similar and yet dissimilar. [The dissimilarity is that] the “single thought-moment non-arising” and “cutting off with nothing to rely upon” found in the all-at-once teaching [i.e., #4 of the five teachings in the Hwaö̃m classification schema] sit within the *dead-phrase* pit [while *hwadu* practice, in contrast, is the *living phrase*]. Thus, if you aren’t completely clear about the fact that “single-thought-moment-non-arising” is an [intellectual] understanding [that ultimately constitutes an obstruction], you’ll never be able to embrace this practice. The *Perfect Awakening Sutra* says: “[If there is someone who permanently eliminates troublesome anxieties and] attains the purity of the *dharmadhātu*, he is obstructed by his understanding of that purity.”<sup>18</sup> This is what is meant here. If you discuss a realized *tathatā*, there must still be a realizer who realizes the substance of wisdom. If [as in the Hwaö̃m #4 all-at-once teaching] you hold that there are false thoughts that do not arise, there must be correct thoughts that have arisen. Also, *there will be traces* of the movement from confidence stage to the buddha stage. But in the secret purport of the [*hwadu*-practice] Sön approach, from the outset there is not a single thought. Non-production [of thought], what kind of thought is that? Since thought from the outset is non-existent, why would the confidence rank be set up at all? With the confidence rank not set up, why would the buddha stage exist? Though one speaks of a highest vehicle, from the outset no highest vehicle has ever existed. How much more so is this the case with the *living phrase* that the student practices? [The *hwadu*, the *living phrase*,] is like a ball of fire, because, if you get close to it, it will burn off your face! It has no locus for conceptual understanding of the *buddhadharma* to latch onto.<sup>19</sup> All it has is the great [sensation of] *uncertainty*, which is like a fierce flame that covers the heavens. If you suddenly smash the lacquer bucket [of ignorance], hundreds of thousands of dharma teachings and immeasurable wonderful meanings will be obtained completely, without your even seeking for them. Thus, “realizing principle and completing Buddhahood”—getting only the *plain* dharma-body<sup>20</sup>—how can this be discussed in the same breath [as *live-phrase hwadu*

<sup>18</sup> *Da fangguang yuanjue xiuduoluo jing* 大方廣圓覺修多羅了義經, T 842.17.917a19–21.

<sup>19</sup> See Translation 3A.4.

<sup>20</sup> *Lengyan jing shujie mengchao* (楞嚴經疏解蒙鈔) gives a definition of the plain dharma-body: “If a practitioner of the Chan approach all-at-once awakens to his own mind, he all-at-once escapes birth-and-death, without falling into any stages. This is within the three step-by-step advancements. He all-at-once destroys the eight consciousnesses and spontaneously leaps over all the ranks. However, even though the patriarchal masters have spoken of ‘leaping over,’ they merely referred to it as the ‘plain’ dharma-body buddha—not yet in possession of the illuminated marks of adornment, supernormal powers, and miraculous functioning.” [若禪門頓悟自心。頓出生死。不落階級。乃是三漸次中。頓破八識。自然超越諸位。然祖師雖云超越。但

practice]? Therefore, it is said: “the patriarchal masters’ transmission of mind is like a bird’s flying in the sky. It never leaves any footprints.”<sup>21</sup> The *Hwaōm Commentary* says: “Above and beyond the perfect-and-sudden there is another axiom.”<sup>22</sup> It is called the Sōn approach!

- *Susōn jang kŭp Kyōrŭi ron* 豎禪章及決疑論 (*Sōn Master Hyōngak’s Essay on the Sōn That is Implanted Outside the Teachings* and Chinul’s *Treatise on Resolving Uncertainty about Keeping an Eye on the Hwadu*)<sup>23</sup>

[5.12] *Trade secret*: The perfect teaching [i.e., # 5 of the Hwaōm five teachings] has [an intellectual] understanding of “unobstructed origination-by-dependence.” The all-at-once teaching [i.e., #4 in the fivefold Hwaōm schema] has [an intellectual] understanding of “divorce from terms and cut off characteristics.” The Sōn [*hwadu*] approach has nothing that is graspable [i.e., has no intellectual understanding whatsoever]—no “nose” to lay hold of.

[5.13] Question: The *Lañkāvatāra Sūtra* is the teaching of the Nature axiom. This is what Bodhidharma brought, as he wanted to provide proof for the mind-ground dharma approach. Therefore, down through the [Sōn] generations it was handed down, etc., etc. Is this [formulation] okay? Answer: This is not okay. [In the *Lañkāvatāra Sūtra*] the Buddha, for the sake of Mahāmāti Bodhisattva, at a place cut off by the great sea [of samsara], spoke the meaning of *buddha-nature*. His intention was to stimulate the followers of the two vehicles, making them jettison the small [vehicle] and yearn for the great [vehicle] *and that is all*. [The *Lañkāvatāra Sūtra*] stops at being within the *expanded* [i.e., Mahāyāna] section of the canon. How could it provide proof for the [Sōn] approach?

- [*Kamso sōnsa*] *Inko pyōngŭm nok* 鑒昭禪師引古辨今錄 (*Record of Sōn Master Kamso’s Citing the Ancients to Discern the Present*)<sup>24</sup>

云素法身佛。未必具有相光莊嚴。神通妙用。](CBETA, X13, no. 287, p. 881, c23–p. 882, a2 // Z 1:21, p. 403, c17–d2 // R21, p. 806, a17–b2). See Translation 3A.12.

<sup>21</sup> Untraced.

<sup>22</sup> Untraced. There is some similar wording in Chengguan’s *Huayan jing shuchao xuantan* (華嚴經疏鈔玄談), but there the topic is Tiantai: 賢首意云。天台四教絕言。並令亡詮會旨。今欲頓詮言絕之理。別為一類之機。(CBETA, X05, no. 232, p. 765, a2–4 // Z 1:8, p. 252, a6–8 // R8, p. 503, a6–8).

<sup>23</sup> The first text is unknown. See Translation 4.20, where it is the cited source. The second cited source is Translation 3A.

<sup>24</sup> Unknown. See Translation 4.21.

[5.14] The patriarchal teacher Chungpong [i.e., Sŏn Master Chinggwan]<sup>25</sup> said: “When Bodhidharma first came [to the land of Tang] he secretly handed over the *depository of the correct dharma-eye* to Huike. When Huike observed Sŏn Master Sengna<sup>26</sup> (a collateral transmission from Huike), he only saw that Sŏn Master Sengna grasped the ‘raft’ too firmly and had not apprehended the correct dharma of the patriarchal masters. [Huike] feared [Sengna] was susceptible to ignorant delusion and would destroy the correct dharma. Therefore, [Bodhidharma] *provisionally* set up an *upāya*, saying ‘the four-roll *Lañkāvatāra Sūtra*<sup>27</sup> is our mind essence.’ He handed that sutra over to Huike, and, in addition, Huike transmitted it to Sengna. Thus, the transmission of the *Lañkāvatāra* within the Sŏn approach is due to ‘yellow leaves’ [i.e., an expedient distraction] that made Sengna [in the manner of a child] stop crying.”<sup>28</sup>

- *Haedong ch’iltae nok* 海東七代錄 (*Record of the Seventh Generation in Korea*)<sup>29</sup>

[5.15] Question: The *Prajñāpāramitā Sūtra* says: “The buddhas emerge from this sutra.” Therefore, it praises *prajñā* as the mother of the buddhas. This being so, is it okay to take *prajñā* as the axiom [of Sŏn]? Answer: This is not okay. The Sanskrit word *prajñā* means *wisdom*. If [the axiom of Sŏn] were wisdom, then Śāriputra [rather than Mahākāśyapa] would be the

<sup>25</sup> *The Origin and Development of the Buddhas and Patriarchs Throughout India, China, and Korea* (Sōyōk *Chunghwa Haedong pulcho wōllyu* 西域中華海東佛祖源流; 1764) by Saam Ch’ae-yōng 獅巖采永 (d.u.) in its “Koryō Patriarchs” (*Koryō chosa* 高麗祖師) section lists a “Patriarchal Master Chinggwan” (HPC 10.130b14), but this is not the Chinggwan here.

<sup>26</sup> *Xu gaoseng zhuan* (續高僧傳): “There was a Dhyana Master Na, whose conventional name was Ma. For twenty-one years he had dwelled in Donghai [i.e., the coastal area south of the mouth of the Yangtze] and lectured on the classical texts *Ritual* and *Changes*. He traveled about training and visited four-hundred locales in the south. He arrived at Xiangzhou [near the capital Ye] and encountered Huike’s discourse on dharma. Then along with ten scholars he left home and took ordination. East of Xiangzhou students set up a farewell banquet, and the sound of the crying moved the town. Since Na had left mundane life, he no longer took up the writing brush and conventional books. He wore but one robe and had but one begging bowl. His idea of permissible practice was one meal per day, and he underwent ascetic practices. And so, wherever he ventured, he never visited towns or residences.” [有那禪師者。俗姓馬氏。年二十一居東海講禮易。行學四百南。至相州遇可說法。乃與學士十人出家受道。諸門人於相州東設齋辭別。哭聲動邑。那自出俗。手不執筆及俗書。惟服一衣一鉢。一坐一食以可常行。兼奉頭陀。故其所往不參邑落。] (T 2060.50.552c1-7).

<sup>27</sup> T 670.16, the Guṇabhadra translation.

<sup>28</sup> *Nirvana Sutra*: “It is like when a child is crying. The father and mother take the yellow leaves of a willow tree and say to the child: ‘Don’t cry! Don’t cry! We’ll give you a gold piece!’ Once the child has seen it, he supposes it is real gold and immediately stops crying.” [如彼嬰兒啼哭之時。父母即以楊樹黃葉而語之言。莫啼莫啼。我與汝金。嬰兒見已生真金想。便止不啼。] (T 374.12.485c10-12).

<sup>29</sup> Unknown. See Translation 4.25.

mainstay of Sōn. Teachings spoken prior to the *Prajñā Sūtra* are all *joke discourse*.<sup>30</sup> Therefore, the sutra says: ‘Dispense with the filth of *joke discourse*.’<sup>31</sup> Therefore, you should know that *prajñā* is merely a good medicine that [Hīnayāna] hearers apply to their hemorrhoids and use to destroy their tumors. How could it be considered as the mainstay of the Sōn approach?

- *Kamso* [sōnsa inko pyōngūm] *nok* 鑒昭禪師引古辨今錄 (*Record of Sōn Master Kamso’s Citing the Ancients to Discern the Present*)<sup>32</sup>

[5.16] Preceptor Sōngju [i.e., Muyōm]<sup>33</sup> constantly held onto the *Laikāvātāra Sūtra*, but he came to realize [that it was not the Sōn patriarchal axiom], and so he put it aside and entered Tang China, where he received a transmission of the Sōn dharma. Preceptor Toyun<sup>34</sup> constantly studied the *Hwaōm Sutra*. One day he said: “The perfect-and-sudden purport—how could this compare with the dharma of the [Sōn] mind-seal?” He put it aside and likewise entered Tang to receive the transmission of the [Sōn] patriarchal seal.

- [Haedong] *ch’iltae nok* 海東七代錄 (*Record of the Seventh Generation in Korea*)<sup>35</sup>

[5.17] *Trade secret*: Zhou Jingang [i.e., Deshan Xuanjian] raised a torch [to burn his *Diamond Sutra* commentaries];<sup>36</sup> Liang of Xishan [was asked one question by Mazu, and his whole life’s practice-work simply] melted away

<sup>30</sup> The Chinese rendering *xilun* 戲論 = *prapañca*. The term *prapañca* is a difficult one, and perhaps the Chinese rendering *xilun* 戲論 = *play/joke discourse* is helpful. *Middle Treatise* (*Zhong lun* 中論): “*Joke/play discourse* is a term for remembering and seizing characteristics, discriminating this and that. Saying that the Buddha is extinguished or not extinguished, and so forth—this is *joke/play discourse* on the part of people.” [戲論名憶念取相分別此彼。言佛滅不滅等。是人為戲論。] (T 1564.30.31a2–3).

<sup>31</sup> Untraced.

<sup>32</sup> Unknown. See Translation 4.21.

<sup>33</sup> *Muyōm* (無染; 800–888) entered Tang China and became a successor of Magu Baoche (麻谷寶徹), a successor of Mazu Daoyi. After returning home, he dwelled at Sōngju Monastery on Mt. Sungōm (嵩巖山聖住寺). Later he was viewed as the founding patriarch of the Sōngju Mountain School, one of the Nine-Mountains schools of Sōn. For a biographical entry, see *Zutangji* (祖堂集): *Sodōshū*, 322a–323a; CBETA, B25, no. 144, p. 620, a2–p. 621, a5.

<sup>34</sup> Toyun (道允; 798–868) entered Tang in 825 and became a successor of Nanquan Puyuan. He returned home in 847. He is considered the founding patriarch of the Saja Mountain (獅子山) School, one of the Nine-Mountains schools of Sōn. For a biographical entry, see *Zutangji* (祖堂集): *Sodōshū*, 330b–331a; CBETA, B25, no. 144, p. 628, b3–p. 629, a8.

<sup>35</sup> Unknown. See Translation 4.24.

<sup>36</sup> See Translation 4.44.

like ice;<sup>37</sup> Fu of Taiyuan [while practicing night sitting] heard the drum-and-flute sound [signaling the fifth watch and suddenly awoke];<sup>38</sup> [when Mazu said to Huihai that “the one who is questioning me right now *is* your treasure store!”] Huihai of Yuezhou apprehended his very own treasure store;<sup>39</sup> down to: [when Shitou called out “Ācārya!” and] Lingmo turned his head;<sup>40</sup> Liangsui called out his own name [and suddenly had an awakening].<sup>41</sup> All of them are *this*!

[5.18] Great King Munsŏng<sup>42</sup> of Silla asked National Teacher Muyŏm<sup>43</sup>: “Please discriminate for me—of Sŏn and the teachings, which is superior and which inferior?” Answer: All the officials and the Prime Minister are performing their official duties. The Emperor in silence cups one hand in the other before his chest at the high seat in the ancestral hall, and all the people are thereby pacified.”<sup>44</sup> The king was greatly delighted upon hearing this.

<sup>37</sup> See Translation 4.26.

<sup>38</sup> See Translation 4.28.

<sup>39</sup> *Jingde chuandeng lu* (景德傳燈錄): “[When Dazhu Huihai] first arrived in Jiangxi and practiced under Mazu, Mazu asked: ‘Where do you come from?’ Huihai said: ‘I come from Dayun Monastery in Yuezhou [Zhejiang].’ Mazu said: ‘What matter are you aiming at coming here?’ Huihai: ‘I come in search of the *buddhadharma*.’ Mazu: ‘Not looking back at your own treasure store, abandoning your home and running around in disarray—what are you doing? Here with me there is not a single thing! What *buddhadharma* are you seeking?’ Master Huihai thereupon bowed and asked: ‘What is my own treasure store?’ Mazu: ‘The one who is questioning me right now *is* your treasure store! It’s endowed with everything and lacks nothing at all! You can employ it freely. What need is there to search outside yourself for it?’ Master Huihai suddenly came to know his own original mind, no longer relying on perception. He danced in joy and bowed in gratitude.” [初至江西參馬祖。祖問曰。從何處來。曰越州大雲寺來。祖曰。來此擬須何事。曰來求佛法。祖曰。自家寶藏不顧。拋家散走作什麼。我遮裏一物也無。求什麼佛法。師遂禮拜問曰。阿那箇是慧海自家寶藏。祖曰。即今問我者。是汝寶藏。一切具足更無欠少。使用自在。何假向外求覓。師於言下自識本心。不由知覺。踊躍禮謝。] (T 2076.51.246c9–16).

<sup>40</sup> *Junzhou Dongshan Benwu chanshi yulu* (筠州洞山悟本禪師語錄): “Raised for consideration: Chan Master Wuxie Mo arrived at Shitou’s place and said: ‘If with a single word we are a good match, then I stay. If we aren’t a good match, I go.’ Shitou took his seat on the chair to deliver a dharma talk. Wuxie immediately walked out. Shitou followed after him, calling out: ‘Ācārya! [Teacher!]’ Wuxie turned his head. Shitou said: ‘From birth to death it’s only *this*! Why are you turning your head and flipping your brain?’ Wuxie suddenly had an awakening.” [舉。五洩默禪師到石頭處云。一言相契即住。不契即去。頭據坐。洩便行。頭隨後召曰。闍黎闍黎。洩回首。頭曰。從生至死祇是這箇。回首轉腦作麼。洩忽然契悟。] (T 1986A.47.512b4–7).

<sup>41</sup> See Translation 4.27.

<sup>42</sup> Great King Munsŏng (*Munsŏng taewang* 文聖大王; r. 839–857) was a king of “Later Silla” or “Unified Silla.” Unified Silla defeated Paekche in 660 and Koguryŏ in 668, driving Tang forces out of the peninsula in 676 and achieving complete unification.

<sup>43</sup> See n. 33. In Translation 4.23 National Teacher Muyŏm asks this question of Sŏn Master Pŏpsŏng.

<sup>44</sup> The doctrinal teachings are like the myriad officials with their various duties, and Sŏn is like the silent emperor with folded hands in the ancestral hall.

- *Muyōm kuksa pyōlchip* 無染國師別集 (*Separate Collection of National Teacher Muyōm*)<sup>45</sup>

[5.19] A seat master who lectured on the *Huayan Sutra* asked National Teacher Luoxi:<sup>46</sup> “Please discriminate for me the three types of karmic capacities for the teachings, and the singular karmic capacity appropriate for the Sōn separate transmission.” Answer: “The World-honored-one in the sea of birth-and-death spread out three types of nets [i.e., the hearer, independent-buddha, and bodhisattva vehicles] to dredge up the humans-and-gods fish. How could one compare the fish dredged up in these three nets to the divine dragon beyond the clouds that are pouring out nectar [i.e., Sōn]?”

- *Luoxi bieji* 螺溪別集 (*Separate Collection of Luoxi*)<sup>47</sup>

[5.20] *Trade secret*: The karmic capacity for the correct transmission of the Sōn approach: it is just like the divine dragon beyond the clouds who is higher than the three nets, just like the emperor in the ancestral hall who is higher than all his officials. The venerated status [of the dragon, the king, and the Sōn adept] is evident without any debate.

[5.21] Thereupon, five or six scholars of the doctrinal teachings became so apoplectic that their faces reddened. They asked me [i.e., Hyujōng]: “The utterances of the Sōn house are extravagant and go to excess—isn’t this a case of having eyes but not having legs?” With a serious face I, Chōnghō [Hyujōng], replied, “The Sōn house is endowed with both eyes and legs. ‘Would you rather sink in birth-and-death for eternal eons than hanker after the liberation of the sages?’<sup>48</sup> [I give you] the ‘eyes’ of the Sōn house: not seeing the faults of others, and constantly looking to one’s own shortcomings. [I give you] the ‘legs’ of

<sup>45</sup> Unknown. See Translation 4.23.

<sup>46</sup> Luoxi Yiji (螺溪/礮義寂) is a Tiantai master active in the tenth century.

<sup>47</sup> Yi Nūng-hwa says: “At the beginning the corpus of Tiantai teachings, during the disturbances of the Five-dynasties period, were damaged by fire and were thus incomplete. The king of Wu-Yue dispatched a messenger to seek replacements in Koryō. With regards to this, Koryō dispatched the monk Chēgwan [?-970] to bring sutras, treatises, writings and commentaries. Chēgwan paid a visit to [the Tiantai master] Luoxi Yiji [and returned lost Tiantai texts to him]. A complete version of the texts for the first time was back in China. Luoxi handed them over to Baoyun. Baoyun handed them over to Fazhi. Fazhi did many lectures on them. Subsequently it was called a revival of the Tiantai school.” [初天台教卷經五代之亂。殘毀不全。吳越王使使求之於高麗。至是高麗遣沙門諦觀。持經論章疏。詣進螺溪義寂。一宗教文始還支那。螺溪以授寶雲。寶雲以授法智。法智大講說之。遂成台宗中興之名。] *Chosōn pulgyo tōngsa* 2.45; CBETA, B31, no. 170, p. 465, a19–22. There is a *Luoxi Brandishes the Patriarchs Collection* (*Luoxi zhenzu ji* 螺溪振祖集; CBETA, X56, no. 946, p. 780, b18 // Z 2:5, p. 512, a11 // R100, p. 1023, a11), but it does not contain this excerpt.

<sup>48</sup> A saying of Shitou Xiqian (石頭希遷; 700–790) in the *Jingde chuandeng lu*, T 2076.51.240b22–23.



the Sŏn house: Alas! As we come down the generations, the sages are ever more distant, Māra ever stronger, the dharma ever weaker—some regard the true dharma as but a clod of earth. My words are but a cup of water to put out a burning cart [filled with kindling]. Preceptor Fifth Patriarch [Hongren] said: ‘Guarding my original mind is superior to attaining the mindfulness of the buddhas of the ten directions.’<sup>49</sup> He then pointed to heaven and made a pledge: ‘If I am deceiving you, may I lifetime after lifetime be devoured by tigers and wolves!’<sup>50</sup> You scholars [of the doctrinal teachings] have gotten to this [dire state]: if you don’t generate the sentiment of compassion, you can be said to be no different from insentient wood and stone. Therefore, an ancient worthy said: ‘If you prioritize the doctrinal teachings and take mind [i.e., the precinct of Sŏn] lightly, even though you may go through many eons, you’ll end up as a Māra demon and follower of an outside Way.’”<sup>51</sup>

#### Comparative Elucidation of Sŏn and the Teachings Ends

[5.22 Postface:] This scroll was joyfully received by the three virtuous ones, Yŭjong, Haengju, and Pojong. They bowed and circulated it in the “two halls” of Sŏn and the teachings. One day about fifty students of Sŏn and the teachings assembled at a meeting.

Followers of the teachings: “Equal training in *samādhi* and *prajñā* and a clear vision of the buddha-nature—what about this principle?” Followers of Sŏn: “Our house has no slaves!”

Followers of the teachings: “The bodhisattva observes the suffering of sentient beings and produces the mind of compassion—what about that?” Followers of Sŏn: “Compassion is *not seeing* there is a buddha to become; compassion is *not seeing* there are sentient beings to cross over [to the other shore of nirvana].”

Followers of the teachings: “This being so, is it the case that the dharma spoken by the *Tathāgata* is incapable of crossing over sentient beings [to nirvana]?” Followers of Sŏn: “If you say there is a dharma that the *Tathāgata* spoke, then it is slandering the Buddha. If you say that there is no dharma that the *Tathāgata* spoke, then it is slandering the Buddha. The true Buddha has no mouth and cannot speak dharma. True hearing has no ears—who does the hearing?”

Followers of the teachings: “This being so, are the teachings of the entire Buddhist canon useless?” Followers of Sŏn: “The teachings of the entire

<sup>49</sup> *Zuishang sheng lun* (最上乘論), T 2011.48.377b20. This Hongren text is SMCY #4.

<sup>50</sup> *Zuishang sheng lun* (最上乘論), T 2011.48.377b20.

<sup>51</sup> *Huangbo shan Duanji chanshi chuanxin fa yao* (黃蘗山斷際禪師傳心法要), T 2012A.48.381c25–28.

Buddhist canon are like a finger pointing at the moon. Those of sharp faculties are like lions, and those of dull faculties are like the [excellent black] dogs of the state of Han.”

Followers of the teachings: “The stages of confidence, understanding, practice, and realization are clear. Is it not the case that perfect awakening [i.e., the fifty-first station of the bodhisattva] is *luminous-quiet*, that marvelous awakening [i.e., the fifty-second station of the bodhisattva] is *quiet-luminous*, that ‘flipping’ the defilements is awakening, and ‘flipping’ birth-and-death is nirvana?” Followers of Sŏn: “The two, perfect awakening and marvelous awakening, are demons locked in cangues. Awakening and nirvana are posts for hitching donkeys. It comes down to this: recognizing names and phrases is holding a lump of shit in one’s mouth. Seeking the buddhas and patriarchs is karma that leads to hell.”

Followers of the teachings: “The buddhas and patriarchs—and how about them?” Followers of Sŏn: “The buddhas are illusory magical-creation bodies; the patriarchs are old monks!”

Followers of the teachings: “All the worthies and sages—how could they be utterly without vision and realization?” Followers of Sŏn: “What is the vision in your own eyes like? What is the realization in your own mind like? In the teachings it is also said: ‘From the outset everything is calm. You yourself produced this perception of gain and loss. Your mind from the outset has been level. You yourself produced this incorrect view of common person/sage.’<sup>52</sup> Is this not a case of your going crazy?”

Followers of the teachings: “In the end, what is this principle like?” Followers of Sŏn: “Your [*original*] *allotment*—your very *self*—has always been beyond names, but, as an *upāya*, we use the verbal labels *depository of the correct dharma-eye* and *marvelous mind of nirvana*. There is one more thing to say, but we’ll pass it on to you tomorrow!”

Thereupon, the comparative elucidation of Sŏn and the teachings came to an end. Each participant bowed and resumed his seat according to rank. Sŏsan [Hyujŏng] said: “This time-period of question and answer can serve as a postface to the *Elucidation of Sŏn and the Teachings*.” Then he summoned the novice monk Ssang-ik to write it down.

The time: Wanli era, *pyŏngsul* year [1586], eleventh month, first ten days.

<sup>52</sup> See *Śāraṅgama Sūtra*, T 19.945.121b8–13.

# VII

## Chinese Text of *Mengshan's Dharma Talks* (Translation 1)

(SMCY in *Kōrai-bon*, 44a1–49b8)

### [蒙山法語]

#### [1.1] 皖山正凝禪師示蒙山法語

師見蒙山來禮。先自問云。爾還信得及麼。山云。若信不及。不到這裏。師云。十分信得。更要持戒。持戒易得靈驗。若無戒行。如空中架樓閣。還持戒麼。山云。見持五戒。師云。此後只看箇無字。不要思量卜度。不得作有無解會。且莫看經教語錄之類。只單單提箇無字。於十二時中四威儀內。須要惺惺如貓捕鼠如鷄抱卵。無令斷續。未得透徹時。當如老鼠咬棺材相似。不可改移。時復鞭起疑云。一切含靈皆有佛性。趙州因甚道無。意作麼生。既有疑時。默默提箇無字。迴光自看。只這箇無字。要識得自己。要識得趙州。要捉敗佛祖。得人憎處。但信我如此說話。驀直做將去。決定有發明時節。斷不誤爾。云云。

#### [1.2] 東山崇藏主送子行腳法語

大凡行腳須以此道爲懷。不可受現成供養了等閒過日。須是將生死二字釘在額上。十二時中裂轉面皮。討箇分曉始得。若祇隨羣逐隊打空過時。他時閻羅老子打算飯錢。莫道我與爾不說。若做工夫須要日日打算時時點檢。自轉鼓起來至二更看。那裏是得力處。那裏是不得力處。那裏是打失處。那裏是不打失處。若如此做將去。定有到家時節。有一般辦道之人經不看佛不禮。才上薄團便打瞌睡。及至醒來又且胡思亂想。才下禪牀便與人打雜交。若如此辦道至彌勒下生。也未有入手底時節。須是猛着精彩提起一箇無字。晝三夜三與他廝睡。不可

坐在無事匣裏。又不可執在蒲團上死坐。須要活弄。恐雜念紛飛起時千萬。不可與他厮鬪轉鬪轉急。多有人在這裏不識進退解免不下。成風成顛壞了一生。須向紛飛起處輕輕放下打一箇。轉身下地行一遭。又上床開兩眼担<sup>1</sup>雙拳。豎起脊梁依前提起。便覺清涼。如一鍋湯才下一杓冷水相似。但如此做工夫。日久月深自有到家時節。工夫未得入手。莫生煩惱。恐煩惱魔入心。若覺省力不可生歡喜。恐歡喜魔入心。種種病痛言之不盡。恐衆中有老成兄弟辦道者。千萬時時請益。若無將祖師做工夫之言語看一遍。如親見相似。而今此道難得其人。千萬向前望汝早早打破漆桶歸來爲我揩背。至囑至囑。

### [1.3] 蒙山和尚示衆語

若有來此同甘寂寥者。捨此世緣。除去執着顛倒。真實爲生死大事。肯順庵中規矩。截斷人事隨緣受用。除三更外不許睡眠。不許出街。不許赴請。未有發明不許看讀。非公界請不許閱經。如法下三年工夫。若不見性通宗。山僧替爾入地獄。

### [1.4] 古潭和尚法語

若欲叅禪。不用多言。趙州無字。念念相連。行住坐臥。相對目前。奮金剛志。一念萬年。迴光返照。察而復觀。昏沉散亂。盡力加鞭。千磨萬鍊。轉轉新鮮。日久月深。密密髭髭。不舉自舉。亦如流泉。心空境寂。快樂安然。—善惡魔來。莫懼莫歡。心生憎愛。失正成顛。立志如山。安心似海。大智如日。普照三千。迷雲散盡。萬里青天。中秋寶月。湛徹澈澄源。虛空發焰。海底生烟。驀然嗑着。打破重玄。祖師公案。一串都穿。諸佛妙理。無不周圓。到伊麼時。早訪高玄。機味完轉。無正無偏。明師許爾。再入林巒。茅庵土洞。苦樂隨緣。無爲蕩蕩。性若白蓮。時至出山。駕無底船。隨流得妙。廣度人天。俱登覺岸。同證金仙。

### [1.5] 普濟尊者示覺悟禪人

念起念滅。謂之生死。當生死之際。須盡力提起話頭。話頭純一。起滅即盡。起滅即盡處。謂之寂。寂中無話頭。謂之無記。寂中

<sup>1</sup> Translation follows *Changuan cejin* 禪關策進, T 2024.48.1098c28 = 捏。

不昧話頭。謂之靈。即此空寂靈知。無壞無雜。如是用功。不日成之。

### [1.6] 蒙山和尚示古原上人

話頭上有疑不斷。是名真疑。若疑一上。少時又無疑者。非真心發疑。屬做作。是故昏沉掉舉。皆入作得。更要坐得端正。一者睡魔來。當知是何境界。纔覺眼皮重。便着精彩。提話頭一二聲。睡魔退。可如常坐。若不退。便下地行數十步。眼頭清明。又去坐。千萬照顧話頭。及常常鞭起疑。久久工夫純熟。方能省力。做至不用心提話頭。自然現前時。境界及身心皆不同先已。夢中亦記得話頭。如是時大悟近矣。卻不得將心待悟。但動中靜中。要工夫無間斷。自然塵境。不入真境。日增漸漸有破無明力量。力量充廣。疑團破。無明破。無明破則見妙道。夫參禪妙在惺惺。靈利者先於公案檢點。有正疑。卻不急不緩。提話頭。密密迴光自看則易得大悟。身心安樂。若用心急則動肉團心。血氣不調等病生。非是正路。但發真正信心。真心中有疑則自然話頭現前。若涉用力舉話時。工夫不得力在。若動中靜中所疑公案不散不衝。話頭不急不緩。自然現前。如是之時工夫得力。卻要護持此箇念頭。常常相續。於坐中更加定力。相資爲妙。忽然築着磕着。心路一斷。便有大悟。悟了更問悟後事件。

### [1.7] 蒙山和尚示覺圓上人

參禪須透祖師關。妙悟要窮心路絕。祖關不透。心路不絕。盡是依草附木精靈。僧問趙州。狗子還有佛性也無。州云。無。只者箇無字是宗門一關。有心透不得。無心透不得。惺惺靈利。直下掀翻。捉敗趙州。還我話頭來。若有一毫末。且居門外。覺圓上座覺也未。妙覺圓明。當識趙州是何面目。道箇無字意。作麼生。蠢動含靈皆有佛性。趙州因甚道無。畢竟者箇無字落在甚處。本覺未明。一一有疑。大疑則有大悟。卻不得將心待悟。又不得以意求悟。不得作有無會。不得作虛無會。不得作鐵掃帚用。不得作繫驢橛用。從教疑團日盛。於二六時中。四威儀內。單單提箇無字。密密迴光自看。看來看去。疑來疑去。百無滋味時有些滋味。卻不可生煩惱。疑得重。話頭不提。自然現前。卻不得歡喜。濃淡任他。直如老鼠咬棺材。只管提箇無字看。若於坐中得妙定力資。正好提撕。但不用着力。爲妙。若着力提撕則解散定境。能善用心。忽然入得定時。卻不可貪定而忘話頭。若忘卻話頭則落空去。無有妙悟。起定時

亦要保護定力。於動靜中一如。昏沉掉舉悉絕。亦莫生歡喜心。忽然因地一聲。透過趙州關已。一一下語諦當。箭箭拄鋒。勘破趙州得人憎處。法法圓通。差別機緣。一一明了。正要求悟後生涯。若不然。如何得成法器。宜觀先聖標格。切忌杜撰。會麼。

### [1.8] 蒙山和尚示惟正上人

五祖演和尚示衆云。釋迦彌勒。猶是他奴。他是阿誰。直下悟徹。道得諦當。可以超脫分段生死。更進竿頭闊步。了大丈夫事業。惟正上座。能悟徹也未。否則急宜惺惺。下真實工夫。如法參究。以大悟爲入門。所謂參究者。當疑釋迦彌勒。是佛。因甚猶是他奴。畢竟他是阿誰。疑得盛。卻提撕他是阿誰。迴光自看。不要用心太緊。緊則動色心。生病。不可太緩。緩則忘卻話頭。入昏沉掉舉去也。妙在善用其心。發真正信心。捨盡一切世間心。惺惺密密提撕。於坐中最易得力。初坐時。抖擻精神。放教神體端正。不可背曲。頭腦卓堅。眼皮不動。平常開眼。眼睛不動則身心俱靜。靜而後定。定中卻要話頭現前。不可貪定而忘話頭。忘則落空。反被定迷。無有是處。定中得力易。卻要惺惺不昧。忽有一切好惡境界現時。都不要管他。話頭分曉。倏忽境界自清。起定之時。緩緩動身。護持定力。於動用中。保持得話頭。有疑提撕不用力。鬆鬆密密。無有間斷時。工夫漸漸成片。得如澄秋野水。湛湛清清。縱有風動。並是清波。到如是時。大悟近矣。卻不得將心待悟。不要求人穿鑿。不要思量卜度。不要求解會。但提話頭看。若其他公案有疑。及經典上有疑。盡攝歸來他是阿誰上看。衆疑逼發。築着磕着。因地一聲。正眼開明。便能下得到家語。投機語。箭鋒相拄語。識得差別機緣。前來所有一切疑礙。冰消無餘。法法圓通。得昇堂已。切忌小了。更來。指汝進步入室。了徹大事。

### [1.9] 蒙山和尚示聰上人

黃蘗見百丈。舉再參機緣。便吐舌。是得百丈力耶。得馬祖力耶。巖頭見德山一喝。便禮拜。是知恩耶。報恩耶。又答洞山語云。我當時一手擡。一手搥。那裏是他擡搥處。見徹二老骨髓者。便好着一轉語。截斷諸方舌頭。許汝得入門已。其或未然。急宜參究。若涉參究。便論工夫。直須依本分如法始得。當於本參公案上。有疑。大疑之下。必有大悟。千疑萬疑併作一疑。於本參上取辦。若不疑言句。是爲大病。仍要

盡捨諸緣。於四威儀內二六時中。單單提箇話頭。迴光自看。若於坐中得力最多。坐宜得法。不要瞪眉努目。遏捺身心。若用氣力則招病苦。但端身正坐。平常開眼。身心境界。不必顧着。或有昏沉掉舉。着些精彩。提舉一二聲話頭。自然諸魔消滅。眼定而心定。心定而身定。若得定時。不可以爲能事。或忘話頭。沉空滯寂。不得大悟。反爲大病。吾祖西來。單提直指。以大悟爲入門。不論禪定神通。此是末邊事。若於定中得悟明者。智慧卻能廣大。水陸並進也。工夫若到濃一上淡一上。無滋味時。正好進步。漸入程節。切不可放捨。惺惺便入靜。靜而後定。定各有名。有邪有正。宜知之。起定後身心輕清。一切處省力。於動中打成一片。卻當仔細用心。趁逐工夫。始終不離靜淨二字。靜極便覺。淨極光通達。氣肅風清。動靜境界如秋天相似時。是第一箇程節。便宜乘時進步。如澄秋野水。如古廟裏香爐相似。寂寂惺惺。心路不行時。亦不知有幻身。在人間但見箇話頭懸懸不絕。到這裏。塵將息而光將發。是第二箇程節。於斯若生知覺心則斷純一之妙。大害也。無此過者。動靜一如。寤寐惺惺。話頭現前。如透水月華。在灘浪中活潑潑。觸不散。蕩不失時中。寂不搖。外撼不動矣。是第三箇程節。疑團破正眼開近矣。忽然築着磕着。啐地絕爆地斷。洞明自己。捉敗佛祖得人憎處。又宜見大宗匠。求煅煉成法器。不可得少爲足。悟後若不見人。未免不了後事。其害非一。或於佛祖機緣上。有礙處。是悟淺。未盡玄妙。既盡玄妙。又要退步。韜晦保養。力量全備。看過藏教。儒道諸書。消磨多生習氣。清淨無際。圓明無礙。始可高飛遠舉。庶得光明盛大。不辱先宗。其或換舊時行履處未盡。便墮常流。更若說時似悟。對境還迷。出語如醉人。作爲似俗子。機不識隱顯。語不知正邪。撥無因果。極爲大害。先輩正之與邪。大有樣子。了事者生死岸頭。能易羸爲細。能易短爲長。以智光明解脫。得出生一切法三昧王。以此三昧故。得意生身。向後能得妙應身信身。道如大海。轉入轉深。達摩有頌云。悟佛心宗等無差互。行解相應。名之曰祖。更莫說宗門中有超佛越祖底作略。聰上人信麼。信與不信向後自知。

### [1.10] 蒙山和尚無字十節目

僧問趙州。狗子還有佛性也無。州云。無。蠢動含靈皆有佛性。趙州因甚道無。若言趙州禪。口皮邊。照顧。他日喫鐵棒。殊不知三世諸佛骨髓。歷代祖師眼目。一期掀出。在爾面前。性燥漢。一肩擔荷得去。山僧拄杖子。亦未肯打爾在。且道畢竟如何。這箇無字全無巴鼻。有些巴鼻。或者謂是斷命刀子。開差別智底鑰匙。好與三

十棒。是賞耶。罰耶。直饒道得諦當。爾在甚處。見趙州。盡道。趙州。古佛眼光燦破四天下。觀其道箇無字。性命。落在本色衲子手裏。有一等人更向他無字上。討滋味。豈不鈍置平生。雖然趙州道無。爾作麼生會。趙州露刃劍。寒霜光焰焰。擬議問如何。分身作兩段。喝癡人面前。不得說夢。要且我王庫內。無如是刀。畢竟趙州是何面目。妙喜道。不是有無之無。不是真無之無。還識妙喜麼。若不具眼。又去東卜西度。轉添意識。切忌切忌。靈利漢。且道趙州意作麼生。近來多道。無字是鐵掃帚。趙州意果如是不。有引他後語。爲證者錯了也瞎漢。莫將閒學解。埋沒祖師心。喝有云。無字是繫驢橛。爾在何處。夢見趙州。欲得不招無間業。莫謗如來正法輪。許多弊病都拈去也。畢竟這箇無字。落在甚處。這箇無字。有心無心。俱透不得。棄命。向未舉已前着眼。忽然再甦。了徹無餘。一千七百則公案。誰敢向爾面前拈出。諸佛祖大機用神通三昧。三玄三要種種差別智。一切無礙慧。盡從此出。雖然那箇是爾自己。一大藏教是箇切腳。會切着者箇無字否。靈利漢。直下掀翻。洞明自己。捉破趙州。勘破佛祖得人憎處。許爾道大藏教。是拭瘡疣紙。雖然如是。者箇無字從何處出。如是主張箇無字。有甚奇特。宗門中許多公案。還有要妙過此無字者否。若有。何得如是品題他。若無。未有趙州時。豈無佛祖。具眼衲僧一點難謾。速道

### [1.11] 休休庵主坐禪文

夫坐禪者。須達乎至善。當自惺惺。截斷思想。不落昏沉。謂之坐。在欲無欲。居塵離塵。謂之禪。外不放入。內不放出。謂之坐。無着無依。常光現前。謂之禪。外撼不動。中寂不搖。謂之坐。迴光返照。徹法根源。謂之禪。不爲逆順惱。不爲聲色轉。謂之坐。燭幽則明愈日月化物則力勝乾坤。謂之禪。於有差別境。入無差別定。謂之坐。於無差別智<sup>2</sup>。示有差別智。謂之禪。合而言之。熾然作用。正體如如。縱橫得妙。事事無礙。謂之坐禪。略言如是。詳舉非紙墨能窮。那伽大定。無靜無動。真如妙體。不滅不生。視之不見。聽之不聞。空而不空。有而非有。大包無外。細入無內。神通智慧。光明壽量。大機大用。無盡無窮。有志之士宜善參究。急着精彩。以大悟爲入門。因地一聲後。許多靈妙。皆自具足。豈同邪魔外道以傳授爲師資。以有所得爲究竟者哉。

<sup>2</sup> Translation follows Takekoshi, "Mōsan oshō hōgo ryakuroku kōhon," 14, 坐 05 = 法。



# VIII

## Chinese Text of Boshan's *Chan* *Admonitions* (Translation 2)

(SMCY in *Kōrai-bon*, 49c1–52d6)

### 禪警語

博山無異禪師說

[2.1] 做工夫。最初要箇破生死心堅硬。看破世界身心。悉是假緣。無實主宰。若不發明本具底大理。則生死心不破。生死心既不破。無常殺鬼念念不停。却如何排遣。將此一念作個敲門瓦子。如坐在烈火焰中求出相似。亂行一步不得。停止一步不得。別生一念不得。望別人救不得。當恁麼時。只須不顧猛火。不顧身命。不望人救。不生別念。不肯暫止。往前直奔。奔得出。是好手。

[2.2] 做工夫。貴在起疑情。何謂疑情。如生不知何來。不得不疑來處。死不知何去。不得不疑去處。生死關竅不破。則疑情頓發。結在眉睫上。放亦不下。趣亦不去。忽然朝撲破疑團。生死二字是甚麼閒家具。噫。

[2.3] 做工夫。最怕耽着靜境。使人困于枯寂。不覺不知。動境人多厭。靜境人多不厭。良以行人一向處乎喧鬧之場。一與靜境相應。如食飴食蜜。如人倦久喜睡。安得自知耶。

[2.4] 做工夫。要中正勁挺。不近人情。苟循情應對。則工夫做不上。不但工夫做不上。日久月深。必隨流俗阿師無疑也。

[2.5] 做工夫人。擡頭不見天。低頭不見地。看山不是山。見水不是水。行不知行。坐不知坐。千人萬人之中。不見有一人。通身內外只是一箇疑團。疑團不破誓不休心。此爲工夫緊要也。

[2.6] 做工夫。不怕死不得活。只怕活不得死。果與疑情厠結在一處。動境不待遣而自遣。妄心不待淨而自淨。六根門頭自然虛豁豁地。點著即到。呼著即應。何愁不活也。

[2.7] 做工夫。舉起話頭時要歷歷明明。如貓捕鼠相似。古所謂不斬鬻奴誓不休。不然則坐在鬼窟裏昏昏沉沉過了一生。有何所益。

[2.8] 貓捕鼠。睜開兩眼。四脚撐撐。只要拿鼠到口始得。縱有雞犬在傍。亦不暇顧。參禪者亦復如是。只是憤然要明此理。縱八境交錯于前。亦不暇顧。纔有別念。非但鼠。兼走却貓兒。

[2.9] 做工夫。不可在古人公案上卜度。妄加解釋。縱一一領畧得過。與自己沒交涉。殊不知古人一語一言。如大火聚。近之不得。觸之不得。何況坐臥其中耶。更于其中分大分小。論上論下。不喪身失命者幾希。

[2.10] 做工夫人。不可尋文逐句。記言記語。不但無益。與工夫作障礙。真實工夫返成緣慮。欲得心行處絕。豈可得乎。

[2.11] 做工夫。最怕比量。將心湊泊。與道轉遠。做到彌勒下生去。管取沒交涉。若是疑情頓發的漢子。如坐在鐵壁銀山之中。只要得個活路。不得箇活路。如何得安穩去。但怎麼做去。時節到來。自有箇倒斷。

[2.12] 黃檗禪師云。塵勞迴脫事非常。緊把繩頭做一場。不是一翻寒徹骨。爭得梅花撲鼻香。此語最親切。若將此偈時時警策。工夫自然做得上。

[2.13] 做工夫。最要緊是個切字。切字最有力。不切則懈怠生。懈怠生。則放逸縱意靡所不至。若用心真切。放逸懈怠何繇<sup>1</sup>得生。當知切之一字。不愁不到古人田地。不愁生死不破。

[2.14] 切之一字。當下超善惡無記三性。用心甚切。則不思善。用心甚切。則不思惡。用心甚切。則不落無記。話頭切無掉舉。話頭切無昏沉。

[2.15] 切之一字。是最親切句。用心親切。則無間隙。故魔不能入。用心親切。不生計度有無等。則不落外道。

[2.16] 做工夫。最怕思惟做詩做偈做文賦等。詩偈成。則名詩僧。文賦工。則稱文字僧。與參禪總沒交涉。凡遇着逆順境緣動人念處。便當覺破提起話頭。不隨境緣轉始得。或云不打緊這三個字。最是悞人。學者不可不審。

[2.17] 做工夫。不得將心待悟。如人行路。住在路上待到家。終不到家。只須行到家。若將心待悟。終不悟。只須逼拶令悟。非待悟也。

[2.18] 做工夫。着不得一絲毫別念。行住坐臥。單單只提起本參話頭。發起疑情。憤然要討箇下落。若有絲毫別念。古所謂雜毒入心。傷乎慧命。學者不可不謹。

<sup>1</sup> Translation follows Hasebe, "Hakusan sanzen keigo kō," 707.16.8 = 由。

[2.19] 余云別念。非但世間法。除究心之外。佛法中一切好事悉名別念。又豈但佛法中事。於心體上取之捨之。執之化之。悉別念矣。

[2.20] 做工夫。做到無可用心處。萬仞懸崖處。水窮山盡處。羅紋結角處。如老鼠入牛角。自有倒斷也。

[2.21] 做工夫。最怕一箇伶俐心。伶俐心爲之藥忌。犯着些毫。雖真藥現前。不能救耳。若真是個參禪漢。眼如盲。耳如聾。心念纔起時。如撞着銀山鐵壁相似。如此則工夫始得相應耳。

[2.22] 做工夫。不可避喧向寂。瞑目合眼。坐在鬼窟裏作活計。古所謂黑山下坐。死水浸。濟得甚麼邊事。只要在境緣上做得去。始是得力處。一句話頭頓起在眉睫上。行裏坐裏。着衣吃飯裏。迎賓送客裏。只要明這一句話頭落處。一朝洗面時。摸着鼻孔。原來太近。

[2.23] 工夫不怕做不上。做不上。要做上。便是工夫。做不上。便打退鼓。縱百劫千生。其奈爾何。

[2.24] 疑情發得起。放不下。便是上路。將生死二字貼在額頭上。如猛虎趕來。若不直走到家。必喪身失命。豈可住脚也。

[2.25] 做工夫。只在一則公案上用心。不可一切公案上作解會。縱能解得。終是解。非悟也。法華經云。是法非思量分別之所能解。圓覺經云。以思惟心測度如來圓覺境界。如將螢火爇須彌山。終不能得。洞山云。擬將心意學玄宗。大似西行却向東。大凡穿鑿公案者。須皮下有血。識慚愧始得。

[2.26] 道不可須臾離。可離非道也。工夫不可須臾間斷。可間斷非工夫也。真正參究人。如火燒眉毛上。又如救頭然。何暇爲他事動念耶。古德云。如一人與萬人敵。覲面那容眨眼。看此語做工夫最要。不可不知。

[2.27] 做工夫。曉夕不敢自怠。如慈明大師夜欲將睡。用引錐刺之。又云。古人爲道。不食不寢。予何人耶。

[2.28] 做工夫。不得向意根下卜度思惟。使工夫不得成片。不能發得起疑情。思惟卜度四字。障正信。障正行。兼障道眼。學者於彼如生冤家相似。乃可耳。

[2.29] 做工夫。不得向舉起處承當。若承當。正所謂瞞頂籠侗。與參究不相應。只須發起疑情。打教徹。無承當處。亦無承當者。如空中樓閣。七通八達。不然。認賊爲子。認奴作郎。古德云。莫將驢鞍橋喚作阿爺下頷。斯之謂也。

[2.30] 做工夫。不得求人說破。若說破。終是別人底。與自己沒相干。如人問路到長安。但可要指路。不可更問長安事。彼一一說明長安事。終是彼見底。非問路者親見也。若不力行。便求人說破。亦復如是。

[2.31] 做工夫。不只是念公案。念來念去。有甚麼交涉。念到彌勒下生時。亦沒交涉。何不念阿彌陀佛。更有利益。不但教不必念。不妨一一舉起話頭。如看無字。便就無上起疑情。如看栢樹子。便就栢樹子起疑情。如看一歸何處。便就一歸何處起疑情。疑情發得起。盡十方世界是一箇疑團。不知有父母身心。不知有十方世界。非內非外。輒成一團。一日如桶箍自爆。再見善知識。不待開口。而大事了畢矣。

[2.32] 做工夫。不可須臾失正念。若失了參究一念。必流入異端。茫茫不返。如有人靜坐。只喜澄澄湛湛。純清絕點爲佛事。此喚作失正念。墮在澄湛中。或認箇能講能譚。能動能靜爲佛事。此喚作失正念。認識神或將妄心過捺。令妄心不起爲佛事。此喚作失正念。如石壓草。又如剝芭蕉葉子。或觀想身如虛空。不起念。如牆壁。此喚作失正念。落空亾外道。魂不散底死人。總而言之。皆失正念故。

[2.33] 做工夫。疑情發得起。更要撲得破。若撲不破時。當確實正念。發大勇猛。切中更加個切字始得。徑山云。大丈夫漢。決欲究竟此一段大事因緣。一等打破。面皮性燥。豎起脊梁骨。莫順人情。把自平昔所疑處。貼在額頭上。常時一似欠人萬百貫錢。被人追索。無物可償。怕被人恥辱。無急得急。無忙得忙。無大得大底一件事。方有趣向分。

# IX

## Chinese Text of Chinul's *Treatise on Resolving Uncertainty about Keeping an Eye on the Hwadu* (Translation 3A)

(HPC 4.732c1–737b25)

### 看話決疑論

海東曹溪山沙門知訥撰

[3A.1] 或問牧牛子。華嚴教。既明法界無碍緣起。無所取捨。何故禪門。揀十種病。而看話耶。

[3A.2] 答。近來汎學輩。不知禪門話頭叅詳妙密旨趣。多有此疑。若論眞性緣起義理分齊。則禪學者。豈不知此十種禪病。如華嚴法界緣起耶。故徑山大慧禪師亦云。平昔知見。多以求證悟之心。在前作障故。自己正知見。不能現前。然此障亦非外來。亦非別事。豈有揀耶。

[3A.3] 所言十種病。以求證悟之心爲本。既云。此障。亦非外來。從何處來耶。亦非別事。是何事耶。此全明性起之德。故教中。亦云。一切障碍。卽究竟覺。得念失念。無非解脫等。是也。

[3A.4] 然此義理。雖最圓妙。摠是識情聞解。非解脫等。是也。然此義理。雖最圓妙。摠是識情聞解思想邊量故。於禪門話頭叅詳。徑截悟入之門。一一全揀佛法知解之病也。然話頭無字。如一團火。近之則燎却面門故。無佛法知解措着之處。所以云此無字破惡知惡解底器仗也。若有能破所破取捨揀擇之見。則宛是執認言迹。自擾其心。何名得意叅詳但提撕者也。

[3A.5] 禪門亦有爲密付難堪。借教悟宗之者。說眞性緣起。事事無碍之法。

[3A.6] 如三玄門。初機得入體中玄所明云。無邊刹境。自他不隔於毫端。十世古今。始終不離於當念。又云一句明

明該萬像等。是也。禪門中。此等圓頓信解。如實言教。如河沙數。謂之死句。以令人生解碍故。並是爲初心學者。於徑截門活句未能參詳故。示以稱性圓談。令其信解不退轉故。

[3A.7] 若是上根之士。堪任密傳脫略窠臼者。纔聞徑截門無味之談。不滯知解之病。便知落處。是謂一聞千悟得大摠持者也。又若約圓頓信解門。則此十種知解之病。亦爲眞性緣起。無可取捨。然以有語路義路聞解思想故。初心學者。亦可信受奉持。若約徑截門。則當於親證密契。無有語路義路。未容聞解思想故。雖法界無碍緣起之理。翻成說解之碍。若非上根大智。焉能明得。焉能透得耶。以故汎學輩。翻成疑謗。理固然矣。

[3A.8] 又禪宗學語者。論此話頭有二義。一全提之語。二破病之談。話頭知微。但提撕做工夫者。都無全提之解。況有破病之念。埋沒密旨耶。纔擬一念。全提破病之解。便落意根下卜度之病。豈爲參詳活句者耶。

[3A.9] 問。旣云。法性圓融緣起無碍。雖有聞解何有碍耶。

[3A.10] 答。汝豈不見。圓覺經云。若復有人。勞慮永斷。得法界淨。卽被淨解。爲自障碍。故於圓覺。而不自在。得法界淨者。亦爲解碍。況今學者。將情識卜度緣起無碍。豈爲解脫知見耶。

[3A.11] 問。然則如般若經所謂無智亦無得。又頓教所謂一念不生。卽名爲佛等。離言絕慮是耶。

[3A.12] 答。離言絕慮。五教有之。以後教。皆有一絕言。並令忘詮會旨故。小乘證人空眞如。大乘菩薩。證法空眞如。當於證門。皆離言絕慮。若言慮未忘。何名證也。頓教但說理性離言絕相。別爲一類離念之機故。一念不生。卽名爲佛者。但是證理成佛。可名爲素法身也。華嚴說法界無碍緣起。菩薩聞熏修習。則十信地見聞終。心成解行。信滿住初。名爲證入故。華嚴論云。先以聞解信入。後以無思契同。旣以無思證入。亦是離言絕慮也。清涼祖師云。佛證離言。又云性海果分。當是不可說。又云果海離念而心傳。如是而推。華嚴普機。當於證入之門。亦是離言絕慮明矣。

[3A.13] 禪宗過量之機。話頭參詳。善知微者。不生十種知解之病故。亦可謂離言絕慮。忽然噴地一發。則法界洞明。自然圓融具德。如曹溪祖師所謂。自性具三身。發明成四智。不離見聞緣。超然登佛地。是也。

[3A.14] 圓教十身十智等。皆三身四智中具德爾。皆約得入者。證智境界。偏圓權實。論之。今時着相者。以肉眼所見。疑之不信。豈可與之語道也。

[3A.15] 問。頓教中訶教勸離。毀相泯心。禪門話頭。亦破惡知惡解。破執現宗。彼此入門行相一同。何得言頓教。但證理成佛。未證無碍法界。禪宗徑截門。噴地一發

者。親證法界一心。自然圓融具德耶。同是離言離念相應。何有一偏一圓耶。不應自是而非他。如有明證。略舉一二以祛疑滯。

[3A.16] 答。教學者疑謗禪法。只爲此疑未決。禪學不得意者。必以話頭。爲破病爲全提爲句內爲句外等。皆認定死語。成於絡索。並爲三句所使。滯在十種病。豈爲叅詳活句者耶。

[3A.17] 專精禪學者。尙如是。況教學者。豈無疑念耶。且頓教中所引言教。爲一類離念之機。說眞如理性離言絕慮之義。如論云心眞如者。卽是一法界大摠相法門體。所謂心性。不生不滅。一切諸法。唯依妄念。而有差別。若離心念。則無一切境界之相。是故一切法。從本已來。離言說相。離名字相。離心緣相。畢竟平等。無有變異不可破壞。唯是一心。故名眞如。問曰。若如是義者。諸衆生等。云何隨順而能得入。答。曰若知一切法。雖說。無有能說可說。雖念。亦無能念可念。是名隨順。若離於念。名爲得入。

[3A.18] 此等言教。正是離念之機。所入心眞如門也。據眞實了義。則妄念本空。更無可離。無漏諸法。本是眞性。隨緣妙用永不斷絕。又不應破。但爲一類衆生執虛妄名相。難得玄悟故。佛且不揀善惡染淨世出世間。一切俱破。是故聞此教者。隨順平等無相之理。作無能說可說能念可念之解。然後離此解此念得入眞如門故。但名證理成佛。然此眞如是一法界大摠相法門體故。得爲諸法之性。亦爲萬行之源。何有菩薩。證心眞如。而不明性上緣起德用耶。

[3A.19] 而賢首祖師。但引一念不生。卽名爲佛等。離言之詮。立頓教者。以說不彰顯故也。

[3A.20] 禪門亦有多種根機。入門稍異。或有依唯心唯識道理。入體中玄。此初玄門有圓教事事無碍之詮也。然此人長有佛法知見在心。不得脫洒。

[3A.21] 或有依本分事。祇對洒落知見。入句中玄。破初玄門佛法知見。此玄有徑截門。庭前栢樹子麻三斤等話頭。然立此三玄門。古禪師之意。以本分事。祇對話頭。爲破病之語故。置於第二玄。

[3A.22] 然未亡洒落知見言句。猶於生死界。不得自在故。立第三玄中玄。良久默然棒喝作用等。破前洒落知見。所以云三玄施設。本由遺病。若望上祖初宗。卽未可。故此師云。近來行脚人。皆以天台華頂。趙州石橋。將謂向上一路。此是暫時行李之處。非究竟安身立命之地。然普安道禪師。承昭陽之意。立三句外。別置一句曰。當人如舉唱。三句豈能該。有問如何事。南嶽與天台。然此天台南嶽等無味之談。在三句內。則爲破病之言。在三句外。則非謂破病。乃全提此事言也。故長蘆師云。山僧有時。裂半拆三。未嘗舉着宗門中事。如今紐半破三。全提此事去也。又云雲門大師。有時。三句內說法。有時。三句外提綱。

[3A.23] 以是故知。古人亦以一例話頭。或爲三句內破病之言。或爲三句外全提之句。豈可足恠今時人。認徑截門話頭。成絡索者耶。然今所宗徑山大慧和尚。是曹溪直下正脉相傳。第十七代本分宗師。所立徑截門語句。叅詳得入。迥異於此。何者。宗師所示庭前栢樹子麻三斤狗子無佛性等話頭。都無端的所示之法。但給沒滋味無摸[扌+索]底話頭。

[3A.24] 然後。隨而誡之曰。情識未破。則心火熠熠地。正當恁麼時。但只以所疑底話頭提撕。如僧問趙州狗子還有佛性也無。州云無。只管提撕學覺。左來也不是。右來也不是。不得作有無會。不得作真無之無卜度。不得作道理會。不得向意根下思量卜度。不得向揚眉瞬目處探根。不得向語路上作活計。不得颺在無事甲裏。不得向舉起處承當。不得文字中引證。不得將迷待悟。直須無所用心。心無所之時。莫怕落空。這裏却是好處。驀然老鼠入牛角。便見倒斷也。

[3A.25] 如是下注脚。給話頭故。學者於十二時中四威儀內。但提撕學覺而已。其於心性道理。都無離名絕相之解。亦無緣起無碍之解。才有一念。佛法知解。便滯在十種知解之病故。一一放下。亦無放下不放下。滯病不滯病之量。

[3A.26] 忽然於沒滋味無摸[扌+索]底話頭上。噴地一發。則一心法界。洞然明白。故心性所具百千三昧無量義門。不求而圓得也。以無從前一偏義理聞解所得故。是謂禪宗徑截門。話頭叅詳證入之秘訣也。

[3A.27] 別教中雖談十玄無碍緣起法門。是不思議乘菩薩普眼境界。而於今時觀行者。以聞解當情故。須經見聞生解行生。然後證入。當證入生。透脫從前聞解。亦以無思契同也。

[3A.28] 今所論禪宗教外別傳徑截得入之門。超越格量故。非但教學者難信難入。亦乃當宗。下根淺識。罔然不知矣。

[3A.29] 今略引二三段得入因緣。令不信不知者。知有禪門徑截得入。不同頓教。亦與圓宗得入者。依教離教。遲速迥異也。如水潦和尚。於採藤處問馬祖。如何是祖師西來意。祖云近前來向儂道。水潦才近前。馬祖攔臂一踏踏倒。水潦不覺起來。拍手呵呵大笑。祖云汝見箇甚麼道理便笑。水潦曰百千法門。無量妙義。今日於一毛頭上。盡底識得根源去。馬祖便不啻他。水潦和尚。只喫馬祖一踏。百千法門無量妙義。自何而盡底識得耶。故知禪宗上根得入。不關頓教中。但詮言絕之理。但爲離念之機。明矣。

[3A.30] 又永嘉眞覺大師到曹溪。持瓶戴笠。繞禪床三匝。振錫一下。卓然而立。祖曰夫沙門。須具三千威儀。八萬細行。大德自何方來。生大我慢。眞覺曰生死事大。無常迅速。祖曰何不體取無生。了無速乎。眞覺曰。體即無生。了本無速。祖曰如是如是。眞覺須臾告



辭。祖曰返大速乎。眞覺曰本自非動。豈有速耶。祖曰誰知非動。眞覺曰仁者自生分別。祖曰汝善得無生之意。小留一宿。眞覺一宿。出曹溪門外以所證之道。發言爲歌曰。絕學無爲閑道人。不除妄想不求眞。無明實性卽佛性。幻化空身卽法身。乃至雪山肥膩更無雜。純出醞醞我常納。一性圓通一切性。一法遍含一切法。一月普現一切水。一切水月一月攝。諸佛法身入我性。我性還共如來合。一地具足一切地。非色非心非行業。彈指圓成八萬門。剎那滅却三祇劫。

[3A.31] 以此而推。永嘉眞覺大師。但於祖師。何不體取無生一言之下。直得桶底脫。頓證法界。但云體卽無生。了本無速。是當於證門。不消多言語也。而於門外。發言爲歌。唱出所證境界。則曰一性圓通一切性等。故知此師普眼境界。事事圓融。生佛圓融。地位圓融。八萬法門圓融。如是法界無盡德用。彈指之間。圓滿成就。豈可比於頓教中。初地卽八地。乃至寂滅眞如有何次第。但據理都泯耶。

[3A.32] 又徑山大慧和尚。引經偈云。菩薩住是不思議。於中思議不可盡。入此不可思議處。思與非思皆寂滅。然亦不得住在寂滅處。若住在寂滅處。卽被法界量之所管攝。教中謂之法塵煩惱。滅却法界量。種種殊勝。一時蕩盡了。方始好看庭前栢樹子。麻三斤。乾屎橛。狗子無佛性。一口吸盡西江水。東山水上行之類。忽然一句下透得。方始謂之法界無量迴向。如實而見。如實而行。如實而用。便能於一毛端。現寶王刹。坐微塵裏。轉大法輪。成就種種法。破壞種種法。一切由我。如壯士展臂。不借他力。師子遊行。不求伴侶。

[3A.33] 以此而推。禪門話頭叅詳者。滅却法界量。種種殊勝。亦蕩盡了。然後方始好看庭前栢樹子等話頭。忽然一句下透得。方始謂之法界無量迴向。便能於一毛端。現寶王刹。坐微塵裏。轉大法輪。則話頭疑破。噴地一發者。乃能親證無障碍法界矣。豈可以遣十種知解之病。當於頓教一類離念之機耶。

[3A.34] 問。然則禪宗得入者。雖不攝頓教之機。以證事事無碍故。當於圓教箇者。何得言圓教外。別有密傳之門之機耶。

[3A.35] 答曰。前不云乎。圓教談十玄無碍法門。雖是不思議乘菩薩普眼境界。而於今時凡夫觀行門。以有聞解語路義路故。未得無分別智。須經見聞解行生。然後證入矣。當於證入。亦如禪門無念相應。故論云。先以聞解信入。後以無思契同。

[3A.36] 禪門徑截得入者。初無法義聞解當情。直以無滋味話頭。但提撕學覺而已。故無語路義路心識思惟之處。亦無見聞解行生等。時分前後。忽然話頭噴地一發。則如前所論一心法界。洞然圓明故。

[3A.37] 與圓教觀行者。比於禪門一發者。教內教外迥然不同故。時分遲速亦不同。居然可知矣。故云教外別傳迥出教乘。非淺識者。所能堪任。

[3A.38] 禪門亦有密付難堪中下之流。或以離言絕慮。冥心入理。而於目前緣起事法。未能透得故。徑山大慧禪師。訶曰。硬休去歇去者。此是守忘懷空寂。而生解者也。

[3A.39] 或認凡夫日用平常心。以爲至道。不求妙悟曰。但放曠。任其自在。莫管生心動念。念起念滅。本無實體故。大慧禪師。亦訶曰。這介。又是守自然體。爲究竟法而生解者也。

[3A.40] 禪宗或有以三界唯心。萬法唯識。事事圓融。爲觀門。此是初玄門中。法眼和尚。韶國師所立。同於圓教。但設法廣略有異耳。圭峯密禪師。所謂佛教。爲萬代依憑。理須委示。師訓在即時度脫。意使玄通。玄通必在亡言故。言下不留其迹。迹絕於意地。理現於心源矣。

[3A.41] 以故宗師。對機所示事事無碍法門。最爲省略。要在直截悟入。不許注解知之。如佛眼禪師。舉拂子云。大衆從上許多賢聖。摠在山僧拂子頭上。各各坐大蓮花。說微妙法。交光相羅。如寶絲網。還信得及麼。又末山尼了然。先聽大經。後叅祖道。發明大事。乃有頌云。五蘊山頭古佛堂。毗盧晝夜放毫光。若知此處非同異。卽是華嚴遍十方。

[3A.42] 如是等宗師。以事事無碍法門。指示學人。直下承當者。比比有之。將此比於教中玄門。則義理彌廣。而證智彌隔矣。故曉公云。智人觀行。外忘諸理。內求自心。所以能得至無理之至理也。

[3A.43] 當知禪門宗師所示無碍法門。雖同圓教。而言句省略故。於證入之門切近耳。然禪門此等如實言句。若比教門。雖是省略。若比徑截門話頭。則以有佛法知解故。未脫十種病。所以云。夫叅學者。須叅活句。莫叅死句。活句下薦得。永劫不忘。死句下薦得。自救不了。

[3A.44] 是以大慧禪師。以沒滋味話頭。令學者叅詳。不滯十種病。直下承當。便能使得三句。不爲三句所使。豈可與頓教遮詮同論。而賢首國師。輒取此門此機。收束於頓教耶。清涼國師圭峯禪師。亦皆闡<sup>1</sup>辨云。禪宗離念無念。亦是此中拂迹遮過。但以心傳心密意指授之處。非今蘭牘所論。此其明證也。

[3A.45] 禪宗或有源派俱別之論曰。法別門別機別。此義不然。但言初從縛地位徑截得入。門別機別。豈可言大菩薩親證一心法界亦別耶。然古德云。能悟祖道。發揮般若者。末季未之有也。

[3A.46] 據此義。則話頭有叅意叅句二義。今時疑破者。多分叅意。未得叅句故。與圓頓門正解發明者。一般矣。如是之人。觀行用心。

<sup>1</sup> HPC 4.737a15(n.2) = 簡。

亦有見聞解行之功。但不如今時文字法師。於觀行門中。內計有心。外求諸理。求理彌細。轉取外相之病耳。

[3A.47] 豈可與叅句門疑破。親證一心。發揮般若。廣大流通者。同論耶。此證智現前者。今時罕見罕聞故。今時但貴依話頭叅意門。發明正知見耳。以此人見處。比於依教觀行。未離情識者天地懸隔故也。

[3A.48] 伏望。觀行出世之人。叅詳禪門活句。速證菩提。幸甚幸甚。

### 看話決疑論

噫。近古已來。佛法衰廢之甚。或宗禪而斥教。或崇教而毀禪。殊不知。禪是佛心。教是佛語。教爲禪網。禪是教綱。遂乃禪教兩家。永作怨讎之見。法義二學。返爲矛楯之宗。終不入無諍門。履一實道。所以先師哀之。乃著圓頓成佛論。看話決疑論。遺草在箱篋間。近乃得之。傳示大衆。時有錫齡社主希蘊。聞之大悅。力請流通。仍勸洪州居士李克材。施財刊板印。施無窮所冀。聖壽天長。邦基地久。宗風不斷。佛日永明。法界含靈。了心成佛耳。

時貞祐三年乙亥五月日無衣子。慧湛。<sup>2</sup>

<sup>2</sup> This postface does not appear in the SMCY edition.







# XI

## Chinese Text of *Record of the Treasure Store of the Sōn Approach* (Translation 4)

(HPC 6.469c1–483c16)

### 禪門寶藏錄

#### 禪門寶藏錄序

羌夫我迦文老人。禪燈點迦葉之心。教海瀉阿難之口。則禪之與教。異日善也決矣。而職教者聞教外別傳之說。則面青眼白。云惡是何言歟。噫。人我之大。一至於斯也。故走慨然賈勇。不揆蠡測管窺。而以三門質之。三門者何。混濫者禪教也。故上之卷。立禪教對辨門。毀謗者諸講也。故中之卷。立諸講歸伏門。流通者君臣也。故下之卷。立君臣崇信門。此三門所引。皆古重言也。非臆說也。非臆說則人信之者儻有焉。目之爲禪門寶藏云。海東沙門內願堂真靜大禪師天頊蒙且<sup>1</sup>序。至元卅年癸巳十一月日也。

#### 禪門寶藏錄卷上

海東沙門天頊撰

#### 禪教對辨門二十五則

[4.1] 盧舍那佛。菩提樹下。初成正覺。以心傳心。不立文字。令諸大衆。頓證頓悟。唯迦葉上座。入秘密難思之地。文殊普賢等八萬菩薩衆海。未識迦葉入處。本生經

[4.2] 梵王至靈山會上。以金色波羅花獻佛。捨身爲床座。請佛爲群生說法。世尊登座。拈花示衆。人天百萬億衆悉皆罔措。獨

<sup>1</sup> CBETA, X64, no. 1276 = 且.

迦葉破顏微笑。世尊云。吾有正法眼藏涅槃妙心。分付摩訶迦葉。  
大梵天王問佛決疑經

[4.3] 海上由風轉。種種波浪起。出世觀緣故。分別演三千。海底極深故。風影所不到。如來心境界。澹然無有畔。嶺南宗道者注云。波浪者。喻現佛之教海。隨機樂欲。五千教典之詮。海底者。比如海底極深。不是風影之所動。三劫之風不到其底。我佛深趣亦復如是。深之最深。玄之又玄。意不可思。言不可議。般若多羅海底宗影示玄記

[4.4] 唐土第二祖惠可大師。問達磨。今付正法即不問。釋祖傳何人。得何處。慈悲曲說。後來成規。達磨曰。我即五天竺。諸祖傳說有篇。而今爲汝說示。頌曰。真歸祖師在雪山。叢木房中待釋迦。傳持祖印壬午歲。心得同時祖宗旨。達磨密錄

[4.5] 唐土第六祖惠能大士。因有僧從幽州來參。白言。佛說三乘法。又云最上乘。弟子不解。願賜慈悲。祖告之曰。見聞轉讀是小乘。悟法解義是中乘。依法修行是大乘。識自本心。見自本性。萬法盡通。萬行俱備。一切不除。離諸見相。念念無住。是名最上乘。 普燈錄

[4.6] 般若多羅云。我佛從兜率天。入摩耶胎中。直與三十三人惣授玄記云。吾有心法。惣付於汝。各各候時。當一人傳一人。密護宗旨。勿令斷絕。謂之教外別傳。由是頌曰。摩耶肚裏堂。法界體一如。卅三諸祖師。同時密授記。 付法藏<sup>2</sup>傳

[4.7] 教者不倫。有三疇類。一顯教者。諸乘經律論也。二密教者。瑜伽灌頂五部護摩三密曼拏羅法。三心教者。直指人心。見性成佛。禪法也。次一法輪。即顯教也。以摩騰爲始祖焉。次二教令輪者。即密教也。以金剛智。爲始祖焉。次三心輪者。以菩提達磨。爲始祖焉。是故傳法輪者。以法音傳法音。傳教令輪者。以秘密傳秘密。傳心輪者。以心傳心。此之三教三輪三祖自西而東。化凡而聖。流十五代。 僧史略

[4.8] 按智度論云。諸佛斷法愛。亦不立經書。亦不莊嚴語言。則大聖其意。何嘗必在於教乎。又經云。修多羅教。如標月指。若復見月。了知所標。畢竟非月。此豈使人執教跡耶。又經云。始從鹿野苑。終至跋提河。於是二中間。未曾說一字。斯固教外別傳之謂也。 正宗記

[4.9] 爾時釋迦。不是禪化主也。言此宗行化主佛。非舍那非釋迦。而能作舍那能作釋迦。非十身非三身。而能作十身

<sup>2</sup> HPC 6.470c26 provides an alternate reading 莊 found in two editions.



能作三身。所以遵法中王。只這是一體三身不相似。自有靈光照古今。何必曾前題卍字。 辨宗記

[4.10] 且夫教外別傳。即佛佛祖祖所共法也。以是法非文字所可擬議。故曰教外。以不歷位次階級。而悟佛心宗。徑受法印。故曰別傳。教也者。自有言。至於無言者也。心也者。自無言。至於無言者也。自無言而至於無言。則人莫得而名焉。故強名曰禪。世人不知其由。或謂學而可知。思而可得。習而可成。謂之禪那。此云靜慮。靜慮者。澄神端坐。息緣束心。助成觀慧之一法耳。何故世尊於垂滅之時。而密傳於迦葉。以至三十三世累累而不絕乎。是故達磨所傳者。非借教習禪者也。乃直指人心見性成佛之道也。 祖門刊正錄

[4.11] 唐土第五祖弘忍大師。召第六祖惠能大師。告曰。諸佛出世。爲一大事故。隨機小大而引導之。遂有十地三乘頓漸等旨。以爲教門。然以無上微妙秘密圓明真實正法眼藏。付于上首大迦葉尊者。展轉傳授二十八世。至達磨。屈于此土。得可大師。承襲以至於吾。今以法寶及所傳袈裟用付於汝。善自保護。無令斷絕。 傳燈錄

[4.12] 諸佛說弓。祖師說絃。說絃者。禪門正傳玄路。不借言說。直示宗本心體。如弓之絃。若教門。則一乘是直路。三乘是曲路。不如直舉宗本心體。示於心念之中。何故。一乘教中所說者。事事無尋法界圓融。此事事無尋法界。方歸一味法界。拂此一味法界之跡。方現祖師所示一心。故知諸教不直。 順德禪師錄

[4.13] 十佛壇場一海印。三種世間惣在焉。無盡性海合一味。一味相沉是我禪。 真淨文和尚頌

[4.14] 世之文字法師。見禪者排斥佛教。實謂非經。至乃<sup>3</sup>毛豎。只恠禪者排斥佛教。不見禪者洗光佛日。予難其此說。教有明文。云非聲聞乘。非緣覺乘。非菩薩乘。亦非佛乘。是先祖相承底最上乘禪。問曰。宜以何等語。形容此法門。答曰。僧問趙州祖師西來意旨。云庭前栢樹子。此一句。龍宮海藏。所未有底。 寂音尊者錄

[4.15] 僧問。別傳之法。起於何時。答曰。佛涅槃之時。慮未來衆生。但依經言。不解佛意。如貧人數他珍寶。終無所利。由是世尊開青蓮目。顧視迦葉。對衆密付。 延壽禪師錄

[4.16] 問達磨對楊銜之曰。明佛心宗。寸無差誤。行解相應。名之曰祖。何現聲聞之跡。得傳教外之心耶。答引接小乘之機。權作聲聞之相。教外別傳之日。非是聲聞之智。 禪林集

[4.17] 評曰。唐神清不喜禪者。乃著書而抑之曰。其傳法賢聖。閒以聲聞。如迦葉等。雖則迴心。尚爲小智。豈能傳佛心印乎。固哉清

<sup>3</sup> HPC 6.471c23: "Commentary says 至乃 probably = 乃至."

也。徒肆己之愛惡。而不知大聖。若傳法者。雖示同聲聞。而豈宜以聲聞盡之哉。豈非應化佛所化出羅漢耶。佛所化者。宜其所有四禪三昧無量功德。與如來不異也。不異如來而傳佛心印。孰謂不然乎。

正宗記

[4.18] 真性即不垢不淨。凡聖無差。禪則有淺有深。階降差殊。謂帶異計忻上厭下而修者。是外道禪。正信因果。亦以忻厭而修者。是凡夫禪。悟我空偏真之理而修者。是小乘禪。悟我法二空所現真理而修者。是大乘禪。若頓悟自心本來清淨。元無煩惱。無漏智性本自具足。此心即佛。畢竟無異。依此而修者。是最上乘禪。亦名如來清淨禪。達磨門下展轉相傳者。是此禪也。又云。以心傳心者。是達磨大師之言也。因可和尚次<sup>4</sup>問。此法有何文字教典習學。大師答云。我法以心傳心。不立文字。謂因師說。而不以文句爲道。須亡詮得意。得意即是傳心。禪門離念無念。亦是此中拂跡遮過。但以心傳心。密意授受之處。非今簡牘所論也。圭峰禪源諸詮集序及本錄

[4.19] 有人問大珠禪師。弟子未知律師法師禪師何者最勝。師曰。夫律師者。戒毗尼之法藏。傳壽命之遺風。洞持犯而達開遮。秉威儀而行軌範。牒三番羯磨。作四果初因。夫法師者。踞師子之座。瀉懸河之辯。對稠人廣衆。啟鑿玄關。開般若妙門。等三輪空施。夫禪師者。撮其樞要。直了心源。出沒卷舒。縱橫應物。咸均事理。頓見如來。拔生死深根。獲現前三昧。若不安禪靜慮。到這裏忽須茫然。其人禮謝而退。大珠惠海禪師錄

[4.20] 謬會真規之衆侶。錯傳上祖之嗣承。或謂頓漸之門。以爲正脉。又舉圓頓之教。將作宗乘。性海自體。雖不可說。事相永寂。而修法界之因。以證法界之果。故云。因果域內。若舉宗門密傳妙旨。本無法界之因。亦無法界之果。亦無智證。亦無依正。本無因故。無修萬行之路。本無果故。亦無證果之門。問若約海印。自是證體。離因離果。與禪門正宗心印。如何和會。答相似而不相似。何謂也。所言海印者。促因果處。歸亡因果處。有因始跡。有果終跡。若論當時。雖無因果。而推本則有因有果。若約禪所以。則本無法界之因。更無亡因。本無法界之果。更無亡果。豈可亡因果之後。歸無因果處哉。所以古德云。禪祖傳心處。如鳥飛空等。問頓教中。一切法離心緣相。離能念所念。一一法法。純純無雜。唯如如功德故。無能入者。抑亦清淨解脫。何故與禪門不同。答諸佛境界。本自離念。念起故衆生。衆生若一念不生。即同諸佛。又初地即佛地。三賢十聖猶如空中鳥跡。若論所證真如。離言離相。泯絕

<sup>4</sup> Nishiguchi, 104 suggests 次 = 咨。

無寄故。若不洞明前解。無以攝成此行。行即忘機行也。然則有所證真如。有能證智躰。有所不生妄念。有所生正念。雖寂滅無次第階級。而有從信至佛地。佛地即信位。若論禪門。本無一念。不生何念。念既本無。信位何立。信位不立。佛地何有。相念不見。離是何相。名字本無。離何名字。故不同頓教。忘情契理有二義。一依教契理者。如大乘菩薩。佛說小乘。不滯小乘。雖說大乘。不滯大乘。說理說事。不滯理事。說空說色。不滯空色。說真說俗。不滯真俗。五乘諸法。一一字一句。不壞假名。圓融融會。二依禪契理者。佛說大乘。本無大乘。佛說小乘。本無小乘。佛說理事。本無理事。乃至三乘十二分教。三界所有法。如鳥飛空。永無蹤跡。如華嚴疏云。圓頓之上。別有一宗。此亡詮會旨之宗。或問亡何詮。會何旨。答亡五教之詮。會五教之旨。禪宗是也。 玄覺禪師教外豎禪章

[4.21] 或問。禪經是小乘之經。不當預祖門之道。楞伽是性宗之法。兼有說云。是達摩帶來。要證據心地法門。此乃臨終分付可乎。答此亦不可也。此經是單喻經。立楞伽山爲喻者。意謂此山高峻。以生死大海隔諸衆生及二乘人等故。文云。非得通菩薩。不能登此山。但與大惠等諸菩薩。談佛性義。意欲激發二乘之人。令其捨小慕大耳。備機不足。故止可在方等部中。又安可證據祖門耶。問祖門既非禪經爲宗。又非楞伽爲宗。今立般若爲宗可乎。答亦不可也。何哉。我先覺父涅槃會中只云。吾有正法眼藏。付囑摩訶迦葉。不聞吾有摩訶般若。付囑摩訶迦葉。梵語般若。此云智慧。若是智慧。合是舍利弗爲宗主也。爲般若已前所說法。皆爲戲論。故經云。蠲除諸法戲論之糞。當知般若是聲聞齧癩破塊之大藥耳。安可謂禪門之宗主也。問禪經與楞伽般若。或教理未圓。備機不足。故與祖門異耳。華嚴以塵塵刹刹。顯見毗盧遮那清淨妙身。楞嚴以妙性圓明。普示含識。法花是一乘微妙。該攝具周。如何祖師之門復有別傳之事。答我釋迦氏之說教也。以等慈心。普視含識。在生死海。或漂或流。隨其高下而濟渡之。就其海中。張羅罟網。或圍或箔。若竿若鈎。其魚有大者。曰鼈曰鯨。即入大網之內。或魴或鱒。即投中網之中。至於蟹蜆蚌螺。遂用小網撈攬。盡使出煩惱海。上涅槃山。一切含識。咸皆受渡。中有一物。鬚如朱火。爪似剛鈎。眼射日光。口吐煙氣。忽因出窟。見此[竺-二+(一/(尸@邑))]梁筌網交羅張捕之具。將身一展。舉爪略拏。則見白浪滔天。黑風蔽日。方當半晝斗覺晦冥。但是[竺-二+(一/(尸@邑))]梁一時漂蕩。然後却在雲端之內。注甘露雨。潤益生靈。當知我祖門之人。有如此事。 鑒昭禪師引古辨今錄

[4.22] 問有舌無舌。其義云何。答仰山云。有舌土者。即是佛土。是故應機門。無舌土者。即是禪。是故正傳門。問如何是應機門。答

知識揚<sup>5</sup>眉動目而示法。此皆爲應機門。故有舌。況語言也。問如何是無舌土。答禪根人是。此中無師無弟也。問若然者。何故古人云師資相傳耶。答章敬云。喻如虛空。以無相爲相。以無爲爲用。禪傳者亦然。以無傳爲傳。故傳而不傳也。問無舌土中。不見能化所化者。與教門如來證心中。亦不見能化所化。云何別耶。答教門之至極。如來證心。名曰海印定。三種世間法印現。而永無解。是則有三種世間跡也。今祖代法者。等閑道人心裏。永不生淨穢兩草。故不荒三種世間草。亦無出入跡。所以不同也。淨則真如解脫等法。穢則生死煩惱等法也。所以古人云。行者心源如深水。淨穢兩草永不生。又佛土者。前服定惠之衣。入燃燈穴內。今放却定惠之衣。立玄地。故有蹤跡。祖土者。本來無脫不脫。不着一條線。故與佛土大別也。海東無染國師無舌土論

[4.23] 無染國師問法性禪師。教禪何別。答百僚阿衡。各能其職。帝王拱默席堂之上。萬姓以安。無染國師行狀

[4.24] 溟州崛山梵日國師。答羅代真聖大王宣問禪教兩義云。我本師釋迦出胎說法。各行七步云。唯我獨尊。後踰城往雪山中。因星悟道。既知是法未臻極。遊行數十月。尋訪祖師真歸大師。始傳得玄極之旨。是乃教外別傳也。故聖住和尚。常扣楞伽經。知非祖宗。捨了却入唐傳心。道允和尚。披究華嚴經。乃曰。圓頓之旨。豈如心印之法。亦入唐傳心。此乃非其根。未能信之別旨耳。海東七代錄

[4.25] 重峰祖師澄觀禪師。入唐嗣長慶稜和尚。還國後。答光宗大王宣問禪法之源曰。此事從釋迦已前。禪教門迥別矣。而達摩大師來唐土。親傳惠可。而觀之。僧那禪師不得祖宗法。以愚惑情。將欲破滅祖宗正法。故假設方便。謂金剛楞伽。是我心要。付惠可。兼傳之。因此未究禪旨。泛參浮議禪教僧。或生輕違心。海東七代錄

### 禪門寶藏錄卷上

### 禪門寶藏錄卷中

海東沙門天頊撰

### 諸講歸伏門二十五則

[4.26] 西山亮座主。講得二十四本經論。一日去訪馬祖。祖問曰。聞說大德甚講得經論。將什麼講。主云。將心講。祖曰。心如工伎

<sup>5</sup> Translation follows CBETA, X64, no. 1276 = 揚.

兒。意如和伎者。爭解講得經論。主云。心既講不得。莫是虛空講得麼。祖曰。却是虛空講得。主拂袖而出。祖召座主。主迴首。祖云。是什麼。主於是大悟。便伸禮謝。歸寺謂衆曰。我一生功夫。將謂無人過得。今日被馬祖一問。平生功夫冰釋而已。 傳燈錄

[4.27] 壽州良遂座主。初參麻谷。谷見來。乃將鋤頭去鋤草。主到鋤草處。谷都不顧。便歸方丈。閉却門。主却來敲門。谷曰阿誰。主曰良遂。纔稱名。忽爾契悟曰。和尚莫謾良遂。良遂若不來禮拜和尚。洎被經論賺過一生。 - 及歸講肆云。諸人知處。良遂摠知。良遂知處。諸人不知。 傳燈錄

[4.28] 太原孚爲座主時。在楊州孝先寺。講涅槃經。有禪者阻雪聽講。至廣談法身妙理。禪者失笑。孚曰。某甲依經解義。適蒙見笑。且望見教。禪者曰。實笑座主不識法身。孚曰。何處不是。禪者曰。請座主更說一遍。孚曰。法身之理。猶若大虛。豎窮三際。橫亘十方。隨緣赴感。靡不周遍。禪者曰。不道座主說不是。只說得法身量邊事。實未識法身在。孚曰。請禪客當爲我說。禪者曰。暫輟講。於夜中靜慮。善惡諸緣。一時放却。孚依教從初夜至五更。聞鼓角聲。忽然契悟。 傳燈錄

[4.29] 印宗法師。於法性寺。講涅槃經。能大師寓止廊廡間。暮夜風颺剎幡。聞二僧對論。一云幡動。一云風動。往復酬答。曾未契理。師直以風幡非動。動自心耳。印宗竊聆此語。悚然異之。翌日邀師入室。徵風幡之義。師具以理告之。印宗執弟子之禮。請受禪要。 傳燈錄

[4.30] 無業禪師。爲涅槃座主之時。問馬大師。三乘文字。粗窮其旨。常聞禪門即心是佛。實未能了。祖曰。只未了底心即是。更無別物。又問。如何是祖師西來密傳心印。祖曰。大德正闕在。且去別時來。師才出。祖召曰。大德。師迴首。祖云。是甚麼。師便領悟禮拜。 傳燈錄

[4.31] 洪州法達師。來禮六祖。頭不至地。祖呵曰。禮不投地。何如不禮。汝心中必有一物。蘊習何事耶。達曰。念法華經。已及三千部。祖云。汝但勞勞執念。謂爲功課者。何異犛牛愛尾也。聽吾偈曰。心迷法華轉。心悟轉法華。誦久不明己。與義作讎家。無念念即正。有念念成邪。有無俱不計。長御白牛車。達蒙啟發。踊躍歡喜。以偈讚曰。經誦三千部。曹溪一句亡。未明出世旨。寧歇累生狂。羊鹿牛權設。初中後善揚。誰知火宅內。元是法中王。 傳燈錄

[4.32] 清涼鎮國國師澄觀。九歲出家。禮寶林體真禪師。周歲通法華維摩楞伽等經。次到常照和尚。傳菩薩戒。舊<sup>6</sup>十願律身。雖行解兼至。猶疑礙未通。遂扣宗門。首謁牛頭六祖。次見徑山國一。時無

<sup>6</sup> Translation follows CBETA, X64, no. 1276 = 舊.

名禪師。居東都同德寺。師趨其函丈。親炙茲事。頓徹玄微。洞明大事。述心要一章云。至道本乎其心。心法本乎無住云。 祖燈錄

[4.33] 花嚴院僧繼宗。問雲居智禪師。見性成佛。其義云何。師曰。清淨之性。本來湛然。無有動搖。不屬有無淨穢長短取捨。體自儻然。如是明見。乃名見性。性即佛。佛即性。故云見性成佛。僧曰。性既清淨。不屬有無。因何有見。師曰。見無所見。僧曰。無所見。因何更有見。師曰。見處亦無。僧曰。如是見時。是誰之見。師曰。無有能見者。僧曰。究竟其理如何。師曰。汝知否。妄計爲有。即有能所。乃得名迷。隨見生解。便墮生死。明見之人。即不然。終日見。未嘗見。求見處。體性不可得。能所俱絕。名爲見性。僧曰。至理如何。師曰。我以要言之。清淨性中。無有凡聖。亦無了人不了人。二俱假名。若云我能了彼不能了。即是大病。見有淨穢凡聖。亦是大病。作無凡聖解。又屬撥無因果。見有清淨性可捫<sup>7</sup>止。亦大病。作不捫<sup>8</sup>止解。亦大病。然清淨性中。雖無動搖。俱不壞方便應用。及興慈運悲。如是興運之處。即全清淨之性。可謂見性成佛矣。繼宗踊躍。禮謝而退。 傳燈錄

[4.34] 講花嚴僧來參塩官齊安禪師。師問。經中有幾種法界。僧云。略說四種。廣說則重重無盡。師豎起拂子云。這介<sup>9</sup>是第幾種法界中收。僧良久。師云。思而知。慮而解。是鬼窟裏活計。日下孤燈。果然失照。出去。 傳燈錄

[4.35] 有西蜀首座。至白馬。舉華嚴教。問曰。一塵含法界時如何。馬曰。如鳥二翼。如車二輪。座曰。將謂禪門別有奇特。元來不出教意。乃還里中。尋嚮夾山會禪師道化。遂遣弟子。持前語問之。山曰。雕沙無鏤玉之談。 - 結草乖道人之思。弟子迴舉似其師。乃伏膺禪道。參問玄旨。 祖庭錄

[4.36] 有小師洪誣。以講論自矜。鑒宗禪師謂之曰。佛祖正法。直截忘詮。汝筭海沙。於理何益。但能莫存知見。泯絕外緣。離一切心。即汝真性。誣聞茫然。禮辭遊方。至瀉山。方悟玄旨。 傳燈錄

[4.37] 有一講僧來問馬祖。未審禪宗傳持何法。師却問云。座主傳持何法。彼云。忝講得經論二十餘本。師云。莫是師子兒否。云不敢。師作噓噓聲。彼云。此是法。師云。是甚麼法。云師子出窟法。師乃默然。彼云。此亦是法。師云。是什麼法。云師子在窟法。師云。不出不入是什麼法。僧無對。 傳燈錄

<sup>7</sup> Translation follows CBETA, X64, no. 1276 = 棲.

<sup>8</sup> Translation follows CBETA, X64, no. 1276 = 棲.

<sup>9</sup> Translation follows CBETA, X64, no. 1276 = 簡.

[4.38] 有一法師。問大義禪師。欲界無禪。禪居色界。此土憑何而立禪。師云。法師只知欲界無禪。不知禪界無欲。法師云。如何是禪。師以手點空。法師無對。 傳燈錄

[4.39] 有律師法明。謂大珠禪師曰。禪師家多落空。師曰。却是座主家多落空。法明大驚曰。何得落空。師曰。經論是紙墨文字。紙墨文字者俱空。設於聲上。建立名句等法。無非是空。座主執滯教體。豈不落空。法明曰。禪師落空否。師曰。不落空。曰何却不落空。師曰。文字等皆從智惠而生。大用現前。那得落空。法明雖省過而心猶憤然。又問曰。夫經律論是佛語。讀誦依教奉行。何故不見性。師曰。如狂狗趣塊。師子咬人。法明禮謝。讚嘆而退。 傳燈大珠禪師問答五則

[4.40] 源律師問。禪師當談即心是佛。無有是處。且一地菩薩分身百佛世界。二地菩薩增于十倍。禪師試現神通看。師曰。闍梨自己是凡是聖。曰是凡。師曰。既是凡僧。能問如是境界。律師杜口。

[4.41] 講華嚴志座主問。禪師何故不許。青青翠竹盡是真如。鬱鬱黃花無非般若。師曰。法身無像。應翠竹以成形。般若無知。對黃花而現相。非彼黃花翠竹。而有般若法身。座主會麼。曰不了此意。師曰。若見性人。道是亦得。道不是亦得。隨用而說。不滯是非。若不見性人。說翠竹著翠竹。說黃花著黃花。說法身滯法身。說般若不知般若。所以皆成諍論。志禮謝而去。

[4.42] 有法師問。師說何法度人。師曰。貧道未曾有一法度人。曰禪師家渾如此。師却問曰。大德說何法度人。曰講金剛般若經。師曰。此經是阿誰說。僧抗聲曰。禪師相弄。豈不知是佛說耶。師曰。若言如來有所說法。即為謗佛。若言此經不是佛說。即是謗經。請大德說看。僧無對。良久又問。如何得大涅槃。師曰。不造生死業。曰如何是生死業。師曰。求大涅槃是生死業。捨垢取淨是生死業。有得有證是生死業。不脫對治門是生死業。曰云何即得解脫。師曰。本自無縛。何用求解。直用直行。是無等等。僧曰。如和尚者。實為希有。禮謝而去。

[4.43] 有三藏法師問。真如有變易否。師曰。有變易。曰禪師錯也。師却問三藏。有真如否。曰有。師曰。若無變易。三藏決定是凡僧也。藏曰。若爾者真如即有變易。師曰。若執真如有變易。亦是外道。曰禪師適來說真如有變易。如今又道不變易。如何即是。師曰。若了了見性者。如麼<sup>10</sup>尼珠現色。說變亦得。說不變亦得。若不見性人。聞說真如變。便作變解。聞說不變。便作不變解。藏曰。故知南宗實不可測。

<sup>10</sup> Translation follows CBETA, X64, no. 1276 = 摩.

[4.44] 德山宣鑒禪師。爲座主時。在西蜀。講金剛經。因教中道。金剛喻定後得智中。千劫學佛威儀。萬劫學佛化行。然後成佛。他南方便說。即心是佛。遂發憤擔疏鈔行脚。直往南方。破這魔子輩。初到澧州。路上見一婆賣油糍。遂放下疏鈔。買作點心喫。婆云。所載者是什麼物。山云。金剛經疏鈔。婆云。我有一問。你若答得。布施油糍作點心。若答不得。別處買去。山云。但問。婆云。金剛經云。過去心不可得。現在心不可得。未來心不可得。上座欲點那箇心。山無語。婆遂指令叅龍潭。才跨門便問。久嚮龍潭。及乎到來。潭又不見。龍又不現。潭云。子親到龍潭。山乃設禮而退。遂取疏鈔。於法堂前。將火炬舉起云。窮諸玄辯。若一毫置於大虛。竭世樞機。似一滴投於巨壑。遂燒之。碧嶺錄

[4.45] 仰山行偉禪師。爲賢首教座主時。所至禪林。盛籍籍聞宗師名。心恠之。見昔同學法亮投禪。因問曰。汝今稱禪者。禪宗奧義語我來。亮曰。待我死後。爲汝敷說。偉曰。狂耶。亮曰。我狂方息。汝今方熾。即趨去。偉謂其屬曰。亮今甘爾。禪家必有長處。乃獨行謁南禪師。依止二年。每造室。南公必斂<sup>11</sup>目良久。偉曰。見行偉必合眼何耶。南曰。麻谷見良遂來。荷鋤鋤草。良遂有悟處。我見汝來。但閑閉目。汝雖無悟。然且有疑。尚亦可在。偉滋不曉。將治行而西。夜與一僧同侍座。僧問。法華經云。得解一切衆生語言陀羅尼。何等語是陀羅尼。南公顧香爐。僧引手候火有無。無火。又就添以炷。乃依位而立。南公笑曰。是此陀羅尼。偉驚喜。進曰。如何解。南公令僧且去。僧揭簾趨出。南公曰。若不解爭能恁麼。偉方有省。僧寶傳

[4.46] 法雲圓通法秀禪師。爲華嚴座主時。云吾不信世尊教外別以法私大迦葉。乃罷講南遊。謂同學曰。吾將詣其窟穴。攫取其種類抹殺之。以報佛恩乃已耳。初至隱州護國。讀淨果禪師碣曰。僧問報慈。如何是佛性。慈曰誰無。又問淨果。果曰誰有。其僧因有悟。秀大笑曰。豈佛性敢有無之。矧又曰。因以有悟哉。其氣拂膺去。至無爲鐵佛。謁懷禪師。甚易之。懷問。座主講何經。秀曰。華嚴經。又問。此經以何爲宗。秀曰。以心爲宗。又問。心以何爲宗。秀不能對。懷曰。毫釐有差。天地懸隔。汝當自看。當有發明。後日夜聞二僧學論白兆問報慈。情未生時如何。慈曰隔。忽大悟。僧寶傳

[4.47] 吳中講僧。多譏祖師傳法偈無譯人。禪者與辯失其真。適足以重其謗。達觀穎禪師諭之云。此達磨爲二祖言者也。何須譯人耶。如梁

<sup>11</sup> Translation follows CBETA, X64, no. 1276 = 斂.



武帝問。如何是聖諦第一義。曰廓然無聖。云對朕者誰。曰不識。使達磨不通方言。則何於是時。便能爾耶。講僧不敢復有辭。祖燈錄

[4.48] 有善華嚴者。問繼成禪師曰。吾佛設教。自小乘至於圓頓。掃除空有。獨證真常。然後萬德莊嚴。方名為佛。嘗聞禪宗一喝。能轉凡成聖。則與諸經論。似相違背。今一喝。若能入吾宗五教。是為正說。若不能入。是為邪說。師召善。善應喏。師曰。法師所謂小乘教者。乃有義也。大乘始教者。乃無義也。大乘終教者。乃不有不空義也。大乘頓教者。乃即有即空義也。一乘圓教者。乃不有而有。不空而空義也。如我一喝。非唯能入五教。至於工巧伎藝諸子百家。悉皆能入。師振聲喝一喝。問善曰。聞麼。云聞。曰汝既聞此一喝。是有。能入小乘教。須臾又問善曰。聞麼。云不聞。適來一喝是無。能入始教。遂顧善曰。我初一喝。汝既道有。喝久聲消。汝復道無。道無則元初實有。道有則而今實無。不有不無。能入終教。我有一喝之時。非有是有。因無故有。無一喝之時。非無是無。因有故無。即有即無。能入頓教。須知我此一喝。不作一喝用。有無不及。情解俱亡。道有之時。纖塵不立。道無之時。橫遍虛空。即此一喝。入百千萬億喝。百千萬億喝。入此一喝。是故能入圓教。善乃起再拜。師復謂曰。非唯一喝為然。乃至語嘿動靜。一切時一切處。一切事一切物。契理契機。周遍無餘。於此一喝中。悉皆具足。此猶是建化門庭。隨機方便。謂之小歇場。未至寶所。殊不知吾祖師門下。以心傳心。不立文字。見性成佛。有千聖不傳底向上一路在。善又問。如何是一路。師曰。汝且向下會取。善曰。如何是寶所。師曰。非汝境界。善曰。望禪師慈悲。師曰。任從滄海變。終不為君通。善膠口而退。 五燈會元

[4.49] 西蜀鑾法師。問佛照禪師。禪家言多不根何也。照曰。汝習何經論。曰諸經粗知。頗通百法。照曰。只如昨日雨今日晴。是什麼法中収。師憐然。照舉癢和子擊云。莫道禪家所言不根好。師憤曰。昨日雨今日晴。畢竟是什麼法中収。照曰。第<sup>12</sup>二十四時分不相應法中収。師恍悟。即禮謝。 普燈錄

[4.50] 智遠僧統。問道義國師云。華嚴四種法界外。更有何等法界。五十五善知識行布法門外。更有何等法門。即此教以外。謂別有祖師禪道云者乎。道義答曰。如僧統所舉四種法界。則於祖師門下。直舉正當理體。水消一切之正理。拳中法界之相。尚不可得。於本無行智祖師心禪中。文殊普賢之相。尚不可見。五十五知識行布法門。正如水中泡耳。四智菩提等道。亦猶金之鑛耳。則諸教內混雜不得。故唐朝歸宗和尚。對一大藏明得箇什麼之問。但舉拳頭。智遠又問。然則教理行信解修證。於何定當。何等佛果得成就

<sup>12</sup> Translation follows CBETA, X64, no. 1276 = 第.

乎。義答曰。無念無修理性信解修證耳。祖宗示法。佛衆生不可得。道性直現耳。故五教以外。別傳祖師心印法耳。所以現佛形像者。爲對難解祖師正理之機。借現方便身耳。縱多年傳讀佛經。以此欲證心印法。終劫難得耳。智遠起禮曰。素來暫聞佛莊嚴教訓耳。佛心印法。窺覷不得來。乃投師禮謁云。海東七代錄

### 禪門寶藏錄卷中

### 禪門寶藏錄卷下

海東沙門天頊撰

### 君臣崇信門三十九則尼婆附

[4.51] 西天異見王。輕毀三寶。問波羅提尊者曰。何者是佛。答見性是佛。王曰。師見性否。曰我見佛性。云性在何處。曰性在作用。云是何作用。我今不見。曰今現作用。王自不見。云於我有否。曰王若作用。無有不是。王若不用。體亦難見。云若當用時幾處出現。曰若出現時。當有其八。云其八出現。當爲我說。波羅提即說偈曰。在胎爲身。處世名人。在眼曰見。在耳曰聞。在鼻辨香。在舌談論。在手執捉。在足運奔。遍現俱該。沙界收攝。在一微塵。識者知是佛性。不識喚作精魂。王聞偈已。心即開悟。傳燈錄

[4.52] 魏明帝問天竺三藏迦摩羅陀曰。佛經之中。何經歸依。君國有益。三藏答曰。此地不是經法之處。帝問。是何所由。藏曰。不遠年間。我師般若多羅。同學菩提達摩。降至此國。傳佛心印之處。所以經法不行。帝問。漢帝已來。大藏東流中。寄十二部經之外。何有佛心法印。藏曰。本師釋迦王宮誕生。長而十九。觀之藏中。寄十二部經。未契祖師之宗。遠至雪山。遊行十二年紀。求尋祖院。傳得心印之法。於後雪山成道。普光殿說。及於七處八會。不及心印之法。所以經律論別外之道。昔時天子。遺經教法。信受奉行。作小國王。呼爲八萬也。天子今時。特行佛心禪法。合諸小國。或作大朝天子。呼爲十二國。帝乃信受。魏明帝所問諸經篇

[4.53] 梁武帝問達磨。朕即位已來。造寺寫經度僧不可勝數。有何功德。師曰。並無功德。帝曰。何以無功德。師曰。此但人天小果有漏之因。如影隨形。雖有非實。帝曰。如何是真功德。師曰。淨智妙圓。體自空寂。如是功德。不以世求。帝後製達磨碑云。見之不見。逢之不逢。古之今之。悔之恨之。傳燈及達磨碑

[4.54] 西竺中印度國王迦勝。崇信外道。值難于第二十五祖婆舍斯多曰。餘<sup>13</sup>國素絕妖<sup>14</sup>訛。師所傳者。當是何宗。祖曰。王國昔來實無邪法。我所得者。即是佛宗。王曰。佛滅已千二百載。師從誰得耶。祖曰。飲光大士。親受佛印。展轉至二十四世師子尊者。我從彼得。王曰。師子比丘不能免於刑戮。何能傳法後人。祖曰。我師難未起時。密授我信衣法偈。以現師承。王曰。其衣何在。祖即於囊中。出衣示王。王命焚之。五色相鮮。薪盡如故。王即追悔致禮。 傳燈錄

[4.55] 唐憲宗嘗詔大義禪師入內。師舉順宗問尸利禪師。大地衆生。如何得見性成佛。尸利云。佛性猶如水中月。可見不可取。因謂帝曰。佛性非見。必見水中月。如何攫取。帝乃問。何者是佛性。師對曰。不離陛下所問。帝默契真宗。益加欽重。 傳燈錄

[4.56] 唐宣宗問弘辯禪師。禪宗何有南北之名。師對曰。昔如來以正法眼。付大迦葉。展轉至二十八祖菩提達磨。來遊此方。爲初祖。洎第五祖忍大師。時有二弟子。一名惠能。受衣法居嶺南。一名神秀。在北揚化。其所得法雖一。而開導發悟。有頓漸之異。故曰南頓北漸。非禪宗本有南北之號也。帝曰。何爲佛心。師曰。佛者西天之語。唐言覺。謂人有智慧覺照。爲佛心。心者佛之別名。有百千異號。體唯一。如陛下日應萬機。即是陛下佛心。帝賜紫方袍。號圓智禪師。 傳燈錄

[4.57] 同光帝問興化存獎禪師。朕收中原獲一寶。而未有酬價。化云。略借陛下寶看。帝乃以兩手引幘頭脚示之。化云。君王之寶。誰敢酬價。帝大悅。 傳燈錄

[4.58] 宋真宗皇帝。臨御已來。探索祖教。曉然自得。嘗製偈曰。寂寂大虛空。淡淡如秋水。拂拭本無塵。不屬張王李。 普燈錄

[4.59] 宋仁宗皇帝。嘗製修心頌曰。初祖安禪在小林。不傳經教但傳心。後人若悟真如性。密印由來妙理深。 普燈錄

[4.60] 宋高宗皇帝。詔圓悟禪師至闕下。上曰。朕亦知師禪道高妙。可得聞乎。勤云。陛下以仁孝理天下。變土生靈咸被光澤。雖草木昆虫。各得其所。此佛祖所傳之心也。此心之外。無別有心。若別有心。非佛祖之心矣。上大喜曰可。賜圓悟禪師號。 普燈錄

[4.61] 宋孝宗皇帝詔僧惠遠。住持靈隱禪寺。上舉不與萬法爲侶者問遠。是什麼人語。遠以龐居士奏之。上曰。前日靜坐。忽思向所舉不與萬法爲侶因緣。朕從這裏。有箇見處。遠曰。不與萬法爲侶。陛下作麼生會。上曰。四海不爲多。遠曰。一口吸盡西江水。又且如

<sup>13</sup> Translation follows CBETA, X64, no. 1276 = 余.

<sup>14</sup> Following *Jingde chuandeng lu* (景德傳燈錄; T 2076.51.215b19): 予國素絕妖訛.

何。上曰。亦未曾欠缺。又賜佛照禪師。手詔曰。今俗人乃以禪爲虛空。以語爲戲論。其不知道也如此。茲事至大。豈在筆下可窮。聊叙所得耳。 普燈錄及寶鑑錄

[4.62] 高麗太祖神聖大王。崇信禪法。自製興法王師碑云。蓋聞微言立教。始開鷲嶺之譚。妙旨傳心。終入雞山之定。雖曰別行法眼。竊惟同稟玄精。慶喜於是當仁。和脩以其嗣位云云。初聞圓覺。東入梁朝。始見大弘。北遊魏室。於是師資所契。付囑同風。祖法相承。心燈不絕。所以一花歛現。六葉重榮。近自江西。流於海裔。亦有鳳林家子章敬曾孫。惟我大師。再揚吾道者焉云云。世宗之遇摩騰。梁武之逢寶誌。無以加也。生生世世。永修香火之因。子子孫孫。終表奉持之至。所以重起其興法禪院。以住持云云。因勅五百禪院。 海東興法寺碑

[4.63] 期城大<sup>15</sup>守楊銜之。問達磨大師。西天五印。師承爲祖。其道如何。祖曰。明佛心宗。寸無差誤。行解相應。名之曰祖。又問。此外如何。祖曰。須明他心。知其古今。不厭有無。於法無取。不賢不愚。無迷無悟。若能是解。故稱爲祖。即說偈曰。亦不觀惡而生嫌。亦不觀善而勤措。亦不捨智而近愚。亦不拋迷而就悟。達大道兮過量。通佛心兮出度。不與凡聖同躔。超然名之曰祖。 傳燈錄

[4.64] 唐韓文公愈。爲潮州刺使時。問大顛和尚。弟子軍州事多。省要處乞師一句。師良久。文公罔措。三平爲侍者。乃敲床三下。師云作麼。平云。先以定動。後以智拔。公乃禮謝三平云。和尚門風高峻。弟子於侍者邊。得介<sup>16</sup>入處。 傳燈錄

[4.65] 裴休相國。一日入開元寺。見壁間畫相。問院主云。壁間是什麼。主云高僧。裴云。形儀可觀。高僧在什麼處。主無語。裴云。這裏莫有禪僧麼。主云。有一希運上座。頗似禪僧。裴遂召師來。舉前話似之。師召相公。公應喏。師云。在什麼處。裴於言下領旨。 傳燈錄

[4.66] 朗州刺使李翱。問藥山和尚。如何是道。師以手指上下曰。會麼。云不會。師曰。雲在青天水在瓶。翱乃呈偈曰。鍊得身形似鶴形。千株松下兩函經。我來問道無餘說。雲在青天水在瓶。 傳燈錄

[4.67] 王常侍來叅睦州。州問曰。今日何故入院遲。侍曰。看馬打毬。師曰。人困麼。曰困。馬困麼。曰困。露柱困麼。侍茫然無對。歸至私第。中夜閒忽然省得。明日見師云。某會得昨日事也。師曰。露柱困麼。侍曰困。師遂許之。 傳燈錄

<sup>15</sup> Translation follows CBETA, X64, no. 1276 = 太.

<sup>16</sup> Translation follows *Sōnmun yōmsong chip* (禪門拈頌集; 157b10) = 箇.

[4.68] 龐居士蘊。初叅石頭。忘言會旨。一日頭問曰。子見老僧已來。日用事作麼生。對曰。若問日用事。即無開口處。復呈一偈云。日用事無別。唯吾自偶諧。頭頭非取捨。處處勿張乖。朱紫誰爲號。丘山絕點瑕。神通并妙用。運水及般柴。頭然之。後之江西。叅問馬祖云。不與萬法爲侶者。是什麼人。祖云。待汝一口吸盡西江水。即向汝道。居士言下領旨。有偈曰。有男不婚。有女不嫁。大家團圓頭。共說無生話。 傳燈錄

[4.69] 張拙秀才。因訪石霜。霜問曰。公何姓。曰姓張。曰何名。曰名拙。霜曰。覓巧了不可得。拙自何來。公於言下有省。乃述悟道頌曰。光明寂照遍河沙。凡聖含靈共我家。一念不生全體現。六根纔動被雲遮。斷除煩惱重增病。趣向菩提亦是邪。隨順衆緣無罣礙。涅槃生死是空花。 祖廷<sup>17</sup>錄

[4.70] 范文粹居士。久叅南陽襄燈禪師。未有悟入。一日聞漁笛。忽悟。次日呈投機偈曰。香巖和尚大慈悲。悟我真乘破宿疑。寶藏金文五千軸。夜來都向笛中吹。五燈會元

[4.71] 大史黃庭堅。往依晦堂心禪師。乞指徑捷處。心曰。仲尼道。二三子以我爲隱乎。吾無隱乎爾。大史如何理論。公擬對。心曰。不是不是。公迷悶不已。一日侍心山行。岩桂盛放。心曰。聞木蘭花香麼。公曰聞。心曰。吾無隱乎爾。公遂釋然。即拜之曰。和尚得恁麼老婆心切。心笑曰。只要公到家耳。後晦堂訃音至。公拈香云。海風吹落楞伽山。四海禪流着眼看。一把柳條收不得。和風搭在玉欄干。 普燈錄

[4.72] 內翰蘇軾。宿東林日。與照覺揔禪師。論無情話。有省。黎明獻偈曰。溪聲便是廣長舌。山色豈非清淨身。夜來四萬八千偈。他日如何舉似人。 普燈錄

[4.73] 張天覺無盡居士。因兜率悅和尚。舉德山托鉢話。令熟究之。公悵然不寐。至五鼓。忽垂脚翻尿器。猛省。翌旦投偈曰。鼓寂鍾沉托鉢迴。岩頭一拶語如雷。果然只得三年活。莫是遭他授記來。悅首肯。 普燈錄

[4.74] 左丞范冲。謁圓通旻禪師曰。某宿世作何福業。今生墮在金紫囊中。去此事稍遠。旻呼內翰。公應喏。旻曰。何遠之有。公躍然曰。再乞師指誨。旻拊膝一下。公豁如。 普燈錄

[4.75] 中丞盧航與旻禪師。擁爐次。公問。直截一句。請師指示。旻厲聲揖曰。看火。公撥衣忽大悟。謝曰。元來佛法無多子。旻喝曰。放下着。公應喏喏。 普燈錄

<sup>17</sup> Translation follows CBETA, X64, no. 1276 = 庭.

[4.76] 侍郎張九成。一日如廁。以栢樹子話究之。聞蛙鳴。釋然契入。有偈曰。春天月夜一聲蛙。撞破乾坤共一家。正恁麼時誰會得。嶺頭脚痛有玄沙。 普燈錄

[4.77] 禮部侍郎楊傑。歷叅諸名德。晚從天衣遊。衣每引老龐機語。研究深造。後奉祠泰山。雞一鳴觀日如盤湧。忽大悟。因以有男不婚有女不嫁之語。別曰。男大須婚。女長須嫁。討甚閑功夫。更說無生活。辭世偈曰。無一可戀。無一可捨。大虛空中。之乎者也。將錯就錯。西方極樂。 普燈錄

[4.78] 楊文公億。謁廣惠璉禪師。夜語次。公問。兩介<sup>18</sup>大虫。相咬時如何。璉以手作曳鼻勢曰。這畜生更踔跳在。公於言下脫然無疑。有偈曰。八角磨盤空裏走。金毛師子變作狗。擬欲藏身北斗中。應須合掌南辰後。 普燈錄

[4.79] 清獻公趙抃。嘗典清州。政事之暇。多宴坐。忽大雷震驚。即契悟。作頌曰。默坐公堂虛隱机。心源不動湛如水。一聲霹靂頂門開。喚起從前自家底。 普燈錄

[4.80] 歐陽脩。字永叔。號六一居士。公慕韓退之。將排釋教。文未成。一日謁浮山遠禪師。心有異之。從而與客弈碁。遠坐其傍。公遽收局。請因碁說法。遠搥鼓升堂。乃曰。若論此事。如兩家着碁相似。何謂也。敵手知音。當機不讓。若是綴五饒三。又通一路始得。有一般底。只解閉門作活。不解奪角充關。硬節與虎口齊彰。局破後徒勞運斡。所以道肥邊易得。瘦肚難尋。思行則往往失粘。羸心而時時頭撞。休誇國手。謾說神仙。贏局輸籌即不問。且道黑白未分時。一着落在什麼處。良久云。從前十九路。迷悟幾多人。公嘉歎久之。從容謂同僚曰。脩初疑禪語。爲虛誕。爲記憶智中。以誘其流俗。今見此老機緣。所得所造。非悟明於心地。安能有此妙旨哉。公於禪宗。默有所契。 禪苑聯芳

[4.81] 丞相王隨居士。嘗謁首山省念禪師。得言外之旨。自爾踐履益深。竟明大法。至臨終日。書偈曰。畫堂燈已滅。彈指向誰說。去住本尋常。春風掃殘雪。 禪苑聯芳

[4.82] 曾學士會。字同之。幼與雪竇顯禪師同舍。及冠異途。顯祝髮爲僧。公擢科第。一日會于景德寺。公遂引中庸大學。叅以楞嚴。符宗門語句質顯。顯曰。這介尚不與教乘合。況中庸大學乎。學士要徑捷理會此事。乃彈指一下。但恁麼薦取。公於言下領旨。 禪苑聯芳

<sup>18</sup> Translation follows CBETA, X64, no. 1276 = 個.

[4.83] 海東清平山真樂公。李資玄居士。看雪峰語錄。至曰盡乾坤是沙門一隻眼。汝向什麼處蹲坐。公於言下。豁然大悟。重修文殊院記

#### 尼婆三則

[4.84] 無着道人尼妙總。年三十許。厭世浮休。脫去緣飾。咨叅諸老。已入正信。作夏徑山。大惠升堂次。舉藥山初叅石頭後見馬祖因緣。總聞豁然省悟。惠復舉嵩頭婆子話問之。總答偈曰。一葉扁舟泛渺茫。呈橈舞棹別宮商<sup>19</sup>。雲山海月都[扌+勉]<sup>20</sup>却。贏得莊周蝶夢長。 普燈錄

[4.85] 范縣君夫人。號寂壽道人。在城都叅佛果。果教渠看不是心不是佛不是物是什麼。不得下語。不得開口。看來看去。無入頭。便覺悽惶。乃問佛果云。此外有何方便。令某甲會去。果云。有介<sup>21</sup>方便。不是心不是佛不是物。壽於此有省。乃云。元來得恁麼近。 宗門武庫

[4.86] 俞道婆金陵女也。市油糍爲業。常隨衆叅問瑯瑯。瑯以臨濟無位真人話示之。一日聞丐者唱蓮華樂云。不因柳毅傳書信。何緣得到洞庭湖。忽有省。以糍盤地投。夫傍睨云。你顛耶。婆掌曰。非汝境界。往見瑯瑯。瑯望之。知其造詣。問那介<sup>22</sup>是無位真人。婆應聲曰。有一無位人。六臂三頭努力噴。一壁<sup>23</sup>華山分兩路。萬年流水不知春。 普燈錄

#### 禪門寶藏錄卷下

詳夫禪是佛心。教是佛語。心傳而棒喝作。語漲而頓漸興。然一大藏教。無非指月之指。故利根者。師子咬人。鈍根者。韓獹逐塊。於噫。咬人者寡。逐塊者衆。遂成兩途。彼此相排。斯迺在人。非關於法。一宿覺云。從他謗任他非。把火燒天徒自疲。正謂此也。今內願堂鷲谷住老呆庵大禪翁。悼禪風之將墜。悲人我之相高。採摭古今對辨決疑之語。與夫君臣崇而理國。諸講伏而見性。許多則分爲三門。目之曰禪門寶藏。鋟梓流傳。欲作將來之益。則豈小補哉。其有有眼箇漢。若能見月忘指。則此一卷文。亦是眼中金屑。也無着處。至元三十一年甲午三月日。蒙菴居士奉翊大夫副知密直司事國學大司成文翰學士承旨李混跋。

<sup>19</sup> Translation follows CBETA, X64, no. 1276 = 商.

<sup>20</sup> Translation follows CBETA, X64, no. 1276 = 拋.

<sup>21</sup> Translation follows CBETA, X64, no. 1276 = 介.

<sup>22</sup> Translation follows CBETA, X64, no. 1276 = 介.

<sup>23</sup> Translation follows CBETA, X64, no. 1276 = 壁.





## XII

# Chinese Text of Hyujǒng's *Comparative Elucidation of Sōn and the Teachings* (Translation 5)

(HPC 7.654b1–657a6)

### 禪教釋

清虛休靜撰

[5.1] 清虛病老。在西山金仙臺。一日行珠。惟政。寶晶。三德士。持金剛經五家解。問曰。般若教中。亦有禪旨。以般若爲宗可乎。病老引古答曰。只聞世尊以正法眼藏。付囑摩訶迦葉。不聞以金剛般若。付囑摩訶迦葉也。大抵百草頭上。有活底祖師意。至於鷲燕。常談實相法。況我金剛一句乎。不著文字。則可讀一卷經也。然洗佛光明。非其機。莫能窺。今日爲君禪教二途對辨而釋。其釋也。乃古也。非今也。

[5.2] 世尊。未離兜率。已降王宮。未出母胎。度人已畢。此禪門最初句也。古德頌云。釋迦不出世。四十九年說。達摩不西來。少林有妙訣。是此意也。華嚴十種訣

[5.3] 世尊。從兜率。降王宮。住胎出胎。出家成道。降魔轉法。至於入涅槃。此禪門末後句也。有云。如月在天。影含衆水。時無礙。處無礙。始終一貫。則末後句亦是最初句。最初句亦是末後句。然我禪門中。本無如是商量。商量則識法者懼也。拈頌說誼

[5.4] 世尊。初入摩耶胎。直與三十三人。摠授玄記云。吾有正法眼藏。密付於汝。各傳一人。勿令斷絕。頌曰。一摩耶肚裏堂。法界體一如。卅三諸祖師。同時密授記。般若多羅付法傳

[5.5] 世尊。在雪山六年。因星悟道。既知是法之未臻極。遊行數十月。歲在壬午。特尋訪于真歸祖師。始傳得玄極之旨。是乃教外別傳之源也。梵日國師集

[5.6] 世尊在靈山法會上。爲迦葉分半座。舉花枝。示雙趺。對衆密付。文殊普賢。八萬菩薩衆海。罔知迦葉入處。是乃教外別傳之派也。梵王決疑經及宗道者傳

[5.7] 訣曰。自迦葉阿難二尊者。至六祖慧能大師。所謂卅三也。教外別傳之旨。迥出青霄之外。非徒五教學者難信。亦乃當宗下根。茫然不識。

[5.8] 問。迦葉阿難位在聲聞。豈堪教外別傳之旨乎。答。迦葉阿難。應化大聖。百千三昧。無量功德。與如來不異。況已授密記者耶。正宗記

[5.9] 世尊偈云。始從鹿野苑。終至跋提河。於是二中間。未曾說一字。此固教外別傳之謂也。智度論

[5.10] 諸佛說弓。諸祖說弦。教家無碍之法。方歸一味。拂此一味之跡。方現禪家一心。故云。無盡性海合一味。一味相沉是我禪。順正錄及真正錄

[5.11] 問。圓教中性海。則自體雖不可思不可說。始修法界之因。終證法界之果。若海印則。自是證體。離因離果。與禪門正宗心印。可和會否。答。相似而不相似也。華嚴雖明無盡法界。坐在因果域內。證之者須經見聞生解行生。然後證入。故未透義路之窠臼。亦未脫十種之病源。豈比別傳禪旨耶。海印者。雖離因離果。自從因果處。歸亡因果處。有因者始迹。有果者終迹也。禪門密傳之旨。本無法界之因。更無亡因。本無法界之果。更無亡果。本無因故。無萬行之路。本無果故。無證果之門。況學者所叅話頭。沒語路沒義路沒滋味。不滯十種病。不涉全提見。亦不涉破病解。忽然噴地一發。則自然洞明一心法界。亦洞明不思議境界。所謂一聞千悟得大總持者也。況宗師所示手段。據法離言。殺活臨時。或作青天霹靂。或起平地干戈。劔刃上能撲人。電光中能穿鍼。雖上根大智。不容思議於其間也。問。頓教中。一切法離心緣相。離名字相。一念不生。證時亦無能入者。可與禪門密旨合否。答。相似而不相似也。頓教一念不生。泯絕無寄。故坐在死句坑中。然若不洞明一念不生之解。則無以攝此行也。圓覺云。得法界淨者。即被淨解爲自障礙。此之謂也。若論所證真如。則必有能證智體。若有不生妄念。則必有所生正念。又有從信而至佛地之迹也。禪門密旨。則本無一念。不生何念。念既本無。信位何立。信位不立。佛地何有。雖說最上乘。本無最上乘。況學者所叅活句。如一團火。近之則燎却面門。無佛法措著之處。只有大疑。如烈焰亘天。忽若打破漆桶。則百千法門無量妙義。不求而圓得也。然則雖證理成佛。只得素法身者。可與同論耶。故云。祖師傳心處。如鳥飛空。永無蹤迹也。華嚴疏云。圓頓之上。別有一宗。此禪門之謂也。豎禪章及決疑論

[5.12] 訣曰。圓教有無碍緣起之解。頓教有離名絕相之解。禪門無摸索沒巴鼻。

[5.13] 問。楞伽經性宗之法。達磨帶來。要證據心地法門。故歷世分付云云。可乎。答。此亦不可也。佛爲大慧菩薩。大海隔絕處。談佛性義。意欲激發二乘。捨小慕大而已。止可在方等部中。安可證據禪門耶。引古辨今錄

[5.14] 重峰祖師云。達摩初來。以正法眼藏。密付慧可。只觀僧那禪師可(師傍傳)執筏堅固。不得祖師正法。將恐以愚惑情。破滅正法。故假設方便云。楞伽經四卷。是我心要。付慧可。兼傳之。然則祖門傳楞伽者。爲僧那止啼之黃葉耳。海東七代錄

[5.15] 問。般若經云。諸佛從此經出。故稱般若爲佛母。然則以般若爲宗可乎。答。亦不可也。般若此翻智慧。若是智慧。則舍利弗爲宗主也。般若已前所說法皆爲戲論。故經云。蠲除戲論之糞也。是故當知。般若是聲聞舐痔破癰之良藥耳。安可謂禪門之宗主也。鑑昭錄

[5.16] 聖住和尚。常扣楞伽經。知非便捨。入唐傳禪法。道充和尚。常究華嚴經。一日乃曰。圓頓之旨。豈恕<sup>1</sup>印之法。即捨之。亦入唐傳祖印。七代錄

[5.17] 訣曰。周金剛之舉火。亮西山之水釋。孚太原之聞鼓角。海越州之得寶藏。至於靈默之回頭。良遂之稱名。凡以此也。

[5.18] 新羅文聖大王。問無染國師曰。禪教高下。爲寡人辨釋。答。百僚阿衡。各其職。帝王拱默廟堂之上。萬姓以安。王聞之大悅。無染國師別集

[5.19] 講華嚴座主。問螺溪國師曰。教之三種根機。與禪之別傳一機。請爲我辨釋。答。世尊。向生死海中。張三種網。攬人天魚。豈將三網所攬之魚。比況雲外注甘露之神龍耶。螺溪別集

[5.20] 訣曰。禪門正傳之機。一似三網之上雲外之神龍。一似百僚之上廟堂天子。其尊其貴不辨可知。

[5.21] 於是。教學者五六輩。憤然作色。問清虛曰。禪家發言。越分過度。無乃有其眼。而無其足乎。清虛正色而對曰。禪家具眼具足。寧可永刳沉淪。不慕諸聖解脫者。禪家之眼也。不見他人非。常見自己過者。禪家之足也。於戲。世降聖遠。魔強法弱。視正法。如土塊。我之此語。正如持盃水救與火也。五祖和尚云。守我本心。勝念十方諸佛。因指天詛盟曰。若我誑汝。我被世世虎狼所食。學者到此。若不生悲感。可謂與木石無異也。故古德云。重教輕心。雖歷多刳。盡作天魔外道。

<sup>1</sup> Translation follows SMCY edition, 120a9-10 = 豈如心印之法。

## 禪教釋終

[5.22] 此卷。唯政行珠寶晶三德士。欣受禮謝。即通于禪教兩堂。一日禪教數五十學者。俱會一席。教者曰。定慧等學。明見佛性。此理如何。禪者曰。我家無奴婢。教者曰。菩薩觀衆生苦。起慈悲心。如何。禪者曰。慈者。不見有佛可成。悲者。不見有衆生可度。教者曰。然則如來所說法。不能度衆生否。禪者曰。若言如來有所說。即是謗佛。若言如來無所說。亦是謗法。真佛無口。不解說法。真聽無耳。其誰聞乎。教者曰。然則一大藏教無用處否。禪者曰。一大藏教。如標月指也。利根者。如獅子。鈍根者。如韓獹。教者曰。信解行證。階級分明。豈非等覺者照寂。妙覺者寂照。轉煩惱者爲菩提。轉生死者爲涅槃乎。禪者曰。等妙二覺。擔枷鬼。菩提涅槃。繫驢橛。至於認名認句。含屎塊。求佛求祖。地獄業。教者曰。佛也祖也。又如何。禪者曰。佛是幻化身。祖是老比丘。教者曰。一切賢聖。豈無見處證處。禪者曰。自眼如何見。自心如何證。教中亦云。頭本安然。自生得失之想。心本平等。自起凡聖之見。豈非發狂耶。教者曰。畢竟其理如何。禪者曰。自己分上。本無名字。方便呼爲正法眼藏。涅槃妙心。更有一語。付在明日。於是禪教對辯訖。各禮拜依位而坐。西山曰。此一期問答。亦可跋禪教釋也。即喚沙彌雙翼書。

時萬曆丙戌至月上幹。

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