

A Handbook of Korean Zen Practice

A MIRROR ON THE SŎN
SCHOOL OF BUDDHISM
(SŎN'GA KWIGAM)

TRANSLATED AND
WITH AN INTRODUCTION BY
John Jorgensen



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Abbreviations

The following abbreviations are used throughout the text and notes. Full publication information is given in the bibliography.

- HPC* Tongguk Taehakkyo Han'guk Pulgyo chönsö p'yönch'an wiwön hoe, comp., *Han'guk Pulgyo chönsö*, 12 vols. (references are by volume, page, register, line number).
- T* Takakusu Junjirō and Watanable Kaigyoku, eds., *Taishō shinshū Daizōkyō*, 100 vols. (references are by volume, page, register, line number).
- XZJ* Nakano Tatsue, ed., *Xu Zangjing* (references are by volume, page, register, and line number).
- ZGDJ* Komazawa Daigaku Zengaku daijiten hensansho, comp., *Zengaku daijiten*.

Translator's Introduction

Introduction



The *Sŏn'ga kwiġam* 禪家龜鑑 (literally, Models for Sŏn Practitioners) is one of the most widely read texts of Sŏn 禪 (Ch., Chan; J., Zen) Buddhism in East Asia. It was produced because its author, Sŏsan Hyujŏng 西山休靜 (1520–1604), saw the need for a concise handbook on meditation and Buddhist conduct to guide people back to the core practices of Sŏn. Originally intended for his own students, the *Sŏn'ga kwiġam* was soon disseminated throughout Korea and Japan (and in the twentieth century, China), where it remained popular because it was so concise and clear, unencumbered by the bewildering diversity of Buddhist literature. It is still widely used in monasteries in Korea and read by laypeople for guidance and inspiration, evidence of which is the constant reprinting of the text, its several versions, and its many translations into modern Korean (and Japanese).

This handbook, or primer, of Sŏn Buddhist practice consists of a collection of quotes culled from a wide range of Chan and Buddhist texts. To these quotes was added a commentary by Sŏsan Hyujŏng, one of the most learned monks of his day. Hyujŏng was appointed the grand supervisor of all of Korean Buddhism at the age of thirty-two in 1552, but he is best known to Koreans as a monk-warrior, a general who in 1592 led the defense against a destructive invasion of Korea by the Japanese under the orders of the megalomaniac Toyotomi Hideyoshi. Once the war was over, Hyujŏng advised his disciple and one of the most able generals, Samyŏng Yujŏng 四溟惟政 (1544–1610), to conduct the peace negotiations with Buddhist compassion. It was likely through Yujŏng that the *Sŏn'ga kwiġam* was introduced into Japan, where it was printed and two commentaries on it were published before 1700. Hyujŏng is important, as well, because most Korean Sŏn masters trace their lineage back to him and so have used this primer for the instruction of their own students. That the *Sŏn'ga kwiġam* remains popular to the present day is evidence of the caliber of Hyujŏng's Buddhist learning and practice.

The *Sŏn'ga kwiġam* then is a summary of the core teachings of Sŏn

Buddhism compiled by Sōsan Hyujōng around 1564 from short passages and sayings abstracted from some fifty Buddhist scriptures and Chinese Chan and Korean Sōn texts. Produced for an age in which Buddhism was oppressed and the level of scholarship was degraded by the elimination of monastic examinations and restricted access to books, its popularity was due to its brevity and avoidance of complexity. Accordingly, it was printed relatively often in Korea and Japan. It is remarkable that, at a time in Korea when China's cultural currency was paramount, the text, though originally written in Chinese, was first published in Korean translation (*ōnhae* 諺解) in 1569. However, the cultural primacy of Chinese soon resurfaced and all subsequent printings until modern times, with the exception of one in 1610, were of the Chinese text (Ch. *Chanjia guijian*).

The translation here is of the *ōnhae* text but informed by the Chinese versions to clarify instances of obscurity in the grammar and vocabulary of the written Korean of the sixteenth century. The difficulties with the Korean version have led to debates among linguists and lexicographers over the meanings of some of the Korean text's structures and lexical items. The *ōnhae* version has been chosen for translation into English here because it is the oldest extant version of the text and differs in organization and sometimes in content from the Chinese-language versions. It also contains more material and was probably the basis for the Buddhist section in the *Samga kwigam* (Models for Practitioners of Confucianism, Daoism, and Buddhism). The Korean translation of the *Sōn'ga kwigam* was made when Buddhism was in a period of revival after more than a century of repression. By rendering the Chinese into Korean, the translator was probably attempting to reach a wider audience than the Chinese original would have done. This *ōnhae* text therefore provides a window through which to observe an attempt to popularize Sōn and to correct abuses Hyujōng thought had infiltrated the Buddhist Order.

The Korean Context

Chan had gained a considerable following in the ninth and tenth centuries in Tang-dynasty China (618–907), from where it entered Silla Korea. Most of the founders of Sōn lineages of Silla (trad. 37 BCE–936) and early Koryō Korea (918–1392) were students of the heirs of Mazu Daoyi 馬祖道一 (706–788), the most influential teacher of his time, but little information has survived on this Sōn before the time of Pojo Chinul 普照知訥 (1158–1210). Chinul reinvigorated Sōn after a period of stagnation and introduced the latest developments in Chan from Song-dynasty China (960–1279). This

Song-dynasty Chan was dominated by Linji Chan, named for its founder Linji Yixuan 臨濟義玄 (d. 866). Linji Chan had been supported by members of the Song imperial clan and a number of eminent Song bureaucrats, who perceived it as a new literary culture that could bolster Song legitimacy.¹ This faction of Chan, once relatively obscure, and its influential partisans appropriated material produced by the Fayen 法眼 branch of Chan, publishing its authorities in the form of the so-called lamplight history, *The Jingde-era Record of the Transmission of the Lamplight* (*Jingde chuandeng lu* 景德傳燈錄, 1004), legitimized by the use of the Song court reign name Jingde (1004–1007); *The Recorded Sayings of Linji Yixuan* (*Linji yulu* 臨濟語錄); and the *Platform Sūtra*.² Thus elevated from obscurity, Linji Yixuan and his lineage prospered and published increasing volumes of material.

Despite its dominance in Song Chan, Linji Chan made virtually no impact on Korean Sŏn until the intervention of Pojo Chinul. In promoting Linji Chan, Chinul had to overcome the influence of Pŏb'an (Ch. Fayen) Sŏn, which had support in the Koryŏ court.³ Sometime between 1182 and 1185, Chinul was enlightened by reading the *Platform Sūtra*, possibly the 1056 version edited by Qisong 契嵩 (1007–1072) that had a preface by Liang Jian. This version was later the basis for the Zongbao 宗寶 (1291) and Deyi 德異 (1290) versions of the *Platform Sūtra*. It was the Deyi version that was used thereafter in Korea.⁴ The *Platform Sūtra* was attributed to Huineng 慧能 (trad. d. 713), who, according to the Chan propaganda created by Heze Shenhui 荷澤神會 (684–758), was the founder of Southern Chan. Huineng was allegedly the sole legitimate heir to the (fictional) Chan patriarchal lineage proceeding from the Buddha. The sūtra therefore became a symbol or linchpin of Chan, and thus one of its topics from the later Deyi version opens the *Sŏn'ga kwigam*.

Chinul's second enlightenment in 1185 showed the value of the *Avatamsaka Sūtra* (Ch. *Huayan jing*; Flower Ornament Sūtra) as seen through the commentary by the layman Li Tongxuan 李通玄 (635–730). It was this text and commentary that allowed Chinul to balance Sŏn with the Huayan 華嚴 (K. Hwaŏm) doctrine and practice that were already very influential in Koryŏ.⁵ The influence of the *Avatamsaka Sūtra* can also be seen from the several instances in which the sūtra was quoted in the *Sŏn'ga kwigam*. There are, in addition, a number of traces in it of Li Tongxuan's *Treatise on the New Translation of the Flower Ornament Sūtra* (*Xin Huayan jing lun* 新華嚴經論), as well as a few quotes from the *Huayan jing* itself. However, it was the doctrinal support for Sŏn from the *Huayan jing* and Huayan theorists explicated in the writings of Guifeng Zongmi 圭峰宗密 (780–841) that had a major impact on Chinul.⁶ Chinul admired Zongmi's writings and "used them as the foundation upon which the epistemological sup-

positions of a uniquely Korean variety of Ch'an [Sŏn] were constructed."⁷ The *Sŏn'ga kwigam* clearly shows the influence of Zongmi, and sometimes Zongmi's Huayan teacher, Chengguan 證觀 (738–839). Several texts by Zongmi, especially the *Preface to the Collected Writings on the Source of Chan* (*Chanyuan zhuquanji duxu* 禪源諸詮集都序) and the *Annotations to the Summary Commentary on the Sūtra of Perfect Awakening* (*Yuanjue jing lüeshu [zhu]* 圓覺經略疏註), were major sources for the *Sŏn'ga kwigam*. Zongmi was a promoter of the *Yuanjue jing*, and it, too, is frequently used by Hyujŏng in the *Sŏn'ga kwigam*. Of course, Hyujŏng probably read Zongmi's works through the mediation of texts by Chinul, in particular the *Excerpts from the Dharma Collection and Special Practice Record with Personal Notes* (*Pŏpchip pyŏrhaengnok choryŏ [pyŏngip sagi]* 法集別行錄節要并私記), which is also used more than six times in the *Sŏn'ga kwigam*.

Chinul's final enlightenment occurred in 1197 on reading the recorded sayings of Dahui Zonggao 大慧宗杲 (1089–1163).⁸ Dahui Zonggao was a systematizer of the *gong'an* 公案 (K. *kong'an*; J. *kōan*) practice, which used cases, pithy dialogues, and sayings of Chan masters and disciples as a method of meditation. *Gong'an* were a distinctive feature of Linji Chan and were probably instituted by Fenyang Shanzhao 汾陽善昭 (947–1024). However, judgments were written about these cases, especially Zhaozhao's 趙州 reply of "no" 無 (K. *mu*) to the question, "Does a dog have Buddha Nature?" This case was championed by Wuzu Fayan 五祖法演 (1024?–1104) and then by his pupil Yuanwu Keqin 圓悟克勤 (1063–1135) in his *Blue Cliff Record* (*Biyan lu* 碧巖錄). Dahui felt that this exegetical and judgmental tendency was making Chan little more than a literary game. In his view the literary disease and quietist "silent illumination" approach that simply waited for inherent enlightenment to surface was undermining Chan. To counter this, he created *kanhua* 看話 (K. *kan-hwa*) (literally the examination of the story),⁹ in which the core point of the *gong'an* was examined intensively and obsessively until an overwhelming doubt occurred due to an impasse or aporia, described as being like a mouse squeezed into an ox horn (an ancient form of mousetrap) and prevented from going either forward or in reverse. The practitioner focused on this *huatou* (K. *hwadu*) 話頭 (the point of the story or *gong'an*) day and night, the idea being that the *huatou* (and the doubt) would take on a life and power of its own until finally the student reached a state of high tension. The master could then trigger a breakthrough in the very strained mechanism of the student's mind and the doubt would be resolved in an explosion of sudden enlightenment.

This systematic and activist method of *gong'an* practice appealed particularly to the supporters of interventionist military figures, who gave

Dahui support. Dahui and his chief lay patron Zhang Jiucheng 張九成 (1092–1159) opposed the appeasement policy of Qin Gui 秦檜 (1090–1155), an official and favorite of the emperor who ceded much of northern China to the Jin dynasty. Zhang and Dahui advocated instead a patriotic military campaign against the Jin, who had captured the northern half of China, a position that led to their lengthy exile. Dahui, who was laicized in 1142 for his opposition, frequently used martial and violent metaphors in his teachings.¹⁰ Similar support emerged for Chinul's successors in Koryŏ, a state threatened by the Mongols and that came to be controlled by military strongmen of the Ch'oe clan. This uninterrupted concentration on the point of the story in the *kong'an*, often on a single Chinese character, as with Zhaozhou's *mu*, was meant to create doubt, to eliminate discrimination and literal or logical explanations, as a short-cut to enlightenment.¹¹ *Kanhua* was a direct and apparently simple form of Chan that could not wait passively for enlightenment to happen "naturally," and so appealed to the more actively inclined.

Chinul meant this *hwadu* practice to be used only in the instruction of people of the highest ability,¹² and he was reluctant to prescribe it to all but the best students.¹³ However, his most able student and successor, Chin'gak Hyesim 真覺慧諶 (1178–1234), promoted it vigorously, leading it to become the dominant technique of Sŏn in Korea. Hyesim compiled a massive collection of 1,125 cases, with supplements and commentary, called the *Collection of Cases and Hymns on Them of the Chan School* (*Sŏnmun yŏmsong chip* 禪門拈頌集, 1226). *Hwadu* practice thereafter became mainstream, especially as it was further promoted by T'aego Pou 太古普愚 (1301–1382) and several other Sŏn monks who went to Yuan China during a time when both China and Koryŏ were under Mongol domination, thereby making travel between the two countries easier.¹⁴ These masters became successors to the Linji lineage master Shiwu Qinggong 石屋清珙 (1272–1352). It is no surprise, then, that the main Sŏn practice advocated in the *Sŏn'ga kwigam* is that of the *hwadu*, and that the works of Dahui—the collection of his letters in the *Dahui shu* 大慧書 and his recorded sayings in the *Dahui yulu* 大慧語錄—are often quoted. T'aego Pou's recorded sayings are also referred to at least twice. Moreover, the works of Dahui's immediate predecessors in teaching *gong'an*, such as Yuanwu Keqin, are also quoted or alluded to, with the *Blue Cliff Record* (*Biyān lu*) often useful for understanding phrases in the *Sŏn'ga kwigam*. Moreover, Yuanwu's *Yuanwu's Essentials of the Mind* (*Yuanwu xinyao* 圓悟心要) and *Yuanwu yulu* are quoted once or twice. Probably the best summary of this *kanhua* practice is the *Essentials of Chan* (*Chanyao* 禪要) written by Gaofeng Yuanmiao 高峯原妙 (1238–1295). It popularized *kanhua* Chan and was used by T'aego

Pou and Naong Hyegün 懶翁慧勤 (1320–1376), both of whom had studied in Yuan-dynasty China. This work was introduced to Korea, where it was printed in 1570 and widely used.¹⁵ Because it was quoted two or three times in the *Sŏn'ga kwigam*,¹⁶ it seems clear that Hyujöng found the *Chan-yao* a valuable guide.

Sŏn prospered in the late Koryŏ despite the Mongol invasions, the imposition of military dictatorships, and the subsequent period of weak royal power. The Koryŏ royal court made Buddhism akin to a state religion, and the numbers of monks and monasteries rose to dominate religious and intellectual life. However, as the state weakened, the inevitable corruption accompanying prosperity and a near monopoly of religious life became a target for critics. With the fall of the Koryŏ and the founding of Chosŏn in 1392, Neo-Confucianism soon became the ideology of the ruling classes, leading to the decline of and increasing restrictions on Buddhism. Initially, these Neo-Confucian critics attacked the corruption of Buddhist monks and the cost to the state of the Buddhist Order's tax and labor exemptions, but soon the focus shifted to ideology. In 1404, Buddhist monasteries were forbidden to conduct funerals, which thereafter had to observe Confucian prescriptions. Buddhist rituals at court had already been prohibited, and in the several years that followed saw the number of Buddhist schools or denominations reduced from eleven to seven by court fiat. Nearly 90 percent of monasteries were confiscated by the state and the number of clerics was also savagely cut.

In 1423, under King Sejong (r. 1418–1450), the surviving seven Buddhist schools were reduced to two: Sŏn and Kyo (Doctrine). This remained the case thereafter and is why Hyujöng always compares Sŏn and Kyo. Numbers of monks and their monasteries were further reduced, and monks from the countryside were banned from coming to the capital.

The monk Hamhŏ Tŭkt'ong 涵虛得通 (Kihwa 己和, 1376–1433) attempted to counter this trend by demonstrating the value of Buddhism and showing that its fundamental principles were the same as or similar to those of Confucianism and Daoism. Having been trained in the Sŏnggyun'gwan, the Confucian state academy, Kihwa was versed in Confucianism and used Confucian ideas to defend Buddhism.¹⁷ Kihwa's was the main riposte to the anti-Buddhist polemics of the Neo-Confucians.¹⁸ Influenced by Chinul and especially by Zongmi, Kihwa wrote commentaries on the *Diamond Sūtra* and the *Sūtra of Perfect Enlightenment* (*Yuanjue jing* 圓覺經) from a Sŏn standpoint.¹⁹ Kihwa's influence on Hyujöng can be seen in the fact that in the *Samga kwigam* Hyujöng used doctrinal texts to support Sŏn practice and wrote about the three teachings of Buddhism, Confucianism, and Daoism. Indeed, the opening phrase of the *Sŏn'ga kwi-*

gam is a quote from the first sentence of the preface to Kihwa's commentary on the *Diamond Sūtra*, the *Kūmgang panya paramilgyōng ogahae sōrūi*.²⁰

King Sejong eased the anti-Buddhist measures to an extent in his later years, himself becoming a Buddhist believer, and his successor, King Sejo (r. 1455–1468), also assisted Buddhism in a limited way. However, under King Sōngjong (r. 1468–1494), the policy of repression was reinstated, proscribing offerings to monks and prohibiting the chanting of the Buddha's name (*yōmbul*) in the major towns. Publications on *kanhwa* practice ceased, with the next explicit mention in Chosōn Buddhist literature being made by Malgye Chiūn 末繼智嘗 (n.d.) in his *On Instructions to the Assembly on/by Quiescence* (*Chōkmyōl sijungnon* 寂滅示衆論), published in 1481.²¹ The situation did not improve with the next ruler, Yōnsan'gun (r. 1494–1506), who abolished the monastic exams and the schools. The few monks who remained clung to a precarious existence in a smattering of rural monasteries. The Sōn lineage was in danger of ending. Judging from stele inscriptions for monks, there was little to no support from the literati for Buddhist monastics. Between the stele inscription for Kihwa's master, Muhak 無學 (1327–1405), written by a literatus minister in 1410, and an inscription written for Hyujōng's pupil Samyōng Yujōng in 1612, no stele inscriptions for Buddhist monks have survived, yet many were written from 1612 onward.²²

When the dowager Munjōng 文定 (1501–1565), who was a Buddhist, became regent to King Myōngjong (r. 1545–1567), she selected the monk Hōng Pou 虛應普雨 (1515–1565) to lead the restoration of Buddhism. These two can be credited with the reinstatement of the Sōn and Kyo schools and their administrations in 1550. They reintroduced the full monastic examinations in 1552. Over a fifteen-year period, Buddhism regained support, but when the dowager died, the Neo-Confucian students of the Sōnggyun'gwan School flooded the court with petitions for the execution of Pou and extirpation of Buddhism. Pou was sent into exile on Cheju Island, where he was murdered by the governor. All the recent Buddhist gains were reversed.²³ A limited revival of Buddhism had to wait until Hyujōng achieved a greater respect for the monkhood through his meritorious deeds in defending the country against Japanese invaders.

Sōsan Hyujōng

Such was the world into which Hyujōng was born as Ch'oe Yōsin 崔汝信 in Anju in P'yōng'an Province.²⁴ As a member of the Wansan Ch'oe descent group, he claimed ancestors from among the bureaucratic gentry, or *yangban*. In the reign of King T'aejong (r. 1400–1418), Hyujōng's great-

great grandfathers on both sides of his family had passed either the civil service or military examinations to enter the mainstream bureaucracy. These ancestors lived in Ch'anghwa, that is, Yangju in Kyönggi Province, near the capital. However, Hyujöng's maternal grandfather, Kim U 金禹,²⁵ then a county magistrate, offended the erratic ruler Yönsan'gun (r. 1495–1506). This may have been during the 1498 purge of scholars (*sahwa*) during which officials critical of the morality of Yönsan'gun and high officials were killed or dismissed. There were subsequent persecutions of scholars by the unstable Yönsan'gun. Kim U, along with his family, and Hyujöng's paternal grandfather, who was implicated by association, were exiled to Allüng, a district in modern Anju, north of P'yöngyang and close to the south bank of the Ch'öngch'ön River. This was Hyujöng's birthplace. Thus his ancestors were reduced from *yangban* status to "dependents" 館吏 (*kwalli*), probably petty clerks working for the prefect.²⁶ While the *yangban* were appointed to different posts throughout the country on five-year maximum rotations, the so-called dependents, following a period of servitude (for some infringement), probably became local, hereditary petty officials working without salary for the magistrates. Exile to Anju was part of a court policy to strengthen the defenses of Chosön in the northern provinces of P'yöng'an and Hwanghae. Commoners and criminals, along with their families, were forced to move north to boost the population.²⁷ This policy of forced migration started in the mid-fifteenth century.²⁸

According to a letter by Hyujöng to No Susin 盧守慎 (1515–1590), eight years after their relocation, Hyujöng's family was pardoned. His father, Ch'oe Sech'ang 崔世昌, when he was thirty, decided to refrain from entering the bureaucracy, refusing the offer of a petty post as caretaker of a shrine to the Confucian hero Kija 箕子 in P'yöngyang. Rather than accept an appointment at the lowest ranking in the central bureaucracy,²⁹ Sech'ang preferred to reside in bucolic calm, enjoying his family life, drinking and singing (poetry) with his friends. He made his career locally, acting as an arbiter of village disputes, possibly in a *hyangch'öng*, a local advisory bureau made up of the local gentry, and then as a local official below the prefect. Sech'ang's rejection of the post of caretaker may have been motivated by the knowledge that *yangban* and office-holders from the north faced discrimination and were excluded from higher positions in the central bureaucracy.³⁰

Hyujöng's family, then, were relatively comfortable, able to educate their children well in literary Chinese and poetry. The men of the family could drink and entertain guests as well as maintain Confucian rituals, a rather costly exercise. Hyujöng was born early in 1520, the youngest of four children. He had two brothers and a sister, all at least ten years older

than he due to his mother unexpectedly becoming pregnant at nearly fifty years of age (by the Korean count). Hyujöng claims that his parents had heard predictions or dreamt that the baby was destined to become an important man, a monk. When he was nine (possibly eight by the Western count), his mother died, and the next year his father also passed away. This greatly affected the boy because his parents had doted on him and because he was at the death-bed of both parents.

It was then that Hyujöng's Confucian training allegedly went on display. He built a mourning hut next to his father's grave in accordance with strict Confucian funerary requirements that the mourning period last for three years.³¹ About six months later the sub-prefect, Yi Sajüng,³² hearing of this child's filial devotion and talent, tested Hyujöng on poetry and adopted him when he was ten. This official recognized the boy's potential and took the then twelve-year-old to Seoul and enrolled him in the Sönggyun'gwan, the Confucian academy that prepared students for the central civil service examinations.³³

The curriculum of the Sönggyun'gwan was strict, involving close and ideologically straight-jacketed readings of the Confucian classics relieved by the study of poetry composition. Hyujöng studied in the Sönggyun'gwan for over three years, but he seems to have tired of the emotionally deficient, dry-as-dust curriculum,³⁴ preferring instead to socialize with like-minded students. As a result he failed the exams in 1534, the same year the Confucian master Yi T'oegye 李退溪 (Yi Hwang 李滉, 1501-1570) passed. Hyujöng then chose a private teacher when he was fifteen. Soon after, the teacher was transferred to southern Korea, and Hyujöng and some other students followed him.³⁵ When one of the teacher's parents died and the teacher returned to Seoul, Hyujöng and some other students decided to take the opportunity to travel, sight-seeing around southern Korea. While roaming around the scenic districts surrounding Mount Chiri, the site of many monasteries, Hyujöng met the elderly monk Sung'in 崇仁, who encouraged him to study Buddhism and abandon the empty fame of Confucianism. Echoing Layman Pang 龐居士 (ca. 740-808), the old monk said to Hyujöng, "Empty your mind and graduate." When Hyujöng failed to understand, Sung'in lent him the basic sūtras of East Asian Buddhism, including the *Huayan jing*, the *Yuanjue jing*, the *Lengyan jing*, and the *Lotus, Vimalakīrti-nirdeśa*, and *Prajñāpāramitā* sūtras. He also gave him two core texts used in Korean Sön: the *Jingde chuandeng lu* and Hyesim's *Sönmun yömsong chip* along with its commentary by Kag'un 覺雲, which consisted of a collection of *kong'an* and evaluations of them. After studying for some time, Hyujöng was convinced of the Buddha's message and was for three years a student of Puyong-dang Yönggwan 芙

蓉堂靈觀 (1485–1571). Another factor contributing to Hyujöng's decision to follow his father in rejecting a career in the bureaucracy and the training in Confucianism needed to qualify for such a career was probably the expectation that he would face discrimination because he was a northerner. Virtually no northerners passed the higher civil service examination (*munkwa*) and those few who passed the lower level examinations faced discrimination.³⁶ These realities may have convinced Hyujöng that actual practice in Chosön Korea contradicted Confucianism's rhetoric of equality, while Buddhism, on the other hand, offered a true "graduation."

It took Hyujöng some time to overcome ingrained Confucian habits of study. Typical of a student trained in Confucianism, he was entrapped by the textual intricacies of the Buddhist texts he was reading. At the point when he became depressed, he suddenly made a breakthrough, saying, "How could I be an idiot my whole life! I therefore vow not to become a dharma teacher of letters." The suggestion is that this realization convinced Hyujöng that Sön practice rather than textual analysis would produce the best result (i.e., enlightenment) for him. He formalized his confidence in Sön by taking the tonsure in 1537 or 1538. Now, as the monk Hyujöng, he consulted various teachers throughout the country until 1549, when he was twenty-nine years of age.

According to biographies (accounts of conduct) written by Hyujöng, his teacher Yönggwan was a disciple of Pyöksong-dang Chiöm 碧松堂智嚴 (1464–1534), as was Kyöngsöng-dang Ilsön 慶聖堂一禪 (1488–1568), from whom Hyujöng took the precepts at his ordination ceremony. Chiöm had been a soldier who fought against Korea's northern enemies, the Jurchen, in 1491, after which he became a monk and student of the Kyo (Doctrine) School. Eventually Chiöm was enlightened by Pyökkye Chöngsim 碧溪正心 (n.d.), after which he read the *Recorded Sayings of Dahui* (*Dahui yulu*), especially on the case of "a dog has no Buddha Nature," and the *The Recorded Sayings of Great Master Gaofeng Yuanmiao* (*Gaofeng dashi yulu* 高峯大師語錄). These books were influential in forming the style of Sön he taught. Chiöm counted himself as part of the seventeenth generation of a lineage from Dahui Zonggao via Gaofeng Yuanmiao.³⁷ Chiöm's awareness of the fragility of the Sön style of face-to-face dharma transmission and the confirmation of enlightenment must also have been formed by the fact that his teacher Chöngsim had been laicized during a purge of the monkhood and had gone into seclusion in the mountains to practice. In fact, Hyujöng, in his biography of Chiöm, wrote:

Ah! The master was a man from across the sea [from China] and yet he secretly inherited a lineage branch that was five hundred years old, just

like the Cheng and Zhu factions that had picked up the thread of Confucius and Mencius over a distance of a thousand years. Confucians and Buddhists are one [then, in respect] to transmitting the Way.³⁸

Hyujöng's point here is that there was an interruption of the transmission of Sön where the spirit of the lineage was recaptured by textual study in the absence of person-to-person transmission of the Sön teachings and personal confirmation of enlightenment by a teacher. The situation was similar to the Neo-Confucian version of the orthodox Confucian transmission during a hiatus from Mencius (fourth century BCE) to at least Han Yu 韓愈 (768–824) or the Cheng brothers. Hyujöng was implying that there was likewise a gap between Chöngsim or Chiöm in the late 1400s and Dahui Zonggao.³⁹ In Hyujöng's view, Chiöm succeeded to the *kanhua* lineage by reading texts without any direct confirmation from a master.

Chiöm, then, should be regarded as the real progenitor of the *kanhwa* Sön of Chosön. He seems to have started the process of again theorizing *kanhwa* by writing two texts: one doctrinal, summarizing passages and concepts from the *Mahāyāna Awakening of Faith* (*Dasheng Qixin lun* 大乘起信論) and Huayan; the second providing glosses on *kong'an* cases. In the first, *Essential Abstracts for Training the Young* (*Hunmong yocho* 訓蒙要鈔), he slightly paraphrases the early part of the *Awakening of Faith* in his opening lines.

"The one-mind has two types: the first is dharma and the second is meaning." The mind as true thusness is the mind-nature not producing and ceasing. The mind as production and cessation depends on the *tathāgatagarbha*. Production and cessation, and non-production and non-cessation, combine, yet being neither identical nor different are called *ālayavijñāna*. Awareness is the substance of the mind that is divorced from thought [incipient and original].⁴⁰

This may have formed a theoretical basis for *kanhwa* practice, for Chiöm also wrote a gloss on Kag'un's commentary on Hyesim's compilation of *kong'an* cases, the *Explanations of the Cases and Their Hymns of the Chan School* (*Sönmun yömsong sörhwa* 禪門拈頌說話). Chiöm has no preface to his *Selected Records of the Explanations of the Cases and Their Hymns* (*Yömsong sörhwa chöllök* 拈頌說話節錄), which is a work of considerable scholarship that was clearly meant for students of *kong'an*. It does not discuss the theoretical grounds for practice, however.

Chiöm left some verses plus a brief summation of Buddhism based on the *Awakening of Faith*, with input from Tiantai and Huayan doctri-

nal studies, and Chan as well as an abstract from Hyesim and Kag'un's *Sŏnmun yŏmsong sŏrhwa*, giving sources for the explanations by Hyesim or Kag'un, all from a Sŏn perspective. This last text used a broad range of sources, from sūtras to an array of Chan texts, including possibly the long-neglected *Collections of the Halls of the Patriarchs* (*Chodangjip* 祖堂集), and lay texts such as the *Extensive Records Compiled in the Taiping Era* (*Taiping guangji* 太平廣記, 978).⁴¹

Chiŏm demonstrated the Sŏn style of dialogue by playing on the name of his pupil Ilsŏn.

Since it is one (*il*), it is divorced from true and false and eliminates name and form...so what do you call Sŏn? If you say the vast array of phenomena are all the real attribute of the Thus Come One (Tathāgata), then there is nothing of seeing, hearing, feeling, and knowing that is not the numinous light of *prajñā*, which is the perverse theme of the non-Buddhists and tribe of the heavenly *māra* [tempting demons]. How can this be the Sŏn of one taste?

He raised his whisk and shook it once, and called on his attendant to bring some tea. After a pause he said,

A myriad of petals have fallen, going with the water's flow
A sound of a long flute comes from out of the clouds.

Chiŏm used the *hwadu* of Zhaozhou's *mu* and the teachings of Zongmi's *Chanyuan zhuquanji duxu* and Chinul's *Pŏpchip pyŏrhaengnok chŏryŏ*. He apparently belonged to the Linji lineage from T'aego Pou, although Hyujŏng wrote that the lineage transmission was interrupted.⁴² Chiŏm stayed for the last part of his life on Mount Chiri. Ilsŏn went there and also studied Chinul's style of Sŏn. Some of Chiŏm's sayings resemble those in the *Sŏn'ga kwigam*, as in, "In general, students do not investigate live sentences (活句), but vainly take the learning of intelligent mouths and ears and boast of this to the world, but their feet do not tread on the real earth, and their speech and deeds contradict each other."⁴³ On the other hand, Yŏnggwan, Hyujŏng's main teacher, had studied under many teachers before he met Chiŏm. Yŏnggwan was widely learned and practiced austerities and *hwadu* meditation, but then he destroyed his writing implements and shut himself away to meditate for nine years, after which he returned to his home town and visited his elderly, destitute father. He then went to Mount Chiri and practiced *hwadu* with Chiŏm, who later certified Yŏnggwan's sudden enlightenment. He had "served [Chiŏm] for twenty years entertaining doubt,

when suddenly [the resolution of his doubts] was like the melting of a sheet of ice in a giant pool."⁴⁴ This prolonged doubt appears to be a reference to *kanhwa* practice. Despite his erudition, Yōnggwan always used *kong'an* as his means of instruction.⁴⁵ However, none of his works are extant. When Chiöm died, Yōnggwan succeeded as the head of the assembly of monks and became famed as a great Sön teacher of the south, as Ilsön had gone to live on Mount Myohyang and established himself as the main Sön leader in the north of Korea. This division may explain why Hyujöng also resided for some time on Mount Chiri and then went north to Mount Myohyang, which was also closer to his home town.

Yōnggwan was a notable scholar, not only of Buddhism, but also of Confucianism, astronomy, geomancy, *Zhuangzi*, and philology. This is no doubt reflected in Hyujöng's abstracts of the three teachings of Buddhism, Confucianism, and philosophical Daoism in his *Samga kwigam* 三家龜鑑 (Models for Practitioners of the Three Teachings).⁴⁶ Yōnggwan, though, still made *hwadu* meditation and sudden enlightenment the most important elements of his teaching.⁴⁷ Hyujöng would probably therefore have had access—at least while at Chiöm's monastery in Üsim-dong on Mount Chiri, which Yōnggwan had inherited—to Yōnggwan's collection of texts. It may be that many of Hyujöng's sources are in fact quoted in Hyesim and Kag'un's *Sönmun yömsong sörhwa* or Yōnggwan's *Yömsong sörhwa chöllök*. For example, the core text of Section 2 of the *Sön'ga kwigam*, a single line, is found in *Yömsong sörhwa chöllök*,⁴⁸ and the verse in Section 146, a quote from the *Mingjue Chanshi yulu* 明覺禪師語錄 (Recorded Sayings of Chan Master Mingjue; Mingjue is Xuedou Chongxian, 980–1052), is found several lines earlier.⁴⁹ Given the length of the two texts, further investigation is needed to support this contention.

After his tonsure and following about five or six years in the Mount Chiri area, Hyujöng traveled around the country studying and meditating. Around 1546 he left the Mount Chiri region and headed north, going to the Kūmgang Mountains and then on to Mount Myohyang.

It was around this time that Dowager Queen Munjöng and her chosen monk, Höüng-dang Pou, began to revive Buddhism. In 1550 they restored the two schools of Sön and Kyo,⁵⁰ initiating years of vehement protests by Confucians.⁵¹ In the following year they reinstated the Buddhist administrative posts of supervisor of the Sön and Kyo schools, respectively, with Pou in the former position.⁵² It is likely, moreover, that the monk preparatory exams were conducted in 1551. The full monastic exam for Sön, referred to as the Grand Selection, was held in 1552.⁵³ Hyujöng seems to have taken some exams in 1550; then, in 1552, he was one of twenty-one Sön students to pass the Grand Selection examination,⁵⁴ no doubt because

of his study of the *Jingde chuandeng lu* and Hyesim and Kag'un's *Sŏnmun yŏmsong sŏrhwa*, which comprised the subject matter of the exams.⁵⁵ It comes as no surprise, then, that the most frequently cited source in the *Sŏn'ga kwigam* is the *Jingde chuandeng lu*.

Hyujŏng was pressed into service as the Grand Selector, which role he performed for one year.⁵⁶ He was also an abbot for two years and held a number of other posts, such as Sŏn supervisor for three years and even supervisor of Kyo briefly in 1555. The period when he served as an administrator lasted five to six years, during which he held the highest ranks in the Sŏn and Kyo schools. During that same time, in 1552, he visited his home village, writing,

After thirty years I have returned to my home village;
 My people have died, homes had been destroyed, the village
 neglected.
 The green mountains do not speak, the spring skies darkening.
 A single cry of the cuckoo comes faintly from afar.
 A row of boys and girls peer through a window pane;
 White-haired elder male neighbors ask my name,
 And as soon as they know my baby-name, our tears flowed.
 The dark green heavens, like the sea, the moon at midnight.

Earlier, in 1546, a deadly earthquake had hit Anju in the twelfth month of the lunar calendar.⁵⁷ The nostalgic journey described above probably occurred while Hyujŏng had his residence at Mount Myohyang.

Hyujŏng's rise to the highest posts in the Buddhist bureaucracy was likely supported, perhaps even directly selected, by Pou. Appointment to these top posts meant Hyujŏng twice had an audience with King Myŏngjong, though the Dowager Munjŏng was likely standing behind the throne.

Not all of Hyujŏng's interactions with officials were so positive. According to the *Veritable Records of the Royal Courts of Chosŏn* (*Chosŏn wangjo sillok*), in 1553 Hyujŏng was annoyed by the haughty and power-seeking senior bureaucrat Yun Ch'unnyŏn 尹春年 (1514–1567). Yun was widely feared and loathed, but officials dared not openly disagree with him. Once Yun, then a chief censor, boasted to Hyujŏng that his advanced practice of Buddhism resulted in a light shining in his room and an incense-like aroma coming from his mouth. He blew his foul breath on Hyujŏng, who responded by saying, "This is what is called the *māra* [demon] of obstruction [to practice]. Neither a divine light [in your room] nor a strange aroma [emanating from your mouth] are worth having." Yun severed relations

with Hyujöng, and people laughed at the story,⁵⁸ which neatly illustrates Hyujöng's frankness and bravery, as well as his ready wit.

However, despite his support at court, in 1557 Hyujöng realized that his administrative duties were not conducive to the life of a genuine monk, and, because he was scathing in his criticisms of non-genuine monks, he resigned. He may well have had inklings of the coming Neo-Confucian backlash against Buddhism and its sponsors Dowager Munjöng and Pou, and of the dangers of being linked with them. Confucian officials and students first made appeals to the throne to abolish the two schools of Buddhism and the exams required to become a Buddhist monk. The grounds for the appeals shifted from the usual Confucian arguments about the economic costs of maintaining Buddhist monks and nuns, and the erosion of Confucian family values, to linking this "wrongdoing" of allowing Buddhism to exist with evil omens seen in nature. Finally, the appeals became personal attacks on Pou, who was accused of taking bribes and even of being connected to plots to overthrow the throne.⁵⁹ Thus Hyujöng left for the Kūmgang Mountains (Mount P'ung'ak).

In 1558, Hyujöng then went to Mount Chiri, where a Confucian scholar mischievously tested him as to whether he was sad about "losing" his position. Hyujöng replied that, on the contrary, he was delighted, using Confucian stories to show what true happiness is. Hyujöng spent six years in all moving among hermitages on Mount Chiri practicing Sön and mindfulness. In 1564, Hyujöng wrote his preface to the *Sön'ga kwigam* at Paekhwa Hermitage 白華庵 in the Kūmgang Mountains. In the following year, Dowager Munjöng died and Pou was sent into exile, where he was murdered. This was after an avalanche of rabid petitions to the court from Neo-Confucian students requesting Pou's execution and then petitions to abolish the monastic examinations. Almost immediately court support for Buddhism was extinguished. The monk exams and ordinations were ended in 1566. The next year King Myöngjong died and the new king, Sönjo (r. 1567-1608), did not support Buddhism. Hyujöng mourned King Myöngjong and the promise of a brighter future for Buddhism, writing in a poem dedicated to the king,

I love the country and am worried about the ancestral shrines;
I, a mountain monk, am also a subject.
Where is the long peace?
I turn to gaze, the tears moistening my kerchief.⁶⁰

By 1567 or 1568, during the time Hyujöng was living on Mount Myohyang, Ilsön died and Hyujöng composed his biography. In 1569, the Ko-

rean translation of Hyujöng's *Sön'ga kwigam* was published by one of his disciples or associates on Mount Myohyang, where Hyujöng remained, partly because he was sick. He wrote the biography of his late master Yönggwan, who died in 1571 on Mount Chiri. Due to his illness, Hyujöng could not attend the funeral and so sent a letter of condolence and regret. The illness evidently persisted, for in 1576 Hyujöng could not attend an anniversary ceremony for his late parents and instead sent someone with incense and presents and had his elderly brother read the eulogy.

Hyujöng's letters and poems are found in *The Collected Works of Ch'önghö-dang* (*Ch'önghö-dang chip* 淸虛堂集). They provide some evidence about Hyujöng's associates. Unfortunately most of the material is undated, and it is only the titles used to address his correspondents and the order and content of the letters in the collection that provide clues to their dates. During this period from the 1550s onward, Hyujöng exchanged views with a number of politically powerful and ideologically influential officials and scholars. The most famous of the latter was Yi Hwang (T'oegye), the leading proponent of Zhu Xi Neo-Confucianism, with whom Hyujöng exchanged letters.⁶¹ In a letter of thanks for the gift of a scroll, Hyujöng addressed Yi Hwang as Minister of State (*sangguk* 相國),⁶² probably an unofficial reference to Yi being a leading scholar in the Confucian academy. This exchange may have occurred between 1554 and 1569, the year Yi Hwang retired from the bureaucracy. From the title used for Yi Hwang and references to his own illness, it is possible that Hyujöng wrote another letter to Yi Hwang on the occasion of Yi's retirement.⁶³ Their relationship may have dated back to their time together at the Sönggyun'gwan in 1534. Their personal feelings seem to have overcome their differences over ideas, with Yi Hwang the leading Neo-Confucian thinker of the day and Hyujöng the leading Buddhist of this period.

Another person with whom Hyujöng exchanged letters was Pak Sun 朴淳 (1523–1589), a poet and calligrapher. Pak wrote also to Pou's counterpart, the supervisor of the Kyo School, Sujin.⁶⁴ In a letter to Pak, Hyujöng wrote, "I entirely presume upon our period of amusement of the *imja* year (1552)."⁶⁵ This is likely a reference to the year Pak Sun took his degree (1553). The letter, written when Pak was a *pansö* (possibly meaning a Supervisor of the Academy), was probably written after Pak was appointed to the academy in 1567. Hyujöng was writing to Pak in thanks for an inscribed fan. Another letter was written after Pak had been made a *chwa-sang*, that is, a Chwa Ŭijöng (Chief State Councilor of the Left) in 1573.⁶⁶ This indicates that their relationship lasted at least two decades.

A third individual with whom Hyujöng communicated was No Susin, a scholar and minister. Purged in 1545, No was exiled and not pardoned

until 1567, when King Sŏnjo took the throne. Thereafter No worked as an education bureaucrat in the Sŏnggyun'gwan.⁶⁷ It may have been after this date that No wrote to Hyujŏng asking for Hyujŏng's biographical data.⁶⁸ In Hyujŏng's letter of reply he addressed No as *puyun* 府尹, which is the designation of the governor of a superior prefecture. It is unclear when No held this post, but it had to be after No's pardon in 1567 and possibly before 1571, when No was appointed as Daesahŏn (Censor-in-Chief).⁶⁹ On No's death in 1590, Hyujŏng sent letters of condolence to No's mourning relatives, including one of No's sons, using No's last and highest title, Daesahŏn.⁷⁰ It appears from this that Hyujŏng felt closest to No Susin out of the three senior bureaucrats and scholars mentioned here, all of whom were associates.

Yet another identifiable person in correspondence with Hyujŏng was Cho Sik 曹植 (1501–1572), a famous Confucian educator who built a retreat deep in a valley of Mount Chiri in the Kimhae region.⁷¹ Hyujŏng wrote a letter of thanks for a gift of a scroll, using as a title of address Nammyŏng 南溟, Cho Sik's style.⁷² In another letter, this time using the name of Cho Sik's retreat, Sanhae chŏng 山海亭,⁷³ Hyujŏng complimented Cho on his eremitic lifestyle, love of nature, and teaching of students, things Cho and Hyujŏng had in common.⁷⁴

There are other letters extant, but unfortunately the correspondents have yet to be identified. Some of the content is interesting and includes discussions of ideas and advice to individual monks. This correspondence certainly shows that Hyujŏng had not totally cut himself off from worldly concerns, and that he engaged with some of the leading Confucian scholars and bureaucrats of his day. His exchanges of poetry with monks and leading laymen show that he maintained contact with the important people of the time. For example, he wrote a poem to Cho Uk 趙昱 (1494–1557), a scholar who had passed the *chinsa* examination in 1516 and then retired due to illness, devoting the rest of his life to study.⁷⁵ Hyujŏng wrote a poem to Cho and Pak Kyehyŏn⁷⁶ in the fall of 1556 on the occasion of their visit to an island.⁷⁷ Around the same time, he exchanged verses with Kim Oknyŏng 金億齡, who is mentioned in court records in 1558 and probably had the title Hŏn'guk (the title used by Hyujŏng) in 1564.⁷⁸ Hyujŏng exchanged many poems with Yi Sik 李拭, who is first mentioned in court records in 1554⁷⁹ and possibly gained in 1576 the title Hyujŏng used to address him.⁸⁰ Yi Sik lived at least until the year 1601. Some of the leading scholars and bureaucrats with whom Hyujŏng maintained a correspondence were acquaintances from his student days, others he knew from his brief period as a monk-administrator in the early 1550s, through to the time of his death. It was while living on Mount Myohyang after

1567 that Hyujöng taught some of his most famous disciples. He taught Samyöng-dang Yujöng from 1577, and in 1581 Soyo-dang T'aenüng 逍遙堂太能 (1562–1649) arrived and started to study with Hyujöng. Hyujöng wrote his *Explanation of the Difference between Sön and Doctrine* (*Sön'gyo sök* 禪教釋) to explain the relations of Sön and Kyo for Yujöng and two other disciples in 1586. It is probably in these years that Hyujöng wrote many of his texts, for he also wrote his *Record of the Gold Flecks of Sön* (*Sön'ga kümsöllök* 禪家金屑錄) in 1579.⁸¹

Hyujöng became embroiled in factional politics in 1589, when a monk named Muöp 無業, who was involved in a rebellious plot perpetrated by Chöng Yörip 鄭汝立 (d. 1589), denounced Hyujöng as one of the plotters. Hyujöng was arrested and imprisoned together with Samyöng Yujöng in Kangnüng Prefecture. Chöng Yörip, although a brilliant scholar, was ignored by King Sönjo because of Chöng's injudicious criticism of his own teacher, Yi I (Yulgok 李栗谷 1536–1584). In response, Chöng plotted to overthrow the Yi royal house. A number of monks were involved, and so initially the allegations against Hyujöng were accepted as true. However, the next year, King Sönjo, hearing about Hyujöng's imprisonment, was doubtful and ordered Hyujöng released. The king read a collection of Hyujöng's poetry and, appreciating his patriotism, painted a picture of bamboo, a symbol of the gentleman, and wrote a poem to accompany it, to which Hyujöng wrote a poem in reply. It is possible that Hyujöng's release was in part due to the influence of court women, for Hyujöng wrote an encomium for a queen.⁸²

Hyujöng returned to Mount Myohyang, but his life was again interrupted, this time by the Japanese military dictator Hideyoshi, whose forces invaded Chosön at Pusan on the thirteenth day of the fourth month by the lunar calendar, 1592. The country had been greatly enervated by bureaucratic inertia, petty squabbles over power, and the Confucian contempt for the military. The Japanese forces took the Chosön capital in less than three weeks, by the third day of the fifth month,⁸³ for the Chosön forces were greatly outnumbered and ill-equipped. It was left to irregulars and monk armies to resist.⁸⁴ The Japanese pushed rapidly north, taking P'yöngyang, and King Sönjo fled to Üiju on the border with Ming China, reaching there at the end of the sixth month. Notably, one of Hyujöng's disciples, Kihö Yönggyu 騎虛靈圭 (d. 1592), led some five hundred monks against the Japanese in Ch'öngju on the first day of the eighth month, aiding in one of the first victories for the Chosön side, but Yönggyu died soon after in an attack on Kümsan.⁸⁵ By this time, the portraits and veritable records (*sillok*) of King T'aejo were transported by Son Hongnok to Mount Myohyang for safekeeping, and when Son met Hyujöng he asked

for the monk's assistance, even if it was spiritual rather than material aid.⁸⁶ For these or other reasons, in the sixth month King Sŏnjo remembered Hyujŏng for his patriotism and prestige in the Buddhist world and summoned him to Ŭiju, where he said to Hyujŏng that he "hoped you will save us from these disasters" associated with the Japanese invasion. Hyujŏng tearfully assented, asking only that sick and elderly monks be exempted from military duties and instead be allowed to pray for divine intervention, and that monks not so exempted enter the army that he commanded. Hyujŏng, now seventy-three, was then appointed general supervisor of Sŏn and Kyo of the Sixteen School (Chiefs) of the Eight Provinces.⁸⁷ He then left and went to Pŏphŭng Monastery 法興寺 in Sun'an, P'yŏng'an Province, from where he sent a call to arms to monasteries throughout the land. In each of the eight provinces, a chief of the Sŏn and of the Kyo monks, respectively, was appointed to carry out military recruitment.

While Hyujŏng no doubt felt duty bound to raise a monk army to defend his country, there were also precedents and pressures from Confucian ministers. Monks had participated in battles against invaders in the Koryŏ period, and Shaolin Monastery monks were used by the Ming court against Japanese marauders. In the Chosŏn, monks without official ordination certificates were dragooned into making fortifications in the north in 1536, but earlier in 1479, Confucian ministers had called for monks from P'yŏngan Province to be conscripted into the army to aid in the defense against the Jurchen. There were other such incidents, and in 1548, monks lacking certificates were used to build fortifications for Pusan. In 1555, an official proposed that the supervisors of Sŏn and Kyo be bypassed and orders for the mobilization of monks go directly to local governors. This led to some debate at court. Complaints were made that monks drained the kingdom of taxes and manpower and weakened the military, and links were made between this and Japanese marauders and pirates.⁸⁸ In 1566, King Myŏngjong declared that although the organizations of the two schools of Buddhism were abolished, it would be easy to change this if the schools were needed to mobilize monks into the military.⁸⁹ Although such pressures may have been a reason Hyujŏng had earlier resigned his bureaucratic posts in 1557, he now threw himself into the task of saving the country, and most of the commanders and monks recruited were his followers or members of related lineages.

The participation of monks in warfare seems to violate Buddhist principles against violence, but there are Buddhist scriptures that say that a bodhisattva may even kill if it saves many more lives and the killer is prepared to accept the consequent punishments in hell. There are no hints as to whether or not Hyujŏng agonized over participating in this war. Given

his broad reading of Buddhist scriptures, it is likely he was familiar with texts that permitted killing in those specific circumstances that would prevent even greater loss of life. For example, one passage in the *Treatise on the Stages of the Yoga Masters* (*Yogācāryabhūmi-śāstra*) 41 (translated by Xuanzang in 648 as *Yujie shidi lun* 瑜伽師地論) was summarized in the maxim “to kill one to benefit the many,” which regarded such altruistic killing as the action of a bodhisattva and the removal of tyranny as justified.

So if this bodhisattva has seen a robber bandit who is about to kill many beings out of a thirst for their valuables or who is about to harm those of great virtue—*śravakas*, *pratyeka* buddhas, and bodhisattvas—or who is about to create much uninterrupted karma [of the *avīci* hell,] and having seen these matters will have already produced the thought, “If I eliminate the life of these evil sentient beings I will fall into the *nāraka* [hell]. If I do not eliminate them, they will undergo the great suffering of uninterrupted karma. I would rather kill them and fall into the *nāraka* hell so that in the end they will not undergo uninterrupted suffering.” If this bodhisattva thinks this gladly—and should he have a good or neutral mind toward that sentient being—and knows that this matter is already that of the future, he therefore will deeply produce shame, and with a mind of kind concern he will eliminate that life. Due to this causation he will not violate the bodhisattva precepts and he will produce much merit.⁹⁰

There are other Buddhist texts that justify violence in the protection of the dharma or innocents such as the *Mahāyāna Nirvāṇa Sūtra* (*Daban niepan jing* 大般涅槃經),⁹¹ and the rambling *Sūtra of the Accumulation of Great Jewels* (*Dabaoji jing* 大寶積經, translated by Bodhiruci between 706 and 713).⁹²

Whether or not he sought textual authority for his actions, Hyujōng led 1,500 monks from his base in Sun’an just to the north of P’yōngyang; his disciple Yujōng led 800 monks from Yujōm Monastery 楡岾寺 in the Kūmgang Mountains; and another pupil, Ch’ōyōng 處英, led over 1,000 monks in the Mount Chiri region. Eventually Hyujōng’s army based at Pōphūng Monastery grew to over 5,000 men.⁹³ He appointed his disciple Ŭiōm as his deputy and Yujōng as a battlefield general. The monks not only fought but also transported supplies and the like, as is mentioned in the official records of the second month of 1593.⁹⁴ The monk army was probably as large as the regular army and was used to hold off the Japanese until the Ming forces arrived.⁹⁵ In the first month of the following year, P’yōngyang was recaptured by the combined Korean and Ming Chinese forces, the monks showing greater courage than the regular army.⁹⁶

Yet still in 1593 the Neo-Confucian students showed no gratitude. They complained that Hyujöng was bringing disgrace on the court because, they alleged, he was enjoying power and looked down on ministers with contempt, even wearing the caps and robes of the chief ministers, and was not thinking of eliminating the enemy.⁹⁷ This bile from the Neo-Confucian students was sectarian jealousy, perhaps fueled by the realization of the failure of Neo-Confucian policies, as was evidenced by the ease with which the Japanese had taken most of the country, and that it was due to irregular forces and the monks that the court had even survived. The court wisely ignored these jealousy motivated tirades, appointing Hyujöng and several other monks to senior court rank in 1594.⁹⁸ The court additionally selected a number of monks to be trained in gunnery and other military techniques, subsequently making them part of the government army.⁹⁹

Seoul was retaken in the tenth month of 1593. As his disciples had shown great military skill, Hyujöng requested that he be allowed to transfer full command to Yujöng and Ch'öyöng, complaining that he was now too old to be a general. Having created a monk army for the king, he was permitted to return to Mount Myohyang and pray for the success of the loyalist forces and their Ming allies. In gratitude, the court honored Hyujöng with the grandiloquent title of "Grand Master of Universal Salvation, Conjointly of the Highest Rank Who Supports the Lineage (of Sön) and Establishes the Doctrine, General Supervisor of Sön and Kyo, Sole Supervising Great Sön Master of State," with a rank in the bureaucracy of regular second rank.

In 1598, Hyujöng made a trip to Sögwang Monastery 釋王寺 on Mount Sölbong and later visited Mount Chiri and the Kūmgang Mountains. In 1602, he was employed to assist in the peace negotiations with the Japanese. His messages to the Japanese were conveyed by his trusted pupil Yujöng.¹⁰⁰ Aged eighty-four, in 1603, he stayed for a summer retreat at Yujöm Monastery and there met with his disciple Yujöng. Yujöng was not simply a general; he was also a state-appointed negotiator. Yujöng had been busy negotiating with the Japanese and maintaining defenses in the south of Korea for some years. He had finally received a respite from his duties and so was able to meet his master during the summer retreat.¹⁰¹ Then Hyujöng was asked to go to P'yohun Monastery 表訓寺. He was accompanied by Yujöng, and they stayed several days at P'yohun Monastery before Hyujöng returned to Mount Myohyang. Hyujöng died on Mount Myohyang in the first month of 1604 (February 22, 1604), leaving his testimony to Yujöng and Ch'öyöng, urging them to protect the country and be compassionate in their peace negotiations. Yujöng had promised

to go to Mount Myohyang in the coming spring, and on hearing of his master's death, he headed for Mount Myohyang. While on his way, however, he was summoned to the court and was made an emissary to Japan to conduct the drafting of a peace treaty.¹⁰²

The day Hyujöng died he gathered his disciples and delivered his last sermon. He wrote out letters to Yujöng and Ch'öyöng, and then wrote his last words on his self-portrait,

For eighty years till now he was me,
After eighty years I am he.¹⁰³

When Hyujöng was cremated, his relics (*śarira*) were divided between Ansim Monastery 安心寺 on Mount Myohyang and Yujöng Monastery. Each raised a burial stupa for these remains, and another stupa was raised at Paekhwa Hermitage, Pohyön Monastery, next to a stupa for Naong Hyegün.

Hyujöng's legacy was his many disciples, over seventy of whose names are known, and his writings, of which the *Sön'ga kwigam* is the best known. Later, shrines dedicated to him for his loyalty were erected in various places, several stele inscriptions were composed and engraved, and a number of his works were collected and printed. It seems that Hyujöng's merit in defending the country garnered leading Buddhist monks increased respect from the Confucian literati and bureaucrats, for after a dearth of funerary inscriptions written by important laymen and officials between 1410 and 1612, nine inscriptions were written for Hyujöng and Yujöng between 1612 and 1791, and a number of Hyujöng's disciples and heirs other than Yujöng had inscriptions composed and erected for them by Confucian literati.¹⁰⁴ Hyujöng's legacy also reached Japan. His request to his disciple Samyöng Yujöng to conduct peace negotiations with compassion and to try and bring back Korean prisoners-of-war from Japan was known to the Japanese, possibly including Japan's leader Tokugawa Ieyasu, whom Yujöng met in 1605 at Fushimi Castle. Texts written by Yujöng are still kept in Kyoto, one of which, kept at Kōshōji 興聖寺, gives Yujöng's lineage and states, "I traveled east [to Japan] to rescue those people in distress on receiving my late master's orders."¹⁰⁵

Hyujöng's Thought

Hyujöng's thought is not original; it is derived from two main sources: Chinul and the Linji Chan tradition that came via T'aego Pou from Dahui

Zonggao. Hyujöng inherited from Chinul an advocacy of a use of doctrine, primarily Huayan (K. Hwaö̃m), to provide intellectual support for meditation practice. Their aim was to achieve a balance of wisdom and *samādhi* (meditative concentration). Wisdom alone was considered dry or unproductive, in need of the water of meditation for enlightenment to occur. Meditation alone, on the other hand, was thought to lead to mental inactivity or impassiveness, even depression. Students of meditation (Sön) required a doctrinal basis to provide the impetus of faith and understanding. Faith and understanding are needed to form the resolve for enlightenment.

However, although Sön used the Mahāyāna texts that provided such a doctrinal basis, it was not bound by them. Instead, Sön made use of the spirit of the scriptures (even re-enacting incidents in some of them as *kong'an*) or created apocryphal sūtras while opposing doctrinaire attachments to the letter of the Buddhist law. Therefore Sön was not anti-scriptural or antinomian as is frequently depicted. Hyujöng engaged with the Kyo (Doctrinal) schools that depended on the scriptures. He used the scriptures without being enslaved by them in order to provide Sön with doctrinal support. This combination of doctrine (Kyo) and meditation (Sön) was also a response to Hyujöng's milieu. The court had reduced Buddhism to only two schools, Sön and Kyo, and Hyujöng had been the supervisor of both the Sön and Kyo schools in the early 1550s before he wrote the *Sön'ga kwigam*.

According to Hyujöng, enlightenment came suddenly but had to be followed up by gradual cultivation. The theory of an initial (sudden) enlightenment (Ch. *jiewu* 解悟; K. *haeo*) followed by a course of gradual cultivation (Ch. *jianxiu* 漸修; Korean *chömsu*), and only then a realization or fulfillment of enlightenment (Ch. *zhengwu* 證悟; K. *chöng'o*), was established by Zongmi. Zongmi partly based his theory on the doctrines of his Huayan teacher, Chengguan. Zongmi reasoned that an initial sudden enlightenment was necessary because practice uninformed by the experience of enlightenment was fruitless or inauthentic. This gradual cultivation was needed to remove the long-accumulated belief that there is an independent self. It is only after these entrenched notions and habits have been eliminated by gradual cultivation and refinement that the student's enlightenment is authenticated and buddhahood is realized. This refining was a further securing of enlightenment. Although the initially enlightened person may no longer produce karma, habits from the past persist and have to be eliminated gradually,¹⁰⁶ and to be a teacher of others required further training. If you could not train or teach others, you could not fulfill the bodhisattva vow of leading all other beings to enlight-

enment before entering nirvana. The bodhisattva vow was a core feature of Mahāyāna Buddhism, especially as articulated in the *Huayan jing*. This theory of sudden enlightenment followed by gradual cultivation owed much to the *Dasheng Qixin lun*, or *Mahāyāna Awakening of Faith*.¹⁰⁷ The theory was adopted by Chinul and so thereafter became a core part of Sŏn.¹⁰⁸ This combination of sudden enlightenment and gradual cultivation is mentioned by Hyujŏng in Sections 20 and 50 of the *Sŏn'ga kwigam*, and the need for initial enlightenment for practice to be genuine is outlined in Sections 48 and 49.

Dahui did not use the above analysis of sudden initial enlightenment and gradual cultivation. Instead he offered a “shortcut” that purportedly would bypass gradual cultivation and move directly to the realization of enlightenment.¹⁰⁹ This shortcut, a form of meditation that was best for those of sufficient ability, was *kanhua*. *Kanhua* is the investigation of the *huatou*, such as Zhaozhou’s *wu* 無 (K. *mu*). This term came from Dahui’s words, “If the feeling of doubt is yet to be smashed, simply look at the point of the story (*kan huatou*) of those ancients who entered the Way [were enlightened].”¹¹⁰

The *kanhua* practice taught by Hyesim and T’aego Pou required uninterrupted focus, such that the *wu* appeared before you even while you are engaged in other activities; it took on a life of its own after prolonged concentration on it, becoming automatic, like a bicyclist who cycles while surveying the countryside. This state, called the “living sentence,” is when the *wu* lived in you and had soteriological power. If you tried to understand it literally or logically, it lost that power; it became a “dead sentence.” The fact that reason could not solve it, there being nothing to apprehend, should lead to an overwhelming doubt, and once the student let go due to some catalyst or trigger, enlightenment occurred. According to this teaching, this doubt has to be directed to the “living sentence” (*huoju* 活句) of the *huatou*, for that produces the realization of enlightenment (*zhengwu*). Doubt about the meaning of the sentence of the *huatou*, which is called the “dead sentence,” only produces the initial sudden understanding or enlightenment (*jiewu*).¹¹¹ That is no shortcut and can even produce false feelings that one is enlightened. It is because self-delusions about being enlightened can arise easily that the enlightenment has to be verified by an enlightened and experienced master. Such delusion might otherwise plunge the student into a state of pride and further distance her from genuine enlightenment. Hyujŏng quoted the following from Zongmi as proof: “If you cultivate the Way with a deluded mind, you will only assist ignorance” (*Sŏn'ga kwigam*, Sec. 49).

For Dahui, then, the increasingly long and complex texts of *gong'an*

judgments and the literary games found in the verses commenting on these cases and their judgments (as in the *Blue Cliff Record*) led people away from sudden enlightenment, providing too many clues that rather confused students, obscuring the point of the story and thereby blunting its effectiveness as a trigger for enlightenment.¹¹² Dahui therefore pared down the *gong'an* to the core point or climax of the story. It is critical that the core point, such as Zhaozhou's *wu*, be concentrated on intensively, especially in seated meditation.¹¹³ Dahui advocated this concentration as an active process; enlightenment is not something that occurs passively by simply waiting. The issue in Dahui's eyes was a key doctrine of the *Awakening of Faith*: "inherent or original awareness/enlightenment" (*benjue* 本覺) and its relation to "initial awareness/enlightenment" (*shijue* 始覺). Dahui criticized a Caodong 曹洞 tradition, a rival for patronage, for its stress on "inherent awareness" and being at rest or calm in silent meditation, which itself takes considerable effort.¹¹⁴ This Dahui labeled "silent illumination" (*mozhao* 默照) Chan. For Dahui this was gradualist and passive, a misuse of *gong'an* and an ignoring of the crucial moment of sudden enlightenment and the means to that breakthrough.¹¹⁵

Dahui openly mentioned this issue at least twice in his sermons, claiming the necessity of practicing like the Buddha to attain initial awareness, that it does not occur by just sitting and waiting in meditation. In both instances Dahui referred to a line in a commentary by Zhang Shangying 張商英 (1043–1121), a Buddhist and chief minister who was a close friend of the young Dahui.¹¹⁶ The sentence in question was, "Initial awareness that concurs with inherent awareness is called Buddha (始覺合本之謂佛)."¹¹⁷ The question underlying Dahui's concern was that if all beings are potentially, if not already, inherently enlightened or aware, then how can beings be deluded.

If the entirety is awareness, how can there still be delusion? If you say there is no delusion, then how could the Elder Śākya suddenly awaken [be enlightened] when the morning star [Venus] appeared?¹¹⁸

In other words, if all sentient beings are inherently aware, why did the Buddha need to be enlightened? If we are all inherently enlightened, why bother to struggle to be enlightened? This topic must have been known to Hyujōng, for his disciple Samyōng Yujōng mentions it in his colophon to the *Sōn'ga kwigam*.

This is as the *Yuanjue* (*jing*) says, "Hearing it said that originally you have become the Buddha," you think that originally there is no delusion

or enlightenment, [but if] you put aside cause and effect [i.e., practice leading to enlightenment] then that will lead to perverse views. Again, hearing of the cultivation of ignorance, you think that the true can produce the false...¹¹⁹

The usual (and rather unsatisfactory, at least from a modern perspective) answer to this question of why you need to practice if all beings are already inherently aware, that is, are in theory already the Buddha, and why you must not simply wait to realize that you are enlightened, is that the contaminants that create delusion are adventitious, “guests” or “strangers.” That contamination allegedly goes back to time without beginning. Dahui did not clearly answer where these adventitious contaminants come from, perhaps thinking that to do so was to indulge in unprofitable metaphysical speculation,¹²⁰ for he quoted the Buddha as saying, “It is simply because they think falsely and grasp [opinions] in attachment that they do not realize this.”¹²¹

According to Dahui, the first remedy for delusion is faith, for when the Buddha was initially enlightened, “he gave rise to faith from the morning star and was suddenly enlightened.”¹²² Therefore, “since you have the root of faith, it is the basis for becoming the Buddha.” However, that is only the starting point. The simple faith or confidence that enlightenment is possible gives way to doubt when prolonged practice does not yield the anticipated enlightenment. Something like a morning star is required to trigger the faith that overcomes doubt. This practice was summed up by Gaofeng Yuanmiao in his *Chanyao*, the relevant lines of which Hyujōng quoted in Section 24 of the *Sōn’ga kwigam*.

The student, in other words, has an existential problem and so comes to practice having confidence that the practice will resolve the problem. However, doubt arises because the practice seems to have no result and in fact the existential question intensifies and the mood and doubt deepens. For some, this leads to the abandonment of practice. Dahui’s practice, on the other hand, used doubt as a means of practice, and he deliberately intensified a student’s doubt by use of the *huatou*. It simply took a trigger like that from Zhaozhou, an almost innocuous everyday expression such as *wu*, to open up the floodgates.

Buddhism generally considers doubt an obstacle to enlightenment, although skepticism is necessary as it is part of being critical. Information must be tested because language is unable to fully express the truth,¹²³ is even deceptive. That kind of skepticism is captured in the Chan slogan “non-dependence on letters.” On the other hand, doubt is a form of delusion and not an aid to understanding or improved meditation.

Dahui made a break with Buddhist tradition by elevating doubt into a vital component of his *kanhua* Chan. Therefore Hyujōng quoted Dahui as saying “beneath great doubt there is sure to be great enlightenment.”¹²⁴ Of course doubt, in the sense of questioning or wonder, is essential in asking questions during Chan dialogues. It is not to be expressed perfunctorily in a question such as, “What is the meaning of the patriarchal teacher [Bodhidharma] coming from the West?” Rather, the question has to be an all-encompassing doubt.

The idea of the importance of doubt in learning seems to have begun with the Neo-Confucian Zhang Zai 張載 (1020–1077), who wrote,

The student must first learn to be able to doubt. If he can find doubt where no doubt was found before, then he is making progress.¹²⁵

Zhang Zai further said,

Not knowing any doubt is simply due to not making a real effort (不實作). Once you make a real effort then you will have doubt. Where there is no action (行) that is [where there should be] doubt.¹²⁶

Again Zhang Zai wrote,

When you come to have doubt [about practice], for the first time that is real doubt. Learning resides in this. One who does not doubt that which should be doubted has not learnt. There is certain to be doubt in [true] learning. An example of this is traveling along a road. If you are taking the road to Nanshan, you are sure to ask about where it starts from. If you sit calmly [in place] how could you have doubt [questioning]?¹²⁷

Such ideas gelled with Dahui’s attack on “silent illumination” Chan. Dahui disparaged such Chan as merely sitting calmly while waiting for enlightenment. As with Zhang Zai’s learning, Chan meditators need the active catalyst of doubt for enlightenment to be triggered. According to Dahui, the best trigger for such a breakthrough is the *huatou*, such as Zhaozhou’s single word *wu*. This was Dahui’s shortcut. “Shortcut” was a feature of the Chan of Yuanwu Keqin and his pupil Dahui,¹²⁸ and it was mentioned by Hyujōng with respect to “live sentences” in the *Sōn’ga kwigam*.¹²⁹

I suspect that Dahui was influenced in this use of a single word as a *huatou* by Huang Tingjian 黃庭堅 (1045–1101), a major poet who asked Chan master Huitang Zuxin 晦堂祖心 (1025–1100) for a shortcut to the Way.¹³⁰ The *huatou* of a single word may have been suggested by Huang’s

axiom of poetry that one should know the pedigree or “genealogy” of each character used in a poem and by the single-characters of Chan *gong’an* such as Zhaozhou’s *wu* and the “one-character barrier” *gong’an* of Wuzu Fayan 五祖法演. This is suggested by Huang’s use of the phrase “dharma-eye in the Chan verse,” which he applied to the key word in a poem.¹³¹ This in turn is part of the *jufa* (句法), or “method of the sentence/phrase.” This is also called the “verse-eye” (or phrase/sentence-eye, 句眼), “the strategic or unexpected use of a word such that it dominates the reader’s reaction to a line of verse.”¹³² These pivotal words as a poetical technique go back to Du Fu 杜甫 (712–770) and to his admirer Wang Anshi 王安石 (1021–1086), and it seems that Wang Anshi was the first to use the term “*juyan*,” or “verse-eye.”¹³³ The verse-eye apparently animates the scene described in the poem, just as the *huatou* or *wu*-character championed by Dahui takes on a life of its own when doubt dominates and the *huatou* operates day and night. Lu Benzong 呂本中 (1084–1145) in fact thought of this *juyan* as a “live word,” a parallel to the “live verse/sentence” of Dahui and Yuanwu Keqin.¹³⁴ For Hyujöng, this “sentence” (句) was the be-all and end-all of Sön practice, as he states in Section 148 of the *Sön’ga kwigam*.

The use of doubt and the *huatou* as the technique for attaining enlightenment does not explain why it works. At issue is the apparent contradiction that despite beings already being enlightened, they are still subject to delusion and do not realize that they are already the Buddha. This fact is only realized after attainment of perfect enlightenment, as the *Yuanjue jing* states: “[Then] for the first time you know that sentient beings are originally [enlightened] buddhas and that samsara and nirvana are just like last night’s dream.”¹³⁵ The problem is, as the *Yuanjue jing* again indicates in a question about how to practice, “If those sentient beings know [that these are] like illusions, how can an illusion be used to cultivate/refine an illusion? If the illusory nature is entirely eliminated, and there is no-mind, who is it that cultivates the practice?”¹³⁶ In other words, although innately enlightened we are caught up in delusion, so how can we realize enlightenment while being deluded or mindless (in silent illumination)? According to the theory of the *Awakening of Faith*, we are all part of the one-mind but at the same time are in the samsaric or deluded aspect of that one-mind. That samsaric aspect has two modes, the enlightened and unenlightened, which are linked via the *ālayavijñāna* (store consciousness) or *tathāgatagarbha*.¹³⁷

Tathāgatagarbha, or Buddha Nature, then is the potential to become a buddha, for it is the link allowing the shift from delusion to enlightenment. The question is how to use that potential or how to trigger enlightenment, as in waking from a dream. For Chan, an important role is played

by the teacher, who provides the catalyst. The *Awakening of Faith* calls this “new perfuming,” as will be discussed in the next section.

The catalyst of sudden, immediate enlightenment is a skilled master or a bodhisattva using his ability (*touji* 投機) to trigger (*ji* 機, also a trigger mechanism) enlightenment in the student by providing an opportunity (*jiyuan* 機緣) for the student’s potential (*ji*, or Buddha Nature) to operate. There has to be a certain chemistry or sympathy between master and student for this to occur. The ability of the master to trigger enlightenment must match that of the student to respond, and these have to operate simultaneously, as illustrated by the metaphor of a mother hen pecking on the shell of an egg at the same time as the fetus-chick taps from the inside. This is mentioned by Hyujöng in Section 22 of the *Sön’ga kwigam*. As the *Records from Congyong Hermitage* (*Congyong lu* 從容錄) of 1224 notes concerning the evaluation by Wansong Xingxiu 萬松行秀 (1166–1246) of Yangshan Huiji 仰山慧寂 (807–883), “The Way of master and pupil concur, the abilities of father and son were put into play (投機). The house style of Weiyang [the school of Weishan Lingyou 滙山靈祐 and Yangshan Huiji] is a model (K. *kwigam*) for eternity.”¹³⁸ Therefore, with few exceptions, a skilled teacher is needed to trigger the enlightenment of a student who has been properly prepared, as in *kanhua* Chan with the appropriate *huatou* and intense doubt. This is why in the first comments in Section 150 of the *Sön’ga kwigam* Hyujöng explains the enlightenment of Baizhang Huaihai 百丈懷海 by Mazu Daoyi’s shout in terms of the *ki*, or response (*ying* 應), and function (*yong* 用). It also explains why in Section 148 on the necessity to practice “the sentence” (*hwadu*), Hyujöng links this to the “one thing,” or circle of Section 1. The empty circle in Zongmi’s scheme equals the one-mind or enlightenment,¹³⁹ and thus is both enlightenment and the connection that permits the escape from delusion.

However, not all Korean Buddhists agreed with this practice, and even Hyujöng had to concede that *kanhua* practice was not suitable for many people who had insufficient capacities. Moreover, Buddhism was under attack in Chosön-period Korea, and so it was deemed best to present a united front that allowed for many and varied practices that met all needs. Therefore, although Hyujöng viewed Sön as the main path to enlightenment, he acknowledged the uses (and traps) of Kyo (Doctrine). He even approved of mindfulness of the Buddha, so long as it was understood that the Pure Land and Amitābha were not external to the practitioner and that mindfulness was not simply chanting. The Pure Land and Amitābha are one’s own mind, an interpretation based on the *Platform Sūtra*. Partly as a defensive move, Hyujöng asserted the compatibility of Buddhism and Confucianism, and even Daoism, but only in an interpretation via

the one-mind or Way that lies behind all religions. Yet the methods for realizing this essential ground or “source” differed, and the most direct shortcut to it in Hyujöng’s view is *kanhwa* Sön. Therefore, even in Sön, the teachings of the Linji lineage that founded *kanhwa* are the best. This is why in Section 150 of the *Sön’ga kwigam* the Linji lineage is given preeminence. Moreover, to reinforce this claim, Hyujöng’s pupil P’yönyang Ön’gi 鞭羊彦機 (1581–1644) wrote that Hyujöng’s lineage came from Linji Yixuan via Shiwu Qinggong, who taught T’aego Pou, who taught Hwan’am Honsu 幻庵混修 (1320–1392), who transmitted this method to Ku’gok Kag’un 龜谷覺雲 (n.d.), who taught Pyökkye/Tünggye Chöngsim 登階正心, who taught Chiöm, whose student Yönggwan, Hyujöng’s teacher, was.¹⁴⁰

However, Hö Kyun 許筠 (1569–1618), in a stele for Samyöng Yujöng, asserts that the lineage extending down to Hyujöng came from Naong Hyegün. The stele inscriptions for T’aego and Honsu do not mention any connection between these two monks. Moreover, T’aego belonged to the Kaji-san lineage while Honsu belonged to the Sagul-san lineage,¹⁴¹ but still Hö Kyun claimed for Hyujöng a link via Honsu. Furthermore, Kyönghön’s 敬軒 stele for Hyujöng states that Hyujöng’s stupa was erected next to that for Naong at Pohyön Monastery 普賢寺.¹⁴² Whatever the case, Hyujöng clearly saw himself as a member of the Linji lineage and that its Sön practice was the best.

The Origins and Thought of the *Sön’ga kwigam*

The *Sön’ga kwigam* was the product of what Hyujöng saw as the need for a concise handbook for Sön that could be used to rectify the problems among Buddhist students of his time. Too many monks were lured into studying Confucian texts and poetry, the activities of the *yangban* elite, while neglecting the practice of meditation, and so they required a concise work to instruct and inspire them. Conciseness was important because the texts of Buddhism were so vast, diverse, and confusing. Such a guidebook did not exist, at least in Chosön, and so Hyujöng composed one out of some fifty Buddhist texts that were readily available at the time. The work was roughly completed in 1564, when Hyujöng wrote its preface.

The structure of the *Sön’ga kwigam* suggests one of the sources of its thought. Although there are some differences between the Korean vernacular version published in 1569 and the later Chinese-language versions, in general the *Sön’ga kwigam* follows a structure suggested by an outline of the *Dasheng Qixin lun*, or *Mahāyāna Awakening of Faith*, which moves from a theory of mind and the mind’s ineffability in its true state—as well as the

rise of falsity in the mind—to practice. Practice in the *Awakening of Faith* begins with steps to counter false notions, then the significance of faith in the process, then meditation practice, and finally mindfulness of the Buddha.

Hyujöng's Theoretical Basis

THE MOTIVATION FOR PRACTICE

Suffering incites the search for liberation. Hyujöng quotes the Buddha as saying that “the fires of suffering of sentient beings burn on all sides” (衆生苦火四面俱焚) and notes the marks of impermanence in people (birth, old age, illness, and death) and their environment (formation, persistence, change, and cessation 成住異滅).¹⁴³ If people cling to permanence, suffering ensues. Hyujöng stresses the urgency of overcoming this suffering; there is no time to waste.

FAITH AND THE BUDDHIST TEACHINGS

There can, however, be no search for this transcendence unless you are certain that there can be a solution. Quoting Gaofeng Yuanmiao, Hyujöng said that “there are three essentials for Sön investigation: the first is to have the basis/root of great faith; the second is to have zealous ambition; the third is to have the feeling of great doubt.” Hyujöng’s commentary quotes the Buddha as saying, “To become a buddha, faith is the basis.”¹⁴⁴ This first item of the basis of faith (信根) appears in the *Awakening of Faith*. The “basis of faith” is glossed as a purification of the mind by commentators.¹⁴⁵

However, there has to be something that inspires faith or confidence besides the discontent (Skt. *duḥkha*) with the sufferings of the world of birth and death. This inspiration is the teaching of Buddhism, which is a form of compassion referred to in the *Awakening of Faith* as “perfuming” (薰), which leads to faith.¹⁴⁶ Although Hyujöng initially rejects this “perfuming” from the standpoint of original perfection, the “one thing” (一物) or the “original endowment” (本分; K. *ponbun*), he concedes that the verbal teachings and skillful means are a kind of perfuming. Thus the appearances in the world of the Buddha and patriarchs, who “embody great compassion and liberate sentient beings. But if you contemplate this through the one thing then the faces of everybody were originally perfect, so why rely on other people to add cosmetics.... ‘Even the sayings of the Buddha are also the work of *māra* [the tempting demon]...’ This is the section on the direct raising of the original endowment, and so the Buddha and patriarchs are ineffective.”¹⁴⁷

However, from the standpoint of suffering beings in the realm of birth and death, who do not understand that they are already the Buddha, which is their original endowment or “original awareness” (本覺), as the *Awakening of Faith* describes it, this teaching is a necessary precondition for the awakening of faith. Hyujöng writes:

Although sentient beings are said to be [already] perfect, they are born without the eyes of insight and happily accept rebirth. Therefore, if there is no golden scalpel for transcending the world, who will scrape away the thick cataracts of [blinding] ignorance? Those who come to cross over the ocean of suffering and who climb up onto the [other] shore of bliss [nirvana] all do so relying on the favor of great compassion. . . . This broadly presents the new perfuming that induces the Buddha and patriarchs to [offer] profound favors.¹⁴⁸

The state of “perfection” is “original awareness,” which is obscured by ignorance. This ignorance can be removed by the Buddha’s skillful means. As the commentary to the above passage in the Korean translation says, the plight of sentient beings “influences and induces the great grace of the Buddha and patriarchs. . . . If the Buddha and patriarchs do not sweep away the clouds of ignorance with the wind of skillful means and do not remove the motes [contaminating] your eyes with the golden lancet, there will never be a pledge to lead you from the rounds of birth and death.”¹⁴⁹ Original endowment or original awareness may mean that theoretically the buddhas and patriarchs are ineffective or unnecessary but that for sentient beings in the present there has to be a “new perfuming” (新薰) to initiate faith and realization. Some commentators have equated this “new perfuming” with the “incipient awareness” (始覺) of the *Awakening of Faith*. Fazang’s famous commentary, the *Record of the Meaning of the Mahāyāna Awakening of Faith* (*Dasheng Qixin lun yiji* 大乘起信論義記) glosses “new perfuming” as a “pure function returning to perfume true thusness and strengthens its power,”¹⁵⁰ which implies the function is the influence on the Buddha to teach sentient beings. The use here of “new perfuming” suggests that Hyujöng was building his theory of practice on the *Awakening of Faith* or its commentaries.

In sum, the doctrinal teachings provide an initial impetus for the requisite faith. Even the compound “*kwigam*” in the title of the *Sōn’ga kwigam* might suggest this, for as a gloss by Shousui 守遂 on Weishan Lingyou’s *Key Warnings of Weishan* (*Weishan jingce* 滙山警策) says, “The *kwi* is to know the future fortune; the *gam* is to verify present beauty and ugliness.”¹⁵¹ “Future fortune” is the teaching of what is possible and what

might be, the verification is of the current state of the practitioner, whether he or she is enlightened or not.

THE GROUND FOR ENLIGHTENMENT: THE ONE THING

The doctrinal teachings then predict (*kwi*) a future enlightenment that is a potential in all sentient beings. The foundation for that enlightenment, however, according to Hyujöng, is ultimately ineffable, but sotto voce whispers are left.

There is one thing here that from its origin has been very bright and very numinous, never born and never extinguished, that cannot be named and cannot be described.

What is the one thing? O.¹⁵²

Citing a dialogue between Huineng and Shenhui from the *Jingde chuan-deng lu*,¹⁵³ Hyujöng says it should not be called Buddha Nature (佛性) or potential for buddhahood, and citing Nanyue Huairang 南嶽懷讓 (677–744) from the same source,¹⁵⁴ he asserts that it should not even be called “one thing.”¹⁵⁵ Yet the commentary in the Korean translation adds that the Confucians call it “the singular supreme ultimate” (一太極) and the Daoists, “the mother of the world” (天下母),¹⁵⁶ something reiterated in Hyujöng’s text on Buddhism, Daoism, and Confucianism, the *Samga kwigam*.¹⁵⁷ The Korean commentary to the *Sön’ga kwigam* also makes clear that this ground has no beginning, is limitless, equivalent to “empty space” (虛空).¹⁵⁸

Mention here and elsewhere of this “one thing” being bright or light¹⁵⁹ connects with an old theme in Buddhism, that of the luminous mind defiled by adventitious taints as mentioned in *The Book of the Numerical Sayings (Anguttara Nikaya)*.¹⁶⁰ It is also connected with no-thought, as asserted by the *Prajñāpāramitā Sūtra*: “That thought is a non-thought because in its essential original nature it is transparently luminous.”¹⁶¹

Furthermore, this “one thing” both transcends, and is the ground of, good and evil or ignorance/non-awareness and enlightenment/awareness. Hyujöng declares that evil comes from the one-mind.

If you contemplate in detail that killing, stealing, debauchery, and lying arise from the one-mind, and that there it is calm, why must you further eliminate them [these qualities]?¹⁶²

The commentary quotes contradicting sentences.

A sūtra says, "Not giving rise to a single thought is called eternal elimination of ignorance." It is also said, "The occurrence of thought is awareness."¹⁶³

Both statements apply because "the dharma is the one thing... [and] has the meaning of conforming to conditions and not changing."¹⁶⁴ This idea of "conforming to conditions and yet not changing" is a theory of Huayan that ultimately derived from the *Awakening of Faith* in its explanations of the *vijñānas* (consciousnesses) and ignorance.

This mind from its origin has an own nature that is pristine, and yet there is ignorance. As it is tainted by ignorance, there is this tainted mind. Even though there is this tainted mind, it [the mind] is constant and unchanging. For this reason this meaning is only known by buddhas. This is what is meant by the nature of the mind always being without thought and therefore called unchanging; and since it does not understand the one dharma realm, this mind does not correspond with it, and [so] suddenly thoughts occur, which is called ignorance.¹⁶⁵

The *Awakening of Faith* here shows how the one-mind has two aspects that are identical yet different, an ineffable relationship that only buddhas can comprehend. Zongmi illustrated this relationship with an analogy.

It is like true gold that conforms to the conditionings of artisans and is made into rings, bracelets, bowls, cups, and similar vessels, but the nature of the gold definitely does not change into bronze or iron. The gold is the dharma, its meaning unchanging and yet it conforms to conditions.¹⁶⁶

The idea is that true thusness, one-mind, or dharma cannot be unchanging, for the consequence would mean there would be no ability to convert people or for people to escape ignorance and realize true thusness. Therefore conditioning is necessary. Yet it must also, as a principle or dharma as law, be unchanging, just like gold, though it remains essentially the same, nevertheless takes on many forms.¹⁶⁷ This theme probably came to Hyujōng's attention from the writings of Chinul, who studied and wrote on Zongmi's thought.¹⁶⁸

The Problem of the Relation of Ignorance without Beginning and Original Awareness

The problem doctrinally is how to reconcile the idea of ignorance without beginning, on the one hand, with, on the other hand, the eternally, origi-

nally pure mind; in other words, what is the relation of non-awareness and awareness. The *Awakening of Faith* refers to this kind of question in a similar fashion to Zongmi's analogy of gold and its forms.

Since the attributes of all minds and *vijñānas* [consist] entirely of ignorance, the attribute of ignorance is not divorced from the nature of awareness and is neither to be destroyed nor not destroyed. It is like the water of the ocean moving with waves due to wind. Yet the attributes of water and wind are not divorced from each other, and the water is not of the nature of movement. If the wind ceases, the attributes of movement cease, but the nature of moisture is not destroyed. In this way the pure mind that is the own-nature of sentient beings moves due to the wind of ignorance, but the mind and ignorance are both of the attributes of no-form, and so are not divorced from each other, but the mind is not of the nature of movement. If ignorance ceases, the continuity [of ignorance] will cease, because the nature of wisdom/cognition is not destroyed.¹⁶⁹

This relationship has various implications and so explains why the Buddha and patriarchs can, in Hyujöng's words, "appear in the world stirring up waves [influencing or perfuming sentient beings] without wind [producing ignorance]."¹⁷⁰ It also explains why "various kinds of names are forcefully established [for the one thing], names such as mind or the Buddha or sentient beings,"¹⁷¹ at least in the doctrinal teachings.¹⁷²

A buddha, then, is aware and sentient beings are unaware, but all belong to the "one thing," or as the *Awakening of Faith* calls it, "one-mind." The latter states,

The revelation of the correct meaning has two kinds of entrances dependant on the one mind. . . . The first is the entrance of the mind as true thusness; the second is the entrance of the mind as production and cessation. . . . These entrances each entirely include all dharmas. . . . [these entrances] are not divorced from each other.¹⁷³

As dharma, it "is the mind of sentient beings. This mind includes all mundane and extramundane dharmas, and the meaning of Mahāyāna is revealed dependant on this mind."¹⁷⁴

While Hyujöng maintains at one point that "the [entrance] gate of Kyo only transmits the dharma of the one-mind, the [entrance] gate of Sön only transmits the dharma of seeing the nature [of the mind],"¹⁷⁵ with the Korean translation adding the comment that "the mind itself is the nature [of the mind]; the nature [of the mind] itself is the mind."¹⁷⁶ Elsewhere

he states that “only when you wipe away the traces of the one taste [Kyo teachings on non-duality, non-obstruction or true thusness], will you reveal the one-mind that is expressed by the patriarchal teachers,”¹⁷⁷ such as was done by Zhaozhou with his *gong’an* of “the cypress tree in front of the courtyard” (庭前栢樹子話). He again states,

The Fourth Patriarch said, “In the twenty-four hours of the day you are to believe that your own mind is the Buddha’s mind, and the Buddha’s mind is your own mind. The highest one-mind dharma was transmitted [by Bodhidharma from India] in order to enlighten you.”¹⁷⁸

Therefore students must understand the doctrinal teachings of the one-mind as being the source of both awareness and ignorance, for Hyujöng continues to advocate that

[A] student must first in detail distinguish via the verbal teaching of reality between the two meanings of unchanging and according with conditions, [and that these are] the nature and attributes [respectively] of his own mind. [This student must in detail also distinguish] the two entrances of sudden enlightenment and gradual cultivation as the start and finish of his practice. Only after that is he to put down the meaning of the Kyo [Doctrinal] teaching, and only take up the one thought-moment that is manifest before him in his own mind [due to *hwadu* practice].¹⁷⁹

The basis for practice then lies in an understanding of the mind as having the two aspects described by the *Awakening of Faith*, namely, true thusness, on the one hand, and production and cessation or ignorance, on the other. Therefore, in his evaluation of the quote on “the gate of Kyo only transmitting the dharma of one-mind and the gate of Sön only transmitting the dharma of seeing the nature [of the mind],” Hyujöng notes,

There are two kinds of mind. One is the mind of the original source; the second is the mind that ignorantly adopts attributes. There are two kinds of nature. One is the nature of the origin of dharma; the second is the nature of the mutual dependence of nature and attribute. Therefore Sön and Kyo [followers] are both deluded and retain names to engender understanding.¹⁸⁰

This analysis may have been derived from a reading of Chinul’s *Pöpchip pyörhaengnok chöryo*, which quoted Yongming Yanshou 永明延壽 (904–976):

“The three realms have no other dharma; they are only the creation of the one-mind,” which here means that this creation is the mind ignorantly adopting attributes for a thought-moment. This is the basis of the illness of the birth and death of the three realms. If you know that ignorance does not occur, the grasping therefore will have an end.¹⁸¹

This passage reflects a theory of the *Huayan jing*, and also has a basis in the *Lengyan jing*, an apocryphal sūtra derivative in part from the *Awakening of Faith*. This identification was made by the Japanese Soshitsu 祖實 [n.d.] in his commentary on the *Sōn’ga kwigam* published in 1677 by Yoshinoya Sōbei 吉野屋相兵衛.

Lengyan fascicle 1 says, “First, there is only one-mind that is the original source, and second there is the opening up of the two entrances [gates] dependent on the one-mind. The entrance of the one-mind as true thusness means that the nature of the mind does not produce and does not cease; and the second, the entrance of mind as production and cessation means the combination of dependence on the *tathāgatagarbha* and production-cessation, which is called the *ālayavijñāna*.¹⁸²

This provides one end of an equation of one-mind/original source splitting into true thusness (awareness, the Buddha) and production-cessation (non-awareness, ignorance). The other end of the equation, and likely source for the above, is the *Awakening of Faith*’s version of the *ālayavijñāna*:

Because the mind that produces and ceases is dependent on the *tathāgatagarbha*, there is a producing and ceasing mind. This is to say that non-production and non-cessation, and production and cessation, combine, not being one or different, which is called *ālayavijñāna*. . . . [It] has two meanings, awareness and non-awareness.¹⁸³

This provides the human or psychological end of the equation in which the production-cessation/non-awareness reliant on the *tathāgatagarbha* combines with non-production and non-cessation/awareness to become the *ālayavijñāna*.

The Korean commentary in the Korean translation of the *Sōn’ga kwigam* sums this up, suggesting in passing a connection with practice.

This nature of the substance of the one-mind is deep, broad, and incorporates the myriad dharmas all round, and although it does not move, according to conditions it is the substance, [or] it is the function, [or] it

is the person, [or] it is the dharma, [or] it is falsity, [or] it is truth, [or] it is the particular, [or] it is the principle; and although the force of the meaning is multifariously differentiated, on the contrary it is pellucid and always calm, and all will possess everything. So it is not nature, it is not attribute, is not principle, is not particular, is not the Buddha and is not sentient being, et cetera. Like this it is most inconceivable, and the lineage teacher directly teaches the single thought-moment that appears before each person, and [teaches the student] to see the nature [of the mind] and become a buddha.¹⁸⁴

Differences in the Ability to Transform from Non-Awareness to Awareness

The potential to make the leap from ignorant non-awareness to enlightened awareness and seeing things as they truly are is provided by the very theory that there is a common source for the ignorance and non-awareness sentient beings suffer and the true-thusness or awareness that sentient beings desire. Although Hyujöng does not specify how this potential exists or operates, he does mention it in conjunction with dharma: “The dharma has many meanings and people have many capacities.”¹⁸⁵ The Korean commentary in the Korean translation of the *Sön’ga kwigam* to the above-quoted passage on the two meanings of “unchanging and according with conditions,” and the two practices of sudden enlightenment and gradual cultivation, states that

the unchanging is the mind’s true thusness, the accordance with conditions is the mind’s arising and ceasing; the nature [of the mind] is the substance, the attributes are the functions. Sudden enlightenment is the unchanging; gradual cultivation is the accordance with conditions; the beginning is the cause, the end is the result.¹⁸⁶

This formulation suggests that sudden enlightenment is Sön, and gradual cultivation or according with conditions is Kyo. The capacity or mechanism/trigger (機) for sudden enlightenment must be connected to the common source for awareness and non-awareness, yet these triggers or capacities also vary from individual to individual. These capacities are described as those of the Lesser Vehicle, Greater Vehicle, Sudden Teaching, and Rounded Teaching within Kyo; in Sön they are referred to as the skin, flesh, bones, and marrow.¹⁸⁷

The Practice of One Thought-Moment and Sudden Enlightenment

Once the student understands the doctrinal basis, he or she should put that teaching aside and “simply take up the one thought-moment that is manifest before him in his own mind” (但將自心 現前一念), presumably by *hwadu* investigation. The commentary to this passage of the *Sōn'ga kwi-gam* states,

The great wisdom of those of the highest ability does not reside within these limits, but those of middling and the lowest abilities should not overstep their own status. The meanings of the Kyo teachings have a sequence of first the unchanging and then according with conditions, first sudden enlightenment and then gradual cultivation. Sōn dharma [maintains that] within a single thought-moment the unchanging and the according with conditions . . . originally are simultaneous. [Since they are] divorced from identity and divorced from non-identity, and that identity is not identity, the lineage teacher relies on the dharma but is divorced from words and directly indicates a thought-moment [so that students] see the nature [of the mind] and become a buddha.¹⁸⁸

This one thought-moment (一念) and no-thought (無念) should be crucial in *hwadu* practice, as is suggested by the *Awakening of Faith*:

A bodhisattva who has completed the stages and is replete with skillful means, and who corresponds with one thought-moment, is aware that in the first occurrence of the mind, the mind has no attribute of “first.” Because he is distanced from subtle thought, he attains the seeing of the nature of the mind. As that mind is constantly persistent, this is called ultimate awareness. For this reason a sūtra says, “If a sentient being can contemplate no-thought, he therefore approaches the wisdom of the Buddha.” . . . What is meant by “to know the attribute of ‘first’ ” is no thought-moment.¹⁸⁹

The relationship of ignorance without beginning and the method for ending that ignorance are explained in the next statement.

For this reason, not all sentient beings are called aware, for from their origin thought-moments continue [one after the other], and they have never been divorced from thought-moments. Therefore we say it is ig-

norance without beginning. If [sentient beings] attain no-thought, then they will know the mind's attributes of production, persistence, change, and cessation, and so this will be the equivalent of no-thought.¹⁹⁰

Therefore the effective technique is to concentrate directly on the thought-moment as soon as it occurs. Similarly, in Sŏn the *hwadu* is kept in mind at all times, in (or as) each thought-moment, and thus enlightenment is not sought or explained. This connection is presented in the Korean translation version of the *Sŏn'ga kwigam*, both in the body of the text and in the Korean-language commentary.

If you do not secretly value attaining the intention in a thought-moment, and specially seek to see the nature [of the mind]...how can there be a time of rest? One thought-moment is one dharma, the so-called mind of sentient beings.

Commentary: Directly a single thought-moment is not produced, if the past and future periods are cut off and all the three refinements and six grossnesses are ended, illuminating the substance and standing alone, that is [attaining] the resultant position of a true buddha.¹⁹¹

The above passage of the commentary mostly comes from "Chengguan's Replies to the Questions of the Crown Prince on the Mind Essentials" in the *Jingde chuandeng lu*,¹⁹² but the reference to the three refinements and six grossnesses is to a passage in the *Awakening of Faith*. Although largely elaborated in Fazang's commentary,¹⁹³ this is about derivative non-awareness. Thus the Sŏn practice of being aware of the current thought-moment, and not those thought-moments of the past and present, is sanctioned by the *Awakening of Faith*. This connection can be confirmed by looking at the source for the following in Hyujŏng's *Explanation of Sŏn and Kyo* (*Sŏn'gyo sŏk*).

Can the ultimate tenet of the Sŏn entrance be in agreement with the Sudden Teaching's "to be divorced from the attributes conditioned by the mind [or attributes of mental objects], and to be divorced from the attributes of names," and "if a single thought-moment is not produced when one realizes [enlightenment], there is also no one to enter"?¹⁹⁴

The first quote in this question is from the *Awakening of Faith*, which states in full:

If you are divorced from the thought-moments of the mind then there are no attributes for any of the sense-data. For this reason, all dharmas from their origin are divorced from the attributes of language, divorced from the attributes of names, and divorced from the attributes conditioned by the mind [attributes of mental objects], being ultimately equal, without any change or differences, [and so] cannot be destroyed. Only this one-mind is therefore called true thusness.¹⁹⁵

Hyujöng's reply to the question posed above is:

They [Sön and Sudden Teaching] resemble each other and yet do not resemble each other. The "single thought-moment not produced" of the Sudden Teaching is [so] because [all is] eliminated with nothing to depend on, and so that sits in the trap of dead sentences. However, if you do not clearly illuminate the understanding of "a single thought-moment not produced," then there will be no ways through which to control their practice/operation.... If you discuss the true thusness that is realized, then there must be a substance of wisdom that is realized, and if there is no production of false thoughts then there must be a correct thought-moment/mindfulness that is produced, and moreover, there will be traces of proceeding from faith to the stage of a buddha. The intimate tenet of the Sön entrance then originally lacks a single thought-moment and so does not produce any thought-moments. Since thought-moments are already non-existent, how can a station of faith be established? If the station of faith is not established, how can you have a stage of a buddha? Although it preaches the highest vehicle, originally there was no highest vehicle.¹⁹⁶

Therefore Hyujöng rejects the *Awakening of Faith's* advocacy of being "divorced from thought-moments," "no-thought," or not producing a single thought-moment, for these are still in the sphere of "dead sentences," that is, impotent practices.

Hyujöng's Differences with the *Awakening of Faith* over Practice

It is at this juncture, as seen above, that Hyujöng attempts to differentiate the practice of *hwadu* investigation of one thought-moment from the *Awakening of Faith* and Huayan practices of the divorcing from a single thought-moment.

As we have seen earlier, according to the *Awakening of Faith*, the bodhisattva who “corresponds with a single thought-moment” or who is “distanced from subtle thought and sees the nature of the mind” is one who has completed the stages of the bodhisattva, that is, the tenth stage. But for Hyujōng, there are no stages of faith and no stations of the bodhisattva, for as he quotes in his *Simbōp yocho*, “A patriarchal teacher said, ‘I would rather die than walk through the fifty-five stations [of a bodhisattva].’”¹⁹⁷

Moreover, the *Awakening of Faith*, for example, answers the question about if the dharmas cannot be preached and cannot be thought and are true thusness, “how will sentient beings conform to this and be able to gain entry [enlightenment] to it?” by stating, “If they [sentient beings] know that even though we speak of all dharmas, there is no speaker and nothing that can be spoken of, and that even though they are thought of, there is no thinker and nothing to be thought of. . . . [then] if you are divorced from thought [in this way] that is called gaining entry.”¹⁹⁸ Hyujōng does not want practitioners to divorce themselves from thought-moments, but to “take up the one thought-moment that is manifest before him in his own mind,”¹⁹⁹ and so the teacher “relies on the dharma but is divorced from words, and directly indicates a thought-moment [so that students] see the nature [of the mind] and become a buddha.”²⁰⁰

It seems that Hyujōng wanted to cut through the complexities mentioned previously in the *Awakening of Faith* about the bodhisattva of the tenth stage, who “contemplating no-thought is therefore approaching the wisdom of the Buddha” or the knowledge of the attributes of the mind. Although Hyujōng mentions no-thought as release,²⁰¹ this is in the context of the precepts, *samādhi*, and *prajñā*, and not in the context of the *hwadu* and its one thought-moment. Therefore Hyujōng says the following in his *Simbōp yocho* about Zhaozhou’s *hwadu*:

The character “*mu*” is kept as an object before your eyes in connected thought-moment after thought-moment, whether you are walking, standing, sitting, or lying down. It is like a ball of fire. . . . cognition and thought do not reach it. You cannot seek it through no-mind, you cannot attain it through having mind. . . . This is a non-searchable technique that has no path of reason, has no path of language, has no taste, and has no clues.

This single thought-moment [of the *hwadu*] will explosively smash through once, and then you can clearly understand life and death. If the emotional consciousness is not smashed, then the fire of the mind burns bright. At exactly such a time, simply stimulate the *hwadu* you are doubting. No matter how many doubts you have, there is only one doubt.²⁰²

The above passage is mostly a quote from the *Dahui shu* written by the organizer of *kanhua* Chan practice, Dahui Zonggao.²⁰³ The stress on the one thought-moment that is entirely doubt is totally alien to the *Awakening of Faith*, which always advocates removing doubt because it is the opposite of faith.²⁰⁴ Hyujöng's reason then for using doubt probably lies in the dilemma *kanhua* investigators face in that they cannot aim for enlightenment or use the mind to seek for the mind. The Korean-language version of the *Sön'ga kwigam* states, "Using the head to search for the head, you will be pushing and seeking without end. If at a word [of the *hwadu*, immediately] you reverse the light of the mind and if there is no further seeking, then you will be no different from the patriarchs and the Buddha."²⁰⁵ The Korean-language commentary says, "Sentient beings seek for their mind with their mind, which is likewise [foolish]. The more you seek the more you miss."²⁰⁶ In another passage, he states, "If you give rise to the mind to contemplate and illuminate, you can be regarded as having missed the point."²⁰⁷

Once discrimination and seeking are ended by the *hwadu* aporia or dead end of "where you cannot think... like an old mouse that has entered an ox horn,"²⁰⁸ the "empty light [of the mind] illuminates itself."²⁰⁹ As the Korean commentary says about "forgetting the mechanism," the mechanism "is where the mind arises [as] the active [subject] and the passive [object]."²¹⁰

This illumination or reflection is assisted by others, namely the teacher, who provides the appropriate *hwadu* or teachings, for as the Korean-language commentary says, echoing the language of the *Awakening of Faith*, "Reflection is original awareness that is due to yourself; initial awareness is due to others [your teachers], so through that initial awareness you illuminate and examine your own original awareness."²¹¹ The *hwadu* given by the teacher then creates the opportunity for the mind of the doubter to illuminate itself when it is a "live sentence," in other words, soteriologically potent. Before Hyujöng presents such "live sentences" in the *Sön'ga kwigam*, he notes in an evaluation:

In a *hwadu* there are the two entrances of the sentence and the intention. The investigation of the sentence is the shortcut entrance of the live sentence. It does not have the path of the mind nor the path of language as it has nothing to grope or search for. The investigation of the intention is the [Doctrinal] Rounded and Sudden [Teaching] entrances of the dead sentence, which has the path of principle and the path of language as it has understanding by hearing and thought.²¹²

Following this passage, Hyujöng describes the conventional *kanhua* practice as it was outlined by various masters such as Dahui, Yuanmiao, Meng-

shan Deyi 蒙山德異, and Chinul. He similarly describes the techniques and problems a student can encounter. Here he has completely diverged from the practice of meditation advocated by the *Awakening of Faith*.

Summary of *Sŏn'ga kwigam*

INTRODUCTION

In Section 1 of the *Sŏn'ga kwigam*, Hyujŏng begins his primer with the ineffable, the starting point of all religious and philosophical inquiry: "What is it all about?" The existential problem that Dahui referred to in his account of his own experience was "Where did I come from and where will I go." The answer, being ineffable, is symbolized by a circle, or perhaps more appropriately, a sphere. This has no clues to grasp hold of and no point of entry. It cannot, therefore, be identified with Buddha Nature. The Korean commentary includes references to what Confucians and Daoists call this ineffable.

Section 2 proposes that in the fundamental or ineffable, all is perfect and calm, so beings likewise are already perfect. What need then is there for the teachings of Buddhism, which cause delusion? This, however, is speaking from an enlightened perspective, which is why the teachings appear to be creating waves (delusion) in the calm and perfect ocean where there was no trouble (wind).

In Section 3, however, Hyujŏng responds that in the unenlightened realm there is a need for a teaching to liberate beings who have a range of abilities. Therefore, the dharma is taught in an attempt to express the ineffable fundamental perfection. In this expression, the ineffable dharma or originally perfect mind is unchanged, yet it is adapted to the circumstances and abilities of the deluded and unenlightened. The perfected buddhas teach people out of compassion. Thus, at the level of perfect truth there is no intervention (as in the teachings of the Buddha), but at the conventional level of truth there is intervention. This teaching is called the "new perfuming," a creation of faith out of ignorance, the use of a means to remove ignorance that obscures the pure Buddha Nature or potential to be or become a buddha (enlightened).

The subject of 4 is the difference between the Kyo schools in naming the ineffable while Sŏn condemns attachment to these names. Names are necessary in teaching, but they are arbitrary indicators. In other words, you first study the ideas of the Kyo schools, but then you eliminate any attachment to them because reasoning about these terms only leads to further delusion. As the Chinese commentary states, this is the end of the

discussion of the ineffable, and what follows deals with the phenomenal actions of the differences in the actions of buddhas and patriarchs in the world of delusion.

Sections 5 and 6 introduce the two kinds of teachings of the Buddha—Sōn and Kyo—and their basic differences. The best path is via the mind, or Sōn; the path of language is Kyo. Sōn practitioners should not be trapped even by the language of the Sōn tradition but truly comprehend it. Mental comprehension, in the Sōn sense, finds expression of the ineffable in everything, even the cries of swallows or a scene of a fistfight.

Sections 7–9 say that if you can forget about all kinds of concerns and be “mindless,” simply living without calculating and scheming, “going with the flow,” you will be free and no longer need to pursue enlightenment or liberation externally. Liberation is within, in the mind, but that mind is not to be sought either. Just realize that you are fundamentally enlightened.

10–11. Therefore, it is deluded to think that life-and-death (samsara) and nirvana exist. This thinking is a product of obscuring delusions. The buddhas teach people in order to eliminate such dualistic thinking. These obscuring delusions are basically empty, and so to seek nirvana or be enlightened or become a buddha is another form of delusion. If discrimination is halted, the delusions will evaporate and the enlightened mind will reveal itself.

12. Therefore, seeking to see Buddha Nature simply leads to an endless search; realization comes in a moment when all thoughts are eliminated. In Section 13, Hyujōng cites Vimalakīrti, who said, “I am already enlightened. I just need to know it [the pure mind; that I am already enlightened] in a flash of insight.” Section 14 is where Hyujōng asks whether, if you are attached to that purity or idea of enlightenment, you will not be further deluded. Therefore, he writes, you should not think about purity; rather, realize that the falsity created by attachment is basically empty.

Sections 15–16 view changes to the teachings of Kyo and Sōn, their differences expressed in terms of mind and its nature. Despite mind and its nature being ultimately identical, each of them has two aspects. Buddhist students frequently confuse these due to theoretical discussions and mistaken contemplation. The Sōn teacher assists the student to see through all this.

17. Hyujōng further differentiates Kyo and Sōn, especially concerning the time taken to be enlightened. Both teach that one is basically already enlightened. This is about levels of understanding, thinking about which distracts one from practice.

18. The differences arise because the buddhas preach sūtras (Kyo) to teach people over all time, whereas the patriarchal teachers (Sōn) teach

each person at a particular time and in specific circumstances, but by using words eliminate the traces of those very words from the minds of students who are intent on enlightenment.

19. Consequently there are differences in the means used by the buddhas and the patriarchal teachers to instruct beings. The sūtras of the buddhas teach indirectly; the sayings of the patriarchal teachers teach directly. Thus the sūtras do not contain *hwadu* like the “cypress tree in front of the courtyard.” The efforts required to understand the sūtras only muddy understanding and so the direct approach is best.

20. Ordinary students should first study Doctrine (Kyo) and then practice. Only after this are they to be instructed with the Sōn practice of simultaneous immediacy, in which enlightenment is sudden and all is understood at once. Doctrinal theory and practice is to be abandoned once Sōn practice proper is started. However, experienced students of the highest ability are not restricted by these prescriptions.

LIVE SENTENCES

21. The proper practice is what is known as that of the “live sentence” of Sōn, as in the *hwadu*. It is the opposite of the search for the intention of the *hwadu* as in the investigation of the meanings of the sentences of sūtras in Kyo practice, which is an investigation of dead sentences. This approach only leads to more sentences or speculation and so is unproductive.

22–23. As the Korean commentary indicates, the following passages (probably from Section 22 to Section 36) deal with the investigation of the live sentence, in other words, *hwadu* practice. It is a practice that has to be performed with an intense and persevering focus of attention. This will enable the student to break through the barrier of the *kong'an* and end mental calculation.

24. There are three essentials for this practice: faith, ambition, and great doubt. All three must be present for enlightenment to occur.

25. Quoting Dahui, Hyujōng says that Zhaozhou’s *hwadu* of “a dog has no Buddha Nature,” or “*mu*” is a useful *hwadu* that will cut through the barriers and by great perseverance lead to the smashing of doubt that will result in enlightenment. You cannot use language to investigate it. This is backed up in Section 26 with a quote from T’aego Pou. However, the Korean commentary also says Zhaozhou was mistaken, a remark aimed at removing any attachment to Zhaozhou’s position.

27. Indeed, there are many faults or incorrect methods of dealing with the *hwadu*, and ten faults or “illnesses” are listed in this section based on an enumeration made by Chinul.

28. This *hwadu* study requires unquestioning perseverance in a life-and-death struggle. Section 29, however, recommends moderation in the performance of the practice, for over-exertion leads to damage to the practitioner's health, and an obsession with exertion leads to attachment to the practice itself. On the other hand, if you are neglectful of *hwadu* study you will fall into depression and turpitude.

30. Mindfulness is necessary during the practice because without it the percepts or objects of sensation will mislead practitioners, dangers that actually increase during meditation, for the views that can arise are often illusory. Mindfulness is the only preventative, and any gaps in that mindfulness allow invasion by delusions due to sensations. Section 31, however, notes that, because these deluding sensations are only dreams and do not exist in the enlightened state, we do not need to discuss them (so long as we understand the potential pitfall).

32. Moreover, if the *hwadu* is investigated intensively, even if it does not yield enlightenment, it has the power to prevent your being reborn into a lower state of existence.

33. Only those who seriously work on the *hwadu*, who have been instructed by a proper teacher, and who do not try to understand the *hwadu* via words, can talk about the *hwadu* with their master or teach others.

REAL STUDY

34. Real study begins when you are not moved by sensations, when you have no-mind.

35. Sŏn practitioners, in particular the monks, should follow the prescriptions of T'aego Pou and examine their own conduct and understanding and look into whether they are properly practicing the *hwadu*. For this present life offers probably the best chance for liberation.

36. These prescriptions can be tested. Hyujŏng warns that intellect or Doctrine is no match for karma, and wisdom needs to be grown via practice.

37. Those who study may appear to be enlightened, but in fact they are subject to temptation and so do not practice what they preach. This and the preceding sections from 27 onward deal with self-delusion.

CAUSATION AND PRACTICE

38. Based on the writings of Chinul, Hyujŏng warns against shallow enlightenment. This means that those who incorrectly think they are enlightened are still deluded (and tempted) by their sensations even though they

meditate all day. They are attached to purity and think that what they perceive is proper Buddhist knowing, which is to be trapped by thought. The Korean commentary links such people to the teachers of silent-illumination Chan condemned by Dahui Zonggao.

39. Such people think that the ineffable, the dharma, is part of cause and effect, which it is not. Yet you must not fall into the error of simply waiting for enlightenment to occur, as was supposedly done by advocates of silent illumination.

40. Indeed, while you should believe that causation (rising from conditional causation) does not occur or is not produced by your own mind, ignorance is powerful and so you come to believe in the existence of causation. However, conditional occurrence/causation is not produced if you use purity to remove pollution and realize that all is empty (of cause and effect).

41. People fail to recognize that, despite such emptiness, illusions or faults are not based on anything. Illusion can occur because perceived objects have no fixed nature (a proposition that fails, though, to show where delusion arises). 42. If you know illusion has no basis, is empty, then illusions will disappear.

43. Ordinary people and saints share the mind. It is therefore easy for people to believe in the saint and that they themselves are already enlightened. This is a self-conceit entertained by Sōn monks. However, they ignore the cause and the initial stages of morality and doctrinal understanding, and the long periods it is thought by Kyo to arrive at enlightenment. This is why the students of Kyo humble themselves, thinking of the distance they are from enlightenment. The pride of beginning Sōn students is that they have (almost) arrived, despite the temptations and errors they suffer from. In an ultimate sense, neither side is correct. This is because the result of enlightenment or bodhisattva-hood is latent within the initial stage of faith or cause. (This has a basis in Huayan doctrine.)

44–45. The difference in these approaches of Sōn and Kyo leads to differences in how long it takes for enlightenment to occur. This difference is symbolized by the bodhisattva Mañjuśrī (wisdom), who preaches the naturally true Buddha or principle, which refers to sudden enlightenment, and by the bodhisattva Samantabhadra (practice), who preaches conditional occurrence/causation or the particulars of practice, which is gradual. In terms of cause and effect, the gradual approach is where the result is inherent in the cause, whereas in the sudden approach, the cause is the result.

As the Chinese commentary notes, the following sections are about cultivation and realization.

CULTIVATION AND REALIZATION

46–47. Awareness, or *bodhi* (enlightenment), is not due to practice, but the mind is the source of both delusion and enlightenment. The mind of enlightenment is a mind that does not reside anywhere, which is numinous knowing.

48. Therefore, what is important is that your understanding or appreciation is correct; only then should you talk about practice. This is related to the idea that sudden enlightenment (understanding) should precede gradual practice.

49. If you practice without proper understanding you will only deepen your delusion and ignorance. Enlightenment and practice (cultivation) are dependent on each other. Section 50 states that, if you practice first without that understanding, you will waste your effort; but according to 51, if you understand and then practice you will lack the notion of subject and object, which is no-mind. In that state, the study of *samādhi* and insight (*prajñā*) is unnecessary. Practice is not required as the dharma is not tainted or bound, according to 52; and so it is useless, says 53, to abandon your mind (for some theoretically pure mind) or to seek some correct dharma. You should simply avoid polluting your nature or the dharma.

54. Pollution occurs as soon as you have a moment of emotion/thought, such as craving, anger, or stupidity. These result in rebirth into a worse state and are a form of lack of insight or understanding. Thus, goes Section 55, the non-production of frustrations (afflictions) is better than the elimination of frustrations, for the latter is contrary to the nature (of the one-mind). Section 56 explains that this can be understood by seeing that even when evil thoughts arise the one-mind is calm, so there is no point in eliminating these thoughts. Rather, you should know that no-thought arises. The nature is that of the one-mind; the attributes are those of thoughts. Note that the *Awakening of Faith* discusses four attributes of the mind, namely, birth, persistence, change, and extinction.

57. However, if you do not understand these attributes of thought (as soon as they come up), then evil or delusion can occur. You need to understand that the thought is empty. The Korean commentary states that this passage is the conclusion to the sections dealing with cultivation first and enlightenment later.

58. By knowing that awareness is originally pure and that ignorance is basically empty you will not give rise to thoughts and so will eliminate ignorance forever. The Korean commentary states that this section is the conclusion to the preceding discussion about enlightenment first and practice later.

59. Practice is still the removal of delusion or falsity, which is the general conclusion to the above discussion of cultivation and realization.

THE MIND AS A BASIS FOR PRACTICE

60. If the mind transcends emotion and desire, it cannot be trapped in any state.

61. Therefore, Hyujōng now turns his attention to understanding the mind as the basis for practice. The mind is what forms all things and influences all deeds (karma), but as the mind is formless, you should not be concerned about the forms of things.

62. However, the mind creates all kinds of illusions, and because ordinary people are ignorant of that fact, they are deluded by them. The *śravakas* (literally the listeners, the lowest level of Buddhist sainthood), or followers of Kyo, fear these illusory perceptions and so try to calm the mind. On the other hand, the bodhisattvas (followers of Sōn), recognize these illusions for what they are and so are not bothered by them; in fact, they celebrate them as marvelous.

63. If you understand the path of the bodhisattvas you will have no need to create expedient means for liberation and the gradual stages of practice.

64. To transcend illusion reveals true thusness; to be without illusion is not true thusness or Buddha Nature/*tathāgatagarbha* itself.

65. In conclusion, the arising of the mind and activation of thought, and the claims that they are true or false, are all illusions.

The *Samga kwigam* announces that this is the end of the section on understanding, and that what follows is a discussion of practice.²¹³

Practice

YOUR OWN NATURE/MIND AND PRACTICE

66. Practice begins with initiation of the intention for the “great mind,” or *bodhi* (enlightenment), of having faith (in the promise of enlightenment), being compassionate, and taking vows. One must cultivate the whole range of practice.

67. The nature of all practices is that they originate in the minds of human beings. All practices can therefore be practiced simultaneously. 68. Despite possessing this mind that gives rise to practices leading to enlightenment, people are born without an appreciation of the truth and so must depend on excellent teachers and masters who must be served as if they are the Buddha. The Korean commentary states that Sections 66–67 are the

cause proper, the mind that is the Buddha Nature or cause for becoming the Buddha, whereas 68 deals with the conditions for becoming the Buddha, that is, the teacher.

69. In your practice you should take refuge in the purity, light, and non-duality of the mind. By understanding these as your own nature you should realize that originally there was no need to do anything. This kind of understanding is empty, calm knowing.

70. There is, therefore, no liberation of beings by bodhisattvas because there are no sentient beings to be liberated. Sentient beings are only sentient beings moment by moment as thoughts occur. All practices come from the own-nature of your mind.

This ends the discussion of self-nature in relation to practice. What follows concerns the specifics of practice.

SPECIFICS OF PRACTICE

71. The most important practice is the elimination of false views, whether those of feelings and emotions, and ideas that there is a saintly understanding.

72. If a person practiced this in a previous life (or in the last period of the dharma/*mofa* 末法), they will be a bodhisattva in the present age. Their practices are those of the precepts, *samādhi* (meditative concentration), and insight.

PRECEPTS

The precepts are the rules of conduct for Buddhists.

73 states that people who do not uphold the precepts and act contrary to proper Buddhist conduct are self-indulgent, lazy, despise others, and are argumentative. If any of the precepts are broken, even mentally, the practitioner will fall into many more errors. No doubt here Hyujōng also had in mind an attempt to ward off criticisms from Confucians that Sōn monks did not uphold the precepts and even had wives.²¹⁴

74. It is pointless to practice meditation while breaking the precepts. Even if you are wise, these transgressions detract from your Buddhist practice and lead you into evil. Precepts are a form of mindfulness, and practice of them is the control of the mind, which in turn is the basis for *samādhi*, or meditation, and insight is produced by *samādhi*. The text of this section holds that it is not just the physical adherence to the precepts as required by the Lesser Vehicle that is important, but rather the mental control to avoid even thinking of committing such transgressions.

75. If you do not keep the precepts you will be reborn into a lower life

form and will have virtually no prospects of being enlightened for eons. You should keep in mind exemplars who maintained the precepts despite the most trying of circumstances where breaking the precepts would have resulted in escape from harm.

76. The precepts are a substitute for the Buddha in maintaining mental and physical disciplines.

77. Keeping the precepts against craving and sexual desire or love is the first step in reaching enlightenment, for these desires are attachments to the world and lead to rebirth. If you remove all desires you reach the stage of an *arhat* (one who is enlightened and enters nirvana, not being reborn to teach or save other beings), but not the stage of a bodhisttva (one who is enlightened but vows not to enter nirvana until all other beings also enter nirvana).

SAMĀDHI AND INSIGHT

78. You must practice meditation because it produces insight and entrance into sainthood and leads to a managed and peaceful death.

79. Meditation leads to insight because the calming of the mind leads to knowledge that everything arises, persists, changes, and ceases.

The relations of precepts, meditation, and insight having been explained, they are now further detailed.

DETAILS OF PRACTICE

80. Sitting in meditation is explained as thoughts not occurring, a situation where you are unmoved by the senses and thought.

81. If the mind is not moved when it perceives things, it does not produce thoughts, which is liberation. Furthermore, precepts, meditation, and insight are all linked; if one is present all the others will also operate.

82. Therefore, proper mindfulness is required, for then no frustrations will be produced.

PRACTICE FROM AN ENLIGHTENED POINT OF VIEW

83. However, the text explains, at the ultimate level of truth, practice does not lead to nirvana because the mind was originally calm, which is true nirvana. There is then no point in the mind looking for a pure mind, for that pure mind lacks characteristics that can be seen.

84. Therefore, if you think you will be enlightened or not be attached to anything because you are correctly aware, you are mistaken.

85. There are differences among Buddhists. The bodhisattva who has no views of the aspects or attributes of the mind is the best kind of Buddhist.

86. When all your deeds or actions are pure, you will have attained the lack of attributes of the mind mentioned by the *Awakening of Faith*.

87. From the ultimate viewpoint of compassion, you are identical with others, so give accordingly.

88. Even though you are being harmed you should not be angry, for anger produces obstacles to enlightenment. You should see your attacker as the same as yourself.

89. You must be patient if you are to progress in your practice. And yet the mind that is patient is ultimately unreal.

90. By being humble you will be blessed.

91. Correct mindfulness is to be without thoughts, which is difficult to do when you are engaged with the world as is a bodhisattva.

92–94. Keeping to the true mind is done by great zeal in practice, which is defined as not activating the body and mind. You should not think about being zealous, for those who only think that enlightenment lies in the future tend to be lazy and self-indulgent. By not thinking falsely you are naturally a buddha.

Subsidiary Practices

MANTRA

95. Hyujöng here advises that intoning a mantra can assist practice because its power can help overcome problems due to past deeds. This is probably because the chanting of a mantra aids concentration.

BOWING/WORSHIP

96. Bowing, another ritual, venerates your true nature and aids in removing ignorance and in purifying actions.

MINDFULNESS OF THE BUDDHA

97. Mindfulness of the Buddha has two levels: chanting and mindfulness. The latter is important for it keeps the Buddha in mind. Mindfulness practice is a shortcut to enlightenment (when compared to chanting). Here Hyujöng interprets the Pure Land practice of chanting—or keeping in mind the name and image of Amitābha Buddha—in terms of

meditation. In Sōn practice you should see the Buddha or Amitābha as your own originally pure mind, whereby you turn your mind back on itself and not toward something outside your mind. The concentration involved also protects against temptations. It takes ages to achieve enlightenment through ordinary reliance on chanting or mindfulness of the Buddha, whereas Sōn-style mindfulness quickly leads to enlightenment. However, there is a pure land at the level of phenomenal understanding. Hyujōng is here making concessions to the popular Pure Land faith of the provisional teaching of the Kyo schools that may be appropriate to those of lower abilities. The Korean commentary states that the mind “conditions” (causes) the realms of the buddhas and the Pure Land.

98. As the fifth and sixth Chinese Chan patriarchs said, keeping to the original pure mind is superior to being mindful of a buddha outside of your mind. This is because “this mind is the Buddha.”

99. This practice of mindfulness then occurs continuously in moments of thought and leads to seeing Amitābha, which is your pure mind.

100. If you practice mindfulness of the Buddha with an ignorant mind, you are rejecting the world and choosing the Pure Land, which is a form of discrimination that leads to rebirth.

101. Therefore, if you understand your nature you are the Buddha, but if you seek the Buddha outside of yourself, you are deluded.

102. Yet the ignorant in seeking rebirth in the Pure Land are mindful of the Buddha. In reality, then, it is the mind that counts and nothing to do with attaining a birth in a pure land.

103. Beings alone can liberate themselves. If the Buddha could liberate beings, there being so many buddhas, why wouldn't we, as sentient beings, already be buddhas. Hyujōng responds that the Buddha (enlightened mind) can only liberate those who have faith (that they are already the Buddha). Hope for the Pure Land reveals that you do not have faith in yourself and so remain ignorant.

104. Recapitulates 97.

READING AND LISTENING TO SŪTRAS

105-106. You should listen with delight to sutras, as they have some benefit, but there is an end to the preaching of the Buddha, who has a body. The only true benefit is to be found when you read and attempt to apply the teachings to yourself.

107. Those who are not mindful and do not realize that all troubles rise from a single thought-moment may happen at times to understand the meanings of a scripture, but they will not be able to consistently put

that meaning into practice because they are not continuously mindful. They will therefore be deluded by their sensations and unable to achieve enlightenment.

108. To study without realizing that the frustrations to achieving enlightenment are in the mind and are empty is merely to read the understandings of others and is not a seeking after the truth.

109. Followers of Kyo think that people can be enlightened via doctrine, but they are not enlightened to their own mind. They do not realize that the ultimate truth is ineffable.

110. You cannot find enlightenment in the scriptures, only in your own mind. Practicing doctrine or cause and expecting a result confuses the means with the object; the mind is originally empty (has no attributes such as described in the scriptures).

111. Therefore, it is better to maintain the originally pure mind than to study piles of scriptures.

This ends the warnings against being attached to texts.

112. Hyujöng here warns that lecturing on the scriptures according to Sön is a second-rate ability.

113. If you understand one dharma (or teaching), you will understand all, so the most learned monks do not (appear to) know the Way.

114. Those people who display their learning and who are excellent debaters are superficial; true learning is the cultivation of your own nature.

115. Therefore it does not matter if people do not recognize your true learning. Approval from others is not needed; the mind is the Way.

116. If a monk uses non-Buddhist texts, he damages his understanding of Buddhism.

ON BEING A MONK

117. You need to have courage to become a monk and eliminate frustrations and follow the example of the Buddha.

118-119. The motivations for practice as a monk are impermanence and the consequent suffering. You should not waste your time chasing fame or profit, which just makes the suffering worse. Also, you cannot take fame with you after death.

120. Therefore, Sön monks who pursue fame and benefits are worse than poor country bumpkins. Unfortunately, there are many such monks in this last period of Buddhism.

121-124. Hyujöng writes of these people as shamelessly self-indulgent and only seeking influence. Such actions, he says, are a betrayal of

Buddhism and carried out by all sorts of non-genuine monks who ignore causation and so avoid their duties and indulge in emotion.

THE USE BY MONKS OF DONATIONS FROM LAYPEOPLE

125. Everything that a monk uses has been donated by laypeople, who in a poor country like the Chosŏn of Hyujŏng's time had to work extremely hard and had little to spare. Therefore, a monk is admonished not to use such donations if he does not behave properly and train diligently. That this was a warning directed specifically to monks is because the tales of monks eating well and being idle while peasants starved or suffered were repeated ad nauseam by Confucian critics.²¹⁵ Thus, by being seen to be idle bums who were parasites on society, monks were abetting their critics in eliminating the monkhood.

126. Monk practitioners are warned not to fritter away donations or use them unless truly needed. To be wasteful is to ignore future recompense, such as being reborn as an animal.

127-128. Monks must not receive donations if they have broken any of the precepts, and only accept a donation with great circumspection.

129. It is easier for a monk to deal with adverse circumstances, for comfort leads to temptation because of the ego.

130. A monk should be present for the benefit of ordinary people who come for instruction and give donations. Monks who fail to do so are only aiming for comfort and will want more, even after their every need has been satisfied.

131. A monk who fails to take advantage of the opportunity that comes with a human birth will suffer by being reborn into a lower form of existence. By consuming donations without being enlightened he will lose the chance that a human existence offers to gain enlightenment, which is almost impossible in other levels of existence.

THE BODY

132. The body is foul and undesirable, and regardless of how you care for it you will die. The karma that affects the conduct of monks and leads to passions is due to the body. The filth of the body must be controlled, extending, for example, to toilet behavior. A monk must not pollute his tools of practice with such filth. There are detailed regulations governing toilet behavior.

133-134. A monk should be honest and upright, keeping only the minimum essentials for life. He should not be attached to his body. He teaches based on the scriptures and previous masters.

REPENTANCE

135. The text here admonishes the monk to repent of his errors and change himself. Recognizing when one is wrong can be a motive for becoming enlightened. One should believe that the mind is basically calm with no place for sins to lodge.

CONCLUSION

136. As such, the true mind is not sullied, and yet in Buddhist practice everything is accepted as teaching material.

LEVELS OF PRACTICE IN KYO (DOCTRINE)

137. The monk, unlike ordinary people, grasps the mind. To forget mind and sense-data is to practice the true dharma. It is harder to forget the mind than to forget sense-data, but both are lower-order practices.

138. The *śravaka* can be tempted and his mind can be moved because he seeks calm in a retreat from the world, whereas the bodhisattva is engaged with the world but is by nature calm, thinking neither of existence nor non-existence.

139. Teachings are varied according to the level of understanding of the hearer. Those who seek physical objects are taught that the dharmas (fundamental elements of existence) are empty. For people who then fear emptiness, the marvelous functions of the world are taught as an antidote. To avoid dualistic thinking about the nature of existence and emptiness, neither existence nor emptiness is taught.

140. However, the mind always finds something to be attached to, be it external attributes or internal emptiness.

PROBLEMS IN SŌN PRACTICE

141. Sōn students, on the other hand, Hyujōng writes, suffer the error of thinking that pure sense-realms are the Buddha-dharma. That is a dangerous error and means that you should not seek total calm or silence, that is, ataraxia.

142. Those who do not see the original state of their mind (Buddha Nature) will not make the breakthrough to enlightenment. Attachment to emptiness will cause suffering and prevent enlightenment. Attachments to calm and emptiness are errors, but errors that many Sōn students make.

143. Even Sōn masters have faults, such as thinking Sōn is startling actions, irrational utterances, and investigations into the profound to tran-

scend feelings and views. This kind of thinking, the text says, cannot be repented as it kills Buddhism.

FACING DEATH

144. Anyone who at the moment of death has dualistic ideas and concerns will be reborn into a lower level of existence. Yet you should follow the path that best suits your own capabilities.

145. When facing death, you should see the body as empty and that the mind lacks the attributes of birth and cessation. Then the mind and its perceived objects will be one. If you see hell or the buddhas you will then not be attached to either but be of no-mind. Such is the proper practice for the time of death. This also shows that everyday activities can be a cause for advancement on the path to release.

146. You will not fear death if you realize that the ego is empty.

THE TRUE MEANING OF LINEAGE

147. The pure mind is pure even if you do not meditate or keep the precepts. It is ineffable, so there is no one to succeed to the lineage of the Buddha (enlightened pure mind). It is only due to attachment to the example of the Buddha that such ideas of succession exist. Layman Pang stated that you graduate (are enlightened) with an empty mind and not by doing something purposeful.

THE LIVE SENTENCE OF *HWADU*

148. Layman Pang's admonition notwithstanding, the *Sŏn'ga kwigam* here states that students of Sŏn must nevertheless study the *kong'an*, or live sentence, at which point we are brought back to the beginning of text.

149. The enlightened Sŏn master sets the sentence of the *hwadu* for the student giving no explanation, the point of which is to encourage the student to have a realization in a flash with no deliberation.

150. The student must know the lineage of his master, for that is the guarantee that the master is a qualified teacher. The lineage Hyujŏng recommends here is the one of which he claimed membership, the lineage from Linji Yixuan. He then summarizes the characteristics of the Linji teaching followed by brief listings of the five houses of Chan, with that of the Linji lineage given first. The specific practices and classifications of Linji Chan are then outlined.

151. The shouts of Linji and blows of Deshan Xuanjian 德山宣鑑 (782–

865) are praised as giving evidence of no-birth or non-production. Their methods are extolled. But because he may form attachments to even these, the student is cautioned not to accept them uncritically. There is always a further critique.

152. You are therefore not to be attached even to the Buddha or the masters, the text at this point says, for any attachment leads to suffering. These sentences are related back to earlier passages in the book. No matter what the technique, there is still the question of what is the ultimate truth. This takes us back to the book's opening lines.

153. The core theme of this section is the light of the mind, which is not connected with knowledge and conventional understanding. Knowledge and understanding are harmful to the dharma, impediments obscuring the light of the enlightened mind. This is meant as a cautionary not to be attached to or caught up in words and ideas of even this book.

Textual Matters

THE *ŎNHAE* TEXT

The *Sŏn'ga kwigam* was first published in a woodblock print edition in 1569 at Pomyŏn Monastery on Mount Myohyang. This was in a Korean "vernacular translation," or *ŏnhae* 諺解, not in the original Chinese, which is puzzling given the linguistic context in Chosŏn where Chinese had overwhelming prestige. Vernacular explanations were written in what is now called *han'gŭl*, a largely phonetic alphabet for Korean created by order of King Sejong in 1443 and instituted in 1446. The script was at that time called *ŏnmun*, "vernacular writing," while the interpretation or translation (generally from a Chinese text) was called *ŏnhae*. The creation of the script was partly motivated by a perceived need for Koreans to have a notation that faithfully recorded the sounds of Chinese characters, the key component of the cosmopolitan culture. This phonetic dimension was one of the ways the creation of *han'gŭl*, first called *hunmin chŏng'ŭm* 訓民正音 (correct pronunciation to instruct the people), was justified. King Sejong's purpose was also to educate the people in "Chinese civilization" and influence them in the way a proper monarch should.²¹⁶ However, despite these conservative sinophilic motivations, this script was mainly used to promote works of popular Confucian morality, especially for the lower classes and women, to produce handbooks on agriculture and other such practical subjects (something Confucian scholars thought beneath their dignity), to convey orders and proclamations to the lower classes, who were not expected to read Chinese, and for Buddhism.²¹⁷

Buddhists clearly attempted to take advantage of the new vernacular script to broaden the reception of Buddhist texts, even though in most cases they were not full translations in the modern sense, for they still required some knowledge of Chinese to be read.²¹⁸ Writing in Chinese had dominated Korean Buddhist culture from its inception and had prestige as part of the sinographic cosmopolis and the East Asian Buddhist commonwealth. Before the invention of *han'gŭl* there had been abortive attempts to write verse and commentaries in Korean using Chinese characters to represent the sound of Korean words and grammatical endings or particles. A major attempt at this was made by the Hwaŏm (Ch. Huayan) thinker Kyunyŏ 均如 (923–973), but this was attacked by sinophiles like Ŭich'ŏn 義天 (1055–1101) as not being literature but rather a “confusion of the path of the patriarchs” that would lead to delusion.²¹⁹ These Korean vernacular elements were removed from the works of Kyunyŏ (and possibly others) when his works were incorporated into the Koryŏ Tripitaka.²²⁰ Therefore, texts in Chinese were the only form of Buddhist text available in Korea before the invention of *han'gŭl*.

Among the texts initially translated were the *Lengyan jing* (1461), *Lotus Sūtra* (1462), *Collection of Yongjia of the Chan School* (*Chanzong Yongjia ji* 禪家永嘉集, 1462), *Diamond Sūtra* (1463), *Amituo jing* (1464), *Heart Sūtra* (1464), *Yuanjue jing* (1464), *Chinul's Secrets on Cultivating the Mind* (*Susimgyŏl* 修心訣, 1466), the *Dharma Talks of Mengshan Deyi and Others* (*Pŏbŏ* 法語, 1466), Faquan's verses on the *Songs of the Realization of the Way* (*Zhengdao ge* 證道歌, 1468), and *Dharma Talks of Reverend Mengshan* (*Mengshan Heshang fayu* 蒙山和尚法語, n.d.; translated by Sinmi 信眉, who translated some of the other texts just mentioned). These were produced by an official organ of the government. However, after 1468, official support for these Buddhist translations ended with the death of King Sejo.²²¹ Yet even after the official Sūtra Printing Office was abolished, private sponsorship, especially by queens and dowagers, of these translations and their printing continued. The new printings were mostly *dharani* or mantra texts, but also there were some reprints and printings of the translations of the *Platform Sūtra* (1496) and Hamhŏ Kihwa's 涵虛己和 (1376–1433) compilation of three commentaries, one attributed to Huineng, on the *Diamond Sūtra*, the *Interpretations of Three Commentators on the Diamond Sūtra* (*Kūmganggyŏng samga hae* 金剛經三家解, 1482). With the exception of the *dharani* and mantra ritual texts, most of the translations are of Sŏn texts or are interpreted from a Sŏn stance, and most of the translators belonged to the Naŏng Sŏn lineage and some from the T'aego lineage.²²² For example, the *Yuanjue jing* translation was informed by Zongmi's *Yuanjue jing lüeshuchao*.²²³

The translation of ritual and *dharani* texts resumed under King Chung-

jong in 1529 and continued thereafter,²²⁴ but these were mostly directed at mass audiences. Of course, older translations were revised and reprinted, such as was the case with the *Mengshan Heshang fayu* in *ŏnhae* translation, which was reissued in 1517, 1522, 1535, and 1577.²²⁵

It is possible that *ŏnmun* texts were also commonly used in communications between Queen Munjŏng and Buddhists, such as Pou and possibly Hyujŏng, for just before she died the queen wrote a letter to the chief ministers explaining her motives and actions, among which was her support of Buddhism.²²⁶ Perhaps the translator of the *Sŏn'ga kwigam* felt he had also to reach an audience beyond the monkhood (although the parts "On Being a Monk" show that the prime audience was monks) and appeal to educated women of the court who were major supporters of Buddhism behind the scenes.

The translator of the *Sŏn'ga kwigam* therefore had precedents for the translation of Sŏn texts, but it is most extraordinary for the *ŏnhae* text to be published before the Chinese text. The translator's motive may have been to spread this handbook of Sŏn as widely as possible, first because he attributed the low level of education among the Sŏn monks to the abolition of the monastic examinations beginning in the 1490s. Even those who had a good education in Chinese learned classical Chinese, the language of the Confucian classics and most poetry. Thus Hyujŏng complained in his preface about monks preferring the texts and poems of the lay elite. Yet many of the key texts of Sŏn, especially the *Jingde chuandeng lu*, and most of the recorded sayings (*yulu*) such as those of Linji and Dahui were in a Chan *koine* (a common language used by people that transcended borders and ethnicities), much closer to spoken Chinese in its grammar and vocabulary than to classical Chinese, though the two forms of Chinese were mixed together.

It is clear that in the reign of King Sejong there was a realization that not only could Chosŏn elites not speak colloquial Chinese, they also could not accurately pronounce the Classics in contemporary Chinese pronunciation, and that therefore *ŏnmun* or *han'gŭl* was needed to aid in recording this pronunciation. In 1459 the court commissioned the publication of two textbooks, both based originally on Yuan spoken Chinese: *Interpreter Pak* (*Pak T'ongsa* 朴通事) and *Mr. Cathayan* (*Nogŭltae* 老乞大). However, it seems hardly anybody except a few professional translators studied them. Some translators could only speak and not read, a problem that accelerated under King Yŏnsan'gun and later rulers so that by 1536 it seemed even the last able translator was ill and had no successors.²²⁷

Therefore, the translator of the *Sŏn'ga kwigam* may have decided he needed to translate (or delete in some cases) some of the more difficult us-

ages of the Chan register of the vernacular Chinese *koine*.²²⁸ This *koine* may have been understood by some of the elite in the Koryŏ period, judging from the examples of it that appear in funerary inscriptions for Sŏn monks written by laymen. This *koine* seems to have gone into disuse after 1085, only to be revived by Chinul in his last years. Chinul must have understood it, for this *koine* appears in the *Platform Sūtra* to a limited extent, but it is very important for understanding the *huatou* method of Dahui Zong-gao, with the *gong'an* supposedly the literal words spoken by Chan monks in enlightenment episodes. The use of this *hwadu* method and hence the *koine* was accelerated by Hyesim, and in the late Koryŏ some of the Sŏn monks who visited Yuan China may have even learned to speak some Chinese.

Moreover, knowledge of this *koine* was necessary to understand the *Jingde chuandeng lu*, one of the texts for the Sŏn monastic examinations, and so it must have been taught to Sŏn monks in the monasteries of the Chosŏn period. From the very start of the dynasty, Chosŏn prohibited monks, both Korean and Chinese, from leaving for or returning from China on pain of execution. The first such execution was in 1396.²²⁹ Furthermore, new Buddhist texts were very difficult to acquire and almost impossible to import.²³⁰ Therefore, continual instruction in this *koine* by Sŏn masters by reading and explaining the key texts was a necessity. For example, Chiŏm used this *koine* in his hymns, as in, “What is called doing Sŏn?” (喚什麼作禪,²³¹ which in classical Chinese would be something like 何名作禪), or in his *Yŏmsong sŏrhwa chŏllŏk*, “This is perfect comprehension” (這箇是圓通,²³² which in classical Chinese would be 此圓通也). Another example of the *koine* reflecting spoken Chinese is, “Ah ha ha, what is it? ... The World-Honored One [Buddha] spoke in this way” (阿呵呵是什麼... 世尊伊麼道,²³³ where “spoke in this way” would be 如此曰 in classical Chinese). More complex constructions such as “The moment you can speak like this you are a bandit who makes people afraid” (伊麼道得地時節賊人心虛也²³⁴) would have been almost impossible to comprehend without training in the *koine*.

Although the *Sŏn'ga kwigam* does not have such complex *koine* constructions, there was enough of the *koine* to trouble untrained readers who knew only classical Chinese. For example, the Chinese commentary to Section 1 has “What thing came in this way?” (什麼物伊麼來), which is meaningless in classical Chinese. The *ŏnhae* translates this as *musu gŏsi iri odŏnyo*. Again, in Section 19, the Chinese has “The story of the cypress tree in front of the courtyard was *something* that did not exist in the dragon store” (庭前栢樹子話龍藏所未有底). The last character is a nominalizing genitive. The *ŏnhae* partly translates and simplifies to the direct statement,

“The story of the cypress tree in front of the courtyard did not exist in the dragon store” (庭前栢樹子 *iran* 話 *nŭn* 龍藏 *e itchi aningösira*). It seems at times that the translator has a slightly different interpretation from that of modern scholars of this *koine*. For example, in Section 27, the last phrase in Chinese is “only come out and disappear inside this” (只管在裡許頭出頭沒), whereas the *ŏnhae* has “only restrained in this [are stuck in this], coming out and sinking into it” (*ojik i e köritgyö isyö* [modern *körikkyö issö*] *narak tŭllak hanŭda*). The *koine* 裡許 means “in” or “inside,” and 只管 means “solely” or “only,” but the *ŏnhae* separates 只 and 管, reading the latter as “restrained.” Because of the existence of these elements of the *koine* in the *Sŏn’ga kwigam*, and also because some parts of the texts are only slightly translated, I suspect the *ŏnhae* translation was also used to assist in the instruction of students in the monasteries or to help lay readers with a good education in classical Chinese but no knowledge of the *koine*.

The translator was from the south of Korea, according to linguists, who argue that his *ŏnhae* has traces of the Chŏlla dialect with some lesser influence from the Kyöngsang dialect, suggesting that the translator came from somewhere close to the border between the two provinces.²³⁵ Yet the text was printed at Mount Myohyang in P’yöng’an Province, which is most unusual, for most *ŏnhae* texts were printed in the region of their dialect.²³⁶

At the end of this imprint, the following notice appears:

In this one fascicle, the thousand saints jointly emit their light over and over without end, as intricately as a silk net. How extraordinary! The person of old [Hyujöng] drafted and created it, and later people [heirs] arranged it. Now I have translated it in the hope that I will along with sentient beings enter into the great ocean of awareness.

The monk Kümhwa salutes and respectfully titles it.²³⁷

Kümhwa 金華 has been tentatively identified as Ŭich’ön, the monk of Mount Turu (Mount Chiri), who wrote a postface to the *Hymns on the Deeds of the Śākya Buddha* (*Sökka yörae haengjöc song* 釋迦如來行蹟頌) in 1571. He was probably the same monk as the Sŏn virtuoso Ŭich’ön 義天 of Pyökch’ön Monastery 碧泉, the proof-reader of the Chinese text mentioned by Sa’myöng Yujöng when he printed this version in 1579. Kümhwa was the name of a mountain in Nag’an-gun (modern Nag’anmyön in Süngju-gun, Chŏlla South Province).²³⁸ He was probably a pupil of Hyujöng.²³⁹ It would appear that Ŭich’ön had changed his monastic residence between 1569 and 1579, shifting from Chinggwang Monastery on Mount Kümhwa to Pyökch’ön, which may have been on Mount Chiri.

We know that Hyujöng wrote more poems to Pyöckch'ön Üich'ön than to any other pupil,²⁴⁰ so he must have been a favorite or a friend. In a letter sent to him by Hyujöng, Üich'ön is addressed as a disciple of Yönggwan like Hyujöng himself,²⁴¹ which suggests he was not only a disciple but also a collaborator. The 1569 *önhæ* text was printed at Pohyön Monastery on Mount Myohyang, no doubt because Hyujöng was living there and may have had the resources, due to his earlier bureaucratic career, to have the blocks carved and the text printed. If Kümhwa was a pupil, he must have been one of the earliest disciples of Hyujöng from Hyujöng's time on Mount Myohyang after 1558. Possibly he was a fellow pupil under Yönggwan. Kümhwa probably had access to a version of the *Sön'ga kwi-gam* for which Hyujöng wrote a preface in 1564, but this *önhæ* text lacks the preface, suggesting the *önhæ* may have been a translation of an earlier Chinese version, for it also differs in structure and some content from the version published by Yujöng in 1579, which also lacks Hyujöng's preface.

In the 1569 *önhæ* edition, the core text of abstracts is printed in larger characters in a single line per column, with *önmun* particles and endings appearing after some of the Chinese characters. The *önhæ* translation of this core text follows, but in two lines of script per column. Hyujöng's commentary follows after a black "fish-tail" sign, in *önhæ* and without the Chinese original, and it sometimes differs from the Chinese commentary in Yujöng's 1579 print.

Moreover, the 1569 print contains more content and sections than the 1579 Chinese version.²⁴² Out of 153 sections, 57 are omitted in the 1579 Chinese print, although many of the extra 57 sections are brief, so the *önhæ* version is a little less than a third longer. Again, there are some differences in the order of sections if we look at them in terms of the sections found in the Chinese version of 1579.²⁴³ The Chinese in the early part of the text has poems that are not in the *önhæ* text (in Secs. 1-7, 15, 18-21) and occasionally later (Secs. 143-144). Still further on, there is some duplication or rearrangement, but the *önhæ* really is not a translation (see Secs. 137-139, 141-142, 146-148, 151-153). These poems in the early part of the book were probably added later to make it more appealing to readers with literary tastes. The Chinese also omits some lines (in *önhæ* Secs. 15, 40, 43, 49, 70, 133, 135, 149) and some references such as "a sūtra says" (Secs. 10, 58, 63, 70, 74, 75, 77, 78, 95) or "a previous virtuoso said" (Secs. 62, 120, 153) and sometimes specific names of speakers (Gaofeng, 24; Miaoxi, 25; Bodhidharma, 96) or connecting words and one Korean word in Chinese transcription.²⁴⁴ As the 1610 reprint of the *önhæ* text is identical except for the "acknowledgments" pages at the end of Fascicle 1,²⁴⁵ and the removal of the brief postface of Kümhwa in the 1569 print and its replacement in

the last two columns of the 1610 print with “proofed by the Great Sön Master Sönsu” and a different list of donors on the last pages,²⁴⁶ there were clearly two versions of the text.

THE SÖN’GA KWIGAM TEXT IN THE SAMGA KWIGAM

The core text of the *Sön’ga kwigam*, that is, the text minus Hyujöng’s commentary, is found in the *Samga kwigam*, or *Models for the Three Teachings*. The *Samga kwigam* exists in two versions, both in Chinese and neither one dated. What is considered the standard text of the *Samga kwigam* places the passages on Confucianism and Daoism before the passages on Buddhism. In the “Sön’ga kwigam,” or Buddhism, part of the *Samga kwigam*, the order of the sections is almost identical to those of the 1569 *önhae* text. Only the part corresponding to *önhae* text Section 136 is out of order, placed between Sections 132 and 133. The *Samga kwigam* includes a number of sections not found in the Chinese text version printed in 1579 but that appear in the *önhae* text (for example, Sections 68, 104, and so on). The *Samga kwigam* also has notes that appear only in the 1569 *önhae* commentary and not in the Chinese commentary.²⁴⁷ It is likely, then, that the composition of the *Samga kwigam* text was based on the 1569 *önhae* version of the text. The fact that the standard version of the *Samga kwigam* follows the same sequence as the *önhae* text and even uses its commentary, although placed back into Chinese, makes it doubtful that it was made after the 1579 Chinese version.

The variant version of the *Samga kwigam* has identical notes, but the order differs after Section 39, starting next with 43–46, then 48–53, going back to 41–42, then 54, 40, 57–70, 72–85, then a section not seen in the other texts, recommencing with 87–106, 108–111, 113–114, 116–124, 131–135, 137–146, 148, 147, and ending with 149–153. This is followed by a note by the compiler (probably not Hyujöng), with the Confucian and Daoist sections appended.²⁴⁸ This version looks like a slightly corrupted and rearranged text made after the standard version.

THE CHINESE TEXT

The first published Chinese text was printed at and issued from Sinhŭng Monastery on Mount Chiri, probably near the still-existing Ssanggye Monastery in Hadong.²⁴⁹ It had a postface by Samyöng-dang Yujöng dated 1579.

Yujöng states that Hyujöng lived on Sösan (Mount West) in Mount Myohyang for ten years, during which time he abstracted passages to help

instruct students, but because some students were rather dull, he then added a commentary. Yujöng writes that Pyöckh'ön proofread it. Several disciples claimed the text was unprecedented and so gave money to have it printed, presumably in 1579.²⁵⁰ Yet there are some discrepancies that call that chronology into question. Although Hyujöng went to Mount Myohyang sometime after 1546, he left for the capital and the exams in 1552 at the latest. He returned to Sösan by 1567 at the earliest, so if the 1564 preface date was after the claimed "ten years" of compilation and teaching, it cannot have been ten years at Mount Myohyang.²⁵¹ Moreover, the evaluation of "unprecedented" suggests that Yujöng might have been ignorant of the 1569 *önhae* print, despite his mention of Üich'ön having proofread the Chinese text, a strange claim if Üich'ön was Kümhwa.²⁵²

Yujöng, however, may not have known the facts when he wrote, for he first came to study under Hyujöng on Mount Myohyang in 1575, only four years earlier. Sin Chöng'o suggests either that Hyujöng disliked having his works published and so did not mention this earlier publication or that the 1569 print had been prohibited by the state, with only an original handwritten draft in circulation among Hyujöng's students.²⁵³

From the differences in the two versions, I suspect that Hyujöng had originally collected notes, with various quotes, to which he added commentaries, but did not finalize the text, instead using the material for teaching purposes. As Kümhwa wrote that "the later people [heirs] arranged it," Hyujöng's students may have shuffled the order and refined the text over time. It is also possible that students took notes at a series of lectures that may have been repeated on several occasions, and that as a result different versions eventuated. What is more likely, given Hyujöng's tendency to summarize and eliminate material he deemed unnecessary or not directly to the point, is that he used this method to refine his primer. This technique can be seen in his *Draft Summary of the Four Records of Mazu of Jiangxi* (*Kangsö Majo saga nokch'o* 江西馬祖四家錄抄), which drastically shortens the text by omission of entire passages from the recorded sayings of Mazu, Baizhang, Huangbo 黃檗, and Linji. The postface by Kyöng'o, an associate of P'yönyang Öngi, and possibly dated 1590 (or 1650, as the name of Pyög'am Kaksöng 碧巖覺性, 1575–1660, also appears at the end), stated that Hyujöng bequeathed this summary of the four records to his students, saying, "These are to be treasured and stored by you to wait for those with a shared ambition to print them at the famous mountains and large Sön monasteries...so that the school style of the former patriarchs will not be so likely to fall to the ground [go extinct]."²⁵⁴ It was for this reason that Hyujöng tended to shorten texts, simplifying them for students, and was not averse to publishing Sön ma-

terials. It is likely that after he made a first draft of the *Sŏn'ga kwigam* in 1564, which is what is largely reflected in the *ŏnhae* print translated by his associate and early pupil Kŭmhwa, Hyujŏng further refined his text, eliminating fifty-seven sections, relegating a few passages to the commentary and reordering the remaining sections into what he considered a more logical order. It is possible that he was aided in this by several disciples. This then was provided to Yujŏng, who was ignorant of the earlier version, to print and write a postface. It is this latter text that became the most popular version, partly because of the cultural supremacy of writing in Chinese. However, there were slightly different recensions of this Chinese text as well.²⁵⁵

PRINTINGS IN PRE-MODERN KOREA

- 1569 *ŏnhae*, issued at Pohyŏn Monastery
- 1579 Chinese, postface by Yujŏng, Sinhŭng Monastery
- 1583 Chinese, postface by Powŏn
- 1590 Chinese, Yujŏm Monastery, smaller print (1 line, 20 characters, 12 lines per page)
- 1605 Chinese, Wŏnjak Monastery, revised print (not extant)
- 1607 Chinese, Songgwang Monastery, revised print
- 1610 *ŏnhae*, Songgwang Monastery, revised print
- 1612 Chinese, Pohyŏn Monastery
- 1618 Chinese, Songgwang Monastery, revised print (1 line, 16 characters, 8 lines per page)
- 1633 Chinese, Yongbuk Monastery, *Sŏn'gyo sŏk* appended
- 1649 Chinese, T'ongdo Monastery (not extant)
- 1731 Chinese, Pohyŏn Monastery²⁵⁶

PRINTINGS IN JAPAN

The *Sŏn'gwa kwigam* was brought to Japan by Jiun Genbō 慈雲玄方 (1599–1661), a pupil of the Zen monk Genso 玄蘇, who was once stationed at Iteian, a hermitage on Tsushima used by the Japanese to handle and write diplomatic communications with Chosŏn. Genso was one of Yujŏng's counterparts in the peace negotiations after Hideyoshi's invasion. Genbō, who came to Chosŏn in 1622 and again in 1629, inherited Genso's library. His desire to return it to Chosŏn, possibly because it had been looted when Genso accompanied Hideyoshi's forces into Korea, was refused by the Chosŏn court. However, while in Chosŏn, Genbō received a copy of the *Sŏn'ga kwigam* from Toan 道安 (1638–1715), a grand-disciple of Hyujŏng.

Genbō's declaration that it had a commentary by Yujōng is intriguing. Thereafter the *Sōn'ga kwigam* was published in Japan in 1635, 1638, and 1677 in Kyoto by Yoshinoya publishers, again in 1678 in Kyoto by Heirakuji, and in 1909 in the *Zoku Daizōkyō*.²⁵⁷ There are extant two printed commentaries composed in Tokugawa Japan, a commentary by Soshitsu published by Yoshinoya in 1677, and an anonymous commentary, similar in content, published in 1678 by Heirakuji.²⁵⁸

The Japanese monk Gitai 義諦 (d. 1716), a rather indifferent scholar, in his *Treatise on Zen Texts* (*Zenseki shi* 禪籍志, compiled 1693, printed 1716), claimed that Yujōng wrote the commentary, merely repeating what Genbō wrote. However, the compilers of the *Chanxue dacheng* (originally in Japanese, *Zengaku daisei* 禪學大成), Volume 4, in their explanation of the *Sōn'ga kwigam*, state that Yujōng did write the evaluations. While no evidence is proffered, and I have seen none elsewhere, the evaluations, with one exception, only appear in the Chinese text of 1579 and not in the *ōnhae* text.²⁵⁹ The evaluation counted as Section 104 in the *ōnhae* version alone is almost identical with the evaluation in the 1579 Chinese version. This is presented in Chinese in the *ōnhae* print,²⁶⁰ and is also translated into Korean, but it is not raised to the level of the core text. This suggests that Hyujōng did write at least one evaluation, as it dates to 1569; I suspect that he added the others later and that Genbō was mistaken.

Finally, the *Zengaku daisei* compiler also states that Puhyu Sōnsu 浮休善修 (1543–1615) wrote a commentary, the *Sōn'ga kwigam sōg'ūi* in one fascicle, but I have seen no evidence for this in his biographies and related materials such as bibliographies.²⁶¹

There are claims that the *Sōn'ga kwigam* was very influential in Japanese Zen circles,²⁶² but this is not borne out by the evidence. Although the text was available, it does not seem to have been widely read. It is cited in a work in Chinese by Hakuin Ekaku 白隱慧鶴 (1686–1769), his *Formal Sermon Introducing the Record of Xigeng [Xutang]* (*Sokkō-roku kaien fusetsu* 息耕録開筵普說), lectures on the *Recorded Sayings of Reverend Xutang* (*Xutang heshang yulu* 虛堂和尚語錄, 1269) written in 1740 and published in 1743.²⁶³ Xutang Zhiyu 虛堂智愚 (1185–1269) was a champion of *gong'an* practice, and his ideas formed a basis for Hakuin's teachings.²⁶⁴ This citation is from Section 24 of the *Sōn'ga kwigam*.

Much later, Suzuki Daisetsu also quoted Sections 21–22, 24–25, and 27–28 of the *Sōn'ga kwigam* and made a note about the Chinese commentary to Section 21 in his *Essays in Zen Buddhism*.²⁶⁵ Suzuki was probably drawing on Nukariya Kaiten's 滑谷快天 *Lectures on Sōn'ga kwigam* (*Zenke kikan kōwa*) of 1911. Nukariya complained that he could only obtain a text printed in 1635, which had many mistaken characters and some lacunae,²⁶⁶

which suggests that the *Sŏn'ga kwigam* had only a marginal influence on Zen practice in Japan.

Note, there is no evidence that the *Sŏn'ga kwigam* was published in China until well into the twentieth century.

OTHER WORKS BY HYUJŎNG

Samga kwigam. The *Samga kwigam*, which includes the core text of the *Sŏn'ga kwigam*, is usually attributed to Hyujŏng, although it is not listed as such in stele inscriptions or accounts of conduct for him. The compilers of the *Han'guk Pulgyo Chŏnsŏ* (*HPC*) state they included this text because the section on Buddhism in it is almost identical with the *Sŏn'ga kwigam*. Perhaps they also took into account that the text of the *Samga kwigam* published in 1928 by the Chosŏn Pulgyo Chung'ang Kyomuwŏn (Central Sangha Office of Korean Buddhism) had as its preface Hyujŏng's preface to the *Sŏn'ga kwigam*.²⁶⁷ Furthermore, all the attributions of the text to Hyujŏng in the *HPC* texts were added by the compilers.²⁶⁸ Therefore, there is no water-tight guarantee that Hyujŏng added the sections on Confucianism and Daoism to form the *Samga kwigam*. However, the method of compilation is identical and the time of production probably close, so here the *Samga kwigam* will be tentatively accepted as one of Hyujŏng's compositions.

It is often said that Hyujŏng, especially in the *Samga kwigam*, promoted the unity or synthesis of the "three religions" of Confucianism, Daoism, and Buddhism.²⁶⁹ This needs modification if not refutation, for the idea of "synthesis," like that of "nation-protection," in Korean Buddhism is in part a nationalist response to Japanese Buddhism.²⁷⁰ Hyujŏng was selective and found elements in the other teachings or religions that "were in tune with Buddhism," and he corrected some of the biases about Confucianism held by contemporary Neo-Confucians.²⁷¹ Furthermore, the section on Buddhism, or rather Sŏn, which is used to represent all of Buddhism, is more than twice as long as the sections on Confucianism and Daoism. It would seem that Confucianism and Daoism were interpreted, or rather that the weightings on selected elements in Confucianism and Daoism were made, from a Sŏn viewpoint, and not the reverse.

The sequence of topics established in the *Sŏn'ga kwigam*, beginning with the ineffable "one thing" seems to determine roughly the sequence in the Confucian or Daoist sections of the *Samga kwigam*. So the Confucian section begins with the silence of Heaven and the Daoist with an undifferentiated and complete thing that precedes heaven and earth. Although it is one thing, it is arbitrarily named. The basis of heaven and earth, and

that which precedes them, is the mind, and the mind is transmitted by the Buddha and by Confucian sages. The topics then shift to various forms of contemplation and self-discipline, especially maintaining oneness.²⁷² Therefore, even the sequence of topics seems to have been largely determined by the organization of the *Sŏn'ga kwigam*. Moreover, there was a sequence of teachings (religions) as noted in a final comment in the standard version of the *Samga kwigam*: "An ancient said, 'Confucians plant the root, Daoists nourish/strengthen the root, and Buddhists pluck out/eradicate the root.' From this you can see the order [of study]."²⁷³ In other words, Confucianism was a preparation in morality, Daoism cultivated the Way by questioning set notions, but Sŏn uprooted all of these attachments. The word "uproot" 拔根 is frequently used in Buddhist scriptures in the contexts of uprooting trees or eradicating the roots of suffering, and so the superiority of Sŏn is highlighted.

This then is not a work of synthesis but an encouragement to graduate from Confucianism and Daoism and take up Sŏn. There are elements in the Buddhist section of the *Samga kwigam* intended for Buddhist monks.²⁷⁴ Were the text addressed to laypeople, primarily literate Confucians, such monastic concerns surely would have been deleted as irrelevant. Rather, if the *Samga kwigam* was by Hyujŏng, he was warning Buddhist monks not to be addicted to lay pursuits—something he complained of in the preface to the *Sŏn'ga kwigam*—and to return to Sŏn practice. He was demonstrating the superiority of Sŏn over Confucianism and Daoism. Therefore, the epilogue to the variant version of the *Samga kwigam* that asserts that Confucianism, Daoism, and Buddhism are all the Way but the admonition to ignore the names and "clear away any sectarian views"²⁷⁵ seems to belong to a later hand. It was a time when Buddhism was under even more pressure and so more concessions were clumsily made.

Simbŏp yocho 心法要抄 (Abstracts of the Essentials of the Mind Dharma).²⁷⁶ This text was first printed in 1664 and contains an outline of the essentials of *hwadu* practice and describes the faults of students of Kyo and Sŏn. Many of its passages echo those of the *Sŏn'ga kwigam*.

The *Simbŏp yocho* argues that because you can only be enlightened to your original endowment (that you are already enlightened) by yourself, you cannot use the intellect or reason, and so the *hwadu* is the best technique. It avoids the dualistic thinking of Kyo that divides people into ordinary deluded individuals and enlightened saints. A description is given of the investigation of the *hwadu*, especially the "mu" of Zhaozhou, then of the mindfulness of the Buddha (identical passage to Section 52 of *Sŏn'ga kwigam*) and the contemplation of purity. This views Sŏn and Pure Land as

identical, but only on Sön terms where mindfulness of the Buddha works like doubt applied to the *hwadu*. Sudden enlightenment does not allow for the stages of practice as found in Kyo. Sudden enlightenment in the Sön sense was a separate transmission outside of the Kyo tradition. The text then switches to the topic of the initial determination to follow the practice of the bodhisattva and how to be a proper person of Mahāyāna, which is to be in an unfettered realm where good and evil are not differentiated.

Finally, Hyujöng warns that knowing and understanding are faults in Sön practice, outlines the conditions for practice of the *hwadu*, cautions against thinking that one's own nature is Amitābha, and says that nothing is transmitted between the Sön master and his pupil when enlightenment occurs.

Sön'gyo sōk 禪教釋 (Explanation of the Differences between Sön and Doctrine).²⁷⁷ The text, composed and printed in 1586, was written for a number of Hyujöng's disciples, including Yujöng, on Mount Myo-hyang. Hyujöng's students used the *Diamond*, *Avataṃsaka*, *Laṅkāvatāra*, and *Prajñāpāramitā* sūtras to ask questions. Hyujöng claimed that the use of sūtras was useful so long as there was no attachment to the texts, an understanding that they were only expedient means specific to certain problems. In the end, it was best, Hyujöng taught, to dispense even with expedient means.

The text then deals with the differences between Sön and Kyo. Hyujöng uses as an example the stories of the birth of the Buddha and how discrimination applied to these stories is incorrect. He then takes the examples of the Buddha's first students, Ānanda and Kāśyapa, to further illustrate the difference and describe the separate transmission outside of the Kyo (Doctrine) tradition that began with Kāśyapa. Despite the Buddha never preaching a word (in the ultimate sense) during his lifetime, sūtras were delivered as expedient means, and doctrine thus appeared and evolved into different forms. Hyujöng gives examples of Chan monks who rejected the sūtras. The conclusion to be implicitly drawn is that *hwadu* practice is best.

The *Sön'gyo sōk* quotes many texts, including some written in Korea. Not only is its method of compilation similar to that used for the *Sön'ga kwigam*, some passages are the same or similar in theme.

Sön'gyo kyōl 禪教訣 (Resolutions of Differences between Sön and Kyo).²⁷⁸ A very short text found in Hyujöng's collected works, the *Sön'gyo kyōl* was written to instruct Yujöng. It claims that the disputes between Sön and Kyo are unproductive, and it is incumbent on Hyujöng to try to resolve them, although entirely in favor of Sön.

Kyo provides expedient means appropriate to the differing abilities of students; Sön does not. Sön relies solely on *hwadu*. This, Hyujöng claims, is because Sön is the Buddha's mind while Kyo is the Buddha's words. The Sön transmission is separate from that of Kyo. However, many so-called Sön masters misunderstand their original endowment, using extravagant and showy methods, which do not reveal the originally enlightened mind. Many of these inferior masters can only use the words of Kyo (i.e., doctrine) and are not truly part of the separate transmission. Hyujöng admonishes students of Sön to adopt the shortcut approach of *hwadu* (even in the form of Patriarchal Teacher Chan). The correct lineage is that from Linji.

Ch'öngghö-dang chip 淸虛堂集 (Collected Works of Ch'öngghö-dang).²⁷⁹ This is a long collection of Hyujöng's literary works. Ch'öngghö was Hyujöng's style name. It is a posthumous collection with a preface by Hō Kyun (Tanbo), probably first printed in 1612. There are several editions, but the earliest extant is in two fascicles. The first fascicle includes Hyujöng's poems and talks on Sön. The latter fascicle contains his inscriptions, epilogues, funerary texts, letters, prefaces, and so on. The later editions also include several of the texts mentioned above.

Samno haengjök 三老行蹟 (Biographies of Three Elders). The *Samno haengjök* consists of three accounts of the deeds of three monks in Hyujöng's lineage that were later combined into one volume. He wrote the biography of Chiöm in 1560, of Ilsön in 1568, and of his teacher Yönggwan in 1577. The first two, published together in 1569, were included in the *Ch'öngghö-dang chip*.

Unsudān 雲水壇 (Platform of Sön Monks). First printed in 1607, this text describes the daily rituals performed by a Sön monk. These include the praises chanted when burning incense, lighting lamps, and taking refuge in the three jewels. It also includes mantras and other chants such as those used when bowing, in funerary ceremonies, and at the conclusion of a retreat.

Sölsön-üi 說禪儀 (Departments when Preaching Sön). First printed in 1634, *Sölsön-üi* contains extracts from various records on the rituals performed before an altar or platform when preaching. It includes chants and the number of strikes of mallets and bells and the recitation of invocations and verses. There are mantras, procedures for worship of buddhas, patriarchs of the Linji lineage, and Korean kings and queens who were patrons of Buddhism.

Kangsö Majo saganok cho (Abstract of the Jiangxi Mazu *sijia lu*). The *Sijia yulu* is a collection of the recorded sayings of four masters important in the

Linji tradition, namely, Mazu Daoyi, Baizhang Huaihai, Huangbo Xiyun, and Linji Yixuan. The collection has a preface by Yang Jie 楊傑 dated 1085 that says the text was edited by Huanglong Huinan 黃龍慧南 (1002–1069). It came to be known as the *Mazu sijia yulu* to distinguish it from other collections of sayings that appeared from the 1140s.²⁸⁰

Hyujöng's title for this abstract reflects a title first attested in the *Catalogue from the Hall of Retirement Pursuits* (*Suichutang shumū* 遂初堂書目), a catalogue compiled by You Yanzhi 尤延之 (1125–1194).²⁸¹ This abstract exists in what is reported to be Hyujöng's handwriting,²⁸² and was also published at Hwagap Monastery in Chöllado.

Sön'ga kümsöllok (Record of Gold Flecks [in the Eyes of] Sön [Followers]). As noted earlier (see n. 81), there is some doubt about the attribution of this text to Hyujöng, although his honorific title, T'oeün 退隱, is given at the start of the text, which is dated 1579. It is marked by an explanation of the differences in the depths of Sön and Kyo.²⁸³ Many passages here are identical or similar to those in the *Sön'ga kwigam*. It champions *hwadu*, is short, and ends with a number of verses. Further research of this text is needed.

About This Translation

Of all the texts written in Korean, the *Sön'ga kwigam* is probably the favorite text of Korean Buddhists. This can be seen from the number of reprints in pre-modern times and the number of translations and their reprints after 1945. I have counted at least twelve modern Korean translations, three Japanese translations, and at least four in English. They vary from the scholarly to the pious. I chose the 1569 *önhae* version as the basis for this translation because it contains the most text, is the earliest, and had not been translated into English. As the medieval Korean is difficult, evident from the voluminous linguistic notes in Pak Chaeyang and Pae Kyuböm, *Sönga kwigam: Önhæbon kwa hanmunbon ūl aurŭn kyogam kwa sangju* on the language of the *önhae*, I first translated from the Chinese and then amended the translation in the light of the *önhae* text while consulting the translations and notes by Pak and Pae.

I have tried to translate as literally as possible, for with the exception of short verses that end some of the sections, the *Sön'ga kwigam* is not meant to be a literary masterpiece. In fact, it is more like a textbook, as the cross-references and indicators in the commentary demonstrate. For example, in Section 98, which appears only in the *önhae*, Hyujöng tells stu-

dents that the following passages “directly reveal the real teaching of ‘This mind is the Buddha,’ and castigate the provisional teaching of ‘seeking to be reborn in the Pure Land.’” In Section 141, again only in the *ŏnhae* text, he writes; “The following are the faults of Chan practitioners who shout out.” The conclusion, Section 153, refers back to earlier passages, showing what they cover. It therefore attempts to be systematic, and as a textbook does not aim to impress the reader with its literary brilliance, although the occasional inspirational metaphor is incorporated. As Hyujöng wrote in his preface, “One may say that the text is simplified but the meaning is comprehensive.” It is to be used as “a strict teacher.” Thus, a more literal translation promises to be the approach that best avoids misunderstanding. The *ŏnhae* also gives insights as to how the Chinese was read by at least one Korean, sometimes dividing what a Chinese reader might regard as a compound, or making it clear if a sentence was conditional, and so on.

KEY TO READING THE TRANSLATION

Text in bold is the base text and follows the order of the *ŏnhae* text, which has both the Chinese and the Korean. The commentary to the Chinese is in roman type, and the italic is the commentary to the *ŏnhae* text. The italic numbers at the head of each part refer to the numbers given to the parts of the 1569 *ŏnhae* print; the non-italic numbers refer to the Chinese print of 1579. Of course, the numbers are not in the original prints. The text translated is that in Pak Chaeyang and Pae Kyubörm 박재양, 배규범, trans., *Sönga kwigam: Önhaebon kwa hanmunbon ül aurün kyogam kwa sangju* 산가귀감: 언해본과 한문본을 아우른 校勘과詳註 (Seoul: Yemunsöwön, 2003). I have also consulted Sin Chöng’o 申正午, *Seizan Daishi no Zenke kikan kenkyü* 西山大師の禪家龜鑑 (Tokyo: Sankibo-Busshorin, 1991) (also available in Korean); and Young-Ho (Jinwol) Lee, “The Ideal Mirror of the Three Religions (*Samga Kwigam*) of Ch’öngghö Hyujöng,” *Buddhist-Christian Studies* 15 (1995): 139–187.

Translation

*Sŏn'ga kwigam*¹
Models for Sŏn Practitioners



Preface²

Students of Buddhism in the past would not speak unless they were the words of the Buddha and would not act unless they were the actions of the Buddha. Therefore, they treasured only the numinous *pattra* texts.³ Students of Buddhism now transmit and intone the sentences of the lay gentry, and they beg for and keep the poems of the gentry. They even color the papers red and green and use beautiful brocades to decorate their rollers,⁴ and no matter how many they have they are not satisfied, for they think of them as the ultimate treasure.⁵ Alas! How is it that the students of Buddhism of the past and of the present do not treasure the same things?

Although I am unworthy,⁶ I have an ambition [to be like] the students of the past and so treasure the numinous texts of the *pattra*. But these texts are most prolix, the *piṭaka*-sea⁷ a vast ocean, and so those who later have the same ambition will not be able to avoid the trouble of picking out the [relevant] pages. Therefore, I have collected together several hundred sayings that are essential and important from those texts and have written them out in one book.⁸ One may say that the text is simplified but the meaning is comprehensive. If you take these sayings to be a strict teacher and investigate them thoroughly and understand their marvel, then each sentence will enliven the Śākya's presence therein.⁹ Should not you be diligent? Even though [you understand] only a single sentence that is divorced from letters, it will be a rare treasure outside of the [normal] bounds. It will be most useful, so take it and wait for that special opportunity.¹⁰

Summer, *jiazi* year of Jiajing.
Ch'ŏnghŏ-dang, Paekhwa Toin.¹¹

FASCICLE ONE

1 | 1

There is one thing here that from its origin has been very bright and very numinous, never born and never extinguished, that cannot be named and cannot be described.¹²

[The passage above appears in the Chinese commentary, not in the *ŏnhae* text. – Trans.]

What is the one thing? ○.¹³ A hymn of an ancient says,

Before the ancient buddhas were born,¹⁴
It was coalesced into the form of a circle.
Śākyamuni had yet to understand it,
So how could Kāśyapa have transmitted it?¹⁵

This is the reason why this one thing was never born and never extinguished, and could not be named or described. The Sixth Patriarch told the assembly,¹⁶ “I have one thing that is nameless and unlettered. Do you know it?” Chan Master Shenhui came forth and said, “It is the original source of the buddhas and is my Buddha Nature.”¹⁷ This is the reason he was regarded as a bastard child of the Sixth Patriarch.¹⁸ Chan Master Huairang came from Mount Song and the Sixth Patriarch asked him, “What thing came in this way?” Huairang was at a loss. After eight years had passed he then approved himself, saying, “If I say a thing then I miss the mark.”¹⁹ This is the reason why he is considered the legitimate son of the Sixth Patriarch.

The saints of the three teachings
Come forth from this sentence.
Who is it that raises this?
Take care of what you say.²⁰

What thing is the one thing?²¹ ○. Although the ancient drew a circle and showed it when it mustn't be shown, he deliberately showed it. Śākyamuni to the contrary also could not know it, so how could Mahākāśyapa transmit it? Among the Confucians it is called the “singular supreme ultimate,” by the Daoists “the mother of the world,” and by the Buddhists “the one thing.” In fact, they all point to this.

In the past the Sixth Patriarch [Huineng] asked, “I have one thing that above supports heaven and below props up the earth, between which humans always function. What then is it?”²² Chan Master Shenhui immediately came out of the assembly and said, “It is the original source of the buddhas and is my Buddha Nature.” The patriarch said, “My one thing cannot even be named, so how can you again name it original source and Buddha Nature?” Because Shenhui had stained it with his words, he became the bastard son of the Sixth Patriarch. Also, Chan Master Huairang came to pay his respects to the Sixth Patriarch. The patriarch asked him, “Where have you come from?” He told him, “I have come from Mount Song.” The patriarch asked, “What thing came in this way?” [Huairang] investigated this for eight years [and said], “Even though you say it seems to be a single thing,²³ that does not hit the mark.” And so Chan Master Huairang approved himself and nodded his head [in assent], and became the legitimate son of the Sixth Patriarch.

“From its origin”: because the life-breath [moksum] of this is limitless, it itself does not have a beginning. “Very bright and very numinous” is not based on the cultivation of realization, and being numinous is numinous, calm and marvelous, and naturally you clearly comprehend. “Never born and never extinguished” is like ordinary people and heretics [who think] that because you are born you die, and because you die you are [re]born, [whereas] this correct dharma holds that because you originally are not born you will not now die, and you are always present and do not shift [disappear], because empty space is originally not born so now it does not die. “It cannot be named” is that language cannot reach it, and “cannot be described” is that meaning cannot reach it, for it is inconceivable.

2 | 2

The Buddhas and patriarchs appear in the world stirring up waves without wind.²⁴

The Buddha and patriarch are the World Honored One and Kāśyapa. To appear in the world is in order to embody great compassion²⁵ and liberate sentient beings. But if you contemplate it through the one thing then the face of each person was originally perfect so why rely on other people to add cosmetics and apply powder? This is the reason why appearance in the world stirs up waves. The *Xukongzang jing* says,²⁶ “Letters are the work of demons [māra];²⁷ name and form are also the work of the māra;²⁸ and even the sayings of the Buddha are also the work of the māra,” which is this meaning. This is the section on the direct raising of the original endowment, and so the Buddha and patriarch are ineffective.²⁹

Firmament and earth have lost their color,
The sun and moon have no light.³⁰

The Buddha is one who knows his own nature and possesses manifold virtues; a patriarchal teacher is one who knows the tenet of the buddha-mind and whose actions and understandings are matched. Each person originally possesses it, each and every one is perfected, and if you see it like a face that has rouge applied or powder spread on it, the appearance of the Buddha and the patriarch in the world must be the cause of strife in a world of great peace and the stirring of waves on a windless ocean. The Xukongzang jing says, "Provision [of teachings] through letters is the work of the māra, and as even the words of the Buddha are the work of the māra, once you lose the letters and the words, the māra cannot function." Thus a previous teacher said, "Even though I do not dislike expressing it through words, I simply will not record it with pen and paper," which is also this meaning. This passage expresses the grasping of the news of the original great peace in which the Buddha is removed, the patriarchal teacher is removed, the dharma is eliminated, and the people are eliminated.

3 | 3

However, the dharma has many meanings and people have many capacities, so [this] does not prevent the [dharma] being provided.³¹

The dharma is the one thing; the people are the sentient beings. Dharma has the meaning of conforming to conditions and not changing.³² That people have the capacities³³ of sudden enlightenment and gradual cultivation does not prevent the provision of letters and language. This is what is meant by "Officially not even a needle is permitted [to pass through the customs barrier], but privately carts and horses go through."³⁴ Although sentient beings are said to be [already] perfect,³⁵ they are born without the eyes of insight and happily accept rebirth. Therefore, if there is no golden scalpel for transcending the world, who will scrape away the thick cataracts of [blinding] ignorance?³⁶ Those who come to cross over the ocean of suffering and who climb up onto the [other] shore of happiness [nirvana] all do so relying on the favor of great compassion. So then [even with] lives as numerous as the sands of the Ganges it is difficult to repay one ten-thousandth [of that favor]. This [here instead] broadly presents the new perfuming that induces the buddhas and patriarchs to [offer] profound favors.³⁷

The king ascends to the jeweled pavilion,
The rustic elders sing songs.³⁸

The dharma is the original mind, and people are the sentient beings. In the dharma there are the two usages of conforming to conditions and unchanging, and in people there are the two capacities of sudden enlightenment and gradual cultivation, and therefore this does not hinder the provision [of the expedient means] of letters and language. Because we have already discussed the original endowment, the effectiveness of the buddhas and patriarchs is all unnecessary, and this therefore discusses the new perfuming, which must influence and induce the great grace of the Buddha and patriarchs. As soon as sentient beings are born, their heads are round and their feet are square, [but] the sun of insight is covered by clouds of ignorance, and in the womb their eyes are as if blind and therefore cannot distinguish black and white. If the Buddha and patriarchs do not sweep away the clouds of ignorance with the wind of expedient means and do not remove with the golden lancet the motes [contaminating] your eyes, then there will never be a pledge to lead you from the rounds of birth and death. How sad! Even though your body is smashed and bones broken, the grace of the Buddha and patriarchs cannot be repaid even in the slightest.

4 | 4

Various kinds of names are forcefully established [for the one thing], names such as mind or the Buddha or sentient beings.³⁹ But you must not adhere to names while producing an understanding [of it], for all essentially are it, and if you activate thoughts about it then you will distort it.⁴⁰

The forceful establishment of these three names for the one thing is unavoidable in Kyo. That you must not adhere to names while producing an understanding is likewise unavoidable in Sōn. To raise up on one [hand] and repress on the other [hand], establish and then destroy, is the freedom of the dharmic orders of the Dharma King.⁴¹ This is the conclusion to the above [sentences] and the introduction to the following [sentences] that discusses separately the circumstances of the Buddha and the patriarchs.⁴²

After a long drought you encounter excellent rain,
In another village you see an old acquaintance.⁴³

The mind is named the numinous knowing; the Buddha is named the first awakened; sentient beings is the name for both ordinary people and saints. Even names are the guests of reality. As guests they seek reality, just as heaven and earth are distant from each other. The one thing originally lacked distinctions but made the three distinct names for deluded people. The substance 體 of this is apart from right and wrong, and if there is even the slightest feeling of doubt, immediately you are amiss.

5 | 5

The transmission of the mind by the World Honored One at three places is the gist of Sōn; what he preached over his lifetime is the gate of Kyo. Therefore it is said, "Sōn is the Buddha's mind; Kyo is the Buddha's word."⁴⁴

The three places are: the first was where [the Buddha] shared his seat in front of the stupa of many sons;⁴⁵ the second was where [the Buddha] lifted up a flower at the Lingshan [Gṛdhrakūṭa] assembly;⁴⁶ and the third was where he showed his feet out of the coffin beneath the sala trees.⁴⁷ This is the so-called separate transmission of the lamplight of Sōn by Kāśyapa. The lifetime is the period of forty-nine years during which the five teachings were preached.⁴⁸ The first is the teaching of humans and gods; the second is that of the Lesser Vehicle; the third is that of the Greater Vehicle [Mahāyāna]; the fourth is the Sudden Teaching; and the fifth is the Rounded Teaching.⁴⁹ This is the so-called circulation of the ocean of teachings by Ānanda.⁵⁰ So then the World Honored One is the source of Sōn and Kyo, and Kāśyapa and Ānanda are the branches of Sōn and Kyo. Sōn uses no words to reach the wordless; Kyo uses words to reach the wordless. So then the mind is the Sōn dharma [method] and language is the Kyo dharma. Then, although the dharma is of only one taste, the views and interpretations are as far apart as heaven and earth. This divides Sōn and Kyo into two tracks.

You must not let things be,
Or stretch out your body in the grass.⁵¹

World Honored One is another name for the Buddha and means the veneration by the world. The three places are where the Buddha transmitted the mind to Kāśyapa. The first was where [the Buddha] shared his seat in front of the stupa of many sons; the second was where [the Buddha] lifted up a flower at the Lingshan

[Gṛdhrakūṭa] assembly; and the third was where he showed his feet out of the coffin beneath the sala trees. The preaching of a lifetime is the Buddha's forty-nine years of speaking and is the dharma circulated by Ānanda. In the deeds of the Tathāgata it is said, "The Sōn lamplight lit Kāśyapa's mind; the ocean of doctrine poured from Ānanda's mouth."

6 | 6

If a person loses this [gist] in the mouth [speech] of the Buddha, then the holding up of the flower and the facing of the wall⁵² will be nothing but traces of Kyo; but if you attain it in the mind then the coarse [Lesser Vehicle] and refined [Greater Vehicle] language of the world are all the Sōn gist that is separately transmitted outside of Kyo.⁵³

Because the dharma is nameless, words cannot reach it; because the dharma is without attributes, the mind cannot reach it. If you try [to express it] verbally you will lose the original mind king,⁵⁴ and if you lose the original mind king then the World Honored One's lifting up of a flower and Kāśyapa's subtle smile will without exception become merely banal words and finally will be dead things.⁵⁵ If you attain it through the mind, [you will know that] it is not just street talk alone that preaches the essentials of the dharma well, but even the cries of swallows will talk profoundly of the attributes of reality.⁵⁶ For this reason even when Chan Master Baoji heard the sound of crying, his body and mind jumped for joy; and Chan Master Baoshou, seeing a fist-fight, suddenly revealed his [original] countenance.⁵⁷ These were due to this. This clarifies the [comparative] depths of Sōn and Kyo.

The bright pearl is in the palm,
Playing with it to and fro.⁵⁸

The loss of it verbally is that this dharma discards [ends attachment to] the original attributes of names, loses the attributes of language, and loses the attributes of mental conditioning; but if the attributes of names, the attributes of language, and the attributes of mental conditioning are held and you compare them verbally and you calculate them mentally, then the World Honored One's picking up of the flower and Bodhidharma's facing of the wall will only be the vestiges of Kyo. And if all discriminations are put aside and your own mind is awakened, then all stupid men and stupid women of the three-family hamlet always speak the correct dharma, and the young wood-cutters and elderly herdsmen at the crossroads all

profoundly speak of the attributes of reality, and the songs of the nightingale and the sounds of the swallows all reveal the heavenly mechanism,⁵⁹ and the lowing of oxen and squawking of chickens are all the translations of the dharma. For example, Chan Master Baoji went to a butcher's shop and heard a customer say, "Cut me off a piece of the fine stuff," and the butcher said, "Well sir, which of it is not fine?" Hearing this, the Master was greatly enlightened.⁶⁰ Also, Reverend Baoshou was sitting in a marketplace where he saw two men joking. One slapped the other on the cheek. The slapped man said, "You lack a face," at which words the reverend was greatly enlightened. If you see it through such things, all the coarse and the refined words of the world will be known as the meaning of Sŏn, the gist of which is outside of Kyo. However, if people only believe this word and do not earnestly study by reflection, then in the end they will not avoid being empty-headed persons who have not attained the intention [of the teaching].

7 | 7

I have a single word that eliminates thinking and [makes one] forget conditions.⁶¹ Sit steadfastly without concerns,⁶² and when spring comes the grass turns green by itself.⁶³

The elimination of thinking and forgetting of conditions is obtained through the mind and is to be the so-called idle person of the Way [a monk].⁶⁴ Aah, to be this person! Originally he had no conditions and originally he had no concerns; when hungry he eats and when tired he sleeps;⁶⁵ he gambols at will in the blue waters and green hills, and he rests freely in the grog shops of the fishing villages.⁶⁶ He has no idea what year it is, and when spring comes, the grass is green by itself as it was before. This is a special praise of reversing the light in a thought-moment.⁶⁷

Thinking that there is no body,
Fortunately there is one.

"Steadfast" is the appearance of no-mind. Such persons gain it by themselves in the mind, and in the realm of non-birth [non-production of thought], when hungry they eat and when tired they sleep, which means the true delight of an idle person of the Way [a monk] who has no concerns [or nothing to do]. If conditioned thinking occurs,⁶⁸ it does not disappear; and if there is a concern, it does not disappear. Originally there were no conditions; originally there were no concerns: They gambol at will in the blue waters and green hills and with the wind in the pines and moon in the wisteria,⁶⁹ and they take their leisure freely in the red dust of the

imperial streets⁷⁰ or in the grog shops of the fishing villages, not knowing what year it is, and when spring comes the grass turns green by itself.

8

[The following sections (8–14) only appear in the *ōnhae* version and not in the Chinese versions of the *Sōnga kwigam*. However, they do appear, but without the commentary, in the *Samga kwigam*, HPC 7.619a19-b14. A number appearing after the number in italics indicates it exists in the Chinese version. The *Samga kwigam* pagination will be indicated where the Chinese is missing in the *Sōnga kwigam* Chinese version but is found in the *ōnhae* version. — Trans.]

Alas, a real hero! Using the head to search for the head, you will be pushing and seeking without end. If at a word you [immediately] reverse the light of the mind, and if there is no further seeking, then you will be no different from the patriarchs and the Buddha, and at that moment there will be no concerns.⁷¹

“Alas” is the cry of anguish. In the past Yajñadatta sought for his head with his head,⁷² and now sentient beings seek for their mind with their mind, which is likewise [foolish]. The more you seek the more you miss, the more you run after it the further away you are, and you are well and truly deluded. If you know that you have not lost your head, the ordinary person and saint will be of one substance, and there will be no concerns.

9

The sūtra says, “When madness has ended, your head will not be found along side of [your own head]. Even if the madness has not ended, what then has been lost?”⁷³

If the mad mind is ended, the head is originally [as before] at ease. Even if you cannot end your mad mind, because you do not know yourself, have you lost your head?

10 | 35⁷⁴

[The sūtra says, “All] sentient beings, where there is no birth,⁷⁵ falsely see birth-and-death” and nirvana, which is like seeing the occurrence

and extinction of spots before the eyes in empty space.⁷⁶ [But the perfect illumination of marvelous awareness is divorced from the spots and covering (cataracts). Therefore, if you contemplate empty space with covering (cataracts) over your eyes, you will see spots where there were no spots. Therefore it also says, "If the illness of the covering (cataract) over the eyes is cured,⁷⁷ the spots will be removed."]⁷⁸

Because [the true] nature [of the mind] originally lacked birth, there is no birth of nirvana. Because the air lacked the spots, they neither occur nor cease.⁷⁹ The seeing of birth-and-death is like seeing the occurrence of spots in the air. Seeing nirvana is like seeing the cessation of spots in the air.⁸⁰ But occurrence originally was no occurrence; cessation originally was no cessation. There is no use then in thoroughly investigating these two views. Therefore the *Siyi jing* says, "The buddhas appeared in the world not in order to liberate beings, but just to liberate [them] from the two views of birth-and-death and nirvana."⁸¹

*Sentient beings are all those other than the Buddha. The perfect illumination of marvelous awareness is the original mind of each person; cataracts are a disease of the eyes. The cataracts are compared to the seeing aspect, the spots to the image aspect,⁸² and empty space is compared to the true nature. Sentient beings, not knowing, see birth-and-death just like the spots [before the eyes] occurring in empty space, and due to their knowing, the obtaining of nirvana is like the cessation of the spots. However, the nature of empty space has already [momentarily] ended its occurrence and cessation, and so the production of the two views is due to the disease of the eyes. The nature of true awareness has already been born and nirvana has been ended, and so one produces the two views due to the disease of falsity. The *Siyi jing* says, "The Buddha appeared in the world not to save sentient beings from birth-and-death and not in order to [have them] enter into nirvana, but was in order to liberate them from the two views of birth-and-death and nirvana."*

11

Those who seek the Buddha apart from the mind are the non-Buddhists; those who grasp the mind to be the Buddha are the *māra*.⁸³ Generally the forgetting of the mechanism⁸⁴ is the path of the Buddha; calculating thinking [discrimination] is the realm of the [deceiving] *māra*.⁸⁵ Again, if discrimination is not produced, the empty light [of the mind] illuminates itself.⁸⁶

The myriad dharmas produced conditionally are temporary names and have no reality. Sentient beings are deluded [by them] and so are attached to name and attributes. Because they do not know [the originally] empty light that is their own nature, whether they advance or retreat they go awry [contrary to Buddhism] and so are named non-Buddhists and perverted māra. The mechanism is where the mind arises [as] the active [subject] and the passive [object].

12

If you do not secretly value attaining the intention in a thought-moment, and specially seek to see the nature [of the mind/Buddha] and divine powers, then how can there be a time of rest?⁸⁷ One thought-moment is one dharma, the so-called mind of sentient beings.

Since this is the illness of the persistent internal and external seeking, then likewise it is the two pitfalls of the māra and non-Buddhists. Directly a single thought-moment is not produced; if the past and future periods are cut off, and all the three refinements and six grossnesses are ended,⁸⁸ illuminating the substance and standing alone, that is [attaining] the resultant position of a true buddha.⁸⁹

13

Vimalakīrti said,⁹⁰ “As my original nature is pristine from the start, if at the time it is suddenly opened, I again attain the original mind.”⁹¹ Also, “At once enlightened, then you reach the buddha-land.”⁹²

This talks of the purity of the original nature.

14

The patriarchal teacher said, “While the nature [of the mind] itself is pristine, if you give rise to a mind that is attached to that purity and on the contrary falsely produce [attachment to] purity, the falsity has no location. Attachment is the falsity, so if you do not produce a mind that activates thought, then naturally there is no falsity.”⁹³

This is speaking of the nature of falsity being originally empty.

15 | 8

The gate of Kyo only transmits the dharma of the one-mind;⁹⁴ the gate of Sōn only transmits the dharma of seeing the nature [of the mind].⁹⁵ [The mind itself is the nature [of the mind]; the nature [of the mind] itself is the mind.]⁹⁶

The mind is like the body of a mirror; the nature [of the mind] is like the light of the mirror.⁹⁷ Since the nature [of the mind] is of itself pristine, at the time it is suddenly opened, you will regain the original mind. This is the profound evaluation of attaining the intention in a thought-moment.

Layer after layer of mountains and waters,
Cool and white the scene of your old home.⁹⁸

Evaluation:⁹⁹ There are two kinds of mind: One is the mind of the original source,¹⁰⁰ the second is the mind that ignorantly adopts attributes.¹⁰¹ There are two kinds of nature: One is the nature of the origin of dharma, the second is the nature of the mutual reliance [contrast] of nature and attribute.¹⁰² Therefore [followers of] Sōn and Kyo are both deluded and retain names to engender understanding.¹⁰³ Sometimes they regard the shallow as profound, and sometimes they regard the profound as shallow. Consequently this is a great disease of contemplation and practice.¹⁰⁴ Therefore here they are distinguished.

The mind is the original source-mind of sentient beings and is not the mind that adopts the attributes of ignorance. The nature is the nature of the original dharma of the one-mind and is not the nature that puts together nature and attribute.¹⁰⁵

The character "mind" and the character "nature" are each different in depth,¹⁰⁶ and Sōn [practitioners] and Kyo [followers] all only know name, or know the shallow as deep, or know the deep as shallow. This becomes a major illness of contemplation practices that distinguishes in such detail. This nature of the substance of the one-mind is deep, broad, and incorporates the myriad dharmas all round; and although it does not move, according to the conditions, it is the substance [or] it is the function, [or] it is the person, [or] it is the dharma, [or] it is the falsity, [or] it is the truth, [or] it is the particular, [or] it is the principle; and although the force of the meaning is multifariously differentiated, on the contrary it is pellucid and always calm,¹⁰⁷ and all will possess everything. So it is not nature, is not attribute, is not principle, is not particular,¹⁰⁸ is not the Buddha and is not sentient being, and so forth. Like this it is most inconceivable, and the lineage teacher directly teaches the single thought-moment that appears

before each person, and [teaches the student] to see the nature [of the mind] and become the Buddha. If the student is greatly enlightened at these words, then the hundred thousand dharma gates and the limitless, marvelous meanings are witnessed all at once. This [means] that even though Sōn and Kyo are contrasted and distinguished, it is not Kyo that looks to principles to become the Buddha. A former teacher said, “The true mind incorporates the host of marvels, but it also transcends words; and the true nature is apart from name and eliminates attributes, but conditional occurrence is no obstacle to it.”¹⁰⁹

16 | 8 commentary in the Chinese version

The mind gives rise to clarity from the marvelous, and is like the light of a mirror. The nature [of the mind] is clarity and is marvelous, being like the body of the mirror.¹¹⁰

This again shows through metaphors related to the characters [for] “mind” and “nature” in the above text that the dharma of sentient beings and non-Buddhists simply therefore cannot be expressed in words.

17 HPC | 7.619b20–c3

In the gate of Kyo those who hold that only Siddhārtha in his lifetime became a buddha are those of Lesser Vehicle capabilities. Those who [hold] that by practice over many eons the attributes are eliminated and the nature [of the mind] is revealed and that only then does one become a buddha are those of Greater Vehicle capabilities. Those who [hold that] when enlightened in a thought-moment one is called a buddha are those of Sudden [Teaching] capabilities. Those who [hold] that one originally became a buddha are those of the Rounded [Teaching] capabilities.¹¹¹ In the gate of Sōn the grasping of frustrations [kleśa]¹¹² and bodhi as different is the skin; cutting off frustrations and attaining bodhi is the flesh; the [taking of] delusion to be frustrations and enlightenment to be bodhi is the bones; and [the understanding that] originally there are no frustrations and basically are bodhi is the marrow.¹¹³

The Sanskrit [for] Siddhārtha in this [the Sino-Korean] language is Ton’gil,¹¹⁴ which is the name the Śākya had [when he was] the heir-apparent. The attributes are birth, persistence, change, and cessation, which is arising.¹¹⁵ Cessation ends at the level of the ten faiths; change ends at the level of the three virtuous [stages of the bodhisattova]; persistence ends at the level of the ten saints; and birth ends at the

level of the Buddha, which is called the cultivation that cuts off. If you develop these, there will be fifty-five levels; if you reduce them there are four levels;¹¹⁶ and so there is only the question of birth and the thought-moment of cessation. Frustrations [pönnae]¹¹⁷ are composed of distress, or pön, and deluded confusion, or nae, which is the fight between the mind and the percepts. The Sanskrit bodhi in our language is awareness. In the Kyo schools they discuss the four teachings of the Thus Come One.¹¹⁸ Those of the capability of the Lesser Vehicle are those who understand that only the heir apparent Siddhārtha became the Buddha in a lifetime and that other people lack Buddha Nature and so cannot become a buddha. Those of the capability of the Greater Vehicle are those who understand that it takes three innumerable eons to control and eliminate the five levels, to fulfill the ten stages, and to perfectly clarify the four wisdoms,¹¹⁹ and to first end the attribute of cessation and finally end the attribute of production and correspond [with enlightenment] in a thought-moment, and [who] can see the constantly persisting nature of the mind. Those of the capability of the Sudden Teaching are those who understand that you have been deluded from time without beginning and have been falsely cognizing sentient beings, and that when you are enlightened in a thought-moment you are the buddha in your entire substance. Those of the capability of the Rounded Teaching are those who understand that with the elimination of all birth, persistence, change, and cessation that you are originally equal and identical in the nature of awareness.¹²⁰ In the Sōn School this distinguishes the depths of understanding of the four disciples of Bodhidharma, and so the skin is Daofu, the flesh is Zongchi, the bones are Daoyu, and the marrow is Huike.¹²¹ In general, whether it is Kyo or Sōn, these are still [related to] the depths of understanding by people and are unrelated to the original dharma. How sad! If you do not know, all particulars face the wall [like Bodhidharma]; and if you understand, the myriad dharmas approach the mirror;¹²² and if you grasp this partially, you are like [someone] looking at the heavens while sitting in a well; and if you comprehensively perceive this, you have climbed the mountain and are gazing at the sea.

18 | 9

However, while the sūtras preached by the buddhas first discriminate between the dharmas and later the [buddhas] preach the ultimate emptiness [of the dharmas],¹²³ if the sentences [of the *hwadu*] shown by the patriarchal teachers eliminate the traces [of discriminative forms of teaching] in the ground of intention,¹²⁴ they will reveal the principle in the source of the mind.¹²⁵

Because the buddhas are the support [the teachers] for all the ages, their principle is certain to be indicated in detail. Because the patriarchal teach-

ers liberate at [that specific] time, the intention is to cause profound comprehension.¹²⁶ The traces are the traces of the patriarchal teachers' words. The intention is the intentional ground of the students.

Although it is carelessly pointed out,
The elbow does not bend outwards.¹²⁷

The traces are the traces of the patriarchal teachers' words; the intentions are the intentional ground of the students. As the buddhas are the supports for all the ages, they show and indicate the principle; as the patriarchal teachers are the liberation of that very time, the intention is profoundly comprehended.

19 | 10/b

The buddhas preach [like] the bow, the patriarchal teachers [like] a string. Only when the buddhas preach the unhindered dharma will you revert to the one taste.¹²⁸ Only when you wipe away the traces of the one taste will you reveal the one-mind that is shown by the patriarchal teachers. Therefore it was said, "The story [hwadu] of the cypress tree in front of the courtyard¹²⁹ was something that did not exist in the dragon store [Tripitaka]."¹³⁰

Preaching, the bow is bending it; preaching, the string is straightening it. The dragon store is the store of sūtras of the dragon's palace.¹³¹ A monk asked Zhaozhou, "What is the intention of the patriarchal teacher coming from the West?" Zhaozhou replied, "The cypress tree in front of the courtyard." This is what is meant by the Sōn tenets are extraordinary.

If the fish move, the water is muddied,
If birds fly, feathers fall.¹³²

That the buddhas indicate by bending [indirectly, their teaching] is compared to a bow; that the patriarchal teachers indicate directly [their teaching] is compared to a string. The dragon store is the dharma in all the stores of the dragon palace that had been preached by the Buddha in his lifetime. A monk asked Reverend Zhaozhou, "What was the meaning of the patriarchal teacher coming from the west?" Zhaozhou said, "The cypress tree in front of the courtyard." This story [hwa] has cut off the paths of language and meaning, and so you cannot falter in deliberation. Also [this story] is the "traces eliminated in the ground of intention, and the principle revealed in the source of the mind" in the above text. And so the secret tenets of the sole transmission of the patriarchal teacher coming from

the west are to be known as not being produced far beyond the five teachings of the One Vehicle. The Xuanzhongming [Inscription on the Profound and the Middle] also says, "The rhymes for the tunes of the barbarians come forth from the blue empyrean."¹³³

20 | 11

Therefore a student must first in detail distinguish via the verbal teaching of reality between the two meanings of unchanging and according with conditions,¹³⁴ [and recognize that these are] the nature and attribute [respectively] of his own mind. [The student must also distinguish] between the two gates of sudden enlightenment and gradual cultivation as the start and finish of his own practice.¹³⁵ Only after that is he to put down the meaning of the teaching and take up the one thought-moment that is manifest before him in his own mind. If he investigates in detail the Sōn tenets [in the *hwadu*] then he is sure to attain it,¹³⁶ which is called the lively path of departure [from the] body.¹³⁷

The great wisdom of those of the highest ability does not reside within these limits; but those of middling and the lowest ability should not overstep their own status. The meanings of the Kyo teachings have a sequence of first [recognizing] the unchanging and then according with conditions, first sudden enlightenment and then gradual cultivation. Sōn dharma [maintains that], within a single thought-moment, the unchanging and according with conditions, the nature and attributes [of dharmas], and substance and function, [all] originally are simultaneous. [Since they are] divorced from identity and divorced from non-identity, and that identity is not identity,¹³⁸ the lineage teacher relies on the dharma but is divorced from words and directly indicates a thought-moment [so that students] see the [true] nature [of the mind and dharmas] and become a buddha.¹³⁹ The rejection of the meaning of the teaching is [because of] this.

When the light is distinct,
The clouds envelop the deep valleys.
In a place that is deep and secluded
The sun shines in the clear sky.

The above discriminates Sōn and Kyo, and from this it judges Sōn. A person of higher ability does not fall into such limits as all is already known, but students without experience do not have clear and discriminating dharma-eyes and

may confuse the correct dharma. The previous saints were worried and so made detailed distinctions. The students will again submerge their minds in and test the flavor [of the correct dharma]. The contemplation practices that rely on the teachings¹⁴⁰ are the wheel-ruts of the many saints, and the releasing of the hands while hanging over a cliff¹⁴¹ is indeed [the act] of a hero who insults Heaven. The unchanging is the mind's true thusness, the accordance with conditions is the mind's rising and ceasing; the [true] nature is the substance, the attributes are the functions. Sudden enlightenment is the unchanging, gradual cultivation is the accordance with conditions; the beginning is the cause, the end is the result.

21 | 12

Generally, even if students investigate live sentences, they must not investigate dead sentences.¹⁴²

If you comprehend on [hearing] a live sentence, then you can be a teacher for the Buddha and patriarchs; if you comprehend on [hearing] a dead sentence, you will be unable to save yourself.¹⁴³ From here on the [text] especially presents live sentences to make you enter into enlightenment yourself.

If you need to see Linji,
You should be an iron man.¹⁴⁴

Evaluation: In a *hwadu* [point of the story],¹⁴⁵ there are the two entrances of the sentence and the intention. The investigation of the sentence is the shortcut entrance of the live sentence.¹⁴⁶ It does not have the path of the mind nor the path of language as it has nothing to grope and search for.¹⁴⁷ The investigation of the intention are the Rounded and Sudden entrances of the dead sentence,¹⁴⁸ which, having the path of principle and the path of language, has understanding by hearing and thought.

The live sentence is Sōn; the dead sentence is Kyo. Below we investigate in detail the study of the live sentence.

22 | 13

For the most part, if while conducting the study of the *kong'an* you originally investigated with an earnest mind, you are like a hen brooding on an egg or a cat catching a mouse,¹⁴⁹ or like a starving person longing

for food or a thirsty person longing for water or a child yearning for its mother,¹⁵⁰ you will certainly be promised to pierce [the kong'an].

There are seventeen hundred cases of the *kong'an* of the patriarchal teachers, such as, “a dog has no Buddha Nature,” “the cypress tree in front of the courtyard,” “three catties of hemp,” and “a dried shit-stick.”¹⁵¹ A hen brooding on an egg continues to warm it; a cat catching a mouse does not move its mental eye [focus]. When it comes to the starving longing for food, the thirsty longing for water, and a child remembering its mother, all come forth from the true mind and not from the constructing mind. Therefore it says, “earnest.” In the investigation of Sōn, without this earnest mind there is no thorough penetration [of the *kong'an*].

As the kong'an are the points of the stories [hwadu] of the patriarchal teachers, the kong'an that you were to originally investigate is the point of the story from the seventeen hundred cases of hwadu that you received and investigated at the start. The hen broods on an egg to continuously keep it warm in order to form the root of life. Even when the root of life is formed, when the chick taps with a sound [on the shell], if the mother [hen] does not peck at that time, the egg will rot. This is a metaphor for study without interruption from start to finish. Also, [the attitude of] the cat to the mouse, the starving to the food, the thirsty to the water, and the child to the mother, are all truly [manifestations of the] real, earnest mind. And so if you have no earnest mind for the point of the story, then you cannot achieve [the understanding].

23 HPC | 7.619c19–20

A previous virtuoso said, “The investigation of Chan requires the penetration of the barriers of the patriarchal teachers; marvelous enlightenment requires that you completely put an end to the path of the mind.”¹⁵²

A barrier is something that cannot be passed through whether coming or going, so in the kong'an of the patriarchal teachers this is a metaphor for not being able to pass through [the barrier] with mental and intentional consciousness.

24 | 14

[Gaofeng said,]¹⁵³ “You must have three essentials for the investigation of Chan. One is to have [in place] the foundation of great faith.¹⁵⁴ Two is to have a great zealous determination.¹⁵⁵ Three is to have the feeling of

great doubt.¹⁵⁶ Really, if you lack one of these it is like breaking off the leg of a pot, which finally ends being a useless vessel.¹⁵⁷

The Buddha said, "The basis for becoming a buddha is faith."¹⁵⁸ Yongjia said, "Cultivators of the Way first need to establish an ambition."¹⁵⁹ Mengshan [Deyi] said, "For investigators of Chan, it is a major illness not to doubt words and sentences." He also said, "With great doubt you are certain to have great enlightenment."¹⁶⁰

The Buddha said, "The basis for becoming a buddha is faith." Yongjia said, "In the cultivation of the Way you first need to establish an ambition." Mengshan said, "In the study [of kong'an] it is a major illness not to doubt words and sentences."

25 | 15

[Miaoxi said],¹⁶¹ "Where daily functions respond to conditions, simply raise and raise the story [hwadu] of a dog has no Buddha Nature. Examine it and examine it [again],¹⁶² and the moment you realize [are enlightened] that there is no path of reason and no path of meaning and no taste,¹⁶³ and the mind is frustrated and bored, that is where the said person abandons his physical life, and [it] is also the foundation for becoming a buddha and becoming a patriarch."¹⁶⁴ [He also said, "If you want to oppose birth-and-death, you must with a bang smash once this single thought-moment, and then you will end birth-and-death."]¹⁶⁵

A monk asked Zhaozhou, "Does a dog have Buddha Nature or not?" Zhaozhou said, "It does not [*mu*]." This single character is the one barrier of the lineage gate,¹⁶⁶ and is also a weapon that destroys much bad knowing and false consciousness,¹⁶⁷ and the countenance of the buddhas and also the bone marrow of the patriarchs. Only after you have surely penetrated this barrier can you expect to be a buddha and patriarch.¹⁶⁸ A hymn by an ancient says, "The naked sword blade of Zhaozhou, its frosty light is gleaming. If you are about to ask about it, your body will be cut into halves."¹⁶⁹

A monk asked Reverend Zhaozhou, "Does a dog have Buddha Nature or not?" Zhaozhou said, "It does not." And so a previous master¹⁷⁰ said of this character "mu," "This is not the mu of exist or not exist, and it is not the mu of true non-existence." This story cannot be discussed in terms of changing the path of language or the path of meaning. Moreover, "The naked sword blade of Zhaozhou, its frosty light is gleaming [is a phrase that], if you are about to ask about it, your

body will be cut into halves." "Bang" is the sound of a chestnut thrown into a fire, which is a metaphor for studying [the kong'an] and finally smashing the ball of doubt.

26 HPC | 7.620a8–10

A previous virtuoso said, "This character 'mu' is the face of the buddhas of the three ages and the bone marrow of the successive generations of patriarchal teachers and is also the root of human life. So do these people approve of it or not? Beneath great doubt there is sure to be great enlightenment."¹⁷¹

How could the Buddha and patriarchs not exist before Zhaozhou was born? The Chan monk with eyes may not be deceived, but previous sages hid the true meaning [in their minds] and extolled Zhaozhou's Chan in this way. [These people] necessarily have to grasp Zhaozhou's mistake, and only then can they be called bright-eyed fellows; but without a state of self-approval,¹⁷² and paying attention only with the lips flapping, not only will they be blind all their lives, but also on another day [after death] they will not be able to escape being struck with an iron staff [in hell] for the crime of slandering the dharma.

27 | 16

Do not be concerned about where the point of the story is raised up, do not think about and ponder it; and also do not harbor delusion and wait for enlightenment. If you go on to think where you cannot think, the mind will have nowhere to go,¹⁷³ so see it as just like an old mouse that has entered an ox horn, falling in headfirst.¹⁷⁴ Also the constant deliberation and arranging is conscious thought [deluded understanding].¹⁷⁵ Even the flowing along in accordance with the changes in life and death is conscious thought. Being afraid and scared [due to former sins] is conscious thought, but present-day people do not know this illness and only are stuck in it, coming out and sinking into it.¹⁷⁶

There are ten kinds of illness in the points of stories [*hwadu*], that is: to ponder it with the faculty of consciousness [*manas*]; to be fixated on it where you raise eyebrows and blink [your] eyes;¹⁷⁷ to calculate [its meaning] through the path of language; to elicit proof [for it] from writings; to accept (*chengdang*) [only] where it is raised up;¹⁷⁸ to toss it away into a bin of no concerns; to make understanding [of it in terms] of existence or

non-existence; to make understanding of [it as] the truly non-existent; to make understanding of [it as] the principle of the Way [reason]; and holding onto delusion while waiting to be enlightened [to it]. Apart from these ten kinds of illness, when you simply raise the story, generally rouse the spirit,¹⁷⁹ and just doubt, “What is this?”¹⁸⁰

There are ten kinds of illness in the points of stories [hwadu]: to ponder it with the faculty of consciousness [manas]; to be fixated on it where you raise eyebrows and blink [your] eyes; to make your livelihood [from it] on the path of language; to elicit proof [for it] from writings; to accept [only] where it is raised up; to be in a bin of no concerns; to make an understanding [of it in terms] of existence or non-existence; to make an understanding of [it as] the truly non-existent; to make an understanding of [it as] the principle of the Way [reason]; and holding onto delusion while waiting to be enlightened [to it]. Apart from these ten kinds of illness, only instigate awareness [of the hwadu].¹⁸¹

28 | 17

[Generally]¹⁸² this matter [of *hwadu* practice] is like a mosquito alighting on an iron ox. Again not asking with a grumble what and why and where it cannot insert its sting,¹⁸³ abandoning its life [the mosquito] thrusts down once, [so that] even its body pierces through [into the iron ox].

Again the summation of the intention of the above is to cause those investigating the live sentence not to retreat. A person of the past said, “For the investigation of Chan, you must penetrate through the barrier of the patriarchal teacher; for marvelous enlightenment, you need to completely eliminate the path of the mind.”¹⁸⁴

Since it again summarizes the intention of the above, it encourages you to investigate the live sentence two or three times so that you will not retreat.

29 | 18

Study [of the *hwadu*] is like the method of tuning stringed [instruments]; the [tension] between taut and slack should be appropriate. If you strive too diligently you become attached to [it]; if you forget [it] you fall into ignorance. So energetically shine [on it] and meticulously continue it.¹⁸⁵

Lute players say, “The tension is to be moderate. Only after that do the pure notes sound.” The same applies to the study [of the *hwadu*]. If you

are impatient, you will activate the blood vessels; if you are neglectful you will enter the cavern of the demons.¹⁸⁶ So do not be slow and do not be fast, for the marvelous resides in the moderate.

The string is the string of the lute and the piba. Ignorance [means] that although every person begins by having the sagacity [light] of original awareness, as they are constantly and always overturned in delusion, they will lose the sagacity of initial awareness.¹⁸⁷ If in study you are tense and impatient, there will be a severe illness of the health [blood and breath] being out of order; and if you are slack and relaxed, there will be an illness of indulgence of acquired turpitude. So the marvel of study is simply to be alert and definite, meticulous and persistent, for to waste strength is only to achieve a little.

30 | 19

If your study [of *hwadu*] reaches [the state wherein] you walk without knowing you are walking and you sit without knowing you are sitting, it is exactly at this time that the army of the eighty-four thousand *māra* are at the entrances to the six sense faculties, spying, and in accordance with your mind, they appear.¹⁸⁸ If the mind is not activated, how can they do that?

Māra is the name of a demon that delights in birth-and-death.¹⁸⁹ The army of eighty-four thousand *māra* is the eighty-four thousand frustrations of sentient beings. Although these *māra* originally lack seeds [in the minds of beings], people who lose mindfulness in their cultivation of practice will consequently diverge from their source.¹⁹⁰ Because sentient beings go along with these percepts, they go along with them [the *māra*]. Because monks oppose these percepts, they oppose them [the *māra*]. Therefore it is said, “[When] the Way is enhanced the *māra* flourish.”¹⁹¹ Should you in meditation [*dhyāna*] see a mourner and slash your thighs or see a pig and hold your nose, these likewise are views you have produced from your own mind, and they induce these external *māra*.¹⁹² If the mind is not activated, then all their tricks instead become [as ineffectual as] cutting water and blowing on light.¹⁹³ An ancient said, “The wind moves in the cracks in the wall; the *māra* invade through the cracks in the mind.”¹⁹⁴

Māra is the name of a demon that enjoys life-and-death, enjoys the five desires, and troubles and confuses the correct dharma. There are eighty-four thousand types of māra. These indicate the eighty-four thousand vexatious sense-data that frustrate sentient beings. As the māra are not outside of your mind, if you produce the mind

in the six faculties of the eye and ear and so forth, the mind will accordingly undergo all kinds of transformations, and the more the Way is heightened the more they [the māra/vexatious sense-data] flourish. Because ordinary people accept and use the sense realms, they are not troubled by the [māra], but because the bodhisattva opposes the sense realms they are his enemy. In the past, one morning a monk was in dhyāna and saw a mourner holding a corpse in his arms and crying, “Why have you killed my mother?” Although the monk knew this to be a māra, he chopped it [the corpse] with an axe, and although the mourner fled rapidly, later in the day when the monk came out of dhyāna he saw that his own leg was cut. Again, one night a monk while in dhyāna saw a pig come and rummage round the seats [of the monks], and so that monk grabbed the pig’s snout and led it all round. He shouted out, “Light the fire,” and so a śramaṇera went to light the fire while the monk grabbed the end of his own nose. Because this is so, if you do not give rise to the inner mind, the outer māra cannot break in. An ancient also said, “The wind moves through the cracks in the wall; the māra invade through the cracks in the mind.”

31 | 20

Activation of the mind is the heavenly māra, non-activation of the mind is the skandha māra,¹⁹⁵ and both activating [the mind] and not activating the mind is the frustration māra. However, in our correct dharma originally there are no such matters.¹⁹⁶

In general, forgetting the [discriminative] mechanism [of the mind] is the Buddha’s Way; discriminations are the māra’s percepts.¹⁹⁷ But māra’s percepts are dream matters, so why labor to distinguish and investigate them?

The evil māra and non-Buddhists originally lack these seeds, and if you lose mindfulness in the cultivation of practice, you will consequently diverge from their source [the mind]. However, māra percepts are dream matters and are something enlightened people lack.

32 | 21

If while studying you form [the hwadu] into a whole,¹⁹⁸ then even though you cannot penetrate it in this life, the moment the light of your eyes falls to earth [in death], you will not be led by evil karma.¹⁹⁹

Karma is ignorance [no light]; Śōn is *prajñā* [wisdom]. Light and dark are not matches for each other, that principle is certain.

This is the practitioner seeking a fast result from study; but ultimately each [practitioner] is variously consoled because they flinch [from the difficulties]. When people approach their death and the light of their eyes falls to earth, the results of the good and evil deeds of their whole lives are fully revealed. Even though they were unable to penetrate through in their study, they were not implicated by their evil karma because the force of their prajñā overcame that.

33 | HPC | 7.62ob8–9

Only a person who employs the study of closely reflecting back on the dharma, and who affirms [themselves] and nods, begins to have the status to talk [of the topic].²⁰⁰

This is a warning to those people who study words. Reflection is original awareness that is due to yourself [your own nature]; initial awareness is due to others, so through that initial awareness you illuminate and examine your own original awareness. Words express meaning and so only the person who gains the meaning and then forgets the words has the status to speak. An ancient said, "If you have evidence via words, then you should not show it to people; and if you preach the principle and it is not proven, you have not realized it [been enlightened]."²⁰¹

34 HPC | 7.62ob10

Only a person whose mind is like wood and stone [insentient] begins to have the status to study the Way.²⁰²

This is a warning to those people who let loose the mind. Only through no-mind do you have the slightest correspondence with the path of no-birth.

35 | 22²⁰³

In general, persons who investigate Sōn, do you know the depth of the four graces?²⁰⁴ Do you know that the foul body of the four elements ages and decays moment by moment? Do you know that human life resides in breathing,²⁰⁵ or know that you have encountered buddhas and patriarchs since you were born? Or that hearing the supreme dharma you will produce the mind that rarely exists? Do you not leave the monks' hall and keep morality [chastity]? Do you not make idle chatter with

persons in the neighboring positions?²⁰⁶ Do you absolutely not incite [questions of] right and wrong? Do you clarify the point of the story [*hwadu*] twenty-four hours a day so it is not obscured? While meeting and talking with a person, are there no interruptions [to your investigation of the *hwadu*]? When you see, hear, and know, is it [the *hwadu*] formed into one whole? When you are looking back on yourself, are you captured by the errors of the buddhas and patriarchs? Do you in this life definitely continue the Buddha's insightful life? In this single recompense body, do you definitely cast off reincarnation? Is your mind unmoved when encountering the percepts of the eight winds [of the emotions]?²⁰⁷ When you rise, sit, and are at ease, do you think of the states of the sufferings of hell? These are the principles of the Way that are to be examined by investigators of Sōn in the midst of daily functions. An ancient said, "If this body is not liberated in this life, then how many lives must you wait to liberate this body?"²⁰⁸

The four graces are the favors of parents, the ruler, the teachers, and the benefactors [of Buddhism]. The foul body of the four elements [is made up of] the moisture of the water element, that is, a drop of the father's semen and a drop of the mother's blood. The semen becomes the bones, the blood the skin, which is the hardness of the earth element. The single lump of semen and blood that does not corrupt and does not rot is the warmth of the fire element. The nostrils are the first formed, and the passing of the breath that goes in and out is the movement of the wind element.²⁰⁹ Ānanda said, "The vitality [due to] desire is coarse and turbid, a mixture of the rank and the fetid."²¹⁰ This is the reason for the foul body. Aging and decaying moment by moment [means] that from the start time passes, not stopping for an instant, [during which time] your face by itself wrinkles and your hair by itself whitens. As it is said, "Since now you are not the same as in the past, later you will not be like you are at present."²¹¹ This is the body of impermanence. And so the demon of impermanence takes killing to be a game, and really thought-moment by thought-moment you will be afraid. Inhaling is the fire of breathing out; exhaling is the wind of breathing in. Human life is dependent solely on the exhalation and inhalation of breath. The eight winds are [reduced to] the two percepts of the favorable and contrary. As for the sufferings of hell, a day and night of *niraya*²¹² are [equal to] sixty eons of human [life], and so the sufferings of the boiling cauldrons and the coals of the furnaces, the trees of swords and mountains of blades are unspeakable. Because obtaining a human body is more difficult than getting a needle out of an ocean,²¹³ feel sorrow about this and take heed.

The four favors are those of the father, teacher, ruler, and benefactors. Your father gives birth to you, the teacher teaches you, the ruler protects you, and the benefactor raises you. The four elements are water, earth, fire, and wind. Water moistens you, the earth hardens you, fire warms you, and wind moves you. The foul body is an amalgamation of a drop of sperm from the father and a drop of blood from the mother; only then is this body formed. So the water element is the basis. If there is only water and no earth, it [the body] will spread like oil; if there is only earth and no water, it will be like a dry powder and will not be able to take shape; if there is only earth and water but no fire, it will be like a piece of meat in the shade and will rot; and if there is only earth, water, and fire but no wind, it will not grow. When this body is formed, the nostrils are formed first, and because it is attached to the end of the mother's breath, in colloquial language it is called chasik.²¹⁴ And so even when you are born, wind and fire are obtained first; and when you die, wind and fire are the first to be lost. Now in examining this [process of death], the hair, nails, skin, bones, and so forth, are sent to the earth; the pus, blood, faeces, and urine, and so forth, are sent to water; warmth is sent to fire; and movement and circulation are sent to wind. So each of the four elements is separated and there is no master. As the four elements already lack a master, so likewise is the false mind; and so are sentient beings deluded to their own Dharma-body and true wisdom and recognize those four elements as conditioned concerns [objects of thought]; and so thought-moments after thought-moments are produced and cease; and thought-moment after thought-moment [sentient beings] crave and are angered and so are deluded and cannot return [to their true selves], which is really pitiable. In breathing, the breathing out is exhalation, which is fire and yang [positive], and breathing in is inhalation, which is wind or ūm [yin, negative]. The life-force of humans, their life and death, lies in inhalation and exhalation. The eight winds are the four kinds of favorable winds, such as praise and fame and so forth, and the contrary winds are of four kinds, such as reproach and slander and so forth.

36 | 22²¹⁵

The above dharma talk is like a person who drinks water and so knows whether it is cold or warm.²¹⁶ Intelligence cannot oppose karma, and you will not escape the cycle of suffering via dry insight.²¹⁷ Each [of you] must examine and consider your thoughts, so as not to be indecisive [am'a and] deceive yourself.

Indecisive is pronounced am'a,²¹⁸ which is to have a doubt and is the appearance of not being clearly decisive. This [shows] that the eyes of a person who is prideful

in the dharma cannot be distinct and clear. Believing only in his intelligence and dry insight, he will not be able to practice to the standards of the above dharma talk. [This talk] speaks of practicing as if overcoming your endowment and transcending the standard, because we dimly delude ourselves. Therefore it is a warning goad for each [of us] to reflect back [on this].

37 | 23

The group that studies only the language [of the sūtras] appears to be enlightened when they preach, but on the contrary they are confused when confronting percepts,²¹⁹ and so are people whose words and conduct contradict each other.²²⁰

This concludes the intent of the above about self-delusion. If words and deeds contradict each other, you can distinguish truth and falsity therein.

This concludes the intent of the above about self-delusion.

38 HPC | 7.620c4–8

Even though persons who do not enter enlightenment very deeply illumine the internal [mind] the whole day, they are always ensnared by purity; and even though they see things as empty, they are always bound by the realms of the percepts. The illnesses of these people [lead them to] only mistakenly know their seeing, hearing, feeling, and knowing to be an empty, calm [numinous] knowing; and they sit at the gate of reflections [unreality]. Therefore, if you do not know deeply that the substance of the mind is divorced from thought-moments, in the end you will not escape being diverted by seeing, hearing, feeling, and knowing.²²¹

Although you [think you] are enlightened, this reveals that it is an illness of a mistakenly awakened person, and that it is likely you are of the category of a person who in the above text is a perverse teacher of silent illumination.²²² An ancient said, “The mind does not see the mind,” and “It is not the mind that is the realm of sense-data,” and “If you are intent on the mind then you miss [the point],”²²³ for if you give rise to the mind to contemplate and illuminate, you can be regarded as having missed the point.

39 HPC | 7.620c9

The dharma is separate from the three ages, so you cannot identify it with cause and result.²²⁴

This clarifies that the original dharma is separate from cause and effect. The dharma is the originally true mind. As the three ages are an empty falsity that has been vainly and falsely transformed by the wisdom of the non-action of sentient beings deluding their own minds,²²⁵ it is to be known that they [the three ages] cannot be identified with the true mind.

40 | 32

You must empty your mind and illuminate yourself and believe that for a thought-moment conditional occurrence is without production.²²⁶ [However, because the power of ignorance is great, time after time foster and conceive (the enlightenment), and it will be hard not to forget (the guarantee).]²²⁷

This solely clarifies nature-occurrence.²²⁸

This clarifies distinctly the meaning and function of cause and result. Conditional occurrence lacking production is sudden, and is cause, and the guarantee of growth is gradual, and a result.

41 HPC | 7.620c12

Although illusion originally did not follow on [from anything], not knowing the true occurs unexpectedly.²²⁹

This clarifies the cause of the occurrence of illusion, [like mistaking] a rope [for a] snake, [and seeing a] stump [and mistaking it for a] demon,²³⁰ which is because the nature [of these things] is of itself empty.

42 HPC | 7.620c13-14

If you clearly find that illusion has no basis, then the illusory three realms are like smoke cleared by wind, and the magically transformed six sense-data are like ice melted in hot water.²³¹

*This clarifies the condition of illuminating illusion, for when even the skin does not exist, the hair will have nothing to attach to.*²³²

43 | 27

[However, even though this mind is equally possessed by the ordinary person and the saint, the result is manifested and is easily believed in and the cause hidden and difficult to clarify; and so that crowd who are of shallow consciousness make light of the cause and give weight to the result.]²³³ **My hope is that all those on the Way deeply believe in their own minds and do not humble themselves or be self-conceited.**²³⁴

This mind is equable, originally lacking the ordinary and the saintly. But there is delusion and enlightenment, the ordinary person and the saint, according to the person. Due to the stimulation by the teacher,²³⁵ unexpectedly you are enlightened that the true I is not different from the Buddha, which is the Sudden [Teaching/enlightenment]. This is why you do not humble yourself. As it is said, "Originally there was not a single thing."²³⁶ The elimination of habit due to enlightenment and the conversion of the ordinary person into a saint are gradual [processes]. This is why you are not to be self-conceited. As it is said, "At all times be diligent in wiping it clean." Humility is a fault of doctrinal [Kyo] study. Conceit is a fault of meditation [Sön] study. Students of Kyo do not believe that in the Sön gate there is the secret art of the entrance into enlightenment and are deeply mired in the provisional teachings, grasping true and false as different. They do not cultivate the practice of contemplation, count the rare treasures of others, and therefore of themselves flinch in recoil.²³⁷ The students of Sön do not believe that in the gate of Doctrine [Kyo] there is a correct path of cultivation to eliminate [the frustrations], and although the polluting habits occur, they are not ashamed. Although they are at the first stage of results, they have much pride in [possessing] the dharma, and therefore there is excessive conceit in their pronouncements. For this reason, those who attain the intent and cultivate the mind do not humble themselves and are not self-conceited.

Evaluation: To not humble yourself and not be self-conceited [first] briefly indicates the initiating mind, which is the cause possessing the ocean of results,²³⁸ even though this is the first stage of faith, [and second] broadly indicates the result of the bodhisattva, which is the result penetrating into the cause-source, the fifty-fifth stage.

The result is the saint; the cause is the ordinary person. That crowd of shallow consciousness who elevate and promote the sphere of the saint consider their own

minds lightly but consider the wisdom of the saint to be important, [whereas] people who truly and really cultivate the Way see [their own mind] via the gate of the unchanging, and by taking the ordinary person and saint to be equal, do not humble themselves, and seeing it via the gate of according with conditions, make distinct the ordinary person and saint and so should not be conceited.

44 HPC | 7.620c18

An enlightened person then directly/immediately sees all; a person who does not know waits for distant eons.²³⁹

That shore and this shore are separated by a day or by an eon. [It was] really because of this that the Buddha lamented, "How strange."

45 | 37

A sūtra says, "Even though principle is completely known, the particulars are not all removed."²⁴⁰ It also says, "Mañjuśrī makes known the naturally true Buddha; Samantabhadra elucidates the practice of conditional occurrence."²⁴¹

Mañjuśrī makes known natural truth; Samantabhadra elucidates conditional occurrence. The understanding is like lightning [in speed], the practice the same as that of the prodigal son.²⁴² From here on is a discussion of cultivation and realization.

Although [seeing] through principle, the understanding is like lightning, the cause possessing the ocean of results. Although [seeing] through particulars, the practice is the same as that of the prodigal son, [where] the result penetrates the cause-source. Also, wisdom makes known the nature of awareness,²⁴³ and practice elucidates separation from delusion.

46 HPC | 7.620c21

If you comprehend well that the nature of awareness is not produced due to cultivation, this is named the correct, knowledgeable view.²⁴⁴

The nature [of awareness/the mind] is originally pristine and cannot be stained.

47 HPC | 7.621a1–2

The Great Way has its basis in its mind; the mind-dharma has its basis in non-residing. The substance of the mind of non-residing is the numinous knowing that does not obscure; the nature and attributes are calm and encompass the function of virtue.²⁴⁵

*The mind is the foundation of the delusions as well as the enlightenment of the Buddha and sentient beings. The nature [of the mind] is the emptiness of emptiness that eliminates traces;²⁴⁶ the attributes are the images of images just as they are. The character “dharma” begins to occur apart from the three ages and ends with its conclusion in the original non-residing, doubling the clarification of the empty calm and numinous knowing.*²⁴⁷

48 | 26

An ancient virtuoso said, “Even if I only value that your eyes are correct, I do not value what you will practice.”²⁴⁸

In the past, Yangshan answered Weishan’s question, saying, “All of the forty fascicles of the *Nirvana Sūtra* are the preachings of the *māra*.”²⁴⁹ This was Yangshan’s correct eye. Yangshan also asked about where he had practiced. Weishan replied, “I only value that your eyes are correct.”²⁵⁰ This is the reason why you first open the correct eye and afterwards talk about practice. Therefore it was said, “If you wish to cultivate practice, you first must be suddenly enlightened.”²⁵¹

In the past, Chan Master Yangshan Huiji said, “All of the forty fascicles of the Nirvana Sūtra are the preachings of the māra.” This is the correct eye of Yangshan. Also, when Yangshan asked Reverend Weishan Lingyou about what he had practiced, Reverend Weishan said, “I only value that your eyes are correct; I do not value what you will practice.” This shows that only after enlightening the eyes correctly do you reveal the practice.

49 | 28

[An ancient virtuoso said, “If you are yet to be enlightened to the fact that the nature of frustrations is empty and to the fact that the nature of the mind is originally pure, then the enlightenment was already not

thorough. So how can your cultivation tally with the true?"²⁵² Therefore he said],²⁵³ "If you cultivate the Way with a deluded mind, you will only assist ignorance."²⁵⁴ It is also said, "If you are unable to know your own mind, how can you know the correct Way?"

If enlightenment is not yet thorough, how can the cultivation be called true? The meaning of enlightenment and cultivation is just like the mutual dependence of [lamp] oil and [lamp] light, or the mutual assistance of eyes and feet.²⁵⁵

If you use gold to make vessels, then every vessel is entirely gold. If you use clay to make vessels, then every vessel is clay.²⁵⁶

50 HPC | 7.621a8–9

To first cultivate and later be enlightened is the effort that is effort, and this effort reverts to birth and cessation; to first be enlightened and later cultivate is the effort of no-effort, and the effort is not wasted.²⁵⁷

To be enlightened first is that the jade originally has no flaws; to cultivate first is to engrave text [onto the jade] but to lose its virtue.²⁵⁸

51 HPC | 7.621a10–11

As knowing yourself and cultivating practice lack contemplator or contemplated, this is just like when playing with puppets: if the strings are cut they stop at once.²⁵⁹

This clarifies that no-mind is identical with the Gate of the Way. Because the study of samādhi controls the unsettled [mind] in correspondence with principle, it has the power to ignore conditions. Because the study of insight selects the dharma and contemplates it as empty, it has the merit of banishing [frustrations].²⁶⁰ As he eliminates a single sense-datum as an object, why would this person labor at the effort of banishing [frustrations]; and lacking a single thought-moment to engender emotion, why would he rely on the power of ignoring conditions?²⁶¹

52 HPC | 7.621a12

The dharma originally lacks bonds, so what use is there for untying [release]? The dharma originally is not tainted, so what use is there in washing it?

This is to again clarify original release and original purity.

53 | 30

There is no use in abandoning the mind of sentient beings. Simply do not pollute your own nature.²⁶² Seeking the correct dharma is a perverse dharma/method.²⁶³

Abandoning and seeking are both pollution.

This is to again clarify not polluting.

54 HPC | 7.621a15

If for a thought-moment feelings are produced, then you will fall into a different destination [of rebirth],²⁶⁴ you are also called a corpse-keeping demon.²⁶⁵

This illustrates the momentariness of transmigration. Feelings are of various kinds, so destinations are also of various kinds, but fundamentally there are three. Craving is [the feeling] of starving ghosts [preta], anger [the feeling] of [the denizens of] hells, and stupidity [the feeling] of beasts and so forth. Because all lack insight, they also will not avoid being corpse-keeping demons.

55 | 31

The elimination of frustrations is named [belonging to] the Two Vehicles; not producing frustration is named the great nirvana.²⁶⁶

The elimination is of subject and object; non-production is the lack of subject and object.²⁶⁷

The elimination of frustrations is contrary to the nature [of the mind]; not producing frustrations is in conformity with the nature [of the mind]. Also, frustrations are largely of two kinds: false grasping of different [non-Buddhist] views, which are the sharp lictors, and to mistake false for the true are the dull lictors.²⁶⁸

56 | 33

If you contemplate in detail that killing, stealing, debauchery, and lying rise from the one-mind and that there it [the mind] is calm, why must you further eliminate them?²⁶⁹

This is the double clarification of the nature and attributes [of the mind]. A sūtra says, “Not giving rise to a single thought is called the permanent elimination of ignorance.”²⁷⁰ It is also said, “The occurrence of thought is awareness [of that occurrence].”²⁷¹

This is the double clarification of the nature and attributes [of the mind].

57 HPC | 7.621a19–20

If you do not know these attributes, the thieving bandit will be able to commit a crime; if you do not penetrate and know its emptiness, then you cannot ever eliminate it.²⁷²

This concludes the above “first cultivate and later be enlightened.”

58 | 33 commentary in the Chinese version

[A sutra says, “The nature of awareness is originally pure and ignorance is originally empty, and knowing this principle]²⁷³ you will not produce a single thought-moment, which is named the permanent elimination of ignorance.”²⁷⁴ [It is also said, “The elimination of the elimination has no elimination; the cultivation of cultivation has no cultivation.”²⁷⁵ It is also said, “The occurrence of thought is awareness (of that occurrence).”]

This is the conclusion of the above “First be enlightened and later cultivate practice.”

59 HPC | 7.621a24–b1

A former virtuoso said, “Cultivating the Way is like polishing a mirror to produce light.” Although he said “polishing a mirror,” it is polishing [off] dust. What is said to be the cultivation of the Way is only the expulsion of falsity.²⁷⁶

This is the general conclusion of the intentions of the preceding.

60 HPC | 7.621b2–3

If in the eight winds [of emotions] and five desires the mind is like the sun and moon, it cannot be caught whether in heaven or hell.²⁷⁷

This elevates high the light of the original mind, shouting out from beyond heaven and hell.

61

A former virtuoso said, “The mind is the mould and pattern of the myriads of forms; karma is the shadow or echo of the one-mind.” He also said, “All of the myriad dharmas are illusory productions from the mind, and since the mind already lacks form, how can the dharmas have forms?”²⁷⁸

The mould [mo] is the matrix of a cast thing; the pattern [pöm] is the law [pöb]. The following broadly draws out the illusory dharmas in order to clarify the original emptiness of the mind-dharma to form the basis of the cultivation of practice.

62 | 34 commentary in the Chinese version

[A former virtuoso also said,]²⁷⁹ “The mind is a great magician, the body is a great illusory city, and the myriad realms [the world] the great illusory clothing; names and attributes are the great illusory food. The ordinary person does not know that these are illusions and is everywhere deluded by the illusory deeds [of karma]. The *śravakas* fear the illusory percepts, and having obscured the mind they enter into calm. The bodhisattva knows the illusory percepts [for what they are] and is not bound by all the names and attributes.”²⁸⁰

The mass of illusions come forth from the one-mind and so are marvelous and inconceivable.

63 | 34

[A sūtra says,] “If you know the illusions then you will be divorced from them and will not create expedient means. If you are divorced from illusions you will be awakened and then also there will be no gradual stages.”²⁸¹

The mind is a magician, the body is an illusory city, the world is illusory clothing, and names and attributes are illusory food. When it comes to giving rise to the mind and activating thoughts, speaking falsely and speaking truly, there is nothing that is not illusion.²⁸² Again, the begin-

ningless illusion and ignorance are all produced from the aware mind.²⁸³ Each illusion is like spots before the eyes, so if the illusion ceases, it is called non-activation. Therefore [for] a person who dreams they have a boil and visits a doctor, when they wake there are no expedient means [required].²⁸⁴ One who knows that it is an illusion is likewise.

Having seen boils on your body in a dream, when you wake you are suddenly cured, so the logic of expedient means and gradual practices are brought to an end by this.

64 HPC | 7.621b13–15

To be divorced from illusions is like the clouds scattering and the moon coming out. That is not to say that cloudlessness then is to be named the moon; it is just that where there are no clouds you will see the moon! That is not to say that no illusion then is true thusness [*tathatā*], but just that where there is no illusion you will see the truth.²⁸⁵

Even though there is no lamp or candle light at midnight, the letter from home is distinctly displayed.

65 | 34 commentary in the Chinese version

In general, giving rise to the mind and activating thoughts, and saying it is false and saying it is true, none of these are not illusions.²⁸⁶

The floating clouds over ten thousand leagues have dissolved and completely scattered.

A single orb of the bright moon is in the cold sky.

FASCICLE TWO

66 HPC | 7.621b19

Suddenly being enlightened to your own nature, initiating the three minds, giving rise to the four faiths, you must broadly cultivate the myriad practices.²⁸⁷

This clarifies the initiation of the great mind, which is regarded as the basis of the myriad practices. The three minds are compassion, wisdom, and vows; the four

*faiths are true thusness, the Buddha, Dharma, and Sangha.*²⁸⁸ *One says, it is also the initiation of the four limitless minds.*

67 HPC | 7.621b20–21

The original source of the Buddha-dharma comes forth from the minds of sentient beings, and so a former master said, “In a single thought-moment uniformly cultivate eighty thousand practices.”²⁸⁹

This clarifies the self-nature of the myriads of practices.

68 HPC | 7.621b22–c1

However, as sentient beings are born with eyes lacking insight, they therefore must depend on the revelations of a good teacher and so become close to good friends. Respect and serve him like a buddha,²⁹⁰ and do not begrudge your own body and life [for him]. Inform him of and resolve the mass of doubts; [to do so] you must first, thought-moment by thought-moment, take refuge in oneself as the three jewels and by liberating oneself as a sentient being.²⁹¹

*The above clarifies the cause proper,²⁹² and here it clarifies the conditions proper. The good teacher knows well the true consciousness and the false [consciousness], knows about the disease, and knows the medicine [for it]. And so in the Nirvana [Sūtra] he is fully provided with causes and conditions; in the Faju [jing: Dhammapada] he is limitless virtue and so forth. In not begrudging their physical life, some ancients gave their entire body in recompense for the dharma, or sold their bones to repay for the favors [of the teaching], or sliced off flesh to hear the sūtras, or burnt their bodies in thanks for the virtues [of their teacher].*²⁹³

69 HPC | 7.621c2–5

The purity of the mind is the Buddha; the light of the mind is the dharma; the non-duality of the mind is the *sangha*. Again, the original knowing and awareness of the nature [of the mind] is the Buddha; the original calm cessation of the nature [of the mind] is the dharma; the marvelous function of the nature [of the mind] is the *sangha*. If you suddenly gain your own [original nature of the mind], today you will know that originally there were no concerns.²⁹⁴

This clarifies the three jewels of your own nature.²⁹⁵ [When there are] three eyes in one face, whether [they are aligned] vertically or horizontally, you cannot chop [the face into halves]. This is most marvelous and difficult to conceive of. Great Master Heze²⁹⁶ summed it up in a phrase, “empty, calm knowing.”

70 | 36

[A sūtra says,] “[Bodhisattvas]²⁹⁷ liberate sentient beings and have them enter nirvana.” [It also says], “In reality there are no sentient beings to attain nirvana. Why is that?”²⁹⁸ [The bodhisattva only regards the thought-moment-by-thought-moment to be sentient beings, and knowing that the substance of the thought-moment is empty, liberates sentient beings. Since the thought-moment is already empty and calm, there really are no sentient beings to attain nirvana.]²⁹⁹ If so, then the enlightened are buddhas and the deluded are sentient beings. Compassion liberates sentient beings; wisdom knows thoroughly; the making of vows is diligent practice. So all are matters erected within our own nature.

This clarifies the self-nature that is sentient beings. Because the mind is originally calm cessation, the beings and buddhas likewise are of the attributes of calm cessation. When it comes to operating functions, the mind lacking wrong is the precepts, the mind lacking confusion is samādhi,³⁰⁰ the mind lacking stupidity is insight, the mind not rising is śamatha [halting, concentration], the knowing not obscured is vipaśyana [contemplation], the calming of the mind and examining of principle is forbearance, the mind lacking interruptions [of practice] is zeal. Here is a general elucidation of the gate of self-nature and the following is the specific elucidation of the gate of the cultivation of the attributes.

71 | 29

However, even if the main essential of cultivating practice is simply to end ordinary feelings, there is no special saintly understanding.³⁰¹

If the disease is ended and the medicine removed, you are again the original person.³⁰²

The ordinary [person’s] feelings and the saintly understanding are both due to false views, and only by abandoning both views will you coincide with the one-nature.

72 HPC | 7.621c14–15

A sūtra says, “If the mind of a sentient being in the last age does not produce empty falsity, the Buddha says ‘such a person will be a bodhi-sattva [posal] in the present age.’”³⁰³

That the mind is not emptily false is [due to] the power of precepts, samādhi, and insight. Bodhi [po] is awareness; sattva [sal] is sentient [being].

73 | 39

A virtueless person does not rely on the Buddha’s precepts, does not maintain the three deeds,³⁰⁴ releases [indulges] the mind,³⁰⁵ is lazy, despises others, and makes fundamental the weighing up of right and wrong.³⁰⁶

If you break the mind-precepts but once,³⁰⁷ a hundred faults will be produced in full.

Evaluation: Such followers of Māra blaze and flourish in the latter age of the dharma, vexing and confusing the correct dharma. Students should be careful about this.³⁰⁸

*This concludes the above and introduces the following with the precepts. If you break the mind-precepts but once, a hundred faults will be produced in full. The Nirvana Sūtra says, “A bhikṣu who breaks the precepts has no dignity or virtues in their person.”*³⁰⁹

74 | 38

A sūtra says, “To harbor lust while cultivating meditation is like steaming sand to make cooked rice; to harbor [thoughts of] killing while cultivating meditation is like blocking your ears when shouting; to harbor theft while cultivating meditation is like a leaking goblet that you seek to fill; to harbor lying while cultivating meditation is like carving shit to make incense. Even though you have much wisdom, all of these form the way of the māra.”³¹⁰

This elucidates the rules for cultivating practice, which is the study of the three non-outflows.³¹¹ The Lesser Vehicle takes receiving the dharma as the precepts, and coarsely governs the offshoots. The Greater Vehicle

[Mahāyāna] controls the mind as the precepts,³¹² and finely cuts off the roots [of outflows]. So then the dharma precept is to be without physical transgression; the mental precept is not to think of transgression.³¹³ Lust eliminates purity; killing eliminates compassion; theft eliminates good merit; lying eliminates the true reality. You are able to form wisdom, [but] even though you have obtained the six divine powers, if you do not eliminate killing, stealing, lust, and lying then you are sure to fall into the way of the *māra* and forever lose the correct path of *bodhi*. Because these four precepts are the root of the hundreds of precepts, I especially elucidate them so that you will not think of transgression. To be without recall is called the precepts; to be without thoughts is called *samādhi*; not to be false [lie] is called insight.³¹⁴ Again, the precepts are for seizing the bandits; *samādhi* is for tethering the bandits; and insight is for killing the bandits.³¹⁵ Again, the vessel of the precepts is entire and sturdy and the water of *samādhi* is clear and pure; then the moon of insight is fully manifested. Because these three studies are in fact the source of the myriad dharmas, I elucidate them in particular so that there will be no outflows.

At the Numinous Mountain [Gṛdhrakūta] Assembly, how can there be non-practicing buddhas?

In the school of Shaolin, how can there be mendacious patriarchs?

This elucidates the rules for cultivating practice, which is the study of the three non-outflows. The Lesser Vehicle takes receiving the dharma as the precepts and coarsely governs the offshoots. The Greater Vehicle [Mahāyāna] controls the mind as the precepts and finely cuts off the roots [of outflows]. The four precepts are: lust is eliminating purity, killing is eliminating compassion, theft is eliminating good merit, lying is eliminating true reality. Because these four weighty [precepts] are the root of the hundreds of precepts, I especially elucidate them so that you will not think of transgression. The three studies are as one says: To be without recall is called the precepts, to be without thoughts is called samādhi, not to be false [lie] is called insight. Another says the precepts are for seizing the bandits, samādhi is for tethering the bandits, and insight is for killing the bandits. Another says the vessel of the precepts is entire and sturdy and the water of samādhi is clear and pure; only then is the moon of insight fully manifested. Again it is said, "The sūtras describe through samādhi, the Vinaya explains through the precepts, and the śāstras explain through insight."³¹⁶ The three studies are in fact the source of the myriad dharmas; I elucidate them in particular so that there will be no outflows.

[The poem included in the commentary at this point is translated in Section 75 below. — Trans.]

75 | 40

A sūtra says, “If you do not maintain the precepts, you still cannot gain the body of a mangy fox,”³¹⁷ so how then could one hope for the result of pristine *bodhi*?³¹⁸

If you weight the precepts [as being] like the Buddha, the Buddha will always be present therein.³¹⁹ Be sure to regard the Grass-Gird [Bhikṣu] and Pearl [-Swallowing] Goose [Bhikṣu] as precedents.³²⁰

How can there be a buddha at the Numinous Mountain Assembly who does not really practice/ how can there be in the Shaolin [Monastery] school [of Chan] a patriarchal teacher who tells lies?

76 | 40 commentary in the Chinese version

A former virtuoso said, [“If you weight the precepts like the Buddha, the Buddha will always be present.”]³²¹ He also said, “Make the precepts your teacher.”³²²

If you wish to enter the gate of no-outflows, regard the Grass-Gird and Goose-Swallow [monks] to be precedents.

77 | 41

[A sutra says,] “If you wish to cast off life-and-death, first eliminate craving and desire as well as the thirst of love.”³²³

Love is the root of transmigration; desire is the condition for rebirth. The Buddha said, “If the lustful mind is not removed, you will not leave sense-data behind.”³²⁴ He also said, “The single bond of compassionate love will drag a person through the gate of sin.”³²⁵ Thirst is the most pressing of the feelings of love.

Love is the root of transmigration; desire is the condition of rebirth. Ānanda said, “The vitality of desire is coarse and turbid, a mixture of the rank and fetid.”³²⁶ The Buddha said, “If the lustful mind is not removed, you will not leave sense-data

behind."³²⁷ He also said, "If a single bond of compassionate love is attached, it will drag people into the gate of sin."³²⁸ He also said, "If you fully cast off this gate you will be an arhat who has left sense-data behind."³²⁹ Thirst is the most pressing of the feelings of love.

78 | 42

[A sūtra says,]³³⁰ "Unimpeded pure insight is entirely produced due to *samādhi* [meditative concentration]."³³¹ [This is to know that the transcendence of the ordinary person and entry into sainthood, the casting off (of the mortal coil while) sitting (in meditation), and the dying while standing are all due to the power of *samādhi*.³³² Therefore it is said, "If you desire the Way of the saints, there is no path apart from this."]³³³

This is the meditation of precepts. If there is no samādhi and no insight, that is to be crazy and foolish. If you partially cultivate only one gate, that will be ignorance and perverse views.

79 | 43

If the mind resides in *samādhi* then it knows the attributes of rising and cessation of the world.³³⁴

The dust motes in the sunlight [coming through] an empty crack are disturbed; the reflections in the bottom of the water of a clean pool are bright and clear.³³⁵

This is the insight of samādhi. The dust motes in the sunlight of the empty crack are disturbed, the reflections in the bottom of the water are bright and clear. The separate elucidation of the three studies has reached its end here. But if you raise one, the three are provided, so how can there be a single attribute? The following unsystematically raises the finer details of practice to further elucidate the meaning of the above.

80 HPC | 7.622a10

Mental thoughts not occurring is named sitting, the self-nature not moving is named meditation.³³⁶

*Wishing to elucidate the tenets of sitting in meditation is trying to grasp the ice in the fire.*³³⁷

81 | 44

To see the percepts but not give rise to the mind is named non-production,³³⁸ not producing is named without thought (*wunian*), and to be without thought is named release.³³⁹

If one [out of] of the precepts, *samādhi* and insight is raised you are provided with the three; they are not lone aspects.³⁴⁰

[There is no *ōnhæ* commentary to this section of the text. – Trans.]

82 HPC | 7.622a13–14

If correct mindfulness is not forgotten, the frustrations will not be produced. As it is said, “If the eyes do not sleep, all dreams will be removed of themselves.”³⁴¹

83 | 45

Also, it is not true that you cultivate the Way and then realize cessation, for the mind-dharma is originally calm, which is true cessation. Therefore it is said, “The dharmas from the beginning were always themselves the attributes of calm cessation.”³⁴²

The eye does not see itself. [If you] see [your own] eyes, that is false.³⁴³ Therefore Mañjuśrī considered and Vimalakīrti kept silent.³⁴⁴ The following unsystematically raises the finer details of practice.

With no right and no wrong, then there is calm only and illumination only. Mañjuśrī [was liberated via] consideration, Vimalakīrti [by] keeping his mouth shut.

84 HPC | 7.622a17–18

If you have the view that correct awareness and release will divorce you from outflows so that you will not be attached to any worlds, that [view] is not the eye that witnesses the Way.³⁴⁵

*As the eye does not see itself, to see [your own] eye is false.*³⁴⁶

85 HPC | 7.622a19–21

To see production and head for cessation is the view of a *śravaka*; to not see production and only see cessation is the view of a *pratyeka buddha*; not to give rise to the two views of dharmas originally not being produced and so already also lacking cessation is the view of a *bodhisattva*.³⁴⁷

There are many variant views about the single, uncompounded dharma.

86 HPC | 7.622a22–23

In clear water the pearl shines; in the dispersal of clouds the moon is bright. So in the purity of the three deeds, all types of fortune gather together.³⁴⁸

When the pearl was sunk in the ocean of consciousness,³⁴⁹ Shapeless found it,³⁵⁰ when the moon is hidden by the māra clouds the winds of wisdom sweep them away. The weeds of the three deeds weeded out, all types of fortune flourish.

87 | 46

When a poor person comes to beg, give to that person in accordance with your endowments. The great [mind of] compassion of identity [of self and other] is true donation.³⁵¹

That self and other are one is called identity. You come empty-handed and leave empty-handed: that is the livelihood of our house.³⁵²

That self and other are one is called identity.

88 | 47

When some person comes and harms you, you must control your own mind and not produce anger and resentment.³⁵³ If a mind of anger occurs for a thought-moment, the gate of a million obstacles will be opened.³⁵⁴

Although the frustrations are limitless, anger and pride are the most extreme. The *Nirvana [Sūtra]* says, “The anointer and the hacker are both mindless,” so anger is like the rumbling of thunder producing fire in the middle of cold clouds.³⁵⁵

Even though frustrations are endless, anger and pride are even greater. The Nirvana Sūtra says, “The two matters of anointing and hacking are not different in their minds.”

89 | 48

If you do not practice with patience [forbearance], no practices will be perfected.³⁵⁶

Although the gate of practice is unlimited, as compassion and forbearance are the fundamental sources, the mind of forbearance is like an illusory dream and the percepts of disgrace are like turtle feathers.³⁵⁷

Although the gates of practice are endless, compassion and forbearance are the fundamental source. An ancient virtuoso said, “The mind of forbearance is like an illusory dream; the percepts of disgrace are like turtle feathers.”

90 HPC | 7.622b5

For the most part, people who make their mind humble will have myriad blessings revert naturally to them.³⁵⁸

Because the great ocean is low, it becomes the king of all rivers.

91 HPC | 7.622b6–7

Since the greatly powerful bodhisattva³⁵⁹ does not lose correct mindfulness in birth-and-death, correct mindfulness is to be without thought.³⁶⁰

A saint of old said, “Although meditation-samādhi is not difficult in the mountains, it is most difficult to not activate thoughts while confronting the percepts of the world.”

92 | 49

[The maintenance of the original true mind is [the practice of] a person of great zeal.]³⁶¹ Again, the non-activation of body and mind is the foremost zeal.

If you give rise to the mind of zeal, that is false and is not zeal.³⁶² Therefore it is said, “Do not falsely conceive. Do not falsely conceive.”³⁶³ The indolent are forever looking to the future and are persons who abandon themselves.”³⁶⁴

*Chöng is not to be mixed up, jin is not to retreat.*³⁶⁵

93 | 49 commentary in the Chinese version

A sūtra says, “If you give rise to the mind of zeal, that is false and is not zeal.”³⁶⁶ An ancient virtuoso said, “Do not falsely conceive; end it.”³⁶⁷

*Not thinking falsely is the naturally true Buddha; ending the false conceptions is the Buddha’s natural truth.*³⁶⁸

94 | 49 commentary in the Chinese version

A person who is lazy about the Way is forever looking to the future. He is a person who abandons himself.³⁶⁹

“To look to the future” narrowly [defined] is today and later days, and broadly is the present incarnation and later incarnations, revolving onwards and shirking [practice], which may be called abandoning oneself.

95 | 50

[A sūtra says,]³⁷⁰ “Intoning a mantra makes the deeds of the present [life] easier to control. Through your own practices you should counter and cleanse [that karma]; and for the past karma that is difficult to remove, you must avail yourself of its [the mantra’s] divine powers.”

[That] Mātaṅga gained the fruit [of *anāgamin*] is the truth and not a lie.³⁷¹ Therefore there is no such thing as distancing yourself from the affairs of the *māra* while not chanting the divine mantra.³⁷²

At present some people of the world wish to be correct and yet are perverse, wish to be clean and yet are stained, prosper in virtue and yet are poor in blessings, do good deeds and yet have personal tragedies, are very much without evil and yet have misfortunes, do not kill and yet die young. All of these [misfortunes are due to] past karma. The Lengyan jing says, "For those who intone the divine mantras, their five heinous and serious sins are like wind-blown sand," and [in the] next [life] they are certain to become a buddha.³⁷³

96 | 51

[Bodhidharma said,] "Bowling [libai]: decorum [li] is respect and bowing [bai] is prostration. [This] is to venerate the true nature and bring to prostration ignorance."³⁷⁴ He also said, "The body, mouth, and mind must be pristine."³⁷⁵

If body, mouth, and mind are pristine, the Buddha will appear in the world.³⁷⁶

Bowing is to take refuge in your own nature [as] the Buddha and is also to turn from the false toward the true.³⁷⁷

97 | 52

Keeping mindful of the Buddha in the mouth is called chanting, in the mind is called mindfulness; if you merely chant but lose mindfulness then there will be no benefit on the Way.³⁷⁸

The six-character dharma gate of [Namo] Amitābha³⁷⁹ is a definitive shortcut to leave behind transmigration. The mind then conditions the realms of the Buddha and holds on to the memory of that and does not neglect it; the voice then calls on the name and title of the Buddha, which is clearly distinct and not confused. If mind and mouth are thus in concert, that is called mindfulness of the Buddha.³⁸⁰

Evaluation: The Fifth Patriarch said, "Maintaining the original true mind is superior to being mindful of the buddhas of all directions."³⁸¹ The Sixth Patriarch said, "If you are always mindful of another buddha, you will not escape from [the cycle of] birth and death."³⁸² If you maintain your original mind, you will reach the other shore. He also said, "The Buddha is made in one's nature; do not seek it outside of the self."³⁸³ He also said, "Deluded persons are mindful of the Buddha to seek [re]birth; en-

lightened persons themselves cleanse their own mind."³⁸⁴ He also said, "In general, sentient beings [who are] enlightened to the mind liberate themselves; the Buddha cannot liberate sentient beings."³⁸⁵ The above virtuosos directly point to the original mind, there being no other expedient means [*pangbyŏn*]. Note: The means (*pang*) takes a single method [of pointing to the mind]; this then (*byŏn*) links with the [people of] various capacities.³⁸⁶ The principle of reality is like this, but the gate [method of practice] of [physical] traces really has the world of ultimate bliss and its Amitābha Buddha, who has forty-eight great vows, and so all who chant [*yŏm*] ten times will receive the power of these vows and will be reborn in the lotus womb and shortly escape transmigration.³⁸⁷ The buddhas of the three ages speak with different mouths but the same voice. The bodhisattvas of all directions identically vow to be reborn. Also, are not the biographies of people who were reborn in the past and present clear and evident? I hope that practitioners will be cautious and not mistakenly recognize this. Work at it, work at it.

Amitābha is Sanskrit, here [in our language] limitless life or also limitless light. In all the directions and in the three ages it is the title of the foremost buddha. The cause name is the *bhikṣu* Dharma-store.³⁸⁸ He issued forty-eight vows to the Buddha King Freedom in the World [Lokeśvarāja], saying, "When I become a buddha, from the people and the gods of the never-ending and numberless worlds in all directions through to the groups of crawling and flying, wriggling and moving [beings], those who chant my name [ten times]³⁸⁹ will certainly be reborn into my land. If I do not succeed in this vow, in the end I will not become a buddha."³⁹⁰ A previous saint said, "If you chant 'buddha' once then the heavenly Māra will lose courage,³⁹¹ your name will be removed from the demonic register, and the lotus will emerge from the golden pond."³⁹²

Also, the Rite of Confession says,³⁹³ "Self-power and other-power are slow and rapid [in leading to salvation], respectively. Those who wish to pass over the ocean [of suffering] and who plant trees to make their boat will be slow; this is likened to self-power. Those who borrow a boat to cross over the ocean will be rapid; this is likened to the power of the Buddha." It is also said, "If a young child of the world is threatened by water or fire and in a loud voice yells out, then its parents on hearing it will urgently run to rescue it. This is like a person who, ap-

proaching the end of their life, in a loud voice chants [the name of] the Buddha, and the Buddha, provided with divine powers, will definitely come to welcome them. Therefore the compassion of the great saint is superior to that of your parents. The [pain of] the birth and death of sentient beings is greater than that of water and fire." A person said, "Your own mind is the Pure Land, so the Pure Land cannot be produced; your own nature is Amitābha, so Amitābha cannot be seen."³⁹⁴ These words seem to be correct and yet are wrong.³⁹⁵ The Buddha lacks craving and anger, so shouldn't I also lack craving and anger? The Buddha transforms hell into lotus flowers [worlds] as easily as turning over your hands but I always fear falling into hell due to the power of karma, so how then can I change it [hell] into the lotus flower [world]? The Buddha contemplates the endless worlds as if they were before his eyes but I still do not even know affairs next door, so how then can I see the worlds of all directions as if they are before my eyes? For this reason, even though each person's nature is the Buddha, since in practice they are sentient beings, if we discuss their attributes and functions, they will be as far apart as heaven and earth.

Guifeng said, "Even if you are really enlightened suddenly, in the end you have to practice gradually."³⁹⁶ These are genuine words. So if you depend on the message that your own nature is Amitābha, how is there a heavenly born Śākya or a natural Amitābha?³⁹⁷ You should think to yourself, "Why don't people know [this] themselves?" At the moment of the suffering of the interval between [the cycles of] birth and death when you are about to die, will you definitely attain freedom or not? If you are not [free] like this, do not for a moment be haughty, for that will cause you to sink and fall [into rounds of birth and death] for eternal eons. Also, Aśvaghoṣa and Nāgārjuna³⁹⁸ were both patriarchal teachers who clearly handed down verbal teachings that deeply encouraged rebirth, so what [type of] people are we not to want rebirth?³⁹⁹

Also, the Buddha himself said, "The Western [Pure] Land is far from here, one hundred thousand [note: ten evils] and eight thousand [note: eight perversities] [leagues distant]." This is the preaching of the attributes for those of dull faculties. He also said, "The Western Land is not far from here, for this mind [note: sentient being] is a buddha [Amitābha]."⁴⁰⁰ This is a preaching of the nature [of the mind] for those of sharp

faculties. In Kyo there are the provisional and the real [teachings]; in the sayings there are the exoteric and esoteric. So if you are a person for whom understanding and practice are in accord, you will comprehend both near and far. Therefore, in the school of the patriarchal teachers there are also those who may call on Amitābha [note: (such as) Huiyuan] or call on the subject [note: (such as) Ruiyan].⁴⁰¹

The mind then conditions the realms of the Buddha and holds onto the memory of that and does not forget; the voice then calls on the name and title of the Buddha, which is clearly distinct and not confused. This is called mindfulness of the Buddha.

98 | 53

The Fifth Patriarch said, “Maintaining the original true mind is superior to being mindful of the buddhas of all directions.” The Sixth Patriarch said, “To be always mindful of another buddha, you will not escape from birth and death. When you maintain the original mind, you will immediately cross over to the other shore.”⁴⁰²

Below, the lineage masters directly reveal the real teaching of “this mind is the Buddha,”⁴⁰³ and castigate the provisional teaching of “seeking to be reborn in the Pure Land,” which can be called a single pellet of the cinnabar of return touching iron and making it into gold, a single word of the supreme principle converting the ordinary [person] into the saint.⁴⁰⁴

99 HPC | 7.622b22–23

If thought-moment by thought-moment you see [your original] nature and constantly practice equanimity, in the interval of a snap of the fingers you will go to see Amitābha.⁴⁰⁵

100 HPC | 7.622b24

The mindfulness of the Buddha with an ignorant mind [has two meanings]:⁴⁰⁶ choosing and rejecting. The delight in that ultimate joy is choosing; the grief at this world is rejecting.⁴⁰⁷ A sūtra says,

“The various kinds of choosing and rejecting are all the wheel of transmigration.”⁴⁰⁸

In Sanskrit “sahā,” in this language “to forbear,” which [by extension] means the people of this world because they bear many sufferings.⁴⁰⁹

101 HPC | 7.622c3–4

The Buddha is made in the nature [of the mind], so do not seek it outside of the body. If the nature [of the mind] is deluded, you are a common person; if the nature [of the mind] is known, you are a buddha.⁴¹⁰

102 HPC | 7.622c5–7

Vimalakīrti said, [“A deluded person is mindful of the Buddha to seek (re)birth; an enlightened person cleanses their own mind.”]⁴¹¹ He also said, “If the mind is pure the Buddha Land is pure.”⁴¹² He also said, “Purity and filth are in the mind, so what relationship is there [of these] with the [the Buddha] land?”⁴¹³

103 HPC | 7.622c8–11

A previous virtuoso said, “[In general, sentient beings who know their mind liberate themselves, so the Buddha cannot liberate sentient beings.] If the Buddha can liberate them, then [as] the buddhas of the past are already as endless as the sands of the Ganges, why have we up to now not become buddhas?”⁴¹⁴ Therefore, know that if you do not cultivate the Way by yourself, then those who only hope in vain for the Pure Land are mistaken.⁴¹⁵

The worldly [Confucian] scriptures say, “Even though skilled, Shi Guang could not play a stringless lute.⁴¹⁶ Although the fox and badger [fur-wearing aristocrats]⁴¹⁷ are warm, you cannot warm people without vitality.” A Buddhist sūtra also says, “The great king of physicians can cure all illnesses but cannot cure people whose life is ended,⁴¹⁸ and “The great king of awareness can liberate all sentient beings; he cannot liberate people who do not believe.”⁴¹⁹ Seeing this, people without faith do not themselves cultivate the Way and only hope for the Pure Land, [an attitude] which should be regarded as entirely erroneous.

104 HPC | 7.622c12–19

Evaluation: [The above virtuosos directly indicate the mind of people, there being no other expedient means. The principle of reality is thus, but the gate of traces⁴²⁰ really has the world of ultimate bliss and its Amitābha Buddha has forty-eight great vows, so all those who chant [his name] ten times will receive the power of those vows and will be reborn in the lotus womb and shortly escape transmigration. The buddhas of the three ages praise it with different mouths. The bodhisattvas of all directions indently vow to be reborn. Also, are not the biographies of people who were reborn in the past and present clear and evident? I hope that practitioners will be cautious and not mistakenly recognize this,]⁴²¹ and simply remove their faults, but do not remove that dharma.⁴²²

The evaluation says: The above virtuosos directly indicate the one-mind; there is no special expedient means.⁴²³ In principle it really is like this, but in the gate of traces, as Amitābha Buddha really puts in place forty-eight great vows in the world of Ultimate Bliss, for the most part people who are mindful ten times will receive the power of these vows and are certain to go into the lotus womb and shortly abandon transmigration. The buddhas of the three ages praise it with different mouths, and the bodhisattvas of the ten directions equally vow to be reborn! Also, how much more so are the biographies clear about persons born past and present. I hope that all practicing people will be cautious and not mistakenly know this and only remove this fault, and so do not remove the dharma.

This relies on the gate of traces and one-sidedly praises the expedient means of mindfulness of the Buddha. The expedient means are: the means [pang] takes a single dharma, this then [byōn; expediently] links with the various capacities. The buddhas are very skilled in this dharma/method.⁴²⁴ In Sanskrit, Amitābha; in this language it is limitless life or also limitless light. In all directions and in the three ages it is the title of the foremost buddha. The cause name is the bhikṣu Dharma-store. He made forty-eight vows to the Buddha King Freedom in the World, saying, "When I become a buddha, from the people and gods of the never-ending and numberless worlds of all directions through to the classes of crawling, flying, wriggling, and moving beings, those who chant my name ten times will be certain to be born in my land. If they do not attain this view, in the end they will not become a buddha." In this way a previous saint said, "If you chant 'buddha' once then the heavenly Māra will reverence and be in awe of you, your name will be removed from the demonic register, and the lotus will emerge from the golden pond." And so the rapid escape from transmigration should be known also as the short-cut of mindfulness of the Buddha.

The dharma/Rite of Confession says, "Self-power and other-power are slow and rapid, respectively. Those who wish to pass over the ocean of suffering and who plant trees to make a boat are likened to the cultivation of practice by self-power, which is slow. The borrowing of a boat to cross the ocean is likened to depending on the power of the Buddha to escape, which is rapid." Also it is said, "Self-power takes many eons, but the Buddha's nirvana took only an instant." It is also said, "If a young child of the world is threatened by fire or water and in a loud voice yells out, then its parents hearing it will put down what they were doing and urgently run to rescue it. It is like a person who approaching the end of their life in a loud voice chants [the name] of the Buddha, then that buddha, being provided with the heavenly eye and the heavenly ear will definitely come to welcome you. Amitābha's great compassion and great vows are superior to your parents. The pain and hurt of the birth and death of sentient beings is greater than that from fire and water." A person said, "Only mind is the Pure Land, but the Pure Land cannot be produced; your own nature is Amitābha, but Amitābha cannot be seen." These words seem to be correct but rather are wrong. The Buddha lacks craving and anger, so shouldn't I also lack craving and anger? The Buddha transforms hell into the lotus flower [world] as easily as turning over his hand but I constantly fear through the power of karma that I will fall into hell, how then will I transform that into the lotus flower [world]? The Buddha contemplates the endless worlds as if they were in front of his eyes but I do not even know of the affairs next door, so how can I see all directions as if they are in front of my eyes? Therefore, although craving and anger are empty, they produce karma, and although karma also is empty, it invites the suffering of hell, and although the suffering of hell is empty, emptiness is so difficult to bear.

Master [Zong]mi [said], "In your own mind [of falsity] there are the two meanings of embodiment of emptiness and the formation of phenomena,⁴²⁵ even if you are really enlightened suddenly, in the end you have to practice gradually, so how is there a heavenly born Śākya or a natural Amitābha?" Also, it is rather that "Aśvaghōṣa and Nāgārjuna were both patriarchal teachers who clearly handed down a verbal teaching and deeply encouraged rebirth, so what people are we to not want rebirth?" Also, each makes their own special calculation, like a person who drinking water knows himself whether it is cold or warm, and so when you are at the moment of impending death, whether birth-and-death departs or remains, [will you] definitely attain freedom or not? If you are not like this, do not be haughty for a moment, for that will cause you to be sunk and fallen [in depression] for eternal eons.

Also, the Buddha himself said, "The Western Land is 108,000 leagues from here," and he also said, "It is not far from here," so why are there sharp and dull in abilities? In Kyo there are the provisional and real (teachings), and in language there is the exoteric and esoteric, so the Dharma King is free in killing and vivify-

ing in the dharma. A versed person and accomplished gentleman takes this bright mirror and is sure to distinguish whether his own face is beautiful or ugly, so you must not stagnate with one corner, affirming the correct and denying the incorrect.

105 | 53

In listening to the sūtras, there is the conditioning of the passing through the ears, and the consequent blessings of delight in [hearing it]. The false body [of the buddha who preached the sūtra] has an end, but real practice does not disappear.⁴²⁶

This clarifies that wise learning is like eating a diamond and is superior to the donation of the seven treasures.⁴²⁷ Master Shou said, “Even though you hear and do not believe, you still form the conditions of the seeds of buddhahood; and even though you learn and do not achieve [enlightenment], you are still benefited with the blessings [of being born] of humans and gods.”⁴²⁸

[The *ōnhae* commentary is the same as that above. — Trans.]

106 | 54

If you read the sūtras and do not make a study for your own self [improvement], even though you read the entire myriad *piṭaka* collections, still you will have no benefit.⁴²⁹

This elucidates stupid learning, which is like the spring birds crying during the day and in autumn insects chirping at night.⁴³⁰ Master [Zong]Mi said, “Recognizing characters and reading sūtras fundamentally cannot be the realization of enlightenment. To digest the text and interpret meaning is to still burn with anger, craving, and perverse views.”⁴³¹

[The *ōnhae* commentary is the same as that above. — Trans.]

107 HPC | 7.623a3–7

There may be persons who do not fully comprehend that the causes and results of good and evil in the world and beyond the world all arise

from the occurrence of a single thought-moment, who simply at all times despise controlling their own minds, and who do not understand detailed examination. Therefore, even though there are times when they read sūtras and Sōn *gathas* and suddenly attain the meanings [of these texts], that is simply the joy and luck of that moment. For later they will suddenly be thrown into despising [the control of their minds] and will not be able to make a decisive choice, and instead will follow after the sense-data conditions and be swept along thought-moment after thought-moment. How can they have an expectation of achievement?⁴³²

108 HPC | 7.623a8–9

Students who cannot reflect back that the nature of the frustrations in their own mind is empty only use their intelligence to the end of their years counting the treasures of others.⁴³³

*To bore through their old papers is to forget my treasure store.*⁴³⁴

109 HPC | 7.623a10–11

In general, people are often enlightened through the teaching of the dharma, [but] they are not enlightened to their own mind. Even though they reach becoming a buddha, all of these [people] are called [holders of] the views of the *śravakas*.⁴³⁵

*Although eagerly desirous to investigate [comprehend fully] the meanings as numerous as sand grains, how can they know them [given that] the ineffable is the true vehicle?*⁴³⁶

110 HPC | 7.623a12–13

A former virtuoso said, “While deluded people seek enlightenment in text, enlightened people are awakened to their own mind. Deluded people cultivate the cause in expectation of the result; enlightened people know that the mind is originally empty.”⁴³⁷

*The fish trap and snare are not the fish and the rabbit,⁴³⁸ the dregs are not the original taste.*⁴³⁹

111 HPC | 7.623a14

A patriarchal teacher said, “The thousands of sūtras and tens of thousands of śāstras are not as good as maintaining the originally true mind.”⁴⁴⁰

This is the conclusion to the above passages, which repeatedly warn and goad the stupid students of the latter age [of the dharma] to not be attached to texts and to take refuge in themselves.⁴⁴¹

112 HPC | 7.623a15

Even though you lecture on thousands of sūtras and śāstras, you fall into the secondary ability of the Chan house.⁴⁴²

To be reliant on Kyo and to be divorced from Kyo are completely different in quality. Even though it is said, “There are thousands of pearls in the ocean,” how do they resemble that one exceptional gem?

113 HPC | 7.623a16–17

A former virtuoso said, “If you comprehend a single dharma, then the myriad dharmas will be comprehended naturally. Therefore a broadly learned person does not know the Way.”⁴⁴³

As a single dharma is divorced from name and limits the attributes, the myriad of thoughts and thousands of worries are of no benefit to the Way.

114 | 55

As learning cannot reach the Way, it glorifies its seeing and hearing [knowledge], and people who only use sharp speech of the tip of the tongue to gain victory over others are like [those who] paint the privy with a cinnabar plaster.⁴⁴⁴

This specifically elucidates the stupid learning of the end age [of the dharma]. Study is basically the cultivation of the nature [of the mind],⁴⁴⁵ and if the entire practice is for [approval from] others, truly what mind is this?

115 HPC | 7.623a20–21

Learning is basically the cultivation of the original nature [of the mind], so how can you be hurt if people do not know you? The Way originally completes life, so why seek to have the world make use of you?⁴⁴⁶

These three passages deeply dismiss study for [the sake of the approval of] others,⁴⁴⁷ and conclude with the three characters [for] “the Way” [in the former three passages], so “this mind is the Way” can be considered seeking for the source in the stream flow.⁴⁴⁸

116 | 56

The learning of non-Buddhist scriptures by a person who leaves home [a monk] is like cutting mud with a knife; the mud is of no use and the knife itself will be worn down.⁴⁴⁹

The children of the senior who is outside the gate have returned into the burning house.⁴⁵⁰

[The *ōnhae* commentary is identical to the Chinese. – Trans.]

117 | 57

How can leaving home to be a monk be a trifling matter? It is not to seek ease. It is not to seek warmth and satiety. It is not to seek profit and fame. It is in order to [escape the cycle of] birth and death. It is to eliminate frustrations. It is to continue the insightful life of the Buddha. It is to leave behind the three realms and to liberate sentient beings.⁴⁵¹

He can be called a hero who penetrates heaven.⁴⁵²

[There is no *ōnhae* commentary to this text. – Trans.]

118 | 58

A sūtra says, “The fires of impermanence burn up all the worlds.” Also it is said, “The fires of suffering of sentient beings burn everything on all sides.” It also says, “The bandits of the frustrations always spy upon

and kill people.” Monks should goad themselves, as if trying to extinguish their head that is on fire.⁴⁵³

The body has birth, old age, sickness, and death; the world has formation, persistence, destruction, and emptiness. The mind has birth, persistence, change, and cessation. These fires of the sufferings of impermanence are burning on all four sides.⁴⁵⁴ I respectfully inform the person investigating the profundity, do not pass time in vain.⁴⁵⁵

The demon of impermanence takes killing to be a game, and so even heaven and earth have an end. How much more so the myriad things? Cold and heat come and go, the sun and moon wax and wane, and even the blooming of flowers and dropping of leaves and the momentariness of thought-moment after thought-moment are all impermanence. The fires of suffering that burn on all sides are likened to birth, old age, sickness, and death.

119 | 59

The craving of fleeting fame in the world is vain effort [study, *kongbu*] that exhausts the body.⁴⁵⁶ **The devising and seeking of benefits in the world add more kindling to the fires of karma.**⁴⁵⁷

Of craving worldly, fleeting fame, a poet wrote, “The wild goose flies to the end of heaven, leaving its tracks in the sand; / People depart for the Yellow Springs [Hades], their fame remaining in their homes.” Of devising and seeking worldly benefits, a poet wrote, “They gather all the flowers and after making honey, / They do not know for whom their suffering has made it sweet?”⁴⁵⁸ The useless effort of laboring the body is like chiseling ice to make a carving, which is a useless skill. To add fuel to the fire of karma [means] that the coarse and worn-out matter and smells are items that propel the fire.

*Worldly fame and benefit are kindling added to the fire and means that the Lotus Sūtra’s “coarse and worn-out matter, sound, smell, and taste are items that propel the fire. And so one must not crave them.”*⁴⁵⁹

120 | 60

[A previous virtuoso said,] “Chan monks [who pursue] fame and benefits are not even the equals of grass-clothed rustics.”⁴⁶⁰

Rejecting [the offer of] the golden *cakravartin* [throne] and entering the Snowy Mountains [Himalayas] is the unchanging rule of the thousands of world-honored ones [buddhas].⁴⁶¹ Yet that class [of people] in the end times who are sheep in tiger's skins do not know shame,⁴⁶² but look for fame and follow the powerful, shadily flattering to obtain favors. Alas! This is the proof of the matter.⁴⁶³ Those whose minds are polluted by worldly benefits and who are sycophants to the powerful and run after winds and dust instead are ridiculed by secular people.⁴⁶⁴ That these Chan monks have sheepish constitutions is proved by these many actions. (The words, "is the proof of the matter," conclude this. These words come from *Zhuangzi*.)

[There is no *ōnhæ* commentary to this text. – Trans.]

121 HPC | 7.623b10–11

In the end period of the dharma, that class of [people who have a] sheep's body in a tiger's skin do not know modesty and shame but desire pleasure and follow the powerful, secretly grasping for favors with a pretty appearance. How sad! This is the proof of the matter.⁴⁶⁵

*The sons of the Buddha [monks] in the last age have minds polluted by worldly benefits, forget modesty and forget shame, and run after winds and dust, and instead are ridiculed by secular people. These are the appearances of fame and power, flattery and favors, of being sycophantic to the powerful. Chan monks [who seek] fame and benefit and cover their sheepish constitution with a tiger skin bear witness to this. These words, "This is the proof of the matter," conclude this. They come from *Zhuangzi*.*

122 HPC | 7.623b12–13

A previous virtuoso said, "The Buddha-dharma of the last age is transformed by human feelings and is sold cheaply for worldly profit. How sad!"

123 | 61

[A sūtra] says, "What [kind of] bandit borrows my clothes and sells the Thus Come One, creating all sorts of karma?"⁴⁶⁶

The *bhikṣus* of the end of the dharma [period] have many kinds of names, such as the bat monk, the mute-sheep monk, and the bald layman or the dregs of hell, or the *kaṣāya*-wearing bandit.⁴⁶⁷ Alas! The reason for [the sūtra's words] is due to this.⁴⁶⁸

Those who peddle the Thus Come One dispense with causation⁴⁶⁹ and reject sins and blessings, boiling up the corporeal and oral [karma], repeatedly giving rise to love and hate, which can be considered a pity. One who avoids being a monk and avoids being a layperson is called a bat [monk]. One who does not preach the dharma with his tongue is called a mute sheep. A monk in form but layperson in mind is called a bald layman. One with serious sins and who does not depart from them is called the dregs of hell. One who sells the Buddha to make a living is called a *kaṣāya*-wearing bandit. These many names are proof that there are *kaṣāya*-wearing bandits. The two characters “due to this” that conclude this [passage] come from the *Laozi*.⁴⁷⁰

124 HPC | 7.623b16–18

The *bhikṣus* of the end of the dharma [period] have many kinds of names, such as the bat monk, mute-sheep monk, bald-headed layman, the dregs of hell or the *kaṣāya*-wearing bandit. How sad! The reason for [the sūtra's words] is due to this.⁴⁷¹

*This is a general conclusion to the above text. It is not only the selling of the dharma, but is also the concurrent peddling of the Thus Come One and the dispensing with causation and rejecting of sins and blessings and the boiling up of the corporeal and oral [karma] repeatedly giving rise to love and hate, that can be said to be lamentable, alas! This is so sad and grievous. Those who avoid being a monk and avoid being a layperson are called bats; those with a tongue who do not preach the dharma are called mute sheep; and those with the form of a monk but the mind of a layperson are called bald laymen. Those with serious sins who do not depart from them are called the dregs of hell. Those who sell the Buddha to make a living are called *kaṣāya*-wearing bandits. These many names prove that there are those *kaṣāya*-wearing bandits. The “due to this” that concludes this comes from the *Laozi*.⁴⁷²*

125 | 62

How sad! Are not the one robe and one meal of the sons of the Buddha [due to] the blood of the farmers or the suffering of the weaving women? If your eye of the Way is not clear, how can you enjoy them?⁴⁷³

The *Transmission of the Lamplight* [records that] because a monk was not clear in his eye of the Way, his body became a wood fungus in order to repay what a believer had donated.⁴⁷⁴

The Transmission of the Lamplight [records that] there was a monk whose eye of the Way was not clear, and in the elder's garden repaid a believer-donor as a wood fungus.

126 | 63

Therefore it is said, "Do you want to know what it is to wear fur and carry horns?⁴⁷⁵ It is to now receive believers' donations in vain! There are people who while not hungry eat, not cold and are clothed.⁴⁷⁶ Really, what sort of mind is this? It is to not think at all that the pleasure of what is before their eyes will be the suffering of a later life."

The *[Da]zhidu lun* writes that a monk was reborn as an ox because of five grains of millet [he had eaten], and through that life he made restitution through muscle and bones, and at his death he repaid with skin and flesh.⁴⁷⁷ He had accepted a believer's donation emptily, [the recompense being like an echo].

[The *ōnhæ* commentary is the same as the Chinese commentary. In the 1610 *ōnhæ* text this passage is only in Chinese. The next paragraph does not appear there in Chinese but in the *ōnhæ* translation, which has been placed in the separate following section. — Trans.]

127 | 64

Therefore it is said, "Rather bind your body with hot iron than accept the clothes of a person of a mind of faith; rather pour boiling copper down your throat than accept the food of a person with a mind of faith; rather toss your body into an iron cauldron than accept the residence of a person with a mind of faith."⁴⁷⁸

The *Fanwang jing* says, "Do not accept with a body that violates the precepts the various offerings and the various donated goods of persons with a mind of faith. If the bodhisattva does not make this vow, then he will incur a slight sin."⁴⁷⁹

The great vow of the bodhisattva is fully expressed in the "Chapter on the Dharma Message of the Mind-ground" in the Fanwang jing.

128 | 65

Therefore it is said, "A monk eats food like eating poison and receives donations like being shot by an arrow. A monk fears rich presents and sweet words."⁴⁸⁰

One who eats food like eating poison fears losing his eye of the Way; one who receives donations like being struck by an arrow fears losing his result of the Way.

[There is no *ōnhae* commentary. — Trans.]

129 HPC | 7.623c6

Therefore it is said, "Adverse sense-data are easily fought; favorable sense-data are difficult to fight."⁴⁸¹

*The adverse and favorable sense-data are the result of the attribute of ego.*⁴⁸²

130 | 66

Therefore it said, "A person who cultivates the Way is like a block of stone that polishes blades. Zhang the Third comes to polish with it and Li the Fourth comes to polish with it. They polish and polish, and so other people's blades are sharp but your own stone is gradually worn down. But a person who also dislikes other people not coming to polish on his stone is really pitiable."⁴⁸³

Such a monk only aims at being warmed and sated his whole life.

This explains the above sense-data.

131 | 67

Therefore this also exists in an ancient saying "The sufferings of the three [evil] paths [of rebirth] are not suffering. The loss of the human body [in a future rebirth while] under the *kaṣāya* is the start of this suffering."⁴⁸⁴

An ancient said, "If you have not enlightened the mind in this life, even a [donated] drop of water will be difficult to enjoy,"⁴⁸⁵ and so this is why

you lose the human body under the *kaṣāya*. Sons of the Buddha, sons of the Buddha! Be annoyed by this, be roused by this. This passage starts from a “How sad” [in Section 125] and ends in the conclusion with an ancient saying, and in between it draws out the threads of a number of words [saying] “Therefore it is said.” This is also a paragraph on regulations / rules of textual composition.⁴⁸⁶

[The *ḍnhae* commentary is identical to the Chinese commentary in Section 67 of the Chinese version – Trans.]

132 | 68

Alas! This body of nine orifices is always overflowing, and there are hundreds of thousands of ulcers in a single piece of thin skin.⁴⁸⁷ It is also said, “It is a skin-bag full of shit, a heap of pus and blood,” stinking and filthy. Do not crave or care for it. How much more so that you take care of it for one hundred years and in one breath it revolts against your kindness?⁴⁸⁸

All of the above karma is due to this body. The shouting forth of a scolding, “Hey!” is very much a warning. This body is the foundation for the passions, so if you realize its empty falsity, then the passions will be removed by themselves. If you are addicted to it then you will give rise to unlimited errors and calamities.⁴⁸⁹ Therefore this is here specially elucidated in order to open up the eyes of those who cultivate the Path.

Evaluation: Because the four elements have no master, on one hand they depend on the four enemies. Because the four elements reject the kindnesses, on the other hand they nurture the four snakes.⁴⁹⁰ Because I do not realize their empty falsity, I am angry at and am rude to other people. Other people likewise do not realize their empty falsity and therefore are angry at me and rude to me. This is like two demons fighting over one corpse.⁴⁹¹ Regarding the substance of the single corpse one [sūtra] says it is a collection of bubbles, one says it is a collection of dreams, one says it is a collection of sufferings, and one says it is a collection of shit. Not only does it rapidly decay, it is also extremely base. The upper seven orifices always flow with mucus and spit, the lower two orifices always flow with faeces and urine. Therefore in the twenty-four hours of the day you should cleanse the body vessel so that you can join the numerous assembly [of monks]. In general, if the practitioners are coarse and unclean, the good gods will be sure to desert them. The *Sūtra of Cause and Effect* says,⁴⁹² “If you grasp the sūtra fascicles with unclean hands or snivel and spit in front

of the Buddha, you are sure to incur the retribution of being reborn as a toilet grub." The *Mañjuśrī Sūtra* says, "When defecating or urinating, you should be like wood and stone in attitude. Be careful and do not speak or make a sound. Also do not draw on the walls or write characters [there] and do not spit snot into the toilet." It also says, "Those who do not wash after leaving the toilet must not sit on the meditation bench and must not enter the precious hall."⁴⁹³

The Vinaya says, "When you first enter the toilet you must snap your fingers three times in order to warn the demon of filth and silently chant each of the mantras seven times.⁴⁹⁴ You first intone the mantra of entering the toilet, *Om harotaya sabaha*. Next you intone the washing mantra, *Om hanamariche sabaha*. Take the pitcher in your right hand and wash it with your left hand [the ring finger], tipping out the water little by little, really washing it. Next you intone the mantra of washing hands, *Om chukaraya sabaha*. Next you intone the mantra of removing filth, *Om siri yebahye sabaha*.⁴⁹⁵ Next you intone the mantra of cleansing the body, *Am baara nwakata sabaha*. These five mantras have great awesome powers. Hearing them, the evil demons and gods will be sure to fold their hands [in salute]; and if you do not intone and keep [them] according to the dharma, then even though you use as much water as seven Ganges rivers, washing till the ends of the earth,⁴⁹⁶ you still will not gain a pristine body-vessel." It also says, "In ablutions you must use cold water, and in washing your hands you must use pods of the black acacia. Sawdust and ash are also permissible. If you do not use ash, the backs of your hands will be splashed by dirty water, still the polluting filth remains. In worshipping the Buddha and intoning the sūtras you will be sure to have sin [in this case]."⁴⁹⁷ This method of washing after the toilet is likewise a daily practice of a monk, and therefore I have briefly quoted the words of the sūtras and attached them here.

[The above evaluation and commentary are not in the *ōnhae* text. — Trans]

The nine orifices in a body are the seven upper and two lower [orifices]. The above karma is all due to this body. The shouting forth of the scolding "Alas!" was to specially elucidate the faults and evils and make people who are cultivating the mind to not crave or care for [the body]. This body is said to be a collection of shit and to stink and be dirty; being so, if your constant everyday practices are very vulgar and coarse, all of the good gods will turn away from you. The sūtra on awesome deportments says, "If you grasp the sūtra fascicles with unwashed hands, or are in front of the Buddha with a snotty nose and spitting, those people will all become toilet grubs." Also, "A person who does not wash after going to the toilet will be likewise." It is also said, "Whenever you enter the toilet first you must

snap your fingers three times to warn the demons of the toilet; you should not blow your nose or spit, nor speak or make a sound, nor draw on the walls or write characters; and you must silently intone the five mantras [note: seven times] and really wash yourself. If you do not intone and maintain these five mantras, even though you wash yourself clean with the waters of seven Ganges rivers, the body-vessel will not be clean." It is also said, "You must use cold water for washing, and for washing your hands you must use sawdust or ash." This washing after the toilet is likewise a daily practice of the person of the Way, so I have briefly quoted the sūtra texts and attached them here.⁴⁹⁸

133 | 70

[In general], a monk should properly be of an upright mind, making honesty and a straightforward [disposition] his foundation,⁴⁹⁹ and with one half-gourd and rag robe [he should] be like a traveler who lodges without entanglements,⁵⁰⁰ and [whose pronouncements are concerned with scriptural passages, and who in his preaching of the dharma depends on the examination of the ancients. Words are the shoots of this mind, so how can you leave it up to your conjectures/judgment?]⁵⁰¹

The Buddha said, "The mind is like a straight string." He also said, "The straightforward mind is the site of the Way [*bodhimaṇḍala*],"⁵⁰² so if you are not addicted to this body, then you can be sure to travel and stop without entanglements.

This explains the two characters "honest" and "straightforward."

134 HPC | 7.624a13–14

The Buddha said, "Make the mind like a straight string." Vimalakīrti said, "The straightforward mind is the site of the Way; the straightforward mind is the Pure Land."⁵⁰³

This concludes the above text.

135 | 69

If you have a sin and at once repent, and if you produce karma and at once are ashamed, you will have the temperament of a hero. Also, if

you change your faults and renew yourself, the sin will be eliminated along with your mind.⁵⁰⁴ [Also, a single thought-moment of knowing that you are wrong is the basis for becoming a buddha or becoming a patriarch.]⁵⁰⁵

Repentance [*chanhui*] is to *chan* [regret] your previous transgressions; *hui* is to repent your future faults;⁵⁰⁶ shame [*cankui*] is to be guilty and blame yourself internally; *kui* is to be ashamed of showing [the wrong] externally.⁵⁰⁷ [But] the mind is originally empty and calm, so there is nowhere for sin or deeds to reside.

[The *ŏnhae* commentary is the same as the Chinese commentary. — Trans.]

136 HPC | 7.624a8–9

The ideal land within the bounds of reality does not receive a single speck of dust; within the gate of Buddhist services not a single dharma is discarded.⁵⁰⁸

*This is an overall conclusion to the many lines of [quoted] text above. The Inscription on the Profound Middle says, “The myriad array of phenomena [images] is the house style of the ancient Buddha; the blue sky and black night sky is the livelihood of a monk.”*⁵⁰⁹

137 | 71

The ordinary person grasps the percepts; the person of the Way grasps the mind. When you forget both mind and percepts that is the true dharma.⁵¹⁰

The grasping of the percepts is like a deer that follows after spots before the eyes; the grasping of the mind is like the monkey seizing the moon [reflected in] water.⁵¹¹ Although the percepts and the mind are different, the fault of grasping is the same. This jointly discusses the ordinary person [and followers] of the Two Vehicles.

Heaven and earth are still empty of the sun and moon of the Qin
[reign],

The mountains and rivers did not see the ruler and ministers of the
Han [reign].⁵¹²

This jointly discusses the ordinary persons and the Two Vehicles.

[The verse is the same in the both the *ōnhae* and Chinese commentaries.
– Trans.]

138 | 72

Even though the *śravaka* at ease sits in the forest,⁵¹³ he is caught by the king of the *māra*; even though the bodhisattva plays in the world, the external *māra* cannot find him.

Because the *śravaka* takes silence as his practice,⁵¹⁴ his mind moves. If his mind moves then the demons see him. Because the bodhisattva by nature is empty and calm, he has no traces, and if there are no traces then the external *māra* will not see him. This is a joint discussion of the Two Vehicles and bodhisattvas.

In the third month, sauntering on a path under the flowers,
A single house melancholy, the gate closed in the rain.⁵¹⁵

This jointly discusses the śravaka and the bodhisattva.

Note: The verse is the same as above.

139 | 7.624a21–c1

Not knowing themselves, sentient beings chase after things⁵¹⁶ and so it is preached that the dharmas are originally empty and calm,⁵¹⁷ which is made the first live sentence on substance. Also, because they fear sinking into emptiness and being mired in calm,⁵¹⁸ the marvelous functions [as numerous as] the sands of the Ganges are preached, which is made the second sentence on function. Again, because they perplexed by duality,⁵¹⁹ non-emptiness and not existing are preached, which is made the third sentence on substance and function. This is the unchangeable rule of the Buddha and patriarchs.

*I always remember being in the South of the River in the third month,
Where the partridge cries, the many flowers are fragrant.⁵²⁰*

140 | 7.624b2–3

In general, sentient beings are deluded by the external and are attached to attributes, are deluded by the internal and are attached to emptiness.⁵²¹ A sūtra says, “The empty and false floating mind of sentient beings has many crafty views.”⁵²²

This is a general conclusion of the above intention, and the quotations of the Doctrine have finished.

141 HPC | 7.624b4–6

A previous virtuoso said, “The students of Chan who take the clear, unmoving, and pristine sense-data realms to be the Buddha-dharma are greatly mistaken.” He also said, “An ever so purely pitch-black deep pit, it is truly awful.”⁵²³

The following are the faults of the Chan practitioners who shout out.

*Stop speaking for as long as rubbing a rock down can endure.⁵²⁴
If you compare it to the unborn then it is but an instant.*

142 | 75

If the students of Sōn cannot illuminate the scenery of the original land,⁵²⁵ then from where will they penetrate the lone, high, deep barrier? Often they consider the emptiness of cessation to be Sōn, and consider the emptiness of neutrality to be the Way, and consider all totally non-existent to be sublime views. These are the obscure, stubborn emptinesses, the depths of suffering illness.⁵²⁶ The people whom the world now calls Sōn dharma practitioners mostly sit in/assume this illness.

The single barrier of improvement has no gate into which to place your feet. Master Yunmen said, “Where the light does not shine through there are two kinds of illness. In the Dharma-body [where it has shone through],⁵²⁷ there are also two kinds of illness.” You must penetrate them one by one to get out of [these illnesses].⁵²⁸

If you do not walk on the path of fragrant grass,
It is difficult to arrive at the village of fallen flowers.⁵²⁹

[The *ŏnhae* text is identical to the Chinese commentary. – Trans.]

143 | 76

The lineage teacher also has many illnesses.⁵³⁰ Persons with the illness in their ears and eyes take distorted eyebrows and glaring eyes, inclining ears and nodding heads to be Sön. Persons with the illness in their mouths and tongues take crazy speech and topsy-turvy language, wild or disordered shouts to be Sön. Persons with the illness in their hands and feet take Sön to be advancing and retreating or pointing to the east but delineating the west. Persons with the illness in their heart and stomach take thoroughly investigating the profound and thoroughly investigating the marvelous to transcend feelings and depart from views to be Sön. If we discuss this based on reality, all of these are illnesses.⁵³¹

If you kill your father and kill your mother, you repent before the Buddha; if you slander the great *prajñā* [wisdom], it is not permitted to repent.⁵³²

[The *ŏnhae* commentary is the same as the Chinese commentary. – Trans.]

[Even if picking up shadows out of empty space is not a marvel,
How is following the traces of external things an outstanding
ability?]⁵³³

If you kill your father and kill your mother, you repent before the Buddha; if you slander the great prajñā, it is not permitted to repent.

144 | 74

In general, when approaching the end of life, if people have [even] a hair's breadth of [the] emotional calculation of an ordinary [person] and saint that they have not ended, or concerns that they have not forgotten, then they will take form in the womb of a donkey or the stomach of a horse, or boil and scald themselves in the boiling cauldrons of *naraka* [hell] and, just as before, again become an ant or mosquito and so forth.⁵³⁴

Baiyun said, "If even a hair's breadth of the emotional thoughts of ordinary and saint is yet to be cleaned away, you still will not escape entering into the womb of a donkey or a horse;" [if this dualistic view flies like a meteor, you will be scattered into the various destinations of rebirth.⁵³⁵

The fierce fires (of hell) so vast,
With a precious sword (the jailer) bars the gate].⁵³⁶

Evaluation: These two paragraphs in particular open up the gate of no-mind of the lineage teacher united with the Way,⁵³⁷ and provisionally block the gate of seeking rebirth via mindfulness of the Buddha that is in Kyo. But the capacities [of the followers of Sŏn and Kyo] are not the same and the ambitions and hopes are different; still each of them like this will not block the other. I hope that those on the Way will each constantly exert their own strength according to their own endowments and at the final moment will not produce doubts or regrets.

Baiyun said, "If even a hair's breadth of the emotional thoughts of an ordinary [person] and saint is yet to be cleaned away, you still will not escape entering into the womb of a donkey or a horse."

145 | 73

Generally, the moment people face death, they [should] simply contemplate the five *skandhas* as all being empty and the four elements as without ego. The true mind has no attributes. It does not go and does not come, and even when you are born the nature [of your mind] is not born as well; and even when you die the nature [of your mind] does not also depart. It is clear and perfectly calm, the mind and percepts being one. If you can simply be like this and directly and totally know this,⁵³⁸ you will not be bound up by the three ages and then be a free person who has departed the world. Even though you see the buddhas but have no mind to follow after them, or even though you see hell and have no mind to fear it, if you are simply of no-mind, you will be identical with the dharma-realm. This is a most important period.⁵³⁹ If you are so then the everyday is a cause and the approach to your end [death] is the result. A monk must fix his eyes on examining this.

In your old age when you fear death you are closer to Śākya.⁵⁴⁰

It is best at this time to illuminate your self,
 To change your mind after one hundred years of light and shade is
 an error.⁵⁴¹

These two paragraphs in particular open up the gate of no-mind united with the Way of the lineage teacher and provisionally block the path of seeking rebirth via mindfulness of the Buddha that is in Kyo. But the abilities are not the same, and the ambitions and hopes are different. I hope that those on the Way during their lifetime will each follow their own expedient/convenience, and as they approach going [to their death] will not produce doubt or regret.

*It is best at this time to illuminate your self,
 To change your mind after one hundred years of light and shade is in vain.*

146 HPC | 7.624c5

If you are enlightened that the ego is originally empty, the fear of birth and death all will end.⁵⁴²

This concludes the above two passages. The Prajñā [Wisdom Sūtra] has “There are the four attributes of deluded consciousness of percepts,” and in the Yuanjue there are “the four attributes of deluded knowing of percepts,”⁵⁴³ and although they differ in degree of refinement, birth and death are one. The true ego is divorced from attributes, so who undergoes birth and death?

*The mountains in spring are a profusion of green layers,
 The autumn waters are modelled on the blue sky.
 Desolately empty, between heaven and earth,
 Standing alone, looking for what zenith?⁵⁴⁴
 What visage is this?
 The companions on the Way will know.*

147 HPC | 7.624c6–10

A patriarchal teacher said, “[Even though] you do not sit in meditation and do not observe the Vinaya, the mind-pearl of marvelous awareness is as clean as the sun. Its substance itself is empty and deep and not a single thing exists, so who receives the prediction [of succession] from the Lamplight Buddha?” Therefore know that the *śravakas* have a distorted

view of the eight scenes of the Śākya's [life],⁵⁴⁵ and the ordinary people have a bad understanding of it. Layman Pang's "learning of non-action [*wuwei*]" and "empty minded he graduates" has this very meaning.⁵⁴⁶

*The sun comes up from the eastern bank [horizon],
The rooster cries at the fifth watch.*⁵⁴⁷

148 HPC | 7.624c11

Students of Sōn must know the sentences.⁵⁴⁸

*This character [for] "sentence" generally concludes the main significance of the first chapter [of this book]. This chapter begins from "one thing," in the middle is arranged in many lines, and concludes with this one sentence. This is of the category of the three meanings in the Confucian scriptures.*⁵⁴⁹

*If it is a good horse,
Why does it wait for the shadow of the whip?*⁵⁵⁰

The opening [sentence] of the Sōn gate and its very end [sentence] take their name from this.

149 | 77

The total raising of this sentence by the lineage teacher of original endowment is like a wooden man singing and clapping, a snow flake falling on a red hot stove,⁵⁵¹ and also like a flint spark or lightning flash. Students really should not consider and discuss it. Therefore a person of the past who knew his master's grace, said, "I do not value my previous master's virtue in the Way, but only value that my previous master did not preach it thoroughly for me."⁵⁵² [This is also an axiom spoken by the Chan practitioners.]⁵⁵³

Do not speak, do not speak. Be afraid of the application of ink to paper.⁵⁵⁴

*The arrow pierces the reflection of the moon on the river,
It is certain to be a hawk shooter.*⁵⁵⁵

[The *ōnhae* text has the same verse. — Trans.]

150 | 78

In general, students first must distinguish the genealogies in detail. In the past, the single shout of Mazu deafened the ears of Baizhang, and Huangbo stuck out his tongue.⁵⁵⁶ This single shout then is news about the picking up of the flower and is also the visage of Bodhidharma when he first came. “Ah!” This is the origin of the Linji lineage.

Those who know the dharma fear they will be struck as soon as they make a sound.⁵⁵⁷ A staff of a single branch without sections is to be attentively given to a person traveling at night.⁵⁵⁸

In the past, Mazu’s single shout provided Baizhang with his great opportunity and Huangbo with his great function.⁵⁵⁹ The great opportunity has the meaning of a perfect response; the great function has the meaning of direct cutting through. See these matters in the [*Jingde*] *chuandeng lu*.

Overall, there are five genealogies of patriarchal teachers, namely, the Linji lineage, the Caodong lineage, the Yunmen lineage, the Weiyang lineage, and the Fayan lineage.⁵⁶⁰

A staff of a single branch without sections is to be attentively given to a person traveling at night. In the past, Mazu’s single shout provided Baizhang with his great opportunity and Huangbo with his great function. See these matters in the [Jingde] chuandeng lu. Overall, there are five genealogies of patriarchal teachers, namely, the Linji lineage, the Caodong lineage, the Yunmen lineage, the Weiyang lineage, and the Fayan lineage.

[The following passages through to Section 151 are identical in the *ōnhae* and Chinese texts. The *ōnhae* has not truly translated the Chinese; it has only added particles and endings to the characters. — Trans.]

THE LINJI LINEAGE

There are thirty-three generations from the original teacher, Śākya Buddha, to the Great Master, the Sixth Patriarch, Huineng. From [Huineng] on there was a direct transmission, namely, to Chan masters Nanyue Huairang, Mazu Daoyi, Baizhang Huaihai, Huangbo Xiyun, Linji Yixuan, Xinghua Cunjiang, Nanyuan Daoyong, Fengxue Yanzhao, Shoushan Shengnian, Fenyang Shanshao, Ciming Chuyuan, Yangqi Fanghui, Baiyun Shouduan, Wuzu Fayan, Yuanwu Keqin, Jingshan Zonggao, and so forth.⁵⁶¹

THE CAODONG LINEAGE

In a collateral transmission from the Sixth Patriarch, there are Chan masters Qingyuan Xingsi, Shitou Xiqian, Yaoshan Weiyan, Yunyan Tansheng, Dongshan Liangjie, Caoshan Danzhang, Yunju Daoying, and so forth.⁵⁶²

THE YUNMEN LINEAGE

In a collateral transmission from Mazu there are Chan masters Tianwang Daowu, Longtan Chongxin, Deshan Xuanjian, Xuefeng Yicun, Yunmen Wenyan, Xuedu Chongxian, Tianyi Yihuai, and so forth.⁵⁶³

THE WEIYANG LINEAGE

In a collateral transmission from Baizhang there are Chan masters Weishan Lingyou, Yangshan Huiji, Xiangyan Zhixian, Nanta Guangyong, Bajiao Huiqing, Huoshan Jingtong, Wuzhe Wenxi, and so forth.⁵⁶⁴

THE FAYAN LINEAGE

In a collateral transmission from Xuefeng there are Chan masters Xuansha Shibe, Dizang Guichen, Fayan Wenyi, Tiantai Deshao, Yongming Yanshou, Longji Shaoxiu, Nantai Shouan, and so forth.⁵⁶⁵

THE LINJI HOUSE STYLE⁵⁶⁶

Barehanded with a single sword he kills the Buddha and the patriarchs.⁵⁶⁷ He distinguishes ancient and present through the profundities and essentials, and examines the dragons or snakes through the guest and host.⁵⁶⁸ He wields the precious sword of *vajra* and clears away the bamboo and tree sprites, summons the entire awe of the lion, and splits apart the mind and gall [bravery] of the fox. Do you want to know the Linji lineage?

The blue heavens rumble with claps of thunder,
The flat earth gives rise to waves and billows.⁵⁶⁹

THE CAODONG HOUSE STYLE

Their provisional opening of the five ranks receives well [the people of] the three capacities.⁵⁷⁰ He [Dongshan] willfully drew the jeweled sword and cut down the dense forest of views, which marvelously aids in broadening

the thoroughfare, slicing through the myriad mechanisms, and prying.⁵⁷¹
 The other side of the [Buddha of] Awesome Voice [of the distant past] fills
 the eyes with misty light, and before the empty eon,⁵⁷² the wind and moon
 [scenery] were in a pot. Do you want to see the Caodong lineage?

Before the buddhas and patriarchs were born, beyond the empty eon,
 The correct and the biased do not fall into the mechanisms of exist-
 tence and non-existence.⁵⁷³

THE YUNMEN HOUSE STYLE

The sword point [of *prajñā*] has a path; the iron wall has no gate.⁵⁷⁴ He
 overthrew and displayed entanglements and cut down the usual views
 and interpretations.⁵⁷⁵ The speed of thunder does not allow calculation,
 [so] how can fierce flames permit a mooring?⁵⁷⁶ Do you want to know the
 Yunmen lineage?

His staff leaps up to heaven,
 In his dish the buddhas preach the dharma.⁵⁷⁷

THE WEIYANG HOUSE STYLE

Teacher and pupil sang in harmony, father and son [formed] one house.
 He wrote characters on his flank, the horns on his head conspicuous.⁵⁷⁸ In
 the room they tested people, breaking the lion at the waist.⁵⁷⁹ They distance
 themselves from the tetralemma and cut off the hundred negations,⁵⁸⁰ and
 with one pounding smash them to smithereens. They had two mouths but
 one lacked a tongue, and the nine-twisted pearl was threaded.⁵⁸¹ Do you
 want to know the Weiyang lineage?

A broken stele lies across the old path,
 The iron ox sleeps in the small room [Shaoshi].⁵⁸²

THE FAYAN HOUSE STYLE

There are echoes in his words; barbs are hidden in his sentences. His skull
 is always concerned about the world; his nose is rubbed in the house
 style.⁵⁸³ The wind in the branches and moon over the islet clearly reveal
 the true mind, the emerald bamboo and yellow flowers [chrysanthemum]
 clearly express the marvelous dharma.⁵⁸⁴ Do you want to know the Fayan
 lineage?

The wind blows the fragmented clouds back over the mountain ranges;
The moon accompanies the flowing water past the bridge.⁵⁸⁵

A SEPARATE ELUCIDATION OF THE TENETS OF THE LINJI LINEAGE

Over all, in one sentence there are the three profundities; in one profundity there are the three essentials.⁵⁸⁶ The one sentence is a fancy seal without script, the three profundities and three essentials are fancy seals with script; the provisional and real are the profundity, the illumination and function are the essential.⁵⁸⁷

*The Three Sentences.*⁵⁸⁸ The first sentence is the loss of the body and the loss of life; the second sentence is mistaken before you open your mouth; the third sentence is a manure basket and broom.⁵⁸⁹

*The Three Essentials.*⁵⁹⁰ The first essential is illumination being the great opportunity; the second essential is illumination being the great function; the third essential is illuminating and functioning simultaneously.⁵⁹¹

The Three Profundities. The profundity within the substance is the equivalent of a single thought-moment in the three ages;⁵⁹² the profundity in the sentence is the equivalent of the shortcut word or sentence; and the profundity in the profundity is the equivalent of the staff-blow and shout after a hesitation.⁵⁹³

*The Four Selections.*⁵⁹⁴ To steal away the person and not steal away the percepts is to treat those of lower capacity; to steal away the percepts and not steal away the person is to treat those of middling capacity; to steal away both the person and the percepts is to treat those of superior capacity; to not steal away person or percept is to treat the exceptional person.⁵⁹⁵

The Four Guests and Hosts. The guest within the guest is the student without a nostril but who has questions and answers. The host within the guest is the student with nostrils who has a host and a dharma. The guest within the host is the master without a nostril who has questions only. The host within the host is the master with nostrils who is most special.⁵⁹⁶

The Four Illuminations and Functions. First the illumination and later the function is only the person present; first the function and later the illumination is only the dharma present. Illumination and function at the same time is to urge on the ploughing [ox] and steal food [from the starving]; illumination and function not simultaneous is to have questions and have answers.⁵⁹⁷

*The Four Great Forms.*⁵⁹⁸ The direct benefit is like facing the wall at Shaolin; the everyday is like Heshan striking the drum, the original endowment is like “I do not understand,” and the true expedient is like Bodhidharma’s “I do not know.”⁵⁹⁹

The Four Shouts. The precious sword of the Vajra King [shout] cuts away all feelings and understandings with one stroke; the crouching lion [shout] gives voice to his anger, and the brains of the *māra* are split; the lure on the end of the fishing pole [shout] searches out whether or not the [student] has the nostrils of the master’s acceptance; and a shout that is not made to function as a shout has full possession of the above three profundities, four guests and hosts, and so forth.⁶⁰⁰

*The Eight Blows of the Staff.*⁶⁰¹ [The blow for] receiving the orders [and yet] acting contrary to the profound; [the blow to make you] follow the correct because you sweep it away when you encounter it; [the blow for] harming the correct [while] relying on the profound; [the blow] of bitterly blaming; these are the punishment blows. [The blow for] the accordance with the lineage tenets is the reward blow. [The blow for] having [views of] empty and real is the discrimination blow. [The blow that] blindly flails is the blind blow. [The blow to] sweep away [the discriminations] of ordinary and saint is the correct blow.⁶⁰²

These methods are not special to the Linji lineage style. From the budhas above to the sentient beings below, all are endowed with the above matter [of the original endowment]. If you preach of the dharma divorced from these then these will be entirely false words.

151 | 80

The shouts of Linji and the blows of Deshan⁶⁰³ all thoroughly evidence non-birth, penetrate to the top, and penetrate to the bottom [of the person]. Their great opportunity and great function are free and without direction. The entire body appears and disappears, the entire body bears the load,⁶⁰⁴ retreats, and defends the realms of the great persons of Mañjuśrī and Samantabhadra. However, discussing this based on reality, these two masters likewise do not escape the mind-stealing demons.⁶⁰⁵

Deathly cold, the blown-hair [sword],⁶⁰⁶ do not confront its blade edge.

Glinting with a cold light, the pearl flattered by the water;
Desolately the clouds scatter, the moon crossing the sky.

The great opportunity has the meaning of perfect response; the great function has the meaning of a direct cutting through.

*In the sea of frustrations it is rain and dew;
On the mountain of ignorance it makes clouds and thunder.*⁶⁰⁷

152 | 80

The hero must see the Buddha and the patriarch like an enemy.⁶⁰⁸ If you are attached to the Buddha and seek him, you will be shackled by the Buddha. If you are attached to the patriarch and seek him, you will be bound by the patriarch. Seeking is nothing but suffering, not the equivalent of having nothing to do.⁶⁰⁹

The Buddha and patriarchs being like enemies is the conclusion to [Section 2] above, “stirring up waves without wind.” “Seeking is nothing but suffering” is the conclusion to [Section 4] above, “essentially are it.” “Not the equivalent of having nothing to do” is the conclusion to [Section 4] above, “if you activate thoughts about it then you will distort it.” Reaching this [state] you cut off the tongue tips of the people of the empire;⁶¹⁰ and the rapid [spinning of the] wheel of life and death is almost stopped. [Examples of] supporting those in distress and settling disturbances are Danxia burning the wooden buddha [statue], Yunmen feeding a dog, and the old mother not seeing the Buddha.⁶¹¹ All of these are techniques of destroying the perverse and revealing the correct. So what then is the ultimate?

I always remember South of the River in the third month,
Where the partridge sings and the many flowers are fragrant.⁶¹²

This is a remote conclusion to the start of this book, where it has “The Buddha and patriarchs appear in the world, stirring up waves without wind,” and can be said to be the start and the end reflecting each other, start and end threaded together consistently. “Seeking is nothing but suffering” is a conclusion to the above “Essentially are it”; and “It is not the equivalent of having nothing to do” is a conclusion to the above “if you activate thoughts about it then you will distort it.”

*All the buddhas and patriarchs who appeared in this world
 Were heroes of the confused world.
 The villainous bandit of the great peace,⁶¹³
 Was Danxia who burned the wooden buddha.
 The old mother did not wish to see the Buddha,
 And Yunmen hit him and fed [him to] a dog.*

All of these are techniques to destroy the perverse and reveal the correct. Ultimately what is special about this?

*The eastern range produces clouds, but the western range is white;
 The front mountain's flowers bloom, the back mountain is red.⁶¹⁴*

153 | 81

A previous virtuoso said, "The divine light not obscured, from antiquity gloriously shining. Do not keep the knowledge and understanding that you bring through this gate."⁶¹⁵

"The divine light not obscured" concludes [Section 1] above, "very bright and very numinous." "From antiquity gloriously shining" concludes [Section 1] above, "Never born and never extinguished." "Do not keep knowledge and understanding" concludes [Section 4] above, "You must not adhere to the names while producing an understanding [of it]." The gate has the meaning of an ordinary [person] and a saint departing and entering, and is like Heze's so-called "one character knowing is the gate of marvels."⁶¹⁶ Ah! it starts with "it cannot be named and it cannot be described" [Section 1] and concludes with "do not keep knowledge and understanding." This book of entanglements is completely refuted in a sentence. However, from beginning to end it is of one understanding; in its middle it presents all the practices, which is like the three meanings of the worldly scriptures.⁶¹⁷ The two characters [for] knowing and understanding greatly damage the Buddha-dharma.⁶¹⁸ Therefore [this book] specially raises and ends with it, and Chan Master Heze Shenhui could not be Caoqi [Huineng]'s legitimate older son due to this. It was because of this that the hymn said, "Like this to present and sing and clarify the lineage tenets, / Is to laugh at the green-eyed monk who came from the West."⁶¹⁹ So what is the ultimate? Ha!

*The solitary orb alone shines, the rivers and mountains silent.
 Laughing once unconsciously, heaven and earth are alarmed.⁶²⁰*

The first book uses the single character of illusion [Section 65] to finally conclude. Up to here [second book, Section 155] it uses the two characters [for] knowing and understanding for the final conclusion, and one volume of entanglements is completely solved in one sentence. "Divine light not obscured" concludes the above "very bright and very numinous." "From antiquity gloriously shining" concludes the above "never born and never extinguished," and "do not preserve knowing and understanding" concludes the above "one should not keep the name while producing an understanding [of it]." The gate has the meaning of the ordinary [person] and the saint departing and entering, like Heze's so-called "single character knowing is the gate of myriad marvels." Knowing and understanding is recognizing and understanding. An ancient said, "Although gold flecks are valuable, if they fall in the eyes they form cataracts."⁶²¹ It is also said, "Do not know through intelligence, do not recognize through consciousness."⁶²²

*Like this to present and sing and clarify the lineage tenets,
Is to laugh at the green-eyed monk who came from the West.*

Proof-read by Great Sön Master Sönsu⁶²³

Thirty-eighth year of Wanli [1610], third month, Chöllado print.

Postface

The above compilation was written by the senior reverend of the Chogye [Lineage], the Elder Master T'oeün.

How sad! For two hundred years the teacher [the Buddha]'s dharma has been increasingly lost and the followers of Sön and Kyo generated different views. Those who venerate the teaching [of Kyo] are only addicted to the dregs and vainly count sand grains and do not know that beyond the five teachings there is the gate of direct pointing at the minds of people that causes them to enter enlightenment.⁶²⁴ Those who venerate Sön trust themselves to the natural truth and ignore realization and cultivation, not knowing the idea that after sudden enlightenment you must begin then to make up your mind and cultivate all the practices. Sön and Kyo are mixed together, [just as] sand and gold are not separated. This is as the *Yuan-jue* [jing] says, "Hearing it said that originally you have become a buddha," you think that originally there is no delusion or enlightenment, [but if] you put aside cause and effect then that will lead to perverse views. Again, hearing of the cultivation of ignorance, you think that the true can

produce the false, and if you lose the true constant nature then that will lead to perverse views.⁶²⁵ This is so.

Alas! How dangerous! Why have we come to this extreme wherein this Way is not transmitted? It has thinly trickled down, like a single hair pulling up a thousand catties,⁶²⁶ and has almost fallen to earth and has no following. Fortunately our elder teacher, who lived on West Mountain [Sōsan] for ten years, whenever he had respite from whipping the ox,⁶²⁷ surveyed fifty sūtras, śāstras and recorded sayings, and in the midst of daily activities, from them he investigated and decided on essential words and sentences and at once recorded them. At times he gave them to two or three pupils in his room and strictly instructed them. Exactly like the method of herding sheep, if one [student-sheep] went too far, he [the shepherd] curbed it; if one fell behind he whipped it; and he herded them into the gate of great awareness, wearing himself out utterly with his grandmotherly mind, so earnest was he. But two or three pupils who were dull in capacity instead found fault in this dharma gate being so sublime. The elder master took pity on their delusion and dullness, and below each saying and sentence he entered a commentary to explain it and arranged them in order and interpreted them. The links of chains connect the genealogies into a commonality, and the essentials of the Tripitaka, and the sources of the five lineages are fully provided herein.⁶²⁸ In each word one sees the truth; each sentence brings one to the core.⁶²⁹ The previously biased will be perfected by this, those mired will be freed up by this, and so [this book] should be called the *Models of Sōn and Kyo*, an excellent medicine of understanding and practice.

And so the elder master always discussed these sorts of matters, even though it was a word or half a sentence; and like playing on a metal blade,⁶³⁰ he feared putting it down in paper and ink. So how could he want this to be circulated in the outside world to show off his own ability? His disciple Sōn Master Paeg'un Powōn wrote it out, his disciple Sōn Virtuoso Pyōkch'ōn Ŭich'ōn proofread it, and his disciple Great Sōn Master Chōngwōn and disciple Great Sōn Master T'aesang, and disciple, the monk of Ch'ōngha, Pōb'yung, and others, kowtowed and bowed twice, saying, "It is unprecedented." So together with six or seven people who shared this ambition, they poured out the contents of their monastic wallets and had it engraved and circulated in order to repay the favors of the elder master's instructions.

The great opportunities of the dragon store [of the Buddhist canon] are oceanic, as vast as the abysmic sea. And even though you are speaking of people [who are audaciously] searching for the dragon's pearl or selecting coral,⁶³¹ what will they follow to find them? If it is not a meth-

od of entering the sea like walking on the land, really you cannot escape the lament of just gazing from the shore. So then the merit of gathering the essentials and the kindness of enlightening the stupid is as high as a mountain and as deep as the sea. Even if you pulverized all your bones into powder over a thousand lifetimes, how could you repay an iota of [this merit and kindness]? If you see [this book] and hear of it from over a thousand leagues away and are not alarmed and not doubtful but respect it and read it and regard it as a jewel, then you will truly be called a born-again Sōsan of a thousand years later.⁶³²

In the *kimyo* year of the Wanli era [1579], late spring, the Chogye Lineage heir Yujōng of Samyōng Chongbong put his hands together in salute and bowed to the oral instructions and so respectfully made a postface for it.

Appendix

Sŏn'ga kwigam Texts

- Jorgensen, John. *Hyujeong*. Vol. 3, 49–198, of *Collected Works of Korean Buddhism*. Seoul: Jogye Order of Korean Buddhism, 2012. A heavily annotated translation of the Chinese version of the text. It is especially indebted to the counterpart volume in the Korean language series of the *Collected Works of Korean Buddhism* translated by Kim Young-Wook.
- Lee, Young-Ho (Jinwol). “The Ideal Mirror of the Three Religions (*Samga Kwigam*) of Ch’ŏnghŏ Hyujŏng.” *Buddhist-Christian Studies* 15 (1995): 139–187. An annotated translation from the Chinese of the *Samga kwigam*, which contains the basic text (without the commentaries, although some are given in the footnotes).
- Lee, Young-Ho (Jinwol). “Mirror for Meditation Students.” In Vol. 1, *Sourcebook of Korean Civilization*, edited by Peter H. Lee. 659–663. New York: Columbia University Press, 1992. This is a basic translation from the Chinese.
- Nukariya Kaiten. *Zenke kikan kōwa*. Tokyo: Kōyūkan, 1911. Translation from a poor copy of the text. The lectures on the text tell us much about the Meiji Japanese championing of Zen as a teaching useful for nationalist purposes. Nukariya also wrote *Chōsen Zen Kyo shi*, an influential book on Sŏn and Kyo (Doctrine) in Korea. Not used for this study.
- Pak Chaeyang and Pae Kyubŏm, trans. and annot. *Sŏn'ga kwigam: Ōnhaebon kwa hanmunbon ūl aurūn kyogam kwa sangju*. Seoul: Yemunsŏwŏn, 2003. This is the text translated here. It is heavily annotated and most useful for its grammatical analysis; the annotations on Buddhism are more limited.
- Sin Chŏng’o. *Seizan Daishi no Zenke kikan kenkyū*. Tokyo: Sankibo-Buss-horin, 1991. This is an annotated Japanese translation together with interpretations.
- Sŏn'ga kwigam ōnhae. Kyŏngmin p’yŏn*. Taehak kug’ŏ kyojae, Kojŏn ch’ongsŏ 1. Sangmunkak n.p., n.d. This is a reproduction of a woodblock print of the *ōnhae* translation.

Other translations into English and Korean exist, but most are of limited use or not available to me and therefore not listed.

Notes

Introduction

1. See Welter, *Monks, Rulers, and Literati*.
2. Yampolsky, *Platform Sutra of the Sixth Patriarch*, 104 n. 38.
3. Chongho *Imje Sŏn yŏn'gu*, 548–559.
4. Yampolsky, *Platform Sutra of the Sixth Patriarch*, 104–107. The relationships between the versions of this text are a subject of much controversy. See also In'gyŏng, *Mongsan Tŏg'i wa Koryŏ hugi Sŏnsasang yŏn'gu*, 299–311. For Chinul's enlightenment, see Buswell, *Korean Approach to Zen*, 23.
5. Buswell, *Korean Approach to Zen*, 24–25, 50ff.
6. Buswell, *Korean Approach to Zen*, 39.
7. Buswell, *Korean Approach to Zen*, 49.
8. Buswell, *Korean Approach to Zen*, 28.
9. Buswell, *Korean Approach to Zen*, 67; Foulk, "Form and Function of Koan Literature, 19–20, 28–29; Schlütter, "'Before the Empty Eon,'" 179–180, 185–187; Buswell, "'Short-cut,'" 345, 348. For another account, see Schlütter, *How Zen Became Zen*, esp. chap. 5.
10. Araki Kengo, *Daiesho*, 247–248, 253, 56 (for "butcher's cleaver"); Nukariya Kaiten, *Zengaku shisōshi*, vol. 2, 367–368. Jorgensen, *Seon Dialogues*, 12–16.
11. Buswell, "Short-cut," 349, 351–352.
12. Buswell, *Korean Approach to Zen*, 62.
13. Buswell, "Chinul's Systematization," 218.
14. Buswell, *Korean Approach to Zen*, 69.
15. Buswell, "Transformation of Doubt," 197–198.
16. Section 24, possibly Section 19. In the Chinese version, the references are clearer in Sections 11, 14, 19, and possibly 17.
17. Muller, "Hamhŏ Kihwa," 24–25, 69–70.
18. Muller, *Sutra of Perfect Enlightenment*, 28.
19. Muller, "Hamhŏ Kihwa," 3–4, 27, 29.
20. Muller, "Hamhŏ Kihwa," 4, 72–73; Muller, *Sutra of Perfect Enlightenment*, 35–36.
21. HPC 7.281a24-b2.
22. See Yi Chigwan, *Yŏktae kosŭng pimun*.
23. Summarized from Buswell, "Buddhism Under Confucian Domination," 137–140, supplemented with Kwon, "Buddhism Undergoes Hardships," 172–178.

See also Jorgensen, “Conflicts between Buddhism and Confucianism” (plus Korean translation).

24. There are many sources for Hyujöng’s life. First are two letters Hyujöng wrote to No Susin (1515–1590) in response to an inquiry about his life. These are translated in Jorgensen, *Hyujeong*, 322–337. Then there is the account of conduct by Hyujöng’s disciple P’yönyang Öng’gi (1581–1644). There are stele inscriptions by Yi Chönggwi (1588–1644) and by Chang Yu 張維 (1587–1638) dated 1647 and two later inscriptions dated 1743 and 1791. These five inscriptions are found in Yi Chigwan, *Yöktae kosüng pimun*, 214–310. They are hagiographical, as the genre demanded. There is also an account of conduct by Hyujöng’s disciple Yöyö Kyöngghön (1544–1633), who became a disciple in 1576, found in *HPC* 8.126b–127b. There are also mentions in works by Samyöng Yujöng and occasionally in the documents of the Chosön court. Kyöngghön’s stele inscription is very inaccurate.

25. Only mentioned in *Söngjong sillok*, kwön 70, 7th year (1476), 8th month 22nd day in relation to the military. (The text of the *Chosön wangjo sillok* “Veritable Records of the Royal Courts of Chosön” is found at the National Institute of Korean History, <http://sillok.history.go.kr/>) All dates are given according to the lunar calendar as used in the *sillok* for ease of location.

26. Where this term appears in the *Chosön wangjo sillok*, it is usually in relation to people who were sentenced to a period of servitude with the *kwalli*. See for example, *Söngjong sillok* kwön 14, 27th day of the 1st month of 3rd year of the reign (1472).

27. Sun Joo Kim, *Marginality*, 20.

28. Hwang, “From Dirt,” 144; Sun Joo Kim, *Marginality*, 24. It possibly began in 1484.

29. Kyöngghön says that the person who made the offer was the Öch’ön *ch’albang* (superintendent of the Öch’ön post station) 魚川察訪 (*HPC* 8.120b17), a post held by Cho Kwangjo (1482–1519), who was involved with Pak Sang. No Susin wrote his stele inscription.

30. Hwang, “From Dirt,” 149, 159; Sun Joo Kim, *Marginality*, 40.

31. The three-year period was sanctioned by Confucius in the *Book of Rites (Liji)* V, “Questions of Zengzi.” See Legge, *Li Chi*, 1:318, 321.

32. Yi Sajüng 李思曾 was a military official (date unknown) who was skilled at composing poetry. He was commissioner of Yönghae Superior Prefecture in 1537, rising to the post of Surveillance Commissioner of the Army of P’yöngan Province. Kyöngghön instead says the person was Pak Sang (1474–1530), courtesy name Ch’angse. See *HPC* 8.120b23–24.

33. In his letter to No Susin, Hyujöng said he was enrolled at the age of twelve, which meant he must have studied and passed qualifying examinations. Jorgensen, *Hyujeong*, 328.

34. “My studies did not improve and I only accompanied my friends to and from.” Jorgensen, *Hyujeong*, 328.

35. Kyöngghön says this teacher was Pak Sang and that the study took place at Wön’am Monastery in Chönju (*HPC* 8.120c3–4), but Pak Sang had already passed away.

36. Kim, *Marginality*, 35, 40.

37. HPC 7.753a.

38. *Samno haengjök* 三老行蹟, HPC 7.753a4–6, 吁 師以海外之人 密嗣五百年前宗派 猶程朱輩 生乎千載之下 遠承孔孟之緒也 儒也釋也 傳道則一也. Later, attempts were made to hide this admission and to create a person-to-person transmission of Sŏn from T'aego through to Hyujöng. See Ch'oe Pyöng'hön, "Chosön sidae Pulgyo pöpt'ongsöl üi munje," 283 n. 3, and 297.

39. See discussion in Jorgensen, "Conflicts between Buddhism and Confucianism," 219, 232–233. The assertion of a direct lineage from Hyujöng back via T'aego to Dahui and further first appears in 1612 and is repeated thereafter. Ch'oe, "Chosön sidae," 285, discusses Hyujöng's use of the Neo-Confucian theory of the scholarly lineage.

40. HPC 7.386a4–7 一心者有二種 一者法 二者義 (云云) 心真如者 心性不生不滅 心生滅者 依如來藏 生滅與不生滅和合 非一非異 名阿賴耶識 覺者 心體離念 (本). The corresponding sections of the *Dasheng Qixin lun* are T32.575c20, 576a5, 576b8–9, 576b12; or Hirakawa, *Daijō kishinron*, 53, 69, 93, and 102.

41. *Sönmun yömsong sörhwa chöllök*, HPC 7.841a. The *Chodangjip* has a preface by a Korean monk dated 1245, but the first version was compiled in China in 952 and added to over the centuries, possibly in Korea.

42. Sin, *Seizan*, 345–351.

43. Takahashi, *Richō Bukkyō*, 355. In fact this is exactly the same as a sentence in Hyujöng's *Simböp yoch'o*, Takahashi, *Richō Bukkyō*, 396; HPC 7.648b7–8.

44. *Samno haengjök*, HPC 7.755a21–22, 師之十年宿疑 忽如層氷之泮巨壑也.

45. *Samno haengjök*, HPC 7.755c2–3.

46. Translated in Lee, "Ideal Mirror."

47. Takahashi, *Richō Bukkyō*, 360–363; HPC 7.752b–757b.

48. HPC 7.390b22.

49. HPC 7.390b18–19.

50. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.277, 12th month.

51. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.277–365 et passim.

52. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.364.

53. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.397–398 suggests that by the first lunar month of 1552 exams had already taken place. These required the chanting (from memory) of three sūtras and an explanation of the meanings. Four hundred and six monks had taken the Sŏn exams (5.375). To be given monk certificates or be ordained officially, their ancestry and place of residence had to be examined by the authorities (5.400, 439) (on documentation in 1552). There were demands made that they be graded (A, B, C, and so on) (5.416). Confucian officials complained that the pass rate of one in three was too high when compared with the exams for the bureaucracy, and that this was part of Pou's nefarious scheme to increase the number of monks (5.413–416, 457).

54. For numbers who passed, see Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.413.

55. Takahashi, *Richō Bukkyō*, 257.

56. It seems that Pou resumed the position, Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.599, before 1562.

57. *Myōngjong sillok* kwōn 3, 1st year, 5th month, 22nd day; another quake in 1547, 2nd year 5th month 5th day.

58. *Myōngjong sillok* kwōn 14, 8th year, 6th month, 9th day.

59. Kwōn, *Yijo sillok Pulgyo ch'ojon*, 5.351–357, 481, 483 (that charges of corruption trumped up), 516 (omens), 510 ('an evil monk').

60. "Crying for Kangnūng," in Kim Hyōngjung, *Sōsan*, 224, and Takahashi, *Richō Bukkyō*, 381.

61. Kim Hyōngjung, *Sōsan*, 206.

62. *HPC* 7.728b13–21.

63. *HPC* 7.725b21–c6.

64. Kim Hyōngjung, *Sōsan*, 203–206. Pak was hostile to Pou, calling him a bandit monk. Kwōn, *Yijo sillok Pulgyo ch'ojon*, 5.625.

65. *HPC* 7.722b10.

66. For this appointment, *Sōnjo sillok* kwōn 7, 6th year, 2nd month, 25th day; note his counterpart on the right was No Susin. Pak was the senior. For the letter in thanks for tea, see *HPC* 7.722a13–23.

67. See *Sōnjo sillok*, kwōn 1, 1st year, 10th month, 17th day.

68. No Susin also taught Hyujōng's favorite pupil, Samyōng Yujōng, Confucianism, Daoism, and the poetry of Li Bai and Du Fu before Yujōng learnt Buddhism. Chōng, "Sōun Daishi Gisei no shisō to Bukkyōshiteki ichi," 198.

69. For appointment, see *Sōnjo sillok* kwōn 5, 4th year, 2nd month, 26th day.

70. Letters are found at *HPC* 7.722c10–723a10.

71. See *Myōngjong sillok* kwōn 33, 21st year, 7th month, 19th day (1566). See Chō's biography in *Sōnjo sillok* kwōn 6, 6th year, 2nd month, 8th day (1572).

72. *HPC* 7.728b–c.

73. For this, see *Myōngjong sillok*, kwōn 33, 21st year, 7th month, 19th day (1566).

74. *HPC* 7.722b20–c8.

75. *Myōngjong sillok*, kwōn 33, 21st year, 7th month, 19th day (1566).

76. *Sōnjo sillok*, kwōn 4, 3rd year, 5th month, 21st day (1569), appointed Censor-in-Chief.

77. *HPC* 7.700b14.

78. See *Myōngjong sillok*, kwōn 30, 19th year, 2nd month, 17th day; for the poem, see *HPC* 7. 675a21–b1.

79. *Myōngjong sillok*, kwōn 11, 9th year, 10th month, 29th day.

80. *Myōngjong sillok*, kwōn 34, 22nd year, 4th month, 8th day. For the poems, see *HPC* 7.672a4, 675b7, 681c5, 700b20.

81. Sin, *Seizan*, 96. This text is found in *HPC* 7.828c–830c. It is noted to be by T'oeūn, 7.828c6, but the editors do not attribute this to Hyujōng, suggesting there is some doubt about the attribution.

82. "Tae Sim Taebi ch'ōn taewang so," 代沈大妃薦大王疏, *HPC* 7.713b–714a. See also the corrections (*sōnsu*) for *Sōnjo sillok* kwōn 24, 23rd year, 4th month, 1st day (1590). The rebel monk mentioned here is Sōnghūi.

83. Henderson, *Korea*, 173, and Joe, *Traditional Korea*, 360–362.

84. Joe, *Traditional Korea*, 365.

85. Buswell, "Buddhism under Confucian Domination," 145.

86. Takahashi, *Richō Bukkyō*, 372–373.

87. The appointment is listed in the corrections (*sōnsu*) to *Sōnjo sillok kwön* 26, 26th year, 7th month, 1st day. He was appointed as monk controller and recruiter of a monk army.

88. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.540, 543, 547, 555; the period from 1555 to 1556.

89. An, "Chosŏn ch'ŏngi ūi sūnggun, 141–215.

90. *Yujie shidi lun* 41, Xuanzang translation, T30.517b6–21.

91. Cf. T12.348a–b.

92. *Dasheng fangbian hui*, T11.604c, which has a justification for killing one evil person to save five hundred bodhisattvas. All these texts are related to the *Nirvana Sūtra*. See Kim Hosŏng, "Bagavatdogitā to Daijōnehankyō," 149–166, esp. 151 n. 9, citing Fernando Tola and Carmen Dragonetti, "Buddhism and Justification of Violence," *Hokke bunka kenkyū* 27 (2001): 63–100, which lists all the texts.

93. Takahashi, *Richō Bukkyō*, 374–376; U Chŏngsang, "Yicho Pulgyo ūi hoguk sasang e taehayŏ," 255–256; Buswell, "Buddhism under Confucian Domination," 145–146. Pŏphūng Monastery was where the headquarters of the entire Korean army was located.

94. *Sōnjo sillok kwön* 35, 26th year, 2nd month, 5th day.

95. Kim Yŏngt'ae, *Imnan kuguk ūi sūngjangdŭl*, 59–60.

96. Nukui, "Gisōheishō gaikōsō toshite no Sōun Daishi no katsudō," 264, lists reasons why the monk armies were effective: They had a common low social status and a shared teaching, were part of a hierarchical organization in which orders were accepted, were tough because of their ascetic life in the mountains and accustomed to being self-sufficient and productive, had no wives or children to worry about, were volunteers but under strict government control, and had no ideas about anti-government rebellion, something the government had concerns about with respect to other volunteer irregulars.

97. *Sōnjo sillok kwön* 38, 26th year, 5th month, 15th day (1593), and also kwön 39, 6th month, 29th day; kwön 40, 7th month, 19th day, and 20th day.

98. Kim Yŏngt'ae, *Imnan kuguk ūi sūngjangdŭl*, 64–68.

99. *Sōnjo sillok kwön* 49, 27th year, 3rd month, 28th day (1594).

100. *Sōnjo sillok kwön* 152, 35th year, 10th month, 7th day; see also kwön 172, 37th year, 3rd month, 14th day (1603)

101. For Yujŏng's career in international context, see Nakao and Cho, *Chōsen gisōshō Sōun Daishi*, a book of papers from an international conference.

102. For these last years and the connections with Samyŏng Yujŏng, see Kim Yŏngt'ae, *Imnan kuguk ūi sūngjangdŭl*, 68–73.

103. HPC 7.736c20. Note, in a letter to Instructor (Hakgwan) Pak, HPC 7.730a21–22, Hyujŏng wrote, "That Chan fellow, he is not me; now I am that fellow. Both show that in no ego (I) there is no true I." Hyujŏng also wrote a poem to this same man, HPC 7.675c12–16.

104. Yi Chigwan, *Yŏktae kosūng pimun*, for the inscriptions.

105. Yi Wönsik, “Kōwashisō Sōun Daishi to Nihon zenringaikō,” 251.
106. Lamotte, “Passions and Impregnations,” 91–104, for this idea in Indian Buddhism.
107. Gregory, *Tsung-mi*, 193–196.
108. Buswell, *Chinul: Selected Works*, 56–58.
109. Buswell, *Chinul: Selected Works*, 82.
110. T47.903b29–c1.
111. These two uses of doubt directed at *hwadu* are outlined in Section 21 of the *Sōn’ga kwigam*.
112. Foulk, “Form and Function of Koan Literature,” 16–23.
113. Foulk, “Form and Function of Koan Literature,” 24–25.
114. Schlütter, “‘Before the Empty Eon,’” 177–179. See also McRae, *Seeing through Zen*, 133–138, who draws on other work by Schlütter to show that the contest for literati patronage as state support for Chan dropped, and that there was a break in the genealogical lineage of Caodong Chan.
115. Schlütter, “Before the Empty Eon,” 177–179.
116. Araki, *Bukkyō to Jukyō*, 246; McRae, *Seeing through Zen*, 124.
117. T47.888a12, 878b28–29.
118. T47.88a14–17. The morning star (Venus) reference is to a story popular in Chan about the Buddha practicing meditation and his enlightenment being triggered by the emergence of Venus. See *Jingde chuandeng lu*, T51.205b23.
119. *HPC* 6.646a–b; see translation, postface, first paragraph and notes for the passage paraphrased from the *Yuanjue jing*.
120. See Nagao, *Mādhyamika and Yogācāra*, 38.
121. T47.878b20–21.
122. T47.878c1.
123. Nagao, *Mādhyamika and Yogācāra*, 39–41.
124. *Sōn’ga kwigam* Section 26.
125. Hu, “Scientific Spirit,” 117.
126. Zhu et al, *Jinsilu jijie*, 84.
127. Zhang Zai, *Zhang Zai ji*, 287.
128. Buswell, “Short-cut,” 347 n. 94.
129. Section 21, Evaluation.
130. *Xu chuandeng lu*, T51.615b25–26; see Jorgensen, “Sensibility of the In-sensible,” 363, for a translation of the exchange that probably took place around 1093 and for other sources.
131. Tiang, “Huang T’ing-chien,” 87–88.
132. Fisk, “The Verse-Eye,” 140, 123.
133. Fisk, “The Verse-Eye,” 126, 137.
134. Fisk, “The Verse-Eye,” 137–139.
135. T17.915a20–21. See Muller, *Sutra of Perfect Enlightenment*, 116.
136. T17.913c 27–29. See Muller, *Sutra of Perfect Enlightenment*, 88.
137. Gregory, *Tsung-mi*, 186.
138. T48.236b7–8.
139. Gregory, *Tsung-mi*, 178, 197–200.

140. There are many analyses of Hyujōng's thought, including Buswell, "Buddhism under Confucian Domination," 146–157; Takahashi, *Richō Bukkyō*, 392–410; Sin, *Seizan*, 125–148; Kim Young-tae, "Master Sōsan Hyujōng's Sōn Thought."

141. From unpublished material by Patrick R. Uhlmann. This issue is discussed in Ch'oe Pyōnghōn, "Chosōn sidae," 281–293.

142. *HPC* 8.121a21–22.

143. *Sōn'ga kwigam* in Chinese version (hereafter *SK*), *HPC* 7.641b18–22. Sec. 118.

144. Section 24. *SK*, *HPC* 7.636c10–13, 參禪須具三要 一有大信根 二有大憤志 三有大疑情...佛云成佛者 信為根本. This is reiterated in *Simbōp yocho*, *HPC* 7.650c6–8.

145. T32.581c8–9; Hirakawa, *Daijō kishinron*, 42, for gloss.

146. T32.580b18ff., Hirakawa, *Daijō kishinron*, 300, 有薰習善根力故 信業果報...或以大悲...

147. Section 2 commentary. *SK*, *HPC* 7.635a6–12, 佛祖...出世者大悲為體度衆生也. 然以一物觀之 則人人面目 本來圓成 豈假他人添脂着粉也...至於佛語亦是魔業...此直舉本分 佛祖無功能.

148. Section 3 commentary. *SK*, *HPC* 7.635a18–23, 衆生雖曰圓成 生無慧目 甘受輪轉 故若非出世之金鏡 誰刮無明之厚膜也 至於越苦海而登樂岸者 皆由大悲之恩也...此廣舉新薰感佛祖深恩.

149. Section 3; Pak and Pae, *Sōn'ga kwigam*, 45.

150. T44.271a16–17. See Vorenkamp, *English Translation of Fa-tsang's Commentary*, 222–223, on "refreshened perfuming."

151. *Weishan jingce zhu*, 瀉山警策註 XZJ 111.291a5–7, 龜知未來禍福 鑑驗現在妍媸.

152. Section 1. *SK*, *HPC* 7.634c3–5 有一物於此 從本以來 昭昭靈靈 不曾生 不曾滅 狀不得 註: 一物者 何物. O.

153. T51.245a21–23.

154. T51.240c12–14.

155. Section 1 commentary. *SK*, *HPC* 7.634c5–635a2, 說似一物 即不中.

156. Pak and Pae, *Sōn'ga kwigam*, 31.

157. *Samga kwigam*, version 1, *HPC* 7.616a22, 617c11–12, 萬物之母.

158. Section 1; Pak and Pae, *Sōn'ga kwigam*, 32

159. "This matter cannot be covered by heaven and earth...its light, spied within, has no accumulation": opening lines of *Simbōp yocho*, *HPC* 7.648a3–4, 此事天地不能覆...其光內窺無積聚.

160. Conze, *Large Sutra on Perfect Wisdom*, 9.

161. Conze, *Large Sutra on Perfect Wisdom*, 97.

162. Section 56. *SK*, *HPC* 7.638c18–19, 諦觀殺盜淫妄 從一心上起 當處便寂 何須更斷.

163. Section 56 commentary. *SK*, *HPC* 7.638c21–639a1, 經云 不起一念 名為永斷無明 又云 念起即覺.

164. Section 3 commentary. *SK*, *HPC* 7.635a15–16, 法者 一物也...法有不變隨緣之義.

165. T32.577c2–7; Hirakawa, *Daijō kishinron*, 179, 182, 是心從本已來 自性清淨

而有無明 為無明所染有其染心。雖有染心 而常恒不變。是故 此義唯佛能知 所謂心性常無念故名為不變 以不達一法界故 心不相應 忽然念起 名為無明。

166. *Chanyuan zhuquanji duxu*, T48.401b18–20, 如真金隨工匠等緣 作鑲釧椀盞 種種器物 金性必不變為銅鐵 金即是法 不變隨緣是義。

167. Gregory, *Tsung-mi*, 189.

168. See Buswell, *Korean Approach to Zen*, 112, 271, under the terms “immutability” and “adaptability.”

169. T32.576c9–15, Hirakawa, *Daijō kishinron*, 119–120, 以一切心識之相皆是無明 無明之相不離覺性 非不可壞 如大海水因風波動 水相風相不相捨離 而水非動性 若風止滅 動相則滅 濕性不壞 如是眾生自性清淨心 因無明風動 心與無明俱無形相 不相捨離 而心非動性 若無明滅 相續則滅 智性不壞故。

170. Section 2. *SK*, *HPC* 7.635a5 佛祖出世 無風起浪。

171. Section 4. *SK*, *HPC* 7.635b1, 強立種種名字 或心 或佛 或眾生。The commentary provides the “one thing” and the names as something doctrine has to provide.

172. Section 4 commentary. *SK*, *HPC* 7.635b3–4 一物上強立三名字者 教之不得已也。

173. T32.576a3–7, Hirakawa, *Daijō kishinron*, 69, 顯示正義者 依一心法有二種門...一者心真如門 二者心生滅門...門皆各總攝一切法...二門不相離故。

174. T32.575c21–22, Hirakawa, *Daijō kishinron*, 56, 法者 謂眾生心 是心則攝一切世間法出世間法 依於此心 顯示摩訶衍義。

175. Section 15. *SK*, *HPC* 7.636a1 教門惟傳一心法 禪門惟傳見性法。

176. Pak and Pae, *Sōn'ga kwigam*, 89, 心即是性, 性即是心。

177. Section 19. *SK*, *HPC* 7.636a19–20, 拂此一味之迹 方現祖師所示一心。

178. *Simbōp yocho*, *HPC* 7.651b25–c2 四祖云 汝等十二時中 信自心即是佛心 佛心即是自心最上一心方 傳之開悟。Fourth Patriarch is an error for Mazu 馬祖。

179. Section 20. *SK*, *HPC* 7.636b2–5, 故學者 先以如實言教委辨不變隨緣二義 是自心之性相 頓悟漸修兩門是自行之始終 然後放下教義 但將自心 現前一念。

180. Section 15 evaluation. *SK*, *HPC* 7.636a6–9, 心有二種 一本源心 二無明取相心也 性有二種 一本法性 二性相相對性也 故禪教者同迷守名生解。

181. *HPC* 4.761a5–9, 壽禪師 引華嚴經云 三界無別法 唯是一心作 今謂唯是一念無明取相心作也 此即三界生死之病本也 若知無明不起 取有畢故。

182. Soshitsu, *Zenke kikan* 3b, 楞嚴卷一云 初唯一心為本源 二依一心開二門 一心真如門 謂心性不生不滅 二心生滅門 謂依如來藏與生滅合名阿梨耶識。In fact the earliest source of this passage is in Zongmi's *Yuanjue jing lüeshu* (zhu), T39.526b21–23.

183. T32.576b7–11, Hirakawa, *Daijō kishinron*, 95, 心生滅者 依如來藏故有生滅心 所謂 不生不滅與生滅和合 非一非異 名為阿梨耶識...此識有二種義...一者覺義 二者不覺義。

184. Section 15 *ōnhae* commentary. Pak and Pae, *Sōn'ga kwigam*, 91–92.

185. Section 3. *SK*, *HPC* 7.635a14 法有多義 人有多機。As seen above, this last word *ki* can mean opportunity, mechanism, ability.

186. Section 20 *ōnhae* commentary. Pak and Pae, *Sōn'ga kwigam*, 118.

187. Section 17. Pak and Pae, *Sōn'ga kwigam*, 97.

188. Section 20 commentary. *SK, HPC 7.636b7-12* 上根大智 不在此限 中下根者 不可躡等也 教義者 不變隨緣 頓悟漸修 有先有後 禪法者 一念中 不變隨緣...元是一時 離即離非 故宗師據法離言 直指一念 見性成佛耳。

189. T32.576b23-28, Hirakawa, *Daijō kishinron*, 105, 如菩薩地盡滿足方便 一念相應 覺心初起 心無初相 以遠離微細念故 得見心性 心即常住 名究竟覺 是故 修多羅說 若有衆生能觀無念者 則為向佛智故...言知初相者 即謂無念。

190. T32.576b28-c2, Hirakawa, *Daijō kishinron*, 105, 是故 一切衆生不名為覺 以從本來念念相續 未曾離念故 說無始無明 若得無念者 則知心相 生住異滅 以無念等故。

191. Section 12. Pak and Pae, *Sōn'ga kwigam*, 82-83.

192. T51.459b29-c2, 澄觀答皇太子問心要。

193. Hirakawa, *Daijō kishinron*, 146-150.

194. *HPC 7.655b14-16*, 問頓教中 一切法離心緣相 離名字相 一念不生 澄時亦無能入者 可與禪門密旨合否。

195. T32.576a10-15, Hirakawa, *Daijō kishinron*, 72, 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 唯是一心故名真如。

196. *HPC 7.655b14-c2*, 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...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。

197. *HPC 7.651b9-10* 祖師云 寧死不踐五十五位云云。

198. T32.576a19-23, Hirakawa, *Daijō kishinron*, 72, 諸衆生等云何隨順 而能得入。答 若知一切法雖說 無有能說可說 雖念亦無能念可念...若離於念 名為得入。

199. Section 20. *SK, HPC 7.636b4-5*.

200. Section 20 commentary. *SK, HPC 7.636b11-12*.

201. Section 81. *SK, HPC 7.639c18-19*, 不生名無念 無念名解脫。

202. *HPC 7.649c12-650a7*, 此無字 念念相連 行住坐臥 相對目前 如一團火...識情思想不到 不可以無心求 不可以有心得...沒理路沒心路 沒語路 沒滋味 沒巴鼻 無摸才 + 索底工 這一念子 爆地一破 方了得生死 情識未破 則心火熠熠地 正當伊麼時 但以所疑底話頭提撕 千疑萬疑 只是一疑。

203. *Dahui shu* 大慧書 T47.921c2-7 and elsewhere.

204. T32.575b13, "have sentient beings remove doubt" 令衆生除疑 and T32.582b16, Hirakawa, *Daijō kishinron*, 358, "produced non-faith and many doubts." 生於不信多疑。

205. Section 8. Pak and Pae, *Sōn'ga kwigam*, 69 將頭覓頭 馳求不歇 若言下廻光 更不別求 與祖佛無殊。

206. Section 8 *ōnhæ* commentary. Pak and Pae, *Sōn'ga kwigam*, 70.

207. Section 38 *ōnhæ* commentary. Pak and Pae, *Sōn'ga kwigam*, 188.

208. Section 27. *SK, HPC 7.637a9-10* 不可思量處...如老鼠入牛角

209. Section 11. Pak and Pae, *Sōn'ga kwigam*, 79 忘機...虛明自照

210. Section 11 *ōnhæ* commentary. Pak and Pae, *Sōn'ga kwigam*, 81.

211. Section 33 *ōnhæ* commentary. Pak and Pae, *Sōn'ga kwigam*, 168.

212. Section 21 evaluation. *SK, HPC 7.636b19-23*, 話頭有句意二門 參句者 徑

截門活句也 沒心路 沒語路 無摸才 + 索故也 參意者 圓頓門死句也 有理路 有語路 有聞解思想故也。

213. HPC 7.621c.

214. For example, in 1556. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.552–553,

215. For example from 1554, Kwön, *Yijo sillok Pulgyo ch'ojon*, 5.504, 520ff., 568, as “thieves of the state” or possibly “enemies of the state.”

216. Hwang, “Geopolitics of Vernacularity.”

217. Yi Künsu, *Chosön-cho üi önmun chöngch'aek yön'gu*, 4–5.

218. Jorgensen, “Secondary/Specialized Cosmopolitan Language(s).”

219. Kim Söngbae, *Han'guk Pulgyo kayo üi yön'gu*, 64.

220. Kim Söngbae, *Han'guk Pulgyo kayo üi yön'gu*, 63–64.

221. Yi Künsu, *Chosön-cho üi önmun chöngch'aek yön'gu*, 114–115, 131–132; and Yi Pongch'un, “Chosön ch'öngi Puljön önhæ wa kü sasang e taehan yön'gu,” 21–23.

222. Yi Pongch'un, “Chosön ch'öngi Puljön önhæ wa kü sasang e taehan yön'gu,” 23–30.

223. Yi Pongch'un, “Chosön ch'öngi Puljön önhæ wa kü sasang e taehan yön'gu,” 57.

224. See tables in Nam, “Chosön hugi Pulsö kanhaeng yön'gu,” 35–37, 91–93.

225. Pak, “Haechae, i-ii.

226. Kwön, *Yijo sillok Pulgyo ch'ojon*, 5:613–614. This letter, translated into Chinese, deserves analysis, and it gave an excuse for the historian of these annals to write a long comment denouncing her.

227. Kang, *Yicho sidae üi yökhak chöngch'aek kwa yökhakcha*, 7–20.

228. This is a topic taken up in my paper, “Secondary/Specialized Cosmopolitan Language(s): Non-Literary Chinese Language and Its Use in Pre-modern Korea,” in which I conclude that the vernacular Chinese of Chan is a register of a vernacular *koine* that reflected elements of “colloquial” Chinese. This *koine* was used throughout East Asia but differed according to its use, period of production, and textual genre. The Chan register was largely frozen in the language of the Song dynasty, while the language of the clerks (*liwen*) and the textbooks for interpreters reflected the language of the Yuan dynasty with influence from Mongolian, and the language of the popular novels was later, representing more levels of speech. Yet all these registers share a common grammatical basis and some vocabulary.

229. Jorgensen, “Problems in the Comparison,” 132–133.

230. Jorgensen, “Problems in the Comparison,” 135–137.

231. HPC 7.384a.

232. HPC 7.384b11

233. HPC 7.390b19–21.

234. HPC 7.431a16.

235. Kim Yöngbae, “*Sönga kwigam*,” 28.

236. Kim Yöngbae, “*Sönga kwigam*,” 4.

237. Kim Yöngbae, “*Sönga kwigam*,” 5.

238. Kim Yöngbae, “*Sönga kwigam*,” 4–5.

239. Pak and Pae, *Sŏn'ga kwigam*, 460–462.

240. Kim Hyŏngjung, *Sŏsan*, 157–159; HPC 7.669c and 7.700c to Ŭich'ŏn; 7.672b, 7.733a, 7.724c–d to Pyŏkch'ŏn.

241. HPC 7.724b

242. The extra sections (using the divisions as numbered by Pak and Pae) are: 11–14, 17, 23, 26, 33–34, 38–39, 41–42, 46–47, 50–52, 54, 57, 59–61, 64, 66–69, 72, 80, 82, 84–86, 90–91, 97 commentary (?), 99–101, 107–113, 115, 122, 129, 139–141, 146–148.

243. The order of the *ŏnhae* in terms of the Chinese version is: 1–7, 35, 8–23, 24?, 32, 27, 37, 26, 28, 30–31, 33–34, 36, 29, 39, 38, 40–68, 70, 69, 71–72, 75–76, 74, 73, 77–81; see comparisons in Pak and Pae, *Sŏn'ga kwigam*, 559–565.

244. Connectives, in Sections 28, 133; *ama* (mother), in Section 36.

245. I have not seen a copy of these “acknowledgments” pages in the 1569 print, but the carving in the 1610 reprint page of acknowledgments at the end of fascicle 2 is not neat like that in the 1569 print, as seen in Kim Yŏngbae, “*Sŏn'ga kwigam*,” 8.

246. Compare Kim Yŏngbae, “*Sŏn'ga kwigam ŏnhaebon ũi sŏji wa ŏhakjŏk koch'al*,” 8, and *Sŏn'ga kwigam ŏnhae. Kyŏngmin p'yŏn: Taehak kug'ŏ kyojae, Kojŏn ch'ongsŏ* 1, 134–136.

247. Section 68, HPC 7.621b last line; Pak and Pae, *Sŏn'ga kwigam*, 266; Section 75, HPC 7.621c last lines, Pak and Pae, *Sŏn'ga kwigam*, 296; Section 79, HPC 7.622a8–9, either from Chinese or *ŏnhae* commentary, Pak and Pae, *Sŏn'ga kwigam*, 305–306; Section 127, HPC 7.623c1–3, either from Chinese or *ŏnhae* commentary; Pak and Pae, *Sŏn'ga kwigam*, 434–435; Section 132, HPC 7.623c last lines to 624a1, from *ŏnhae*; Pak and Pae, *Sŏn'ga kwigam*, 450, which seems to be a back-translation from *ŏnhae* into Chinese; Section 151, HPC 7.625a10–11; Pak and Pae, *Sŏn'ga kwigam*, 543; Section 153, HPC 7.625a16–17; Pak and Pae, *Sŏn'ga kwigam*, 551.

248. HPC 7.631c.

249. Kim Yŏngbae, “*Sŏn'ga kwigam*,” 5.

250. Yujŏng's postface is given in Pak and Pae, *Sŏn'ga kwigam*, 554; HPC 7.646b.

251. Sin, *Seizan*, 155.

252. Sin, *Seizan*, 462.

253. Sin, *Seizan*, 452–454.

254. HPC 11.397b.

255. See table in Pak and Pae, *Sŏn'ga kwigam*, 559–565.

256. Pak and Pae, *Sŏn'ga kwigam*, 559; Sin, *Seizan*, 455–459.

257. Sin, *Seizan*, 463–468.

258. See details in Komazawa Daigaku Toshokan, *Zenseki*, 252a. I have used copies held in the Zenbunka Kenkyūsho library, Kyoto.

259. Sections. 15, 21, 43, 73, 97, 103–104, 132, according to *ŏnhae* count in Pak and Pae *Sŏn'ga kwigam*.

260. *Taehak kug'ŏ kyojae*, 87–88.

261. Takahashi, *Richō Bukkyō*, 501–509.

262. Jongmyung Kim, “Hyujöng’s *Sön’ga*,” 384, which claims there were eighty versions of the text in Japan and that Rinzai is “said to have revived based on this text.” This cites Yi Chongik and Sim Jaeyöl, *Sösan taesa Sön’ga kwigam* (Seoul: Posöng munhwasa, 1998), iii, xv. I owe this reference to Christoph Anderl.

263. Yampolsky, *Zen Master Hakuin*, 244. The citation can be seen in the 1743 woodblock, <http://www.hanazono.ac.jp/DArchives/e-shoko.html/>; fascicles 29b–30a, electronic p. 41. No references can be found to Hyujöng or his texts in Zenbunka kenkyüsho, *Hakuin Zenji högo zenshü bessatsu*, an index of Hakuin’s dharma talks.

264. Yampolsky, *Zen Master Hakuin*, 1.

265. Suzuki, *Essays in Zen*, 105–106.

266. Nukariya Kaiten, *Zenke kikan köwa*, 7. This text is available in the Diet Library’s Meiji Digital Library.

267. HPC 7.616c notes 1 and 2 and 7.625b n. 1.

268. Unfortunately I have not had access to the thesis by Song Ilgi, “*Samga kwigam* üi söjihakchök yön’gu (*Sön’ga kwigam* üi söngnip kwa kwallyönhayö),” PhD diss., Chung’ang University, 1991; nor his article “*Samga kwigam* p’yönnöng ko,” *Söjihak yön’gu* 9 (June 1993): 25–51.

269. Kim Hyöngjong, *Sösan Taesa Hyujöng üi Sönsi yön’gu*, 23–24; Jongmyung Kim, “Hyujöng’s *Sön’ga kwigam*, 382; introduction to Young-Ho (Jinwol) Lee’s essay “Mirror for Meditation Students,” 658.

270. See Jorgensen, “Korean Buddhist historiography.”

271. Lee, Young Ho (Jinwol), “*Samga Kwigam* of Hyujöng and the Three Religions,” 54.

272. *Samga kwigam*: for Confucianism, HPC 7.616b2, C7, 保守天理; HPC 7.616c5, C8, 獨一念; HPC 7.616c11–12, C10, 以察之一以守之; for Daoism, HPC 7.618a3–4, D8, 抱一; HPC 7.618b13, D26, 人心生一念; HPC 7.618b24, D32, 通於一而萬事畢; for Buddhism, HPC 7.619b7, B12, 得意一念; HPC 7.622b8, B92, 守本真心. The letters “C,” “D,” and “B” followed by numbers indicate the paragraph divisions in the translation of the *Samga kwigam* by Young-Ho (Jinwol) Lee, “Ideal Mirror of the Three Religions.”

273. HPC 7.625a; slight difference with translation of Young Ho Lee, “*Samga Kwigam* of Hyujöng,” 57. On the same page he also translates the epilogue to the variant version of the *Samga kwigam*, but this was probably a comment by a later compiler. The standard version is in the order of Confucianism, Daoism, and Buddhism, which reflects the order mentioned in the quote above.

274. For example, HPC 7.620b14–15, B35, “Have you never departed from the discipline you keep in the monks’ hall?” (Sec. 35); HPC 7.623a22–23, B116, non-Buddhist scriptures are useless for a monk (Sec. 116); HPC 7.623a24–b3, B117, on becoming a monk (Sec. 117); HPC 7.623b9, B120, on robed monks seeking fame (Sec. 120); HPC 7.623b14–18, B122, non-genuine monks (Secs. 123–124); HPC 7.623b19–c3, B125, on monks receiving offerings, (Secs. 125–127); HPC 7.623c17–624a7, B131–135, on (monks) going to the toilet (Sec. 131); HPC 7.624a10–11, B137, on a bowl and one robe of a monk (Sec. 133); HPC 7.624c16,

B154, on the Linji tradition and so on (Secs. 150ff.). “B” is the Buddhism section in Young Ho Lee’s translation, “(Sec.)” indicates the section in my translation of the *Sōn’ga kwigam*.

275. Lee, “*Samga Kwigam* of Hyujōng,” 57.

276. This text is translated by John Jorgensen in *Hyujeong*, 195–255.

277. This text is translated by Jorgensen in *Hyujeong*, 257–290.

278. This text is translated by John Jorgensen in *Hyujeong*, 293–302.

279. Selections from this text are translated by John Jorgensen in *Hyujeong*.

Many of his poems appear in Whitfield and Park, *Seon Poems*.

280. Welter, Linji lu *and the Creation of Chan Orthodoxy*, 119.

281. Yanagida, “Zenseki kaidai,” 447.

282. *HPC* 11.388–397.

283. *HPC* 7.828c7.

Translation

1. The *Zuting shiyuan* 祖庭事苑 (Extracts of Matters from the Courtyards of the Patriarchs) states, “The *kwi* [turtle-shell] is the means to resolve doubts; the *kam* [mirror] is a means to discern things” (XZJ 113.40b6). The *Weishan jinggezhu*, a commentary by Shousui notes, “The *kwi* is to know the future fortune; the *kam* is to verify present beauty or ugliness. The *kwigam* knows the good and the bad” (XZJ 111.291a5–7).

2. This preface does not appear in the print of the *ōnhae* text but is found in *Ch’ōnghōjip*, *HPC* 7.710c–711a, and in a version of the *Samga kwigam*, *HPC* 7.625b.

3. *Pattra* are the leaves of a palm tree used in the Indic realm as pages of books. By extension, in the Sinitic realm it meant the Buddhist scriptures.

4. For the decorative and colored papers, see Tsien, *Paper and Printing*, 77, 92–94, and on the book forms using rollers, 228–229. Rollers were like dowels, around which scrolls, whether of paintings, calligraphy samples, or texts, were wound. These rollers were often highly decorated; the knobs or ends were often covered in brocade, and sometimes the entire scroll was contained within a brocade bag. See van Gulik, *Chinese Pictorial Art*, 79–86, 215–220.

5. The word “treasure” here is the same as used for the “three treasures,” or “jewels,” in Buddhism, so the implication is that current students of Buddhism value lay texts and poetry above Buddhism itself.

6. The nuance is that he is unworthy compared to the Buddhists of the past; that he is not their equal. An expression of humility.

7. The *piṭaka*, or “basket,” is a collection of a type of Buddhist texts. There are three baskets (*tripiṭaka*) that constitute the Buddhist canon: the *sūtra*, *Vinaya*, and *śāstra* collections. Sometimes this term is restricted to the Buddha’s sermons, but usually the idea is that the number of texts is so vast as to be described as oceanic.

8. Literally “one piece of paper.” However, some books were made of paper pasted together into one strip, either as a scroll or as a concertina book. It was

probably the latter, as this format was popular among Buddhists. See Tsien, *Paper and Printing*, 229–231.

9. The Śākya is the historical Buddha, Śākyamuni. In Chan, the “live sentence” had a special significance as one that could trigger enlightenment, and so one might consider that the Buddha was present in these live sentences, especially as the dharma ultimately is the same for all enlightened beings or buddhas.

10. To understand “a single sentence that is divorced from letters” is a Chan slogan that first appears in Mu’an Shanqing’s *Zuting shiyuan* of 1108, which says, “A single transmission outside of the doctrinal teachings, not reliant on letters” (XZJ 113.132a11). “Opportunity,” literally a mechanism, also means ability in some contexts. The opportunity is that for enlightenment, the trigger that may be provided by a teacher or the environment and that matches the current ability of the students.

11. “*Jiazi* year of *Jiajing*” is the forty-third year of the *Jiajing* reign of the Ming dynasty, or 1564. Ch’ōnghō-dang is the style (*ho*) of Sōsan Hyujōng, and Paekhwa Toin is the name adopted after he lived at Paekhwa Hermitage in the Kūmgang Mountains. Toin means “person of the Way,” a monk.

12. “One thing,” possibly in reference here to the verse of Huineng in the Zongbao (1291) and Deyi (1290) versions of the *Platform Sūtra*: “Bodhi originally has no tree / The clean mirror also had no stand. / Originally there was not one thing / So where can there be any dust.” T48.385a7–8. See Yampolsky, *Platform Sutra of the Sixth Patriarch*, 94. It is a reversal of Mazu Daoyi’s, “Here I do not even have one thing,” made in reply to Huaihai in the *Jingde chuandeng lu*, T51.246c12. The *ōnhæ* translation is *hangōsi ie isyuji*; no Chinese characters used. The first five characters translated as “here” start the preface by Kihwa (Hamhō Tūkt’ong) to his *Kūmgang panya paramilgyōng ogahæ sōlūi* 金剛經五家解說誼 (Explanations of Five Interpretations of the Diamond Sūtra), HPC 7.10b. See a translation of this preface in Müller, “Hamhō Kihwa,” 74.

“Very bright and very numinous” comes from the “Instructions to the Assembly” in the *Linji lu*, T48.502b12; see Hirano, *Teihon Rinzaizenji goroku*, 42, “to be very clear and definite.” Sasaki and Kirchner, *Record of Linji*, 273, “radiantly and vividly.” The *ōnhæ* translates this as *palkko palgūmyō* 靈 k’o 靈 haya.

“Cannot be named and cannot be described” refers to a passage in *Yunmen guanglu* (Extensive Record of Yunmen): “Yunmen raised the words of Dongshan, ‘You must know there is a matter that improves on the Buddha.’ A monk asked, ‘What is the matter that improves on the Buddha?’ Dongshan said, ‘Not the Buddha.’ The master said, ‘It cannot be named and cannot be described, which is why he said not [the Buddha]’” (T47.558a8). “Described” in *ōnhæ* is *ōlgul chapchi*, “to be given form” or “to describe a form.”

13. Also called a “circle form.” It is well known due to case 69 of the *Biyān lu*, “The circle form of Nanquan.” The tradition is that Nanyang Huizhong (d. 774) was the first to use it and that he transmitted this method to his pupil Tan-yuan Yingzhen, who passed it on to Yangshan Huiji (803–887). It thus became a feature of the Weiyang House of Chan. It was transmitted to Koryō via Sunji, as is

recorded in the *Zutangji/Chodangjip* (Collection from the Halls of the Patriarchs). Sunji's use of the circle is repeated in the *Chongmun wōnsangjip* 宗門圓相集 (Collection of Circular Diagrams of the Sōn School) of 1209 compiled by Chi'kyōm. See Jorgensen, *Inventing Hui-neng*, 735–737.

14. "Ancient buddhas" refers to the seven buddhas of the past, the seventh of whom was Śākyamuni. The expression was sometimes used with reference to other famous Chan figures, but here the meaning is clearly the seven ancient buddhas.

15. According to Chan there was a transmission of the dharma from the Śākyamuni to his disciple Mahākāśyapa, which was the start of the Chan lineage. This was an invention by Shenhui, but in the *Tiansheng guangdeng lu* 天聖廣燈錄 (Extensive Records of the Lamplight [compiled in the] Tiansheng era) of 1036 the Buddha held up a flower and only Kāśyapa smiled in understanding and recognition. The quoted verse is from the *Congyong lu* by Xingxiu, T48.276a11–12, with only the first line differing, "Before you were born of your parents." The context discusses the circle in an entry on Yangshan Huiji, and so was probably Hyujōng's source.

16. The Sixth Patriarch is Huineng (d. 713). He is most famously known from the *Platform Sūtra of the Sixth Patriarch* (translated in Yampolsky), but the hagiography was largely the creation of Shenhui.

17. A quote from the *Platform Sūtra*, with some deletions, in the Zongbao and Deyi versions, T48.357b20–21. See Komazawa Daigaku, *Enō kenkyū* 366. The original source for this was the *Jingde chuandeng lu*, T51.245a21–23. Shenhui became a monk after studying Confucianism. He was probably ordained in 704 and may have studied under Shenxiu. He claimed, probably falsely, to have been the disciple and heir of Huineng, whom he championed as the Sixth Patriarch and founder of Southern Chan. He attacked Shenxiu and his heirs as Northern Chan and teachers of gradual enlightenment. A politically astute and manipulative monk, his influence on Chan legend and the concept of lineage was decisive, but his heirs proved less capable and his own line soon died out. Zongmi (780–841) was his most important successor several generations later.

18. Literally, the son of a concubine, not of the first wife. In other words, he belonged to a subordinate lineage.

19. Nanyue Huairang was born in Jinzhou and at fifteen became a student of Vinaya master Hongjing at Yuquan Monastery. This monastery was founded by Tiantai Zhiyi and was where Shenxiu (of the Northern Chan school) resided. Completing his Vinaya studies, Huairang went to Mount Song outside of Chang'an, where he studied under Huian (aka Laoan, 581?–708), a very influential Chan monk who lived at the Shaolin Monastery. Legend has it that Laoan instructed Huairang to visit Huineng, whose pupil he became. Huairang later went to Nanyue, the Southern Marchmount, in Hunan, where he lived for about thirty years and supposedly taught Mazu Daoyi. Epitaph in *Quan Tang wen* 619, biography in *Song Gaoseng zhuan* 宋高僧傳 (Lives of Eminent Monks [Compiled in the] Song dynasty), T50.761a–b, and *Chodangjip* (Yanagida, *Sodōshū*), 176–177.

This dialogue is found, with variations, in the biography of Huairang in the *Jingde chuandeng lu*, T51.240c12–14; *Chodangjip*, 3, and in the Zongbao and Deyi versions of the *Platform Sūtra*, T48.357b21–22; see Komazawa Daigaku, *Enō Kenkyū*, 359. The *Chodangjip* says for twelve years; the others indicate no time span.

20. “Saints of the three teachings” refers to Śākyamuni, Confucius, and Laozi, the founders of Buddhism, Confucianism, and Daoism, respectively.

“Take care of what you say,” literally, “take care of your eyebrows.” See Iriya and Koga, *Zengojiten* (hereafter Iriya and Koga, *Zengo*), 249a. Hyujōng probably sourced this from case 34 of the *Biyān lu*, where Yangshan asked a monk where he came from. “He should be careful not to say too much,” in Cleary, *Blue Cliff Record*, 178, at *Biyān lu*, T48.172c22. Also in *Chodangjip*, 12. The opposite is explained by Mujaku in the *Kattōgosen*, 469b–470a, as those who abuse the dharma will have their eyebrows and hair fall out. He cites the misfortunes visited on those who abuse the dharma as found in the *Lotus Sūtra* (Hurvitz, *Scripture of the Lotus Blossom*, 80–81), which is not to be preached to such ignorant people. He also cited the hagiography of Fazang by Ch’oe Ch’iwōn, which says that a Daoist who attacked Buddhism found his hair and eyebrows coming out in his hands the next day (T50.283c11–16). See the sources and the text in Chen, *Philosopher, Practitioner, Politician*, 356.

21. Unlike in the *ōnhae* translation of the core text, the *ōnhae* translation of the commentary retains the characters 一物 for “one thing” and 何物 for “what thing.” This shows that the *ōnhae* translation was not a complete translation, retaining virtually all proper nouns and many technical terms, and even some adjectives and verbs, in Chinese characters.

22. This is a partial quote from Huineng given by Hamhō Kihwa in his *Kūmganggyōng ogahae sōlūi*, HPC 7.10c1–2, which appears to have been very influential on this work by Hyujōng. See Sin, *Seizan*, 164 (1).

23. The use of the word “*chōngsa*” 呈似 here indicates that the Korean commentator has not fully understood the Chinese colloquial in the original, where 說似 is something like “speak about,” with 似 like 向 and not like 如. However, Tokugawa Japanese commentators gloss it in the same way as the Korean, and quote the *Biyān lu* for 似過, and say it means “indicate” or “show.” See Yoshizawa, *Shoroku zokugokai*, 101. However, Iriya and Koga, *Zengo*, 316b and 181b would have 似 equal 向.

24. The buddhas and patriarchs make waves without wind when they appear in the world. “Chan master Huangbo instructed the assembly, ‘[Bodhi]dharma came from the West, stirring up waves without wind.’” *Zimen jingxun* 緇門警訓 (Admonitions to the Monkhood) 7, T48.1075b4–5, and *Huangbo Duanji Chanshi Wanling lu* 黃檗斷際禪師宛陵錄 (Record from Wanling of Chan Master Duanji of Huangbo), T48.387b9–10. Note that this is stated following advice to “investigate the *gong’an*” 看箇公案 of Zhaozhou’s “No” reply to the question “Does a dog have a Buddha Nature?” The intensive concentration on this reply results in being enlightened to the “mechanism” 機 of the Buddhas and patriarchs and not being deluded by the words of teachers. Later it says, “When you reach here [this state],

what can you say?" The original source may have been the *Biyān lu*, where the phrase appears several times, as cited in Iriya and Koga, *Zengo*, 441b. It seems always to be applied to people, as in case 18 of the *Biyān lu*, "Evaluation," which Cleary, *Blue Cliff Record*, 105, renders, "This is just an ordinary question, but the teacher [that old fellow] stirred up waves without wind." T48.158a23 and case 69, "comment on the case"; T48.198c13, "He rouses waves where there's no wind," commenting on where Nanquan drew a circle on the ground.

25. In *Wuming luoshā ji* 無明羅刹集, T16.857a27–28, "[If you have] the power of correct contemplation, incomparable virtues, and great compassion as the body, you are sure to be a bodhisattva of compassion who saves sentient beings."

26. *Xukongzang Pusa jing* translated by Buddhyaśas between 403 and 413 from the *Ākāṣagarbha-bodhisattva Sūtra*. However, the following cannot be found in the sūtra or other versions of it. The closest lines seem to be in the translation by Amoghavajra (Bukong), the *Daji Daxukongzang Pusa suowen jing* 大集大虛空藏菩薩所問經 (Sūtra of the Questions Asked by the Bodhisattva Ākāṣagarbha), T13.642a15–17: "The provision of letters is all the work of the *māra*, and even the Buddha's words are still the work of the *māra*."

27. *Māra*, or tempting demons.

28. Name and form or attribute mean the superficial understanding, to conceptualize linguistically and visually. In the biography of Huike, the so-called Second Patriarch, it says that Bodhidharma gave him the *Laṅkāvatāra Sūtra* in four fascicles, and that Huike would finish his sermons by saying, "In four generations [the understanding of] this sūtra will change into name and form." *Xu Gaoseng-zhuan* (Continued Lives of Eminent Monks) 16, T39.418a7.

29. "Original endowment," *ponmun* 本分. Your original allotment or lot, your Buddha Nature or the potential to become or be a buddha you are born with. Translated variously as "the Fundamental" or even as "what is at stake." It first appeared in European descriptions of Buddhism as early as 1556 and 1667 (see App, "How Amida Got into the Upanishads," 27–28), but an entry can be found in the "Entry on Lingyan Huizong" in the *Zutangji/Chodangjip* 9: "A monk asked, 'What is my own matter of the original endowment?' The master said, 'What are you doing throwing away the true gold and picking up the rubble?'" Cited in Iriya and Koga, *Zengo*, 430b–431a. Also found in the *Biyān lu* 5. The term "*benfen*" seems to have appeared first in *Xunzi*, "to see the ends / clue is not as good as seeing the main portion / thing itself / original endowment." This is cited in Mujaku Dōchū's authoritative *Kattōgosen* (78a–79a), and, based on a reference to the *Dahui shu*, Mujaku defines it, as "the original capacity of that time" or "original capacity applicable to yourself" and "the basic essence" (441a). In colloquial Chinese it means "ability." The source of the idea of *fen* as "allotment" goes back to the commentary on the *Zhuangzi* by Guo Xiang (d. 312) and Xiang Xiu (ca. 221–ca. 300), where it was the "inborn 'share' of capacities... inclinations," and the sage acts in accordance with the *fen* of all beings. Guo Xiang and Xiang Xiu wrote, "Each has his basic allotment which he has obtained as his inborn nature; nobody can escape from it, and nobody can add to it." Zürcher, *Buddhist Conquest of China*, 90–93. This

became a key term in the *kanhua* Chan of Dahui Zonggao. “Ineffective” here means without merit and function; lacking the function to produce a result.

30. “If you hold firm then the firmament and earth will lose color, the sun and moon will have no light, and all the people of the earth will lose their bodies and lives. If you let them go, the cliffs and valleys will emit light, and all phenomena will be brightly illuminated . . . and all points will clearly be revealed.” *Yuanwu yulu* 圓悟語錄 (Recorded Sayings of Master Yuanwu) 8, T47.751a3; cf. Iriya and Koga, *Zengo*, 374b; *Biyan lu* 31, Cleary, *Blue Cliff Record*, 165.

31. The Chinese, 施設, has a special meaning in Chan. It means “to provide a teaching” or “to instruct students”; see ZGDJ 658c. However, the *ōnhæ* uses *p’yōnaeyumi*, which usually means to “unfold,” “exhibit,” or “bestow.” The root verb is *p’yōda*. In the Buddhist context, *p’yōda* is used of the Buddha providing or giving people a sūtra or instruction. See Yu, *Yijo ō sajōn*, 724a.

32. This is an idea that is derived from the *Dasheng Qixinlun* (Mahāyāna Awakening of Faith) and elaborated on by Zongmi in his *Chanyuan zhuquanji duxu*, where he takes the metaphor of gold as an illustration. “It is like true gold that conforms with the conditionings of the artisans and is made into rings, bracelets, bowls and cups, and like vessels, but the nature of the gold definitely does not change into bronze or iron. The gold is the dharma, its meaning unchanging and yet conforms to conditions” (T48.401b18–20). As Zongmi thought suchness, one-mind, or dharma cannot be unchanging—for it would mean no creativity or capability to convert people—conditioning (*suiyuan*) is required. See Gregory, *Tsung-mi*, 189. Pojo Chinul took up this theme and quoted Zongmi, for which see an example in Buswell, *Korean Approach to Zen*, under the terms of “immutability and adaptability” (112, 271). The following theory of sudden enlightenment and gradual cultivation was also a hallmark of Zongmi and Chinul.

33. *Ji* 機 (K. *ki*) originally meant a trigger to a mechanism, the spring, and it came to mean “occasions, circumstances, the motives that set in motion the beneficial activity of the saint or master . . . in particular those dispositions of their disciples or their listeners who receive the teachings; the disciples mobilize the master who adapts to their dispositions.” Demiéville, *Entretiens de Lin-tsi*, 45. Mujaku analyzed *ji* as “pertaining to the student, just as it is said in the doctrinal teachings, ‘The *ji* of sentient beings pertains to those being converted.’ *Yuan* pertains to the master because [he prepares] the conditions for the student” (*Kattōgosen*, 228a). The student has an ability, and the master responds by preparing the conditions to trigger the mechanism of enlightenment at the appropriate opportunity. The translation here follows the *ōnhæ* translation of 根機 or “capacity.”

34. *Linji yulu*, T47.506b24; Hirano, *Teihon Rinzaizenji goroku*, 69; Watson, *Zen Teachings of Master Lin-chi*, 124. The saying originates in the *Xu Gaoseng zhuan* 29, in the biography of Daoxing, T50.623b23–24. See Demiéville, *Entretiens de Lin-Tsi*, 238–239. Sasaki and Kirchner, *Record of Linji*, 338. Although Section 1 informs us that the means of teaching are unnecessary or ineffective, this section says the contrary. In other words, this section justifies the use of verbal expedients in Chan, which otherwise states that one should not base oneself on written materials.

35. This is in reference to the Tathāgatagarbhin theory that beings are already enlightened or are already the Buddha, but fail to be so because of adventitious contaminants. This is classically stated by Zongmi in his *Chanyuan zhuquanji duxu* 1: “Although sentient beings originally have Buddha Nature, because ignorance without beginning covers it over, they do not see it and therefore are reborn in the cycle of life-and-death” (T48.402b22–23); see Kamata, *Zengen shosenshū tojo*, 86.

36. The source is the *Yuanjue jing* 圓覺經: “As originally from time without beginning there was the occurrence of ignorance and the regarding of the self as being the controller, sentient beings were all born without eyes of insight, and the nature of their bodies and minds was ignorance. It is for example like a person not ending his own life” (T17.919b20). See Muller, *Sutra of Perfect Enlightenment*, 203: “Because there are beginningless... end his own life.” Zongmi provides an explanation: “All sentient beings lack the eyes of insight. Therefore they have never been enlightened. It is like a person who has been blinded as young as ten or twenty. Although he cannot see the item that is before his eyes, if you speak of it to him he can know and understand it. If [however] a person had no eyes in the womb and was born blind, then there is ultimately no use in explaining to him that object that is in front of him. You must first use the golden scalpel to scrape away the cataracts and only then can you present its facts to him. Therefore the *Nirvana Sūtra* says, ‘It is like a blind person who does not know the color of milk. If another person talks about it using metaphors in explanation, such as [white] rice, snow and [white] cranes, still the blind person cannot gain an understanding of the color of milk.’ The body and mind are equally and inherently both ignorant, the cause originally occurring before. So then what is cultivated is all the cause of the Buddha. This uses the originally occurring ignorance, and is entirely a magic [demonic] karma...” *Yuanjue jing lüeshuzhu* (Annotations to the Summary Commentary on the *Sūtra of Perfect Enlightenment*), T39.564a26–b4.

The *Nirvana Sūtra* 8 refers elsewhere to the golden scalpel: “Kāśyapa said to the Buddha, ‘Why is Buddha Nature so very difficult to see?’ The Buddha said, ‘If a blind person visits a good doctor, the doctor will use a golden scalpel to scrape away the cataracts’” (T12.411c20–21). *The Golden Scalpel* (*Jin’gangbi*) 金剛錐 was also the title of a treatise by the Tiantai monk Zhanran (711–782).

37. This “new perfuming” refers to the golden scalpel, the expedient means established by the Buddha out of great compassion. Commentators refer to the doctrines of the *Dasheng Qixinlun* 大乘起信論 (*Mahāyāna Awakening of Faith*), saying that the original perfection or buddhahood of beings is original awareness (*benjue*). However, as that is obscured by ignorance, by producing faith in the Mahāyāna teachings and practicing the expedients preached by the Buddha as “the new perfuming,” this is the “incipient awareness.” The term “perfuming” is explained by Fazang in his *Dasheng Qixinlun yiji* in terms of perfuming or “habituation” (*xunxi*). He commented on the following passage from the *Dasheng Qixinlun*: “What is perfuming and practicing (*xunxi*) in the occurrence of the pure dharma without cessation? What is meant is that by regarding these to be a truly thus dharma (*zhenrufa*), one therefore can perfume and habituate (*xunxi*) igno-

rance, and by the power of the causation of habituation one can therefore forget the mind's dislike of birth and death, suffering and happiness, and its search for nirvana. Because the false mind has the causation of disliking and seeking, it habituates the truly thus" (T32.578b6–9). Fazang explained, "The first elucidates that within the truly thus, one perfumes ignorance to make it become a pure deed/karma. The latter is this pure function returning to perfume the truly thus, adding to its power. The former is the original perfuming, the latter is the new perfuming" (T44.271a 12–17).

38. This is a quote from the *Linji yulu*, T47.497a28–29. "A monk asked, 'What about when the person and the scene are both not taken away?' The master said, 'The king ascends to the jeweled pavilion, the rustic elders sing songs.'" See Watson, *Zen Teaching of Lin-chi*, 22; Demiéville, *Entretiens de Lin-tsi*, 52, 54 (note), where he remarks this is the reconciliation or transcendence, the return to reality, the return after the criticism of cognition: "this is a realism most naïve yet sublime." Sasaki and Kirchner, *Record of Linji*, 153. Yanagida, *Kunchū* (37), glosses this as a peaceful, untroubled kingdom where the ruler ascends to the palace throne and looks over the empire, and where even commoners are united in singing. It is said in *Mencius* that when the mythical sage emperor Yao retired, the rustic elders sang the praises of the incoming emperor, Shun. "Ballad singers sung the praises of Shun, not of Yao's son" (Lau, *Mencius*, 144, Book V, Part A5)—symbolic of a peaceful transfer of power.

39. Sixty-fascicle *Huayan jing* 10, "Mind, Buddha, and sentient beings; these three are not discriminated" (T9.465c29).

40. This is a combination of two passages from the *Chuanxin fayao* 傳心法要 (The Essentials of the Transmission of the Mind Dharma) by Huangbo Xiyun. The first part reads, "The buddhas and all sentient beings are only this one-mind, there being no other single dharma. The mind from [time] without beginning was never produced and never extinguished...it transcends all limitations, names, traces and relativities. It itself is right (當體便是), and if you mobilize thoughts about it then you will distort it" (T48.379c18–22); Iriya, *Denshin*, 11. 當體便是 is translated in the *ōnhae* is *tatarūn* 體 *i kot igōsira*, "all essentially are it." Modern Korean translations give "all as they are are correct." The second part reads, "This Way is naturally true and originally had no name. Because people of the world did not recognize this, they were deluded in their thoughts. Therefore the buddhas appeared and frankly preached about this matter. Afraid that you would not understand, they temporarily established this name, the Way. You must not adhere to the name while producing an understanding. Therefore it is said 'On obtaining the fish, forget the trap'" (T48.382c9–12); Iriya, *Denshin*, 61. This second part is used almost word for word in Dahui Zonggao's *Shuzhuang* 書狀 (also called *Dahui shu* 大慧書) 25, "Reply to Vice-Director Zeng." T47.918b11–13. Again, Yongming Yanshou made a similar comment: "If you produce a mind [about it] and mobilize thought, you contradict the substance of the dharma." *Zongjing lu* 宗鏡錄 (Record of the Lineage Mirror), T48.460a11. This implies the loss of "correct mindfulness" (*zhengnian*), which is knowing without thought (*wunian* *erzhi*)."

41. The Dharma King, or Dharma-rāja, is the Buddha. “Raising up on one hand and pressing down on the other hand” is found in *Jingde chuandeng lu* 16 and *Biyān lu* 16, for which see quotes in Iriya and Koga, *Zengo*, 20b. Here the phrase is abbreviated.

42. Zongmi, *Chanyuan zhuquanji duxu*, T48.400a2, 事體各別, where he differentiates between the teachings of the buddhas and patriarchs.

43. The verse, with one character different, comes from the section on Daowu Wuzhen of the *Guzunsu yuyao* 古尊宿語要 (Essentials of the Sayings of Past Venerables) 3, and is: “‘What is both the person and the scene not taken away?’ The master said, ‘...’” Quoted in Iriya and Koga, *Zengo*, 85b–86a. In other words, this is a different reply to the same question as asked in the verse in Section 2. These lines are those of Xisou Shaotan (fl. 1260s), *Xisou Shaotan Chanshi guanglu* 希叟紹曇禪師廣錄 (Extensive Records of Chan Master Xisou Shaotan) XZJ70.432b17. The Buddha here reveals the names or expedients to enable one now to escape the sufferings of the world that sentient beings have long been immersed in, and finally one sees the friend, the Buddha or their original Buddha Nature.

44. From Zongmi’s *Chanyuan zhuquanji duxu*: “The founding ancestor of the lineages was the Śākya. The sūtras are the Buddha’s words, Chan is the Buddha’s intention. The mind and speech of the buddhas certainly do not differ” (T48.400b10–11); Kamata, *Zengen shosenshū tojo*, 41. Similarly, the *Zimen jingxun* says, “The sūtras are the Buddha’s words; Chan is the Buddha’s mind” (T48.1040b8).

45. This stupa was near Vaiśālī and next to where the Buddha announced his impending nirvana. It was seen by Xuanzang, who related the story of its origin as based on the *Za baozang jing* 1. The original story is seen in the *Chang Ahan jing* (*Dirghāgama*) 11 (T1.66c), which uses the name as it appears here. The Buddha was one of the “many sons” in a former life in the Bhadra-kalpa. The stupa was probably called the Bahuputraka or Bahuputra-caitya, as mentioned in the *Nirvana Sūtra*. See Ji Xianlin, *Da Tang Xiyuji jiaozhu*, 594–597; and Watters, *On Yuan Chwang’s Travels*, 2:70–71. The tale of the division or sharing of the seat with Mahākāśyapa at this place is found in the biography of Śākyamuni in the 1183 *Liandeng huiyuan* 聯燈會要 (Assembled Essentials of the Linked Lamplight Transmission) 1 (ZGDJ, 823c). According to the *Zuting shiyuan* 8 of 1108, “The World Honored One shared his seat in front of the stupa of many sons, and he lifted up the flower at the assembly on Ḡḍhrakūṭa. The preface to the *Platform Sūtra* (T48.345c9) says, “The stupa of many sons is where the blue-lotus-eyed one saw Kāśyapa” (XZJ 113.231b). It cites *Za Ahanjing* 41.

46. The Numinous Mountain, or Ḡḍhrakūṭa, northeast of Rājagṛha, the capital of Magadha. The source is a forged sūtra, the *Dafantianwang wen Fo jueyi jing* 3 大梵天王問佛決疑經 (Sūtra of the Heavenly King Great Brahma Asking the Buddha to Resolve His Doubts). The sūtra is first mentioned in a reply to a question by Wang Anshi, a famous minister and reformer, as recorded in the *Rentian yanmu* 人天眼目 (The Eyes of the Teachers of Humans and Gods) of 1188, T48.325b5ff. It reads, “King Brahma arrived at the Ḡḍhrakūṭa assembly and presented a golden

lotus flower to the Buddha and gave up his body to be the throne, requesting the Buddha to preach the dharma for sentient beings. The World Honored One ascended to the throne and picked up the flower and showed it to the assembly. The billions of humans and gods in the assembly were all at a loss, and only Mahākāśyapa broke into a subtle smile. The World Honored One said, 'I have a treasury of the Eye of the Correct Dharma and the marvelous mind of nirvana, which I entrust to you, Mahākāśyapa' (XZJ 87.930a2; cf. 976a). This note is a summary in *Rentian yanmu*.

47. This incident is related in the *Daban niepanjing houfen* 大般涅槃經後分 (T12.909b-c), the "appended section" or "cremation section" of the *Nirvana Sūtra*. It was probably an apocryphal text compiled from earlier works. One of the sources, the *Yuxing jing* 遊行經 (*Mahāparinibbāna Sutta*) (T1.28b25-29a7), states that when the Buddha was to be cremated, the pyre would not ignite because Mahākāśyapa and other pupils wanted to view the corpse and had yet to arrive. Moreover, it was in a casket inside a coffin and was wrapped in five hundred layers of cloth and so forth. But when Mahākāśyapa arrived, two feet jutted out from within the coffin that was laid between the twin sala trees on the banks of the Hiranyavati River. See also *Zuting shiyuan*, XZJ 113.9b. See Jorgensen, *Inventing Hui-neng*, 254-259, for discussion of the origin of the sūtra and the meanings of the symbols.

48. The lifetime mentioned here is that after the Buddha's enlightenment (a type of rebirth that was not a physical birth) and so means his preaching career. The forty-nine years was a standard calculation. See Jorgensen, *Hui-neng*, 103, from *Zutangji*.

49. The division of the Buddha's preaching into five periods or levels was common in China, where Fazang (643-712) of Huayan divided them into the Lesser Vehicle, initial teaching of the Greater Vehicle, the final teaching, the Sudden Teaching of the One Vehicle, and the Rounded Teaching of the One Vehicle. On the other hand, Zongmi divided it into the teaching of humans and gods, the Lesser Vehicle, the dharma-attributes teaching of the Greater Vehicle, the teaching of the destruction of attributes of the Greater Vehicle, and the revealed-nature teaching of the One Vehicle. There is a considerable literature on these doctrinal classifications. The closest in terminology appears to be that of Zhiyan (602-668), the teacher of Fazang. See Gregory, *Tsung-mi*, 124. Discussion of this topic is Part 2, 93-170 in Gregory, *Tsung-mi*.

50. Ānanda, a cousin of the Buddha and one of his ten disciples, was the Buddha's attendant for twenty years and so heard most of the sermons. Having near perfect recall, he was called the most learned monk, and so he supposedly assisted greatly in the compilation of the canon and its circulation. In Sōn he symbolizes doctrine, i.e., the Kyo School.

51. "Stretch out your body" is sometimes interpreted as "let things be," as in "not to take a turn" (Iriya and Koga, *Zengo*, 422a-b) and to "abandon your life" (Iriya and Koga, *Zengo*, 38a). The grass can symbolize the *kleśa*, or frustrations, but "in the grass" can simply mean "the countryside"; that is, you must put in an effort, not be idle. The *Biyān lu*, case 15 (T48.155a21ff.), says, "He took up the case

of a monk asking Yunmen, ‘What about when it is not an opportunity in front of your eyes and is not a matter in front of your eyes?’ [What are you leaping about for? Instead you have retreated three thousand leagues.] Yunmen said, ‘Reverse what you have just said.’ [They came out even. The confession comes from the prisoner’s mouth. He must not be released, to stretch his body out in the wild grass.]” See Cleary, *Blue Cliff Record*, 89.

52. The Chinese text and the *ōnhæ* text differ, the Chinese having “subtle smile” and the *ōnhæ* having “face the wall,” which refers to Bodhiharma’s nine years of meditation traditionally said to have occurred at Shaolin Monastery. This idea derived from *biguan*, “wall/mural contemplation,” that appears in the early notices of Bodhidharma. See n. 46 above for “the subtle smile.”

53. “Separately transmitted outside of the Kyo [teachings]” probably first appears in the words of Xuefeng Yicun (822–908) as found in the *Zutangji/Chodangjip*. It is discussed in the *Chuanfa zhengzong lun* 傳法正宗論 (On the Correct Lineage of the Transmission of the Dharma) of 1061 (T51.782a) by Fori Qisong (1007–1072); see Yanagida, *Shoki Zenshū shisho no kenkyū* (hereafter ZSS), 472–474. The *Nirvana Sūtra* says, “The buddhas always use soft speech, but for beings they speak coarsely. Coarse language and soft language both revert to the primal meaning” (T12.485a7–8). The sense of the passage is that you must not reduce the holding up of the flower and the subtle smile to the traces or verbal teachings of the Doctrine (Kyo teachings). Rather, the Kyo teachings properly understood are Sōn.

54. The “mind king” is in contrast to the functions that accompany the mind, is the subject itself. These functions are the sensations and conceptions, etc., that exist simultaneously with the mind king. The mind king is the mind itself and is different from thoughts and mentation. See Huiyuan’s commentary on the *Vimalakīrti-nirdeśa*, the *Weimo yiji* (T38.494c–495a). This is probably based on the *Laṅkāvatāra Sūtra* in Bodhiruci’s translation: “You contemplate the dharma of the mind king, separating yourself from the mental percepts and attributes of the *vijñānas*” (T16.565c1). It is the mind in its pure state, or the pristine aspect of the *ālayavijñāna*. The mind is like a king who co-ordinates all percepts; the functions of the mind being the subjects or retainers who control only their special percepts. Fu Dashi equated the mind king with the Buddha on the basis that the mind itself is the Buddha. *Shanhui Dashi yulu* 善慧大士語錄 (Recorded Sayings of Great Being Shanhui) 3, XZJ 120.23b4ff. As Layman Pang said, “If the mind king is employed by the bandits [of the six senses], then there is no prospect of escaping [samsara] for eons.” *Pang Jushi yulu* 龐居士語錄 (Recorded Sayings of Layman Pang), XZJ 120.70a10. The relation of the mind to the mind king is given in the Dunhuang version of the *Platform Sūtra*, which like the Abhidharma works differentiates *citta* and *caitta* (mental functions). It writes metaphorically, “The material bodies of humans are a walled city. The eyes, ears, nose, tongue, and skin are the city gates. Outside they are the six gates. Inside this is the gate of *manas*. The mind is the ground. The nature [of the mind] is the king.” T48.341c24–26.

55. Several Japanese prints of the text have “no” rather than “dead,” and so read, “finally will be no thing.”

56. “Hearing the sound of a swallow, he said, ‘It profoundly talks of the attributes of reality. How well it preaches the essentials of the dharma.’” *Liandeng huiyao* 23 (XZJ 79.205a11), “Entry on Xuansha Shibe”; cf. Jorgensen and Cho, *Essential Passages*, 135 (hereafter *Jikji*), sourced from *Xuansha guanglu* 玄沙廣錄 (Extensive Records of Xuansha), see Iriya et al., *Gensha kōroku*, 3:1. This is related to the theory of the insentient preaching the dharma that has its basis in the theory of non-duality. Certainly, several sūtras such as the *Lañkāvatāra Sūtra* speak of enlightenment being brought about by the preaching or indication of the dharma by wordless indications.

57. Panshan Baoji, a pupil of Mazu Daoyi, witnessing a funeral and hearing a mourner weeping, was elated in body and mind, and Mazu approved of this. See Jorgensen and Cho, *Jikji*, 98, sourced from *Zutangji* 15 and “Entry on Panshan Baoji,” *Wudeng huiyuan* 五燈會元 (Five Lamplight Lineages that Combine in the Source) 3, XZJ 138.99b3ff. Baoshou refers to the abbot of a monastery of this name. He saw two men fighting in the marketplace, and one struck the other in the face, saying, “Shouldn’t you do without a face?” Baoshou was enlightened to his original face by this. See Jorgensen and Cho, *Jikji*, 151–152 and *Fayan yulu* 法眼語錄 (Recorded Sayings of Fayan), T47.652c7ff.

58. To reflect all circumstances and deal with them freely. See *Biyān lu* case 24: “It is like a bright mirror on its stand, / The bright pearl in the palm; / When a barbarian comes they reflect a barbarian; / When a Chinese comes it reflects a Chinese.” T48.165a27; Cleary, *Blue Cliff Record*, 139.

59. The secrets of creation, the nature of heaven or nature.

60. See also Jorgensen and Cho, *Jikji*, 98.

61. The *ōnhae* text uses 緣境 and not just 緣 as in the Chinese. As there are four kinds of 緣 (Skt. *pratyaya*, “conditions”), the *ōnhae* translator is specifying the condition that relates to the percepts 境 or sensory objects, the supposedly external *viṣaya* 外境. This condition is called the *ālabhana-pratyaya*. To oversimplify this Yogācāra theory, the mind produces (conditions) the seemingly external objects. Therefore, if you stop thinking you will no longer produce the percepts and you will see things as they are and without attachment.

62. The hymn by Laocan quoted in n. 63 below describes the person with no concerns who has removed all frustrations and false thoughts, and has realized his original endowment.

63. The references here are to the “Song of Reverend Nanyue Lancan” in the *Jingde chuandeng lu* 30. A pupil of Puji, he was active in the 730s to 760s and was known as Lazy Can, Can meaning “leftovers.” He went to live at Nanyue Monastery. The song begins, “Steadfast, there are no concerns and no alterations. If there are no concerns then why must you discuss it? The direct mind has no scattering and confusion, so there is no need to cut off other concerns. . . . When hungry eat, when tired then sleep. The stupid laugh at me, the wise know me. . . . I have a single word that eliminates thinking and [makes you] forget conditions. I cannot speak of it cleverly for I only use the mind to transmit it. . . . Originally it is perfectly real-

ized of itself, so do not labor the mechanism of the loom, for the concerns of the world are anxious, not like the hills and mountains. The green pine shades from the sun, the emerald torrents flow long... I lie on the wisteria and cushion my head on the rocks, and I do not pay court to the Emperor... Life-and-death has no worries, so what is there to be concerned about? The moon [reflected] in water has no body, and I am always just at peace, and the myriad dharmas are all so, originally themselves not producing. Sit steadfastly without concerns, and when spring comes the grass is green by itself." T51.461b-c. See also *Paeg'un ōrok* 白雲語錄 (Recorded Sayings of Paeg'un), HPC 6.653b5.

64. A person with no need to cultivate the Way, or with no Way to cultivate, is inactive and without concerns. See *Chuanxin fayao*, T48.382c16; Iriya, *Denshin*, 66. In the *Zhengdao ge* 證道歌 (Songs of the Realization of the Way) in *Jingde chuandeng lu* 30 (T51.460a15-16.): "Don't you see? Eliminating study and being inactive, the idle person of the Way does not remove false conceptions and does not seek the truth, the real nature of ignorance being the Buddha-nature."

65. These are expressions of no concerns and you just live. Linji Yixuan said, "Defecating, passing urine, wearing clothes, and eating food, when tired he sleeps." *Linji lu*, T47.498a17ff. Sasaki and Kirchner, *Record of Linji*, 185. See also case 74 of *Biyuan lu*, "When hungry eat food, when tired sleep" (T48.202a9).

66. See *Yun-an Zhenjing Chanshi yulu* 雲庵真淨禪師語錄 (Recorded Sayings of Chan Master Zhenjing of Yun-an) in *Guzunsu yulu* 古尊宿語錄 (Recorded Sayings of Past Venerables) 15 (XZJ 118.753b6-7), which has a verse by Zhenjing Kewen (1025-1102): "Phenomena unimpeded, free as you could wish; / Hands grasping a pig's head, chanting the pure precepts; / Heading off to the brothels, having yet to pay his grog bill; / At the crossroads he opens up his sack."

67. To take the inner light from one's own insight and turn it back to reflect on oneself. The Buddha-dharma should be sought within, and whenever a thought arises, one should look back to the source of the thought and reflect upon it. The *Linji yulu* says, "At a word you then by yourself reverse the light and reflect; do not seek any further and know that your body and mind are no different from those of the patriarchs and buddhas. At that moment have no concerns. This is called attaining the dharma" (T48.502a12); Sasaki and Kirchner, *Record of Linji*, 266: "turn your own light in upon yourselves."

The entry on Yunju Yineng in the *Jingde chuandeng lu* 26, T51.428b29, says, "Reverse the light and reflect to examine what is the body and the mind." "Reversing the light," or *huiiguang*, is of course part of the longer saying *huiiguang fanzhao* 回光返照, "reversing the light and reflecting back," which is traced back to its earliest usage in Shitou Xiqian's *Caon ge* 草庵歌 (Song of the Grass Hut), found in *Jingde chuandeng lu*, T51.461c.8-21.

The *Mazu yulu* 馬祖語錄 (Recorded Sayings of Mazu), says, "If you can reverse the light in a thought-moment, then your entire substance is the mind of a saint. All of you each discern your own mind and do not remember my words. Even if you can speak of principles as numerous as the sands of the Ganges, your

mind will not increase, and even if you cannot speak, it will not decrease. That which speaks is your mind, and that which cannot speak is also your mind" (XZJ 119.811b16ff.). See Jia, *Hongzhou School*, 127.

68. The calculating mind that thinks and perceives; common to all eight *vijñānas*; one of four kinds of mind.

69. From a poem by Li Bai, "Given to the Master Jiaolian of Mount Song," which has the line, "The wisteria moon hangs up [as] the morning mirror; the wind in the pines plays the night lute." Here it is the moon shining through the wisteria.

70. Again from Li Bai, "Trail to the Southern Capital," which reads, "The high towers face the purple [royal] streets; the mansions line up to the blue hills." The "red dust" comes from a poem by Liu Yuxi, "In the tenth year of Yuanhe I received from Liangzhou an invitation to go to the capital, and I playfully presented a poem on seeing the various flower gentlemen," which has the lines, "The red dust of the purple streets brushes my face; there is no-one who does not say they have seen the flowers return."

71. The quote here is from the *Linji yulu*, T48.502a11–13; see Watson, *Zen Teachings of Master Lin-chi*, 68; Yanagida, *Kunchū*, 80; Sasaki and Kirchner, *Record of Linji*, 266; and Demiéville, *Entretiens de Lin-tsi*, 148–149, with some minor rearrangements. The Chinese has only "light," but the *ōnhæ* specifies "light of the mind."

72. Yajñadatta appears in the *Shoulengyan jing* 首楞嚴經 (pseudo-*Śurangama Sūtra*) 4, T19.121b9ff. Yajñadatta of Śrāvasti one day saw his face in a mirror, but when he turned round to look at his head, he no longer saw his face. He became angry because he thought demons were playing tricks on him, and so he ran around madly trying to find his original head.

73. The quote is from the *Shoulengyan jing*, T19.121b22.

74. This section and its commentary are the same as Section 35 of the Classical Chinese text. However, there is a difference in the core text between the Chinese and the *ōnhæ* texts, with the *ōnhæ* text adding the words that appear in the square brackets. The quote is from the *Yuanjue jing*, T17.915c13–15, and is a summary of the passage. The quote is up to "the spots and covering (cataracts)." See Muller, *Sutra of Perfect Enlightenment*, 128. The source of the words "If the cataract is removed, the spots will be removed" has not been identified.

75. The Chinese has "in the midst of non-birth" 於無生中, but the *ōnhæ* says, "where there is no birth," *nam-ōpsun-de*.

76. "Spots before the eyes" is literally "flowers in the air."

77. According to the *ōnhæ* translation, the 差 here is to be read *tyohamyōn* (if it is good, is cured) and so equals 瘥, "to recover from illness." The Chinese has "removed."

78. The bracketed passage is not found in the Chinese text.

79. The *Yuanjue jing* says, "Because air originally lacked spots they neither occur nor cease. Birth-and-death and nirvana are the same in occurrence and cessation" (T17.915c12); see Muller, *Sutra of Perfect Enlightenment*, 128.

80. This is a theme found in the *Yuanjue jing*: "It is like all the spots in the air

disappearing in the empty sky; you cannot say there is a definite place where they have disappeared. Why? Because there is no place of birth? Therefore all sentient beings in the midst of non-birth falsely see birth and cessation. Therefore they say there is a cycle of birth and death" (T17.913c1–3); see Muller, *Sutra of Perfect Enlightenment*, 80

81. The *Siyi Fantian suowen jing* 思益梵天所問經 (*Brahmaviśeṣintipariṣṭchā Sūtra*), T15.36c12–15, says, "You should know that the Buddha does not make sentient beings appear in [the cycles of] birth and death or to enter nirvana, he did it only to liberate [them] from the two aspects of life and death and nirvana, which are false conceptions and discrimination. In this there really is no liberation from birth and death and arriving at nirvana. Why is this the case? The dharmas are equal and lack going and coming [birth] and lack departure from birth and death, and lack entry into nirvana."

82. The seeing aspect and image aspect are two of the four aspects of perception in the Faxiang (Dharmalakṣaṇa or Vijñānavāda) School derived from Dharmapāla (530–561). These are the functions of the mind. Consciousness was divided into a subjective, perceiving aspect 見分 (*jianfen*) and an objective aspect of the characteristics or images of the dharmas 相分 (*xiangfen*). The others are the self-conscious or self-witnessing aspect, and Dharmapāla introduced the fourth, the consciousness of being self-conscious. For the two here, see *darśanabhāga* (*jianfen*) and *nimittabhāga* (*xiangfen*) in de la Vallée Poussin, *Vijñāptimātrata-siddhi*, 1:8–9.

83. The *māra*, the demons of delusion, the deceivers. Quote from "Biography of Dazhu Huihai" in *Jingde chuandeng lu* 6, T51.248a2–3.

84. *Ki* 機; this has many meanings, including ability or opportunity. Here it is probably neither the *ki* of *kūnki* (ability) nor that of opportunity (*kiyōn*). Rather it here probably means the mechanism of the mind.

85. Quote from *Huangbo Chanshi Wanling lu*, T48.387a2. The Taisho text incorrectly has "false mechanism" instead of "forgetting the mechanism." See also Iriya, *Denshin*, 135.

86. The last line is a quote from Fu Dashi, *Dahui Pujue Chanshi yulu* 大慧普覺禪師語錄 (Recorded Sayings of Chan Master Dahui Pujue), T47.911a25–26 or 932c10–12.

87. Here and in the following text, one thought-moment is ambiguous, being either *eka-kṣana*, an extremely short period of time, or *eka-cittopāda*, the function of the mind over that time period, the rising of the mind.

"To see the nature [of the mind]" means usually to see the originally pure mind. In the Korean *kakbyōl hi* means "particularly," not "separately" or "another."

88. To "cut off" the past and future periods means to eliminate the views of past and present. The three refined or subtle concepts and the six coarse or gross concepts were introduced by the *Dasheng Qixin lun*. The three are: the attributes of the deeds/karma of ignorance; the attribute of perception; and the attributes of the realms of the senses. The six are: attribute of knowing; attribute of continuity (of the self); attribute of attachment; attribute of calculations of names; occurrence of karma/activity; and attribute of suffering from being tied to karma.

89. This is derived from “Chengguan’s Replies to the Questions of the Crown Prince on the Mind Essentials” in *Jingde chuandeng lu* 28. “If a single thought-moment is not produced, the past and future periods are cut off, illuminating the substance and standing alone, and things and myself are all thus, directly going to the mind source...” (T51.459b29–c2).

90. Vimalakīrti, here translated as “Pure Name,” was a famous layman from Vaisali who practiced as a bodhisattva and mastered the teachings of non-duality. The quote seems to be a paraphrase, the last part from *Weimo jing*, T14.541a8.

91. Quote from Zongbao *Platform Sūtra*: “As the *Bodhisattva Precepts Sūtra* says, ‘As my original nature is pristine from the start,’ if you know your own mind and see [your original] nature, that is to achieve the Buddha Way. The *Vimalakīrti Sūtra* says, ‘At that moment, if you are suddenly enlightened, you again attain the original mind’” (T48.351a11–13). The sūtra quote is from *Weimo jing*, T14.541a11.

92. Quote from Zongbao *Platform Sūtra*, “If you know your own nature, once...” (T48.351a25).

93. The first part of the quote, up to “so if you do not...” is from the Zongbao version of the *Platform Sūtra*, T48.353b11–12. The last part is a quote from *Wanling lu*: “If you know the mind is the Buddha, the mind basically lacks falsity, so how can you give rise to the mind and recognize it as falsity? If you do not produce a mind that activates thoughts, then naturally there is no falsity” (T48.385c2–4).

94. “Gate” means a school or type of practice. In 1423 the Chosŏn court had reduced all the schools of Buddhism to Kyo (Doctrine) and Sŏn, although Chan writers had often made this contrast between Chan and Kyo. “One-mind” means the true thussness that is the basis or matrix of all existence. One-mind is championed in the *Dasheng Qixin lun*. These words are those of Huangbo Xiyun and are meant to show that Kyo and Chan are not different. “This mind is the Buddha, and all, from the buddhas above to the crawling and wriggling sentient beings below, have Buddha Nature and share the substance of the one-mind. Therefore, Bodhidharma came from India in the West, only transmitting the dharma of the one-mind, directly pointing out that all sentient beings are originally the Buddha and that there is [thus] no need to practice [but] to just now recognize your own mind and see your original nature, and not to seek any further.” *Wanling lu*, T48.386b2–5; see Iriya, *Denshin*, 134.

95. The Zongbao version of the *Platform Sūtra* says, “Comprehending through speech and comprehending through mind is like the sun being in the sky. Only transmitting the dharma of seeing the nature [of the mind] appeared in the world to refute perverse teachings” (T48.351b14–15).

96. The bracketed statement is not in the Chinese text.

97. In the next entry in the *ŏnhae* text this allocation of mind and nature to aspects of the mirror is reversed. It seems that this wording was removed in order to avoid this contradiction when the Chinese text was being prepared.

98. The last line is by Hongzhi Zhengjue (1091–1157) of the Caodong lineage: “He ascended the hall and said, ‘This is a true theme in the empty eon; / Before voice [exists] you question yourself. / Totally penniless you newly [seek] a live-

lihood; / Cool and white the scene of your old home. / Evidently beyond the three vehicles, / Alone within the seal [of the mind], / Again you come to practice among different beings [in rebirth]; / And all streams gather in the east [ocean].” *Hongzhi guanglu* 宏智廣錄 (Extensive Record of Hongzhi), T48.12b7–9.

99. This entire evaluation passage is not in the *ōnhæ* text.

100. The anonymous Japanese commentary published at Heirakuji in Kyoto in 1678, states: “The original-source mind is the true mind that does not depend on encounter with matter to revert to emptiness, and is not due to the elimination of delusion to form purity...the always present mind” (8a; text available only in woodblock print).

101. “Chan master Yanshou quoted the *Huayan jing*, saying, ‘The three realms have no other dharma; it is only the creation of the one-mind, which here means that this creation is the mind ignorantly adopting attributes for a thought-moment. This is the basis of the illness of the birth and death of the three realms. If you know that ignorance does not occur, the grasping therefore will have an end, and it does not manufacture anew, which is the elimination of the basis for the illness.’ *Pōpchip pyōrhaengnok chōryo* (Excerpts from the Dharma Collection and Special Practice Record), HPC 4.761a5–9.

102. The 1678 commentary quotes the *Baoxing lun* 寶性論 (*Ratnagotravibhaga*): “The purity of the nature [of the mind] is of two kinds. One is the purity of your own nature [of the mind]. This means that [when] the nature [of the mind] is pure, liberation [occurs] due to that own nature [of the mind] because the pure mind is distanced from frustrations. The second, is the purity of being divorced from pollution. This means that one is liberated [when] the impediments have ended” (8a). This seems to be a paraphrase of *Baoxing lun*, T31.841b18–24. The commentary continues, “[The relationship of] the nature and attributes [mentioned in the evaluation] is that the nature [of the mind] gives rise to attributes and the attributes gain merger with the [true] nature [of the mind]. Therefore the five teachings are already united. The mutual dependence of nature and attribute is selected in six sentences...” (8a). This mention of the mutual dependence of the nature of the mind and attributes may be a reference to Zongmi’s *Chanyuan zhuquanji duxu* concerning the different meanings of the three teachings of the Buddha. “In regard to the three meanings, the first and the second contrast emptiness and existence; the third and the first contrast nature and attributes, and all of this is orderly and easily seen. Only the second and the third contrast the refutation of attributes and elucidation of nature. Lecturers and Chan/meditation monks are both deluded, all thinking them to be of one theme and one teaching, that regard refuting attributes to be [the revelation] of the true nature” (T48.406a7–12); Kamata, *Zengen shosenshū tojo*, 153. Note, the Korean versions have 相依, the Japanese 相對, the latter probably being the more accurate.

103. “Keep to names to produce understanding” is warned against in *Chuanxin fayao*, T48.382c11–12; see Iriya, *Denshin*, 61.

104. There are many contemplative practices, but they are separated into con-

templation and practice by Wōnhyo in his *Kūmgang sammae gyōngnon* 金剛三昧經論 (Treatise on the *Sūtra of the Vajra-samādhi*), T34.961a24ff.

105. Quote from *Damo xiemolun* 達磨血脈論 (Treatise on the Bloodline of Bodhidharma), XZJ 110.812a; in *Samga kwigam* note, HPC 7.619b16–17; Lee, “Ideal Mirror,” 178 n. 146.

106. Zongmi also distinguishes mind and nature: “the school of emptiness solely views the original source of the dharmas to be [original] nature; the school of [original] nature solely views the original source of the the dharmas to be the mind.” T48.406a26–27; Kamata, *Zengen shosenshū tojo*, 159.

107. “Pellucid and always calm,” refers to the clarity of deep and clean water; and the mind and body totally divorced from all delusion and so calm. “If you wish to know the essentials of the mind, simply do not think about any good or evil at all, and naturally you will gain entry to the substance of the pristine mind, which is pellucid and always calm, its marvelous function as numerous as the sands of the Ganges.” *Jingde chuandeng lu* 5, “Biography of the Sixth Patriarch, Huineng,” T51.236a20–22.

108. In Kyo studies the principle is universal, absolute truth; and the particulars or phenomena are the developed concrete items. It is also the truly thus mind versus the deluded mind of discrimination.

109. The teacher is not identified. In the *Zongjing lu*, a former virtuoso is quoted as saying, “It incorporates the host of marvels and yet has a remainder; it transcends words and thoughts and yet goes much further” (T48.848b13). Later it again quotes someone: “Simply take the basis to be the one-mind, which is apart from name and eliminates attributes, permitting its delusion and enlightenment and myriad dharmas to be subsequently produced” (T48.406a26–27).

110. “Gives rise to clarity from the marvelous” means the inconceivable divine transformation that cannot be fathomed; the incomparable. The second sentence of the text here corresponds in part to the commentary on Section 8 of the Chinese text. The Chinese 體 “body” or “substance” in *ōnhæ* translation is *ōlgul*, which usually means “shape” or “form.” Yu Changdon, *Yijo ō sajōn*, 552a.

111. This is a summary of Zongmi’s *Yuanjue jing lüeshuchao*: “Six gates: One is that of the Lesser Vehicle Sarvāstivādins [who hold that] only the heir-apparent Siddharta in his lifetime became a buddha, but others lack the endowment. Two is that of the initial teaching of the Greater Vehicle [in which you] only become a buddha after fulfilling the rank of practice through three innumerable eons. Three is that of the final teaching of the Greater Vehicle in which the attributes are eliminated and [the original] nature [of the mind] is revealed, then they [the practitioners of this teaching] are said to have completed correct awareness. . . . Five is that of the Sudden Teaching, in which one is enlightened in a thought-moment. Six is that of the Rounded Teaching, in which one originally has become a buddha” (T39.546c27–547a3). Note that the Chinese of the *Samga kwigam* applies “only” as a modifier to “hold,” but the *ōnhæ* applies “only” to “Siddhārtha.”

112. 煩惱, *kleśa*, are conditions that trouble the body and mind. Often trans-

lated as “troubles” or “afflictions,” in Chinese the term is often glossed as 惑, “delusions.” The *kleśa* include craving, anger, doubt, deceit, restlessness, lethargy, and sleepiness. What all these have in common is that they are barriers to diligent practice and enlightenment, so I prefer to translate them as “frustrations,” which covers both their functions and the mental state they induce.

113. Although this resembles the story of Bodhidharma’s four disciples, each of whose understanding is compared to the skin, flesh, bones, and marrow, respectively, the closest possible reference, in that it uses understanding of the frustrations as a criteria, is that of the Song-dynasty Tiantai master Zhili (960–1028), who wrote in his *Shibuermen zhiyao chao* 十不二門指要鈔 (Abstracts of the Essentials Indicating the Ten Entrances to Non-duality), “Among Bodhidharma’s pupils there were three who attained the dharma, but they differed in depth. The nun Zongchi said, ‘I eliminate frustrations and realize *bodhi* [enlightenment].’ The master said, ‘You have my skin.’ Daoyu said, ‘Delusion is frustration, which is *bodhi*.’ The master said, ‘You have my flesh.’ Huike said, ‘Originally there is no frustration, originally it is *bodhi*.’ The master said, ‘You have my marrow’” (T46.707a21–25).

114. Subhūti, see *Fanyi mingyiji* 翻譯名義集 (Collection of Names and Their Meanings in Translation), T54.1060a24.

115. These are the four stages of coming into existence of dharmas and their extinction.

116. The “ten faiths” are the first ten stages of the fifty-two-stage bodhisattva career according to the *Pusa Yingluobenye jing* 菩薩瓔珞本業經 (*Sūtra of the Basic Deeds of the Bodhisattva Garland*; probably an apocryphal text): faith, mindfulness, zeal, insight, concentration, no-retreat, protection of the dharma, reflection (devotion of merit to the benefit of others), precepts (without effort), and manifestation.

The “three virtuous stages of the bodhisattva” are the ten *bhūmis*, ten practices (to benefit others), and ten dedications of merit of the bodhisattva practice.

The “ten characteristics of the saint” are all of the ten lands or *bhūmis*.

The “fifty-five levels of the bodhisattva” are those from the initiation of making up the mind to obtain *bodhi* until the attaining of the fruit of the Buddha. The number fifty-five is based on the fifty-five excellent teachers or saints visited by the youth Sudhana in the “Li fajie” chapter of the *Huayan jing* (*Avatamsaka Sūtra*). But it is probably like the regular fifty-two levels. Other texts give fifty-one levels or forty levels and in the *Shoulengyan jing* even fifty-seven levels.

The “four levels” are known from the *She Dasheng lun* 撰大乘論 (*Mahāyāna-samparigraha śāstra*). They are: the vow to delight in practice, to see the Way, and to cultivate the Way, and to perfect the Way.

117. Frustrations, or *kleśa*, are often translated as passions, which is too narrow. Also translated as troubles or afflictions.

118. There are many schemes ranking four teachings; that of Huayan is the Lesser Vehicle, Gradual Vehicle, Sudden Vehicle, and Rounded Vehicle.

119. “Three innumerable eons” is the period of time it takes for a bodhisattva to practice and perfectly realize the result of a buddha. It is also said that the time required is *asaṃkhyā kalpa*, or “innumerable eons.”

“Five levels” refers to the five groupings that constitute all dharmas. In Mahāyāna there are a hundred types of dharma in five groups: (1) eight for the mind, (2) fifty-one for mental functions, (3) eleven material, (4) twenty-four unrelated to cause, and (5) six uncompounded dharmas. Other groupings are found in the Lesser Vehicle and Vijñānavāda.

“Ten stages” are the levels (*bhūmi*) from numbers 41 to 50 of the fifty-two stages. In Mahāyāna these are: joy (*pramuditā*), divorce from pollutants (*vimalā*), emission of light or further enlightenment (*prabhākāri*), blazing insight (*arciṣmati*), mastery of ultimate difficulties (*sudurjayā*), revelation in front of one (*abhimukhī*), going afar (*dūraṅgamā*), immobility (*acalā*), excellent insight (*sādhumati*), and the cloud of the law (*dharmamegha*). For details see Dayal, *Bodhisattova Doctrine*, 283–291.

The “four wisdoms” refers to the wisdom that understands the four truths of suffering, accumulation, cessation, and the Way.

120. The “nature of awareness” is the potential for awakening of a buddha, the *tathāgatagarbha* or Buddha Nature.

121. This formulation related to these four first appeared in the *Baolin zhuan* 寶林傳 (Biographies of the Jewel Forest) of 796 (or 801), one of the most influential of the lineage histories, despite being soon lost. For the *Baolin zhuan* account see Tanaka, *Hōrinden yakuchū*, 411–412. This was adapted from the *Lidai fabaoji* 歷代法寶記 (Record of the Dharma-Jewel through the Ages), which has three disciples. See Adamek, *Mystique of Transmission*, 312. The idea was inspired by a passage in the *Da zhidu lun* 大智度論: “The precepts are the skin, meditation is the flesh, insight is the bone, and the mind, subtle and good, is the marrow” (T25.164b29). Daofu is equated with Sengfu (464–524), sometimes alleged to have been a pupil of Bodhidharma. Zongchi is legendary, and Daoyu may have been the Yu listed in the preface to the *Erru sixing lun* 二入四行論 (Treatise on the Two Entrances and Four Practices) as being in the lineage of Huike. For Sengfu see *Xu Gaoseng zhuan*, T50.550b3–4; for Yu etc., see Broughton, *Bodhidharma Anthology*, 9. Huike (sometimes dated 487–593) was the Second Patriarch in Chan legend. He has a biography in *Xu Gaoseng zhuan* 續高僧傳 (Continued Lives of Eminent Monks), T50.551c27ff.; for Huike and Daoyu, T50.551c3; for a Koryō text mentioning this, that by Paeg’un Kyōngghan, see Jorgensen and Cho, *Jikji*, 64–65.

122. This seems to be a reference to Zongmǐ’s *Yuanjue jing lüeshuzhu*, where he writes of the Rounded Teaching and levels of understanding: “The core of the sūtras and śāstras of the mind-only meaning: if you are deluded by it then you run against the facing of the wall; if you understand it then the myriad dharmas approach the mirror” (T39.537c23–25).

123. Skt. *atyanta-sūnyatā*, one of eighteen types of emptiness. As all dharmas do not exist in reality from the start, they are ultimately empty. The *Yuanjue jing lüeshuzhu* 1,1b, says, “First they show their attributes; later they reveal the wisdom of original emptiness. The (*Dazhidu*) *lun* says, “The Buddha has [two] types of sermon. First he discriminates the dharmas, later he preaches the ultimate emptiness, which is just this” (T39.533a10–12). The *Bian zhongbian lun* 辯中邊論 (*Madhyānta-vibhaga-bhāṣya*) 1, by Vasubandhu says, “They always make benefits for sentient

beings and therefore contemplate emptiness and call it ultimate emptiness" (T31.466a21–22). Again, the *Dazhidu lun* 31 says, "Ultimate emptiness is the use of compounded emptiness and uncompounded emptiness to refute the dharmas so that there is no remainder, and that is called ultimate emptiness" (T25.289b26ff.). The *Shoulengyan jing* 4 says, "This delusion lacks a basic nature and is ultimately empty. Since there was originally no delusion in the past, it seems that there is delusion and awareness. If you are aware of the delusion, the delusion ceases, for awareness does not produce delusion" (T19.120b27ff.).

124. In the mental faculty, the intentional consciousness.

125. Chinul wrote in his *Pōpchip pyōrhaengnok chōryō* that "The lineage teacher bases himself on dharma that is divorced from words and uses words without traces in order to have people refute grasping and manifest the core theme. This is what is meant by the elimination of traces from the ground of intention, and the principle manifested in the mind-source" (HPC 4.748a9–11).

126. This is a slight paraphrase from Zongmi's *Chanyuan zhuquanji duxu*, which continues, "profound comprehension must reside in losing words. Therefore, at a word one does not retain its traces, the traces being cut off in the intentional ground, the principle being manifested in the mind-source" (T48.400a1–5). See Kamata, *Zengen shosenshū tojo*, 34, and 38 notes.

127. "Carelessly," literally, "barbarian disturbance," a Tang colloquialism for carelessly or perfunctorily. For reasons, see Pae and Pae, *Sōn'ga kwigam*, 107, probably from Mujaku Dōchū, *Kattōgosen*, 144a.

"The elbow does not bend outwards" means not to forcibly or unnaturally explain something. *Biyan lu* 1 "to try to force it is stupid" (T48.140a24). See Iriya and Koga, *Zengo*, 391a. Cleary, on Bodhidharma, says; "Master Zhi said, 'He is Mahāsattva Avalokiteśvara, transmitting the seal of the Buddha mind.' (An arbitrary explanation [lit. a careless pointing out]. The elbow doesn't bend outwards.)" (*Blue Cliff Record*, 12).

128. One taste, non-duality or true thusness. The *Nirvana Sūtra*, T12.394a10, says, "Liberation has a single taste," and is the Rounded Teaching of the Single Vehicle.

129. From the *Zhaozhou yulu* 趙州語錄 (Recorded Sayings of Zhaozhou), and also found in the *Zutangji* and the *Jingde chuandeng lu*. Zhaozhou Congshen (778?–897) was a student under Nanquan Puyuan. He was famous for the "wu" gong'an. "At that time a monk asked, 'What is the intention of the patriarchal teacher coming from the West?' The master said, 'The cypress tree in front of the courtyard.' A student said, 'Reverend, do not use percepts [objects] to instruct people.' The master said, 'I do not use percepts to instruct people.' 'What is the intention of the patriarchal teacher coming from the West?' The master said, 'The cypress tree in front of the courtyard.'" *Zhaozhou yulu* in *Guzunsu yulu* 13, XZJ 118.307a17ff.

130. This comment is also found in the *Sōnmun pojanganok* 禪門寶藏錄 (Record of the Jewel Store of the Sōn School) 1, case 14. The two sentences previous to the Zhaozhou dialogue also derive from the *Sōnmun pojanganok* 1, case 12. It reads, "The buddhas preach the bow, the patriarchal buddhas preach the string. Preach-

ing the string is the profound path of the correct transmission of the Sōn gate that does not borrow language [for preaching] and directly indicates the mental substance of the basis of the lineage/core doctrine, like the string of a bow. In the core of the Kyo gate, the One Vehicle is the direct path and the three vehicles are the bent path. It is not the equal of the direct presentation of the mental substance of the basis of the lineage that is indicated in mental thought. Why? What is preached in the One Vehicle teaching is the unhindered particulars of the dharma-realm being perfectly merged. This dharma-realm of unhindered particulars then reverts to the dharma-realm of one taste. If you wipe away the traces of the dharma-realm of one taste, it reveals the one-mind that is indicated by the patriarchal teachers. Therefore you know that the teachings are not direct . . ." (XZJ 113.987a14ff.). See Yanagida and Nishiguchi, "*Zenmon hōzōroku yakuchu*," supposedly from the "Records of Chan Master Shunde" (72–78). Shunde was a pupil of Xuefeng Yicun. Following another entry, after the cypress tree dialogue at the end of the next entry, it says, "This sentence is something that is not in the store of the sūtras of the dragon palace." This is attributed to the venerable Jiyin, that is, Juefan Huihong (1071–1128), but is not found in his extant works (80–84).

131. The "store of sūtras in the dragon's palace" refers to all the sūtras found in a palace of the Nāga king under the sea. There is a legend that Nāgārjuna was led to this store and that he remembered and recorded those sūtras. See Kumārajīva's translation of the hagiography, *Longshu pusa zhuan* 龍樹菩薩傳 (Biography of Bodhisattva Nāgārjuna), in T50.184.

132. *Biyān lu* 2 and 17; see Iriya and Koga, *Zengo*, 90a and 311b, "if one moves one will leave traces." These words were often used by Yuanwu Keqin: "A monk asked Xianglin, 'What was the intention of the patriarchal teacher in coming from the West?' (Many people have doubts. There is still news of this here.) Xianglin said, 'Sitting for so long it becomes laborious.' (When fish move the water is muddied; when birds fly feathers fall. It is best to shut the dog's mouth. The master's eye of appreciation. A saw cuts through the steelyard weight.)" *Biyān lu*, case 17, T48.157a19–21; see Cleary, *Blue Cliff Record*, 99, cf. 19. That is to say that where there is effort or intent, traces are left, so you need appreciation and skill.

133. The *Xuanzhongming* 玄中銘 (Inscription on/within the Profound) was by Dongshan Liangjie (807–869), a verse collection of 224 lines of four characters. It is found in the *Dongshan yulu* 洞山語錄 (Recorded Sayings of Dongshan). This is the last line (T47.515b9).

134. See notes to commentary on Section 3. Chengguan's *Dafangguang Fo Huayanshu* 大方廣佛華嚴經疏 (Commentary on the *Avatamsaka Sūtra of the Vast and Extensive Buddha*) 14: "These two are non-dual, the according with conditions is unchanging, and because it is unchanging it can accord with conditions" (T35.604c21).

135. The sense seems to be that the student starts with sudden enlightenment and then builds on this with gradual cultivation. Discussed in Zongmi's *Yuanjuejing lüeshu* 17 and the *chao* (abstracts from the former) (see XZJ 15.263a). The "in detail distinguish" in the *ōnhae* text governs all the passage until "finish

of his own practice,” whereas in the Chinese it only governs at most up to “of his own mind.”

136. *Pōpchip pyōrhaengnok chōryo*, HPC 4.760b8–10; Lee, “Ideal Mirror,” 178 n. 152; Buswell, *Chinul*, 322.

137. I.e., liberation. Gaofeng’s *Chanyao*, XZJ 122.709a11, and Yunmen *guanglu*, T47.545c19. See also Chinul, *Pōpchip pyōrhaengnok chōryo*, HPC 4.741b1; Lee, “Ideal Mirror,” 178 n. 150; Buswell, *Chinul*, 264. Cf. Iriya and Koga, *Zengo*, 205b, “to depart from, to be released.”

138. “Divorced from identity and divorced from non-identity” is in Chinese *li ji li fei, shi ji fei ji*. “A and B are neither identical nor not identical.” Nakamura, *Bukkyō daijiten*, 1417b. This sentence appears in the *Shoulengyan jing* 4 (T19.121a25–26) in a discussion of the marvelously bright mind-origin of the *tathāgatagarbha*, which is described with this sentence. This is in the context of describing the path of negation and the shift to the path of approval, and that ultimately these are non-dual and simply revert to the one-mind. According to the famous commentary by Changshui Zixuan, “At first it removes the attributes via negation (*fei*). Next it removes the negation via identity (*ji*). Finally, bearing names and words, it is yet to completely comprehend (極) the tenets of the one truth. Being divorced from identity and non-identity (*fei ji*), not being negation and non-negation (*bu fei*) and the path of language cut off and the place of mental actions (*samskara*) extinguished, only then is the one truth dharma-realm that is the mind of the *tathāgatagarbha* revealed.” See Araki, *Ryōgon gyō*, 303–304.

139. This is a slogan of Chan: “From afar Bodhidharma saw that this land [China] had [people] with the faculties and capacities of Mahāyāna and so sailed the sea to come here, solely transmitting the mind-seal, revealing and dispelling the path of delusion. He did not rely on letters, but directly pointed at the mind of people, who see [their true] nature and become a buddha.” *Biyān lu* 1, T48.140a29–b2; see Cleary, *Blue Cliff Record*, 12.

140. “Contemplation practice” is a translation of *yoga-marga*, the practice of the contemplation of the mind. In Zongmi’s *Chanyuan zhuquanji duxu* there is a reference to this being in the *Yuanjue jing* as “The contemplation practice is perfecting the path of the Buddha” (T48.407b24–25); see Kamata, *Zengen shosenshū tojo*, 185, note on 188. However, these exact words are not in the *Yuanjue jing*.

141. To let go while hanging over a cliff, see Iriya and Koga, *Zengo*, 110b; *Biyān lu* 41, “Evaluation,” T48.179a12; Cleary, *Blue Cliff Record*, 209. The exact characters are in *Dahui yulu*, T47.863c16.

142. The *ōnhae* text differs from the Chinese by adding “even if” / *chiōnjoyōng*. “Live sentence” or vivifying sentence.

“Sentence” here can also mean “phrase” or “verse.” The usage of “live sentence” and “dead sentence” appears in the *Linjian lu* 林間錄 (Records from the Forest [Chan Monasteries]) by Juefan De/Huihong in reference to a saying by Dongshan Liangjie, “When there is language in the language, it is called a dead sentence; when there is no language in language, it is called a live sentence” (XZJ 148.597b12–13). Cf. *Biyān lu* 12, “Evaluation of the case,” and 20 (T48.161a19). This

sentence is quoted from *Yuanwu yulu* 11, T47.765b13, or *Dahui yulu* 14, T47.870b4. In the study of *hwadu* (Ch. *huatou*), the words may be identical, but what separates a live sentence from a dead sentence is the method of investigation, with lack of doubt deadening it and doubt vivifying it.

143. This sentence is derived from several sources. The first is the *Biyān lu* 39, "Evaluation," quoted in Iriya and Koga, *Zengo*, 165a, and translated by Cleary, *Blue Cliff Record*, 202: "They consult the live sentence and do not consult the dead sentence. If you comprehend due to a live sentence then for eons eternal you will not forget; if you comprehend due to a dead sentence then you will be unable to save yourself." Again, at *Biyān lu* 20, Yuanmi said, "You must investigate the live sentence; you must not investigate the dead sentence. If you comprehend due to a live sentence then for eternal eons you will not forget it; if you comprehend due to a dead sentence, you will be unable to save yourself." See Cleary, *Blue Cliff Record*, 118; T48.161a19–20. The identical line appears in the *Yuanwu yulu* 14, with the addition of "If you want to be the teacher of the Buddha and patriarchs, be sure to clearly grasp the live sentence" (T47.778b1–3). In addition, there is another source in the *Linji lu*: "What I see today is no different from what the Buddha and patriarchs [see]. If you attain it in the first sentence, then you will be a teacher for the patriarchs and buddhas. If you attain it in the second sentence, then you will be a teacher of humans and gods. If you attain it in the third sentence, you cannot even save yourself" (T47.502a4–7); cf. Watson, *Zen Teachings of Master Lin-chi*, 67; Sasaki and Kirchner, *Record of Linji*, 264; Demiéville, *Entretiens de Lin-tsi*, 147–148. This may explain the verse. The immediate source may be *Dahui yulu* 14, T47.870b4: "You must investigate live sentences; you must not investigate dead sentences. If you get it completely from a live sentence you will not forget it for an eternity; if you get it completely from a dead sentence you will not save yourself"; or *Kan-hwa kyōrūinon* 看話決疑論 (Resolving Doubts about Observing the *Hwadu*), HPC 4.737a8.

144. A hymn by Li Zunxu, quoted in *Dahui wuku* 大慧武庫 (Dahui's Arsenal): "You must be an iron man to study the Way. / If you apply your hand [technique] to the mind-point, then you can judge, / And directly proceed to supreme *bodhi*, / And all of right and wrong will be of no concern" (T47.952a2–3). This and the following evaluation are not translated in the *ōnhae* text.

145. *Hwadu*, the point of a story or an old case, a *gong'an*. It is not the full *gong'an* as in where Zhaozhou is asked whether a dog has Buddha Nature, but only the one word of reply, "*wu*." The "*du*," literally "head," is not the colloquial affix, which would mean that *hwadu* was a story, but rather "point," as in "entry point." An early appearance of the term is in the *Zutangji/Chodangjip*, entry on Yunmen Wenyan: "'What about when you swallow it all up at a gulp?' The master said, 'I am in your stomach.' The monk said, 'Reverend, why are you in my stomach?' The master said, 'Return to the point of my story'" (cited in Iriya and Koga, *Zengo*, 496b). On "return to my" see Yoshizawa, *Shoroku zokugokai*, 66–67, also "show me the point of the story." The *Biyān lu* 49 has, "Sansheng asked Xuefeng, 'I wonder what the gold fish that pass through the net regard as food?' Xuefeng said,

'I'll wait till you have passed through the net and then I will tell you.' Sansheng said, 'An excellent teacher of 1,500 people and yet you do not even know the point of the story!' Xuefeng said, 'My affairs as abbot are vexing'" (T48.184c11–15); see Cleary, *Blue Cliff Record*, 240.

146. The shortcut entrance or method is the fastest path to enlightenment, cutting out all the twists and turns of expedient means. It is the *kanhwa* (Ch. *kanhua*) study of *hwadu*, and is used as such in the *Biyān lu* and *Dahui shu*. A direct connection between *kanhwa*, *hwadu*, and the shortcut was made by Chinul and his disciple Hyesim: "As soon as you hear the tasteless [ineffectual] talk of the shortcut entrance you will not be mired in the illness of knowing and understanding and will know your aim, which is called being enlightened a thousand times on hearing it but once," *Kanhwa kyōrūnon*, HPC 4.733a20ff., and *Chin'gak ōrok* 真覺語錄 (Recorded Sayings of Chin'gak), "Besides this there is the single entrance of *kanhwa*, which is the best short-cut" (HPC 6.40a11).

147. "Path of the mind" refers to thought. "In investigating Chan one must penetrate the barrier of the patriarchal teachers; for marvelous enlightenment one needs to completely eliminate the mind's path." *Wumenguan* 無門關 (Gateless Barrier) 1, T48.292c25–26.

148. Rounded and Sudden, the highest teachings of Huayan, claim there are no obstacles between events. Although Tiantai also refers to these teachings, here the reference may have been to Chinul's *Wōndon sōngbullon* 圓頓成佛論 (On Becoming the Buddha in the Sudden and Rounded), HPC 4.730a14ff.

149. *Mengshan Heshang yulu* 蒙山和尚語錄 (Recorded Sayings of Reverend Mengshan): "Be sure to be alert, like a cat catching a mouse or like a hen brooding on an egg, not permitting a lack of continuity." This is quoted in the *Changuan cejin*, which has, "have one examine the character *wu*, in the twenty-four hours of the day, and one needs to be alert like a cat catching mice, like a hen brooding on an egg, not permitting any interruptions. When you do not have a thorough penetration of it, be like a mouse gnawing on coffin wood and do not shift from that" (T48.1099b3–5). Note that the *Mengshan Heshang yulu* was translated into Korean by Sinmi and printed between 1458 and 1464. Note also that *Dahui wuku* quotes Baojue Huitang as saying, "Have you seen a cat catching mice? Both its eyes stare and do not blink, its legs are crouched and do not move. Its six senses are focused from head to tail, but after it rises it gets the target every time. It really is able to keep its mind from being disturbed by other conditions and it eliminates false thoughts" (T47.949c28–950a2).

150. Adapted from *T'aego hwasang ōrok* 太古和尚語錄 (Recorded Sayings of Reverend T'aego), HPC 6.676b19; Lee, "Ideal Mirror," 179 n. 156. Note the following "promise" in the *ōnhae* text is 期約, the Chinese is 期, or "time."

151. The round figure of 1,700 cases is popular shorthand for the enlightenment conditions (Ch. *jiyuan*; K. *kiyōn*) of the 1,701 hagiographies in the *Jingde chuandeng lu* (even though some of these are only names with no text entries). See Ibuki, *Zen no rekishi*.

"A dog has no Buddha Nature" is a famous case from Zhaozhou Congshen

(778?–897), in *Zhaozhou yulu*, XZJ 118.314a8, and *Wumenguan* 1. See Section 25 below.

“The cyprus tree” case is in *Zhaozhou yulu*, *Wumenguan* 37 (T48.295b4), *Zu-tangji* (Yanagida, “Kifū,” 552).

“Three catties of hemp” is from the case of Dongshan Shouchu (910–990), who was a pupil of Yunmen Wenyan. See *Dongshan Shouchu yulu* 洞山守初語錄 (Recorded Sayings of Shouchu of Dongshan) in *Guzunsu yulu* 38, XZJ 118.646a14ff., *Wumenguan* 18, and *Biyan lu* 12 (T48.152c), and Kirchner, *Entangling Vines*, 162.

“A dried shit-stick” is in Yunmen Wenyan (864–949), *Yunmen guanglu*, T47.550b15, and *Wumenguan*, case 21, T48.295c6. The word “dried shit-stick” was used by Linji to overcome discrimination. See *Linji lu*, T47.496c10, and Sasaki and Kirchner, *Record of Linji*, 131, a “dried piece of shit.” Demiéville points out that the word is used in the Vinaya codes (*Entretiens de Lin-Tsi*, 33), and Mujaku in his *Zenrin shōkisen* glosses it as a toilet bamboo scraper or spatula (832).

152. From the *Wumenguan*, in an evaluation by Wumen Huikai (1183–1260) of the *gong’an* of Zhaozhou’s “a dog has no Buddha Nature” (T48.292c25). It means to cut off all thought and discrimination.

153. Gaofeng is identified only in the *ōnhae* text. Gaofeng Yuanmiao was a member of the Yangqi branch of Linji Chan. His *Gaofeng Dashi yulu* was popular in Korea.

154. That faith is the basis of the Way is found in many texts, including the *Huayan jing*. In the *Dasheng Qixin lun* there is the passage, “In brief there are four kinds of the mind of faith. What are the four? One is the root of faith, in other words, because it is to delight in being mindful of the truly thus dharma” (T32.581c8–9). The “great faith” mentioned here is the firm faith in the certainty of enlightenment if you study the *hwadu*, which needs fierce determination or ambition to smash the *hwadu*. This is manifested in the great doubt that occurs about the *hwadu*.

155. From the *Chanjong Yongjia ji* 禪宗永嘉集 (Collection by Yongjia of the Chan School), attributed to Zhenjue (traditional dates 665–713), T48.387c22.

156. The same words appear in *Changuan cejin* 禪關策進 (Goat Forward through the Chan Barrier), T48.1100b2–3, which, however, postdates our text.

157. The quote is from *Gaofeng yulu*. “If you are talking of really investigating Chan, you definitely need to be fully provided with three essentials. The first is that you must have the foundation of great faith. Clearly knowing this matter is like depending on Mount Sumeru. The second is that you must have an ambition of great zeal. It is like meeting your father’s killer, and out of revenge you directly wish to cut him in two with a single stroke. The third is that you need to have a feeling of great doubt. This is like doing the ultimate matter [being enlightened] in secret. It is exactly when you want to reveal that which has not yet been revealed, [at any time] during the twenty-four hours of the day, that results in you having these three essentials, and then you will be guaranteed that you will be successful at an early date. Do not be afraid that there is a turtle racing in the [funerary] jar [i.e., cannot be anything else; of being the same]. If you lack one of them, it will be for example like a tripod with a broken leg, in the end a useless utensil” (XZJ 122.673a17–b). The Chinese in the text lacks “really” and specifies a “tripod.”

158. "Faith is the origin of the Way and the mother of merit, which increases and grows all good dharmas." Sixty fascicle *Huayan jing* 6, T9.433a26.

159. *Chan'zong Yongji'aji*, T48.387c21.

160. Mengshan Deyi, in *Mengshan Heshang fayu*, Pyŏngbon'am print, in Han'guk Munhŏn Yŏn'Guso, *Mongsan*, 524–525, for both lines. The first is found in Gaofeng's *Chanyao* (Essentials of Chan), "Brothers, if for ten years or twenty years, or even a lifetime, you cut off the world and forget conditions, and solely illuminate this matter [of original endowment], and you cannot break through, where then does the illness reside? As a training monk of the original endowment, try to pick it out. . . . Is it not [because] you did not doubt the words and sentences [of the *huatou*]? Is it not that you think you have gained what you have not gained, and not regard that you have realized what you have yet to realize?" *Chanyao*, "Instructions to the Assembly," XZJ 122.712b9ff. or 714a–b; Lee, "Ideal Mirror," 180 n. 161.

161. Miaoxi is identified only in the *ŏnhae* text and *Samga kwigam*, HPC 7.620a2. Miaoxi is Dahui Zonggao. A similar passage appears in his *Dahui shu* in several places. See Araki, *Daiesho*, 154 (and T47.933a27–28) for a passage similar to the first quote, and 50 (and T47.926c) for second quote. This is an abstraction and simplification of the *Dahui shu* text, for example, summarizing T47.933b8–c5. See also Araki, *Daiesho*, 226 (and T47.941b11–13).

162. "Examine it and examine it [again]" is found only in the *ŏnhae* text. The Chinese has "raise it up, examine it back and forth."

163. An attribute of the *hwadu* is that it has no taste or flavor; it appears to be insipid, with no clues for discrimination to work on.

164. In a reply to Zong Zhige in his *Dahui shu*, Zonggao wrote, "When you raise the *huatou*, you do not need to use any of the many tricks. Rather, simply in the actions of walking, standing, sitting, and reclining, do not allow any gaps or interruptions, and in the states of happiness, anger, sorrow, and delight, do not produce any discrimination. [If you] take it up back and forth, you will be aware that there is no path of reason, no taste, so when the mind is very anxious, then that is where the person abandons his physical life" (T47.933c1); see also Araki, *Daiesho*, 156.

165. The bracketed sentence is found only in the *ŏnhae* and *Samga kwigam* texts. There is a different order in one of the Chinese texts (see HPC 7.638a). One Chinese text continues: "So after you have explosively smashed it once, you should visit an enlightened teacher to decisively select the correct eye." The Chinese commentary says, "If this matter is extreme and not easy, you must be ashamed. The Way is like the great ocean; it gets deeper the further you go in. You should take care not to take the lesser [small amount] to be sufficient. If after enlightenment you do not see the man [enlightened teacher], the best taste that is ghee turns into a poison." Another Chinese commentary is: "Bang is the sound of smashing the laquer pail, and only after you have smashed the laquer pail can birth and death be opposed. The causal ground of the buddhas that is the dharma practice is just this." Note, in the *Dahui shu*, T47.921c2–3, there is the remark, "If you want a short-cut to understanding, you should gain that explosive breakthrough in a moment,

and then you can attain [understand] birth and death, which is called entrance via enlightenment.” Araki, *Daiesho*, 50. The explosion is that when the hindrances are smashed. As Gaoshan wrote in his *Chanyao*, “Maintain it coming and going, just like a demon guarding a corpse, and this ball of doubt will suddenly explode in a bang, and you are sure to startle heaven and move earth, so be diligent in this” (XZJ 122.707a9ff.).

166. *Wumenguan*, case 1, “Zhaozhou’s dog,” T48.292c28.

167. Quote from *Dahui shu*, T47.921c8–9; see also Araki, *Daiesho*, 51.

168. *Wumenguan*, case 1, “Zhaozhou’s dog,” T48.292c28.

169. This is from a verse by Wuzu Fayan (aka Baiyun, 1024?–1104) in *Fayan Chanshi yulu*, T47.666c1–2; quoted also in *Sōnmun yōmsong chip* (Collection of Cases and Hymns on Them of the Chan School) 11, case 417, evaluation hymn, *HPC* 5.347c21–22. Fayan often used the “*wu*” of Zhaozhou’s dog as a topic, and this was his reply to a question about its meaning.

170. Here indicating *Wumen Huikai*.

171. The last line is a quote from *Dahui yulu*, T47.886a28, but the virtuoso is T’aego Pou, and the passage a summary of T’aego *hwasang örok*, *HPC* 6.676b11ff.; Lee, “Ideal Mirror,” 180 n. 166.

172. This is the confidence that you are correct and enlightened. See Chinul, *Susimgyōl* 修心訣 (Secrets on Cultivating the Mind), T48.1007b20; and Buswell, *Chinul*, 124, “self-affirmation.”

173. “Concerned about”: The *ōnhæ* text has the verb *alda*, “to know” “understand” or “notice,” but the Chinese has *chengdang* 承當, “to undertake” or “accept” and by extension, “try to be enlightened.” In his commentary on the *Daiesho*, Mujaku Dōchū glossed this in Japanese as *hayakaranna*, “do not be early,” i.e., do not be premature, thinking you are enlightened as soon as you take up the topic (*Daie Fugaku Zenji sho kōrōju*, 168a).

To “harbor delusion and wait for enlightenment,” that is, the illness of vaguely hoping for enlightenment sometime in the future while still being deluded, is described in *Dahui yulu* as “hoping for enlightenment while clinging to delusion” (T47.891b29) and by Chinul in his *Susimgyōl* as “using delusion to try and be enlightened” (T48.1006c28). Zonggao also said in his “Reply to Vice-Director Zeng” that “This, because it is the mind that seeks enlightenment and realization, if it is suddenly let go before you [is something] that creates barriers and difficulties for you. It is not due to other matters” (T47.917c8); see also Araki, *Daiesho*, 14–15.

Dahui Zonggao used “the mind has nowhere to go” often, as in his “Reply to Dafter Lu,” which is where this quote comes from.

174. Beginning here with “The point of . . .” is a quote, with minor changes, from *Dahui shu*, T47.930a19–21; see also Araki, *Daiesho*, 127. Note, in ancient China, ox horns were used as mousetraps. Also, all the passages here are related by Zonggao to the “*mu*” story of Zhaozhou. The translation here follows the *ōnhæ*; in modern Korean it is *kokkurōjim ūl*, translated as “captured” or “stuck,” and so, stuck headfirst in. However, Mujaku differs on the Chinese of *jiandaoduan* 見倒斷: “I say, *duan* is to cut off. *Daoduan* is like cutting down a large tree, which makes a single

crashing sound, the moment of great enlightenment. The above old mouse entering an ox horn originally is a worldly story and was not linked to this matter of cutting down. In saying an old mouse enters an ox horn where it cannot advance or retreat, in this way it is where cunning ends and the thieving mind is eliminated. When the thieving mind is eliminated, there should be a crashing sound, and this is the moment the body is cut down. An old interpretation links the above matter of the mouse to cutting down. Therefore although they made a doctrinal theory, it is definitely not settled. Some say the mouse enters the ox horn but cannot find an exit. When its cunning is ended, it backs out and has a broad path of life. Some say to cut off is to decline, and overturn (*dao*) is to decline, meaning the path of retreat. All are arbitrary interpretations and are not worth adopting" (*Daie Fugaku Zenji sho kōrōju*, 313b–314a).

175. *Lengyan jing* 4 says, "The attributes of conceptualization are the sense-data; the conscious thought/feeling is pollution" (T19.124b3–4).

176. Again beginning with "Also constant..." is a quote from the *Dahui shu*, T47.918a1–3; see also Araki, *Daiesho*, 17. The *ōnhae* inserts, "only restrained in this," seemingly separating the 只 and the 管 of the Chinese 只管. See Mujaku, *Daie Fugaku Zenji sho kōrōju*, 89b–90a, for interpretation, the last part "being like a person drowning" (in conscious thought).

177. "Ten kinds of illness" refers to Chinul's classification of ten illnesses in the investigation of *hwadu* in his *Pōpchip pyōrhaengnok chōryo*, HPC 4.765c3ff., and in Buswell, *Chinul*, 338, based in part on the eight kinds distinguished by Zonggao in his discussion of the "wu" of Zhaozhou. See also Araki, *Daiesho*, 51.

"Fixated": For a discussion of this see Mujaku, *Kattōgosen*, 157–158; derived from to be rooted in something, mentally fixated. In his *Daie Fugaku Zenji sho kōrōju* (166a–b), he says it is not the seventh *vijñāna* or *manas* here.

178. Lee, "Ideal Mirror," "accept the first thing that comes to mind" (180 n. 168). Cf. Buswell, *Chinul*, for another interpretation of it as where the student becomes aware of sensory objects (373 n. 273).

179. *Zuting shiyuan* 1 and *Baizhang qinggui* 百丈清規 (Pure Regulations of Baizhang), "Daily Regulations": "rouse the spirit and sit the body upright" (T48.1144b18). See Ichimura, *Baizhang Zen*, "Pull yourself together and sit straight" (301). Mujaku glosses "rouse" as primarily meaning "to shake," but he notes it also is used for *dhūta*, "austerities," as in to remove the three poisons of anger, stupidity, and greed. He says it is the equivalent of the colloquial, "to be invigorated" *Daie Fugaku Zenji sho kōrōju*, 305a.

180. This commentary is an amalgamation of two passages on the one topic in the *Dahui shu* in which these ten illnesses are found in the form of "one must not do..." Hyujōng has selected from the two series of illnesses, which are found at T47.941b12ff. and Araki, *Daiesho*, 51; T47.921c9–13), just after the quote seen above of "destroys much bad knowing and false consciousness"; and *Dahui shu*, T47.930c, and Araki, *Daiesho*, 226–227.

181. This last line is based on the *Dahui shu*. See Araki, *Daiesho*, 226 (see n. 180 above). This passage is virtually all in Chinese characters, almost untranslated.

182. The bracketed word appears only in *ōnhae* and *Samga kwigam* texts.

183. This is from the “Biography of Chan Master Weishan Lingyou of Tanzhou” in the *Jingde chuandeng lu*, T51.265b22: “Majestic and imposing, glowing and dazzling, before the sound is not sound, after the matter it is not matter; a mosquito on an iron ox has no place to put down its sting.” Similar lines can be found in *Yuanwu yulu*, T47.772a26ff., *Dahui yulu* 16, T47.881b18ff., and similar sentences in Gaofeng’s *Chanyao*, XZJ 122.714a5–6, and Chiöm’s *Yōmsong sōrhwa chōllok* (Selected Records of the Explanations of the Cases and Their Hymns), HPC 7.402a8.

184. From the entry “Zhaozhou’s dog” in the *Wumenguan* 1: “Wumen said, ‘For investigating Chan you must penetrate through the barrier of the patriarchal teacher; for marvelous enlightenment you need to completely eliminate the path of the mind. If you do not penetrate the patriarch’s barrier and do not eliminate the path of the mind, you are entirely a spirit possessing grass and trees. Now, you tell me, what is the barrier of the patriarchal teacher? It is only the single character *wu*, which is the one barrier of the lineage school’” (T48.292c25–26).

185. The Chinese is, rather, “be alert and definite, methodical and persistent.” The tuning of instruments was mentioned several times by Dahui Zonggao: “Try to study it like this. No matter whether you are enlightened or not, stop the mind being very anxious; but also you must not let it loose. It is like the method of tuning stringed [instruments], if you get the tension right, then the tuning will naturally be completed.” *Dahui shu*, “Reply to Supervisor of Affairs Lin,” T47.936b25–28; see also Araki, *Daiesho*, 182. Again, “The first is there is no need to hurry. If you are in a hurry, then that will turn into a delay. Also you must not be slack, for if you are slack you will be idle. It is like the method of tuning a lute; you must be moderate in the tension and then you can play a tune.” *Dahui Pujue Chanshi yulu*, T47.939a29. Again, “A true practitioner must not [too] diligently strive and must not be neglectful, for if you are in too great a hurry you will be close to attachment [to it], and if you are neglectful you will fall into ignorance. This is the essential.” This derives from the *Jingde chuandeng lu* 7: “Bai Juyi once visited the master and asked. . . . The master [Weikuan] said, ‘Ordinary people are ignorant and the [followers of] the two vehicles are attached. If you divorce yourself from these two faults you are called a true practitioner. You must not be [too] diligent and must not be neglectful. If you strive you are close to attachment; if you are neglectful you fall into ignorance’” (T51.255b6–8); cf. Zhang Shangying’s *Hufa lun* 護法論 (On Protecting the Dharma), T52.644b26–29. This metaphor also appears in the *Sishi-erzhang jing* 四十二章經 (Sūtra in Forty-two Chapters): “There was a *śramaṇa* who chanted the sūtras at night extremely sadly. . . . The Buddha called this *śramaṇa* and asked him, ‘What did you practice at your home?’ He replied, ‘I always played the lute.’ The Buddha said, ‘What about when the strings were slack?’ ‘It would not sound.’ ‘What about when the strings were tight?’ ‘The sound is eliminated.’ ‘What about when the tension is moderate?’ ‘All the sounds are even.’ The Buddha told him, ‘Studying the Way is also like this’” (T17.723c12–13). This is to have a balance between an anxious depression at failure to break through and a lack of caring about it.

186. This is a metaphor for a meditation lacking insight or liveliness, a type of depression that keeps only to calming the mind and is not applied to *hwadu* or other issues. "Till now, the followers of silent illumination sat for many years in the cavern of the demons." *Dahui yulu* 6, T47.836b3.

187. Original awareness is the inherent awareness all people possess, but it is obscured by ignorance and adventitious contaminants. Initial awareness is acquired through practice. This theory is found in the *Dasheng Qixin lun* and has been widely adopted by Chan.

188. "Eighty-four thousand *māra*" is a reference to a passage in the *Dazhidu lun* 68, which says, "There are four kinds of *māra*: the *māra* of frustration, the *māra* of the five assemblies, the *māra* of death, the *māra* of the son of heaven. The *māra* of frustration are the so-called 108 frustrations, and so forth, that discriminate 84,000 frustrations" (T25.533c21–22). This entire section has probably been derived from the following passage, also cited by Yunqi Zhuhong in his *Changuan cejin* of 1600 that collected select sayings, in this case from Gaofeng Yuanmiao: "Furthermore, you must firm up your correct mindfulness and to take care of the non-dual mind, so that when it comes to walking you do not know you are walking, and in sitting you do not know you are sitting, and you do not notice that you are cold, hungry, or thirsty. If this realm of sense-data is manifested before you, that is the news that you have arrived at your home. It is also grasping the understanding and picking it up, and is simply waiting for the moment [of enlightenment]. But you must not see such a theory [spoken like this] and give rise to a moment of a mind of zeal to seek it. Again, you must not use the mind to wait for it, and also you must not let it go or abandon it. Simply by yourself harden up the correct mindfulness and take enlightenment to be the measure. At just this time, there is an army of 84,000 *māra* waiting [upon the mind] at the entrances to the six faculties. All of the weird and wonderful, good and evil matters and so forth appear in accordance with your [state of] mind. If you immediately give rise to the slightest iota of a mind of attachment, you will fall into their snare and make them your master, and accept their directions. You verbally talk the *māra* tales and physically carry out the *māra*'s affairs, and the correct cause of *prajñā* is forever cut off due to this, and the seeds of *bodhi* will not sprout again. Simply do not give rise to the mind, like this demon protecting a corpse, protecting it coming and going; the ball of doubt abruptly explodes with a bang, emphatically alarming heaven and moving the earth" (T48.1100c); Fujiyoshi, *Zenkan sakushin*, 73–76. See *Chanyao*, XZJ 122.706b–707a; Lee, "Ideal Mirror," 180 n. 172.

189. *Weimo jing* (*Vimalakīrti-nirdeśa Sūtra*) 5: "The *māra* delight in birth and death" (T14.544c8–9).

190. Yanshou wrote, "The heavenly *māra* and the non-Buddhists originally lack these seeds. Cultivators of practice lose mindfulness, and consequently they diverge from their source. Therefore, know that if you have an iota of views that simply have something to value or to rely on and that establish knowing and understanding, and these have not been eliminated, then you will become a non-Buddhist." *Zongjing lu* 46, T48.689b5–7.

191. A quote from the *Chixiu Baizhang qinggui* 5: "Sitting in meditation is the dharma gate of ease. Yet people often resent it and cannot attain its essentials. If you attain the essential, then...you will be quiet and yet constantly illuminate; waking and sleep are one, life and death are one thusness. You simply manage the approving mind [to establish the mind that believes in itself], and certainly it will not cheat you, and conformity and opposition [will have] myriad beginnings. So fear that when the Way is enhanced the *māra* will flourish [from *Weishan jingce*, Iriya and Koga, *Zengo*, 419a] and that there will be many conforming and opposing [percepts]. If you can be correctly aware of what appears before you, none of these [*māra*] can remain as obstacles...all [these texts] show that the affairs of the *māra* are produced from your own mind and are not due to [what is] outside. The power of *samādhi* and insight defeats them, and the obstacles of the *māra* will naturally disappear" (T48.1143a14–21); see Ichimura, *Baizhang Zen Monastic Regulations*, 290. The understanding of the passage was aided by Mujaku. According to him, the line in question comes from the *Guanxin lun* 觀心論 by Zhiyi, in particular the subcommentary by Guanding (561–632), which discusses the affairs of the *māra* in contemplation and that the bodhisattva has to overcome the ideas of ego, etc., and defeat the *māra*. After quoting this line, Guanding commented: "Now if you contemplate the *skandhas* and *ayatanas*, you often activate the *māra*. If you are not previously clear about them, when they are activated, the practitioners will not recognize them and so will be deluded by them." Mujaku, *Chokushū Hyakujo shingei sakei*, 2:756a–757b. Cf. *Zuochanyī* 坐禪儀 in *Chanyuan qinggui* 禪苑清規 (Pure Regulations of Chan Hermitages), XZJ 111.920b9.

192. These two stories are quoted in the *Zongjing lu* 29 by Yanshou to illustrate the point that during meditative trance, many *māra* percepts appear and are not recognized as such. "In the past a Chan master was sitting [in meditation] in the mountains when he saw a mourner carrying a corpse, which he [presently] placed in front of the master. [The mourner] lamented, 'Why have you killed my mother?' The Chan master knew he was a *māra*, thinking, 'This is a *māra* percept. If I take an axe to chop it, it is possible that I will not attain liberation.' Then he took an axe from on a pillar and chopped him once. The mourner ran off. After [the Chan master] awoke [from the trance] there was moisture on his leg, and when he looked he saw blood, not expecting that he had cut himself. So when you are sitting properly in meditation, views rise in the mind and subsequently influence the coming of the external *māra* to enter people's minds and operate, and yet you do not know they are all due to your own mind." Several lines later there is the other example: "In the past a Chan master was sitting [in meditation], and at that time he saw a pig come in front of him. The master took it to be a *māra*. So he slowly led the pig by the snout and shouted out, 'Bring a light.' And the [other monks] saw that the reverend was grabbing his own nose and shouting, and they clearly knew this was due to the transformations of the mind. Why do these *māra* affairs [occur] when you are simply cultivating correct *samādhi*? As a sūtra says, '[When] your mind is not clear it will recognise a bandit as your son'" (T48.587a8–20).

193. The *Shoulengyan jing* 9 says of the various troubling demons and gods,

“But these *māra*, although they are very angry, in the midst of those vexatious sense-data, while you are in marvelous awakening, are like a breeze blowing on light and like a sword cutting water; ultimately they do not touch each other. If you are like rolling waves, they are like hardness...” (T19.147b18–20).

194. This saying may have been based on a commentary on the *Dasheng Qixin lun* by Changshui Zixuan: “As it says in a sūtra, “There was a *bhikṣu* whom the *māra* wished to delude, but over seven thousand years they were not able to do so. Why? Because the *bhikṣu* did not activate the mind. He was just like a room closed tight that the wind could not enter. Because the entry by the wind was due to holes and cracks, that the *māra* can do so is due to activating the mind.” *Qixin lunshu bixiao ji* 起信論疏筆削記 (Amendments to the Commentary on the Awakening of Faith) 19, T44.402b6–9. The original source may have been the *Daji Daxukongzang Pusa suowen jing* 7: “It is for example like where there is a hole through which the wind enters, which shakes things up, and there are attributes of coming and going. The bodhisattva is likewise. If there is a gap in the mind, the mind then is shaken up, and because it is shaken up, then that will be convenient for the *māra*. Therefore the bodhisattva protects his mind, not allowing any gaps. If the mind has no gaps, then the attributes will be perfect, and because the attributes are perfect, then the nature of emptiness is perfect, which is the dharma gate through which the bodhisattvas overcome the *māra*” (T13.641c9ff.).

195. *Skandhas* are the five psycho-somatic constituents of a living being.

196. Skt. *deva-māra*. When people try to do good these tempters try to frustrate them. Three of the four *māra* mentioned here are listed in the *Dazhidu Qixin lun* quote in n. 194 above. The heavenly *māra* is the king of the sixth heaven of the realm of desire. The *skandha māra* is the *māra* of the five assemblies mentioned in n. 195 above. The entire passage here, “giving rise to the mind...” is hymn lines from the “Biography of Reverend Huihai” in the *Jingde chuandeng lu* 28, made in response to a question about the *māra* (T51.442a13–15). Hyujōng used these lines in a reply to a monk from Mount Myohyang who visited him and asked a question about the causation of the Buddha, sentient beings, the three paths of suffering, and the obstacles of the *māra*. He replied, “If you wish to see Buddha Nature, know that the mind is Buddha Nature. If you wish to escape from the three paths, know that the mind is the three paths. Zeal in practice is the Śākya, the true mind is Amitābha... the stupid mind is beasts. Lust and killing are likewise. Giving rise to the mind is the heavenly *māra*... originally there is no such matter.” *Chōnghō-dang chip* 4, HPC 7.703a9–18.

197. From “forgetting” to “*māra*’s precepts” is a quote from the *Wanling lu* attributed to Huangbo Xiyun: “Therefore Bodhidharma sat facing a wall entirely to prevent people having views. Therefore it is said, ‘To forget the mechanism is the Buddha’s Way; discriminations are the *māra*’s precepts.’ Even though you are deluded, this [original] nature is not lost, and even though enlightened it is not gained” (T48.387a1–3); see Iriya, *Denshin*, 135. This quoted sentence also appears earlier in the same text where it deals with no-mind and nihilism. After quoting from the *Shoulengyan jing*, the *Wanling lu* continues to elucidate by writing:

“Therefore it is said, ‘Seeing and hearing [perception] are like optical illusions, knowing and awareness are sentient beings.’ In the gate of the patriarchal teachers they [the patriarchs] only discuss ending the mechanism and forgetting views. Therefore, if one forgets the mechanism, the Buddha’s Way flourishes; and if one discriminates, the army of the *māra* blazes’” (T48.384b12–15); Iriya, *Denshin*, 96.

198. To form the *hwadu* into a ball of doubt, where everything, mental and otherwise, become the *hwadu*, with no space for discrimination. “While studying and examining that *hwadu*, the body and mind are courageously and ferociously formed into a whole, just like the silver mountains and iron walls [are impenetrable]. Since they have been formed into a whole, the body and mind, the person and the environment, are completely merged together, not permitting there to be anything known. Should you know this one whole, and then it is in two or three pieces, how can it have the principle of being merged together?” *Tianmu Mingben zalu* 天目明本雜錄 (Miscellaneous Records of Mingben of [Mount] Tianmu), “Instructions to Chan Person Xiong,” XZJ 122.764a11ff.

199. A similar passage is found in *Dahui shu* 25: “If thought-moment by thought-moment you do not retreat from the initiating mind and you take your own mind and consciousness to be that which conditions the vexatious sense-data of the world, and you return [your mind] to reside in *prajñā* [wisdom], even though in this life you have not penetrated through [and achieved enlightenment], at the end of your life, it is definitely not due to your being implicated in the evil karma [that you die] and are dragged down into an evil path. When you appear in a future life, it is due to the power of the vow of my present life that I am definitely able to manifest and use [the *gong’an*] in *prajñā* [be enlightened]” (T47.91b19–23); see also Araki, *Daiesho*, 32. Another passage in this vein is found in Zonggao’s “Instruction to the Monk Zhenru,” in *Dahui shu*: “Simply do not allow a gap or interruption [in doubt of *hwadu*] thought-moment by thought-moment, no matter whether you attain [strength] or not. Then even though you had no conditioning with *prajñā* in the past and in this life have yet to break through [be enlightened] thoroughly, when you are at the end of your life, you will not be dragged down by evil karma” (T47.895a17–19).

200. Lee in “The Ideal Mirror” (181 n. 176) identifies a similar passage in Chinul, *Pōpchip pyōrhaengnok chōryo*, HPC 4.763c17–18; Buswell, *Chinul*, 333. The Chinese of the *Samga kwigam* does not have the sense of “only.” “Employs” is *tuda*, the Chinese is 有.

201. Quote from “Chengguan’s Reply to the Crown Prince’s Questions on the Mind Essentials,” in *Jingde chuandeng lu* 28, T51.459c7–8; also see *Dahui yulu*, T47.927c10–11.

202. From Huangbo’s *Wanling lu*, T48.385b29.

203. The passage that follows presents details on the self-examination of practitioners investigating the *hwadu*. They are a slight amendment of the theories of T’aego Pou (see T’aego ōrok, “Instructions to the Assembly,” HPC 6.676c14–677a11, translated in Jorgensen, *Seon Dialogues*, 342–343).

204. The *ōnhae* translation rendered in this passage as “do you” is *torio* for

還. *Torio* usually translates 反, 倒, 却, “on the contrary” or “rather.” This suggests the translator took the literary Chinese form that translates as *ohiryō* and did not understand the colloquial Chinese *hai...ma*, a question marker.

“Graces” or favors exist in various lists, the most famous being from the *Dasheng bensheng xindi guan jing* 大乘本生心地觀經 (Mahāyāna Sūtra of the Contemplation of the Mind Ground Originally Produced) 2, T3.297a, which gives the favors from parents, sentient beings, the king, and the three jewels of Buddhism. The closest list to the list in the section above is that of the *Shishi yaolan* 釋氏要覽 (Survey of the Essentials of Buddhism), T54.289c1–2, which has king, parents, teachers, and donors.

205. The *Sishierzhang jing*, allegedly the first sūtra translated into Chinese (this allegation is not correct), has the Buddha ask monks wherein human life resides. One monk answers, “in time,” another “in food,” but the Buddha responds that that is not the Way. The one who replied, “Midst inhalation and exhalation” is praised (T17.724a2–5).

206. In the halls of Sōn monasteries, each monk had an allotted place to sit in meditation, to store a few essential items, and to sleep. This small area was called a *tan*.

207. Also referred to as the eight dharmas or eight worldly winds, so called because these emotions move the mind like the wind. They are listed in the *Shishi yaolan*, T54.296c, as gain, loss, defamation, eulogy, praise, slander, sorrow, and joy. An explanation of them is given as the eight recompenses in the *Fodi jing lun*, where the four conforming or following winds are gain, eulogy, praise, and joy; and the contrary or adverse winds are loss, defamation, slander, and sorrow (T26.315b).

A commentary, the *Dasheng bensheng xindi guan jing qianzhu* 6, writes, “The eight dharmas are the eight winds. . . [and] what the world loves and hates, and they can fan and move people’s minds, so they are called winds. Should the mind have a master in control, you can peacefully remain with the correct dharma and not be disturbed or deluded by love and hate, and then the eight winds cannot affect you” (XZJ 34.382a17ff.). For a study of these in Chan, see Yanagida, “Kifū,” 151–193.

In one Chinese version, the following sentence precedes the sentence beginning “In this single recompense body . . .”

208. This question is found in the *Dahui shu* (T47.942a21–22 and Araki, *Daisho*, 232) and is quoted in the *Changuan cejin*, T48.1098c; Fujiyoshi, *Zenkan sakushin*, 4–5. This quote is preceded by the sentence, “A human body is hard to obtain, the Buddha Dharma is hard to encounter.” This checklist of points of self-examination is an amendment of that of T’aego Pou, see T’aego ōrok, HPC 6.676c14–677a11.

209. The lay dictionary, the *Zhengzitong*, reflects Chinese beliefs: “When people are embryos, the nose is the first to take shape, and therefore the first ancestor is called the nose-ancestor.”

210. From the *Shoulengyan jing* 1, “The Buddha told Ānanda, ‘You and I are of the same vitality [related by blood], our feelings for each other were equally

provided by heaven [are actual]. When you first made up your mind [for enlightenment], what surpassing attributes did you see in my dharma that all at once you abandoned the deep favor and love of the world [from parents, etc]?' Ānanda informed the Buddha, 'I saw the thirty-two attributes of the Thus Come One that were surpassingly marvelous and absolutely special, your corporeal form shining through, just like a crystal. I always thought to myself that these attributes were not produced out of desire and love. Why? [Because] the vitality due to desire is coarse and turbid, a mixture of the rank and fetid, with pus and blood intermixed, so that one is unable to produce the surprisingly pure and marvelously bright cluster of purplish golden light [of a buddha's body].'" T19.106c21–26. See also Araki, *Ryōgon gyō*, 17–20.

211. *Congyong lu*, case 35, T48.260b22, "comment" section has the same sentence.

212. *Niraya*, joylessness or hell.

213. According to the *Zongjing lu*, quoting the *Tiwei Boli jing* (Sūtra of Trapuśa and Bhallika), a Chinese forgery: "It is like a person on top of Mount Sumeru who took a fine thread and lowered it. A person below grabbed a needle to thread it, but in between there was a swirling typhoon that blew the thread around making it difficult to thread. Obtaining a human body is more difficult than getting a needle out of an ocean." *Zongjing lu* then quotes a *Pusa chutai jing gatha* that compares this difficulty of obtaining a human body to a huge ocean and "one needle is tossed into the ocean floor, and still you can obtain it" (T48.665c8–13). The *Zhaoriming sanmei jing* 超日明三昧經 (Sūtra of the Samādhi of a Brightness that Surpasses the Light of the Sun), says, "If you slip up once and are forever in disagreement with the dharma, then we will not be able to meet even after billions of eons, just like a needle that has fallen deep into the great ocean. Can it be easily attained, no matter how repeatedly you search for it?" (T15.547a5ff.)

214. The Sino-Korean *chasik* 子息 "child-breath" = child or children.

215. In the 1610 *ōnhai* print and in the *Samga kwigam HPC* 7.620b23–c1, this section is not raised above the level of the commentary and translation of the text, unlike the core passages of the text that are commented on. In some Chinese versions this section commences with the word, "Evaluation."

216. This line is found in several places, such as the *Chanyuan zhuquanji duxu* (T48.404b24; and Kamata, *Zengen shosenshū tojo*, 127) and in the *Dahui shu* (T47.921a27–28, and Araki, *Daiesho*, 48) and *Jingde chuandeng lu* 4, "Biography of Chan Master Mengshan Daoming of Yuanzhou" (T51.232d15–16). Also found in *Damo xuemolun* 8, T48.375a15–16.

217. "Intelligence cannot oppose karma" resonates with the following quote from the *Dahui shu*: "An intelligent and sharp person is mostly hindered by his intellect. For that reason, his eye of the Way is not opened, and wherever he goes he gets bogged down. From time without beginning, sentient beings are servants to the mind, *manas*, and consciousnesses, and so drift through [the cycles of] birth and death; to become a happy person, they must cut it in half with one sword stroke, and have eliminated the path of the mind, *manas*, and consciousnesses, and

only then have a little correspondence [with the original endowment].” *Dahui shu*, “Reply to Instructor Wang,” T47.934b23–27; see also Araki, *Daiesho*, 163–164.

“Dry insight” (Skt. *śukla-vidarśāna*, *tarka*) is a preliminary wisdom at the first stage of the bodhisattva career and is shared by all three vehicles. It still needs to be diluted to grow the wisdom. This is a condition that produces various kinds of knowledge but cannot practice genuine meditation. This quotes Fenzhou Wuye, a pupil of Mazu Daoyi (see *Jingde chuandeng lu*, T51.444c17).

218. Indecisive 女 + 彘 阿 is pronounced *am'a* 菴阿. *Am'a* means “maybe,” “perhaps,” “likely” in modern Korean. As an exclamation it is something like “Ah, well!”

219. Lee, “Ideal Mirror,” 181 n. 180; Chinul’s *Pōpchip pyōrhaengnok chōryo*, HPC 4.766a13–14; Buswell, *Chinul*, 339.

220. To study the sūtras and other texts but to be attached to them. In the “Biography of Chan Master Huanzhang of the Ruilong Cloister of Hangzhou” in *Jingde chuandeng lu* 20, there is the line, “If you are of the group that studies language, you will not reflect on yourself and your knowledge will be indirect” (T51.367b18–19). A similar passage is found in Zhang Shangying’s *Hufa lun*: “Now those who practice the learning of the mouth and ear sell out the Thus Come One, and carry out the actions of a jackal while covered in a lion’s skin. They appear enlightened when they preach, but are deluded when confronting percepts, and what they maintain is on a par with the polluted and vulgar [world]” (T52.643a13–15). The lion’s roar is a metaphor for preaching without attachment to the views expressed; the jackal is attached to them. See Iriya and Koga, *Zengo*, 456a. Again likely quoted from Chinul’s *Pōpchip pyōrhaengnok chōryo*, HPC 4.755b21; Lee, “Ideal Mirror,” 181 n. 181; Buswell, *Chinul*, 307.

221. “Numinous” appears only in the *ōnhae* version.

“Reflections” or shadows 光影 is used in the *Linji lu*, T47.497b25 as a description of illusions. In Watson, *Zen Teachings of Master Lin-chi*, 25, “flickering lights” is used as a translation instead of “reflections”; Demiéville, *Entretiens de Lin-tsi*, 61, has “reflets” (reflections). Sasaki and Kirchner, *Record of Linji*, 162, translates the term as “shimmering reflections.” The *ōnhae* has “sit at the end of the gate of . . .” translating 頭 of the Chinese as “end,” when it is, in fact, a meaningless particle added to nouns.

This entire passage is a quote from Chinul’s *Pōpchip pyōrhaengnok chōryo*, HPC 4.759a7–14; Lee, “Ideal Mirror,” 181 n. 182; Buswell, *Chinul*, 307.

222. “Silent illumination Chan” was a term used by Dahui Zonggao to castigate the Hongzhi branch of Chan. “It is all the faults attacked by Xuansha. These silent illumination teachers of perversity are a pit in which people are buried.” *Dahui shu*, T47.933b29–c1; see also Araki, *Daiesho*, 155 et passim.

223. *Linji lu*, T47.501b9–10; Watson, *Zen Teachings of Master Lin-chi*, 58, “Apply the mind and at once there’s differentiation,” cited from the “Letter in Reply to Liu Yimin” by Sengzhao (384–414). Demiéville, *Entretiens de Lin-tsi*, has “Toute délibération faut manquer le but” (134). Sasaki and Kirchner, *Record of Linji*, 252–253. These are two lines from Zongmi’s *Chanyuan zhuquanji duxu*, T48.405a10–12, “Therefore a sūtra [*Lengyan jing* T19.124c] says, ‘If your own mind grasps your

own mind, then non-illusion becomes an illusory dharma.' A lun [*Dasheng Qixin lun*, T32.577b] says, 'The mind does not see the mind.' Great Master Heze [Shenhui] said, 'If you are intent on the mind then you miss the point.' Therefore the 'view the mind' of the Northern School misses the point." See Kamata, *Zengen shosenshū tojo*, 132, n. 139.

224. The Chinese in the *ōnhæ* text has 不可 "should not," and 中契 instead of 契合 *olch'imotharira*. This is an adaptation from the "Formal Sermon of Dazhu Huihai" in *Jingde chuandeng lu*, T51.443a17, "The dharma is not past, present, or future, so you should not try to identify it with cause and result."

225. By "wisdom of non-action" the text is speaking of the idea that one does not need to act. Here, contrary to *hwadu* practice, the silent-illumination practitioners think enlightenment will simply come if one sits in a calm trance, which is beyond cause and result.

226. "Conditional occurrence" is Skt. *pratitya-samutpāda*, the rising from conditional causation. The *ōnhæ* translates this as *yōnhayaōromae*, "to arise by being conditioned." For "without production" the *ōnhæ* has *nam ōpsūn*; the Chinese is 無生. The second part of the sentence is from Li Tongxuan's *Xin Huayanjing lun* 1: "The merit of no merit [without traces], that merit is not discarded in vain: the merit of having merit [with traces], that merit is entirely impermanent. Even though you accumulate cultivation over many eons, in the end it returns to oblivion, and does not equal the non-production of conditional occurrence [*pratitya-samutpāda*] for a thought-moment, and so transcends those views of the provisional learning of the three vehicles" (T36.724a22ff.). This part of the sentence was used by Linji Yixuan, as in *Linji lu*, T47.502c21. Moreover, both parts of the sentence appear in the works of Chinul: "Even though you are a sentient being in the end age, if your mind is broad and expansive, you can empty your thoughts and illuminate yourself and believe that there is no production of conditional occurrence for a thought-moment. Even though you have yet to realize it personally, this is still the foundation for entrance into the Way." *Pōpchip pyōrhaengnok chōryo*, HPC 4.761a13–15.

227. This last sentence, set off by brackets, is only in the *ōnhæ* and *Samga kwigam* texts. The first part is in Chinese text 32. The "guarantee" is to take full responsibility, see Iriya and Koga, *Zengo*, 420a. However, Yuan Bin and Kang Jian say it is a guarantee of improvement and support after initial enlightenment (*Chan-zong dacidian*, 14a). It suggests the need for further practice after enlightenment because of the remaining power of ignorance. This line occurs in Chinul's *Pōpchip pyōrhaengnok chōryo*: "If you can empty thoughts harbored and briefly avail yourself of the reversal of the light [of the mind], then in only a single thought-moment, you will not waste much strength. However, the strength of *prajñā* is great, and moreover because the power of ignorance is inconceivable, it is grown as time passes and it will be hard not to forget the guarantee" (HPC 4.760b22). The *ōnhæ* explanation here omits "guarantee."

228. Nature-occurrence is a Huayan theory in which pristine Buddha Nature or potential rises spontaneously in the proper realm of the person and environmental realms of requital, where the original nature occurs rather than the desire-

motivated conditional occurrence. There are two kinds. The first is at the level of the Buddha-result, which is not polluted, and so the text says “there is no production of/by conditional occurrence for a thought-moment”; and the second is the production of phenomena at the level of cause. Zongmi explained, “There are two kinds of conditional occurrence; one tainted and the other pure. The pure means the great compassion of the Tathāgata or the practices of the bodhisattvas and the like. The tainted means the deluded karma of sentient beings and so forth. If you use the tainted to remove purity, then you belong to the sentient being [group], and therefore it is only conditional occurrence. Now, if you take purity to remove the tainted, you only belong to the Buddha [group], and therefore it is called nature-occurrence.” *Huayanjing suishu yanyichao* 華嚴經隨疏演義鈔 (Abstract of the Extended Meanings of the Concurrent Commentary on the Avatamsaka Sūtra), 79, T36.615a24ff. See Kamata, *Chūgoku Kegonshisōshi no kenkyū*, 555ff., 565ff. The term first appears in the *Huayan jing*. The nature of the dharmas and Buddha Nature or original nature are empty and so are equivalent.

229. The Korean is 브트디, or modern 붙어있는것, glossed as “to have nothing to follow.” The Chinese in the text differs, being 無從, “lack derivation,” and “not knowing the truth” becomes “delusion about the true.” This is a quote from Zongmi’s Huayan master, Chengguan, who in his *Dahuayan jing luece* 大華嚴經略策 (A Brief Scheme of the Avatamsaka Sūtra), reads, “How do you eliminate all elimination? Since you have already transcended the usual regulations, it is difficult to grasp faith. Answer: Illusion originally lacked derivation, but delusion about the true unexpectedly occurs” (T36.705a1–3). This is quoted by Chinul in *Pōpchip pyōrhaengnok chōryo*, HPC 4.761b17–18; see also Lee 1995, 181 n. 186; and Buswell, *Chinul*, 325. It is a distant reflection of a dialogue in *Zhuangzi*, “Knowledge Wandered North,” Watson, *Complete Works of Chuang Tzu*, 235, which in the original Chinese is 無從無道始得道.

230. Zixuan’s *Qixin lunshu bixiao ji*: “The rope-snake is not poisonous, the stump-demon has no mind, so what is there to be feared?” (T44.403b8–9). Yoshizawa, *Shoroku zokugokai*, 244 (no. 1233), says it is a saying of the Vijnānavādins; this is a gloss on the *Linjian houlu* 林間後錄 (Later Record of Linjian).

231. This passage quotes Chinul’s *Susimgyōl*, T48.1007c24–25 or HPC 4.711c1–2. The “illusory three realms” are the realm of desire (*kāmadhatu*), the realm of matter (*rūpadhatu*), and the realm of the immaterial (*arūpyadhatu*). These are illusory, as here, like “spots before the eyes.” The verb in the *ōnhae* is 照察 “clearly find”; in Chinese it is only 照, “show.”

232. The last words are from Zongmi’s *Yuanjue jing lieshuchao*: “The mind, *manas*, and consciousness, and what they change and so forth, are transformed into purity, [for when] even the skin does not exist, the hair has nothing to attach to. However, if the dharma without outflows refers to the cultivation and realization by people, then the cause precedes and the result follows” (T39.544c17–18).

233. The text in brackets appears only in the *ōnhae* and *Samga kwigam* (HPC 7.620c16) texts. Chinul, *Pōpchip pyōrhaengnok chōryo*, HPC 4.760b17–18, attributes this to Zongmi; see also Lee, “Ideal Mirror,” 181 n. 188; and Buswell, *Chinul*, 322.

234. In the words of Zongmi, "However, even though this mind has equality between the ordinary person and the saint, and the result is simply revealed so it is easily believed, the cause is hidden and difficult to elucidate. Therefore those persons of shallow knowledge despise cause and value result. I hope that all those on the Way will deeply believe in their own mind." *Yuanjue jing läeshu*, T39.535c10ff.

235. "Stimulation" is a term used by Dahui Zonggao, *Dahuishu*, T47.904b22 and 919c4; see also Araki, *Daiesho*, 33.

236. This and the following quote are from the later versions of the verse contest of the *Platform Sūtra* (probably that by Deyi); the first attributed to Huineng; the latter to Shenxiu. It is accusing Shenxiu of being a student of Kyo and not Chan. T48.349a6–7 and 348b24–25. See discussion in Ingyōng, *Mongsan Tōg-i wa Koryō hugi Sōn sasang yōn'gu*.

237. "Treasures of others" is quoting the eighty-fascicle *Huayan jing* 13: "[A person who] does not cultivate practice but is widely learned is just like a person who counts the treasures of others but himself does not even have a half-penny," (T10.68a24–26). Also, "What benefit is there in counting the treasures of others?" *Zhengdao ge*, T48.396c7.

"Flinch" is a term that appears in the *Linji lu* (T47.502b26–29) and is glossed in Iriya and Koga, *Zengo*, 288b, as "to flinch, recoil, hesitate" or retreat. Watson, *Zen Teachings of Master Lin-chi* has, "You will no longer be impeded by words such as common mortal or sage... Or you think too little of yourselves, shrinking aside with the words, 'I am just a common mortal, while he is a sage!' Bald-headed idiots... will you put on a lion's skin and yap like a jackal?" (75). See Demiéville, *Entretiens de Lin-tsi*, 159, and Sasaki and Kirchner, *Record of Linji*, 277, "modestly withdraw," also, "to hesitate, to hold back."

238. These words appear in the *Huayan jingshu* by Chengguan and were adopted by Zongmi in his *Chanyuan zhuquan ji duxu*, where, for example, he wrote, "The cause possesses the ocean of results, and the initiating mind [for enlightenment] is the attainment of bodhi; the result penetrates into the cause-source, so when the stages are fulfilled you are still called a bodhisattva. This [teaching] is only that of the *Huayan Sūtra* and the *Dāśabhūmi-śāstra*, and is called the perfect sudden teaching." The cause is the status of the sentient being and the result is that of the status of the Buddha. In other words, the nature of sentient beings is Buddha Nature. Conversely, in "the result penetrates into the cause-source," the Buddha-result is found in the source that is the sentient being, and therefore "Buddha Nature is the nature of sentient beings." That is, the cause has the result within it and vice-versa (T48.407c4–6). See Kamata, *Zengen shosenshū tojo*, 185, and notes on 189; also, 223, 230. Here the fifty-fifth stage is that of the Buddha. Again, "If you say, 'The cause possesses the ocean of results, the results penetrate into the cause-source,' these two interpenetrate each other, which reveals its depth. When you first initiate the mind [for enlightenment], that is the attainment of correct awareness [enlightenment], and the cause possesses the result. Even though you have attained the Buddha Way, not discarding the gate of cause is the result penetrating the cause." *Huayan jing suishu yanyichao* 1, T36.3b15ff.

239. The Chinese in the text has “suddenly sees” rather than “directly/immediately sees all,” and “deluded person” instead of “a person who does not know.” “Waits” is more literally *kiyak*, “is promised” or “is sure to.” According to Lee (“Ideal Mirror,” 181 n. 190), this is adapted from *Zhufang menren canwen yulu* 諸方門人參問語錄 (Record of Consultations by Students from All Over), edited 1374, XZJ 110.857b.

240. This is adapted from the *Shoulengyan jing* 10: “As principle is suddenly enlightened to, by availing of enlightenment [the frustrations] are also dissolved; but as particulars are not suddenly removed, as a consequence they are ended in stages” (T19.155a8–9). “Particulars” here may refer to differentiated and discriminated events and phenomena. “Particulars” often appear in contrast to “principle” and can also refer to practice. The *ōnhae* translates *wu* (enlightened) as “to know.” The term *ta* here is ambiguous, meaning “all” but is possibly equivalent to the Chinese *dun*, “suddenly” or “all at once.” This is a reference to Chinul’s *Susimgyōl*, T48.1006b23, or HPC 4.709b15–16; see also Lee, “Ideal Mirror,” 182 n. 191; and Buswell, *Chinul*, 143. The *Samga kwigam* (HPC 7.620c19–20) has interlinear glosses after “suddenly enlightened to”: “The understanding is like lightning”; and after “not all removed”: “practice the same as the prodigal son.”

241. The *ōnhae* adds “practice” here. These quotes are part of the commentary to the Chinese text, Section 37. The source of the quote is not known, but in the *Chuanxin fayao*, Huangbo Xiyun says, “Mañjuśrī corresponds to principle; Samantabhadra to practice” (T48.380a22); see also Iriya, *Denshin*, 12. This type of explanation most often appears in commentaries on the *Yuanjue jing*, which allocate Mañjuśrī to sudden enlightenment and Samantabhadra to gradual cultivation. Here, this structure is based on Zongmi’s theories of sudden enlightenment and gradual cultivation: “The chapter on Mañjuśrī [in the *Yuanjue jing*] is on sudden enlightenment, which is faith and understanding; the ten chapters following the chapter on Samantabhadra are on gradual cultivation, which is the reliance on understanding and cultivation of practice.” *Yuanjue shuchao suiwen yaojie* (Essential Understanding that Follows the Text of the Abstract of the Commentary on the *Yuanjue jing*), XZJ 15.653a13. The Chinese only has 天真, but the *ōnhae* has 天真佛. 天真 is original truth, without any human input. 天真佛 is the Buddha that is naturally so, not due to any cultivation or practice. *Zhengdao ge* refers to 天真佛 as “the Dharmakāya [that] realizes that there is not a single thing; the original source of self-nature [is] the naturally true Buddha” (T48.395c10–11). It is also found in one of the poems of Hanshan: “I have a cave in which there is not a single thing. . . . I allow that you have a thousand saints appearing before you, / but I have the naturally true Buddha.” *Quan Tang shi*, 806. The *Yuanwu yulu*, 6, has “The Dharmakāya has no characteristics, but takes form in response to occasions 機. . . . It cannot be arranged, which is the naturally true Buddha.” T48.740b19–20.

242. The prodigal son is found in the “Faith and Understanding” chapter of the *Lotus Sutra*. It took him fifty years to realize the truth, for he had no faith in his father. We are likened to the son, the father to the Buddha. One day the prodigal son, who was born to a very wealthy man, returns home destitute. He does

the most menial work for his father and over a long period comes to inherit the father's property. The prodigal is compared to followers of the two vehicles and the property to the teachings of Mahāyāna. This summary is based on Hurvitz, *Scripture of the Lotus Blossom*, 85–88.

243. Nature of awareness is equivalent to Buddha Nature or the nature of *bodhi*.

244. This is from Zongmi's *Yuanjue jing lüeshuzhu*. "If you comprehend well that the nature of awareness is not produced due to cultivation and you decisively select it without doubt, this is named the correct, knowledgeable view" (T39.568a8–9). Skt. *Jñāna-darśana* means to see via wisdom, to have an understanding based on knowledge.

245. This passage is a quote from "Chengguan's Reply to the Crown Prince's Questions on the Mind Essentials," in *Jingde chuandeng lu* 28. "The supreme Way has its basis in its mind . . . [is] calm, encompasses the function of virtue, and incorporates internal and external" (T51.459b23–24).

"The dharma-mind," or dharma of the mind, means the mind, the basic substance of the mind. Zongmi said, "[Bodhidharma] only transmitted the mind-dharma." *Zhonghua chuanxindi Chanmen shizi chengxi tu* 中華傳心地門師字資承襲圖 (Chart of the Master-Disciple Succession of the Chan School that Transmitted the Mind Ground in China), in Kamata, *Zengen shosenshū tojo*, 296. The Kamata edition is used because the XZJ and CBETA (Chinese Buddhist Electronic Text Association) versions are missing parts of the text.

"Non-residing" is another name for attributes of reality, or the emptiness of the nature of existence and the mind. See *Zongjing lu* 8, T48.456c5–6.

"The substance of the mind of non-residing is the numinous knowing that does not obscure" is from Zongmi's *Zhonghua chuan xindi Chanmen shizi chengxi tu*, XZJ 110.870a5; see Kamata, *Zengen shosenshū tojo*, where Zongmi quotes Chengguan's reply to Emperor Shunzong: "The substance of the mind of non-residing is the numinous knowing that does not obscure" (337). This "numinous knowing" is the true mind, the original source-mind. See Kamata, *Zengen shosenshū tojo*, 100; and Chengguan, *Huayan xinyao famen* 華嚴心要法門 (Dharma Entrance of the Mind Essential of the Avatamsaka Sūtra) (Kamata, *Zengen shosenshū tojo*, 303). It probably began with Shenhui (Kamata, *Zengen shosenshū tojo*, 317), and was taken up in Korea by Pojo Chinul, *Pōpchip pyōrhaengnok chōryo*, HPC 4.760c17–19; see also Lee, "Ideal Mirror," 182 n. 193; and Buswell, *Chinul*, 323.

About "nature and attributes," Zongmi wrote, "the unchanging is [original] nature; accordance with conditions is the attribute. You should know that [original] nature and attributes are all meanings from the one-mind." T48.401b27–28, see Kamata, *Zengen shosenshū tojo*, 65.

246. "The emptiness of emptiness" is glossed in the *Dazhidu lun* 46, as, "All dharmas are empty, and this emptiness is also empty because it is neither eternal nor impermanent" (T25.393c16–17).

247. Following Zongmi's characterization of Shenhui's teaching in the *Zhonghua chuan xindi Chanmen shizi chengxi tu*, "The mind of empty calm, the numinous knowing that does not obscure, there is this empty calm calm-knowing, which is

the empty calm that Bodhidharma earlier transmitted” (XZJ 110.870b15–16; see also Kamata, *Zengen shosenshū tojo*, 317). The last sentence seems to refer to the opening words of Section 39 and to the “non-residing” of Section 47, so all of this applies to the dharma in the sense of mental practice.

248. Practice in this quote means everyday practice in context, but it could also mean walk or travel, where you will go. The quote is of Weishan Lingyou (771–853), in the *Jingde chuandeng lu*, T51.265b1–2. See n. 250 below for the details. The Korean uses the potential or future ㉞, and adds “Even if.”

249. Yangshan is Yangshan Huiji, teacher of Lingyou. He received the teachings on the circle from Nanyang Huizhong via Tanyuan Yingzhen.

The reference to the *Nirvana Sūtra* is to the translation of the *Mahāparinirvāṇa Sūtra* in forty fascicles by Dharmakṣema; also called the Northern text.

250. *Jingde chuandeng lu* 9: “Chan Master Weishan [Lingyou] asked Yangshan, ‘How much of the forty-fascicle *Nirvana Sūtra* was preached by the Buddha and how much by the *māra*?’ Yangshan said, ‘All of it was preached by the *māra*.’ The master said, ‘Later, if there is no one, what will you do?’ Yangshan said, ‘Where will the practice be in my affairs of this time [of life]?’ The master said, ‘I only value that your eyes are correct, I do not speak of your practice’” (T51.265a27–b2).

251. This is possibly related to Zongmi’s *Chanyuan zhuquanji duxu* passage: “Some say, ‘First, due to the efficacy of gradual cultivation, unexpectedly one is suddenly enlightened.’ Some say, ‘First it is due to sudden enlightenment, and only then should one gradually cultivate’” (T48.402a11–12); see also Kamata, *Zengen shosenshū tojo*, 78. This is likely based on Shenhui’s theory.

252. The *ōnhæ* literally says, “How can cultivators tally with the true?” Zongmi, in his critique of Chan groups based on the premise of sudden enlightenment and gradual cultivation, wrote in the *Zhonghua chuan xindi Chanmen shizi chengxi tu*, “But even though you gradually cultivate, since you have already been enlightened to the fact that the frustrations are originally empty and the mind-nature originally pure, in cutting off from evil, the cutting off lacks cutting off, and in cultivating the good, the cultivation lacks cultivation, which becomes the true cultivation and cutting off.” Kamata, *Zengen shosenshū tojo*, 340–341 (this passage is missing in the XZJ 110.875a version). That is, if you are truly enlightened, there is no need to cultivate goodness and cut off evil. But the force of habit remains, so you must still gradually cultivate via practice. This is quoted by Chinul, *Pōpchip pyōrhaengnok chōryō* (HPC 4.755b12–13); see also Lee, “Ideal Mirror,” 182 n. 195; and Buswell, *Chinul*, 307.

253. Everything within brackets in this passage is found only in the *ōnhæ* text and in *Samga kwigam*, HPC 7.621a4–5.

254. The *ōnhæ* reads “with an unknowing mind.” This is a summary of the words of Zongmi: “If you cultivate the Way with a deluded mind, even though you are diligent in the practices of austerity, you are simply assisting ignorance. So how can you achieve the Buddha-result?” *Yuanjue jing lièshu*, T39.564b23ff.

255. *Shoulengyan yishuzhu jing* 首楞嚴義疏注經 (Interlinear Notes of the Semantic Commentary on the *Śūraṅgama Sūtra*) 1: “Nirvana says, . . . *samādhi* [medita-

tive concentration] is like binding the bandits; *prajñā* is like killing the bad. When *samādhi* and *prajñā* both operate, eyes and feet assist each other and you arrive at the cool pool" (T39.830c16–18). The comparison of feet and lamp oil to practice, the eyes and lamp light to enlightenment was used by Zhiyi (*Mohezhiquan* 摩訶止觀 [Mahāyāna Concentration and Contemplation], T46.48c29), Chengguan (*Huayan jing shu* 21, T35.654b13), and his pupil, Zongmi: "If you cultivate being dependent on understanding, that is marvelous practice in which lamp oil and lamp light are mutually dependent and eyes and feet assist each other." *Yuanjue jing lüeshu*, T39.557c23ff.

256. The first sentence of the *ōnhae* commentary is from *Chanyuan zhuquanji duxu*, T48.405c14–15; see also Kamata, *Zengen shosenshū tojo*, 148.

257. In the Chan context, effort means to practice and also has the sense of merit. This passage is from *Zongjing lu* 15, which is quoting Reverend Benjing: "My cultivation of practice is different from yours. You cultivate first and are enlightened later. I am enlightened first and practice later. This is due to the fact that if you practice first and are enlightened later, this is the effort that is effort, [but] the effort reverts to birth and cessation. If you are enlightened first and practice later, this is the effort of no-effort, and this effort is not wasted" (T48.496b23–26). This is similar to Li Tongxuan's *Xin Huayan lun*: "To act is to labor and yet have no effort. To not act is to accord with conditions and arrive naturally, which is the effort of no-effort, and the effort is not wasted. The effort that is effort..." (T36.724a22–23). This passage from the *Zongjing lu* is quoted by Chinul in *Susimgyōl*, T48.1008b22–23 or *HPC* 4.712c2; see also Lee, "Ideal Mirror," 182 n. 197; and Buswell, *Chinul*, 152.

258. In *Hongzhi Chanshi guanglu*, where National Teacher Huizhong called to his attendant three times, he asked the attendant, "Are you grateful or not grateful? Bright jade has no flaws; if you engrave text [in it] it loses its virtue" (T48.30a6–7).

259. "As knowing yourself": the Korean is *che algo*, the Chinese 自悟. "If the strings are cut they stop at once" is from a *gatha* of Sikongshan Benjing found in *Jingde chuandeng lu*: "If you see the Way then cultivate the Way. / If you do not see the Way what do you cultivate? / The nature of the Way is like empty space, / What is there then to practice in empty space? / Those who universally contemplate the cultivation of the Way, / Stoke a fire to see the bubbles, / And just look at the play with puppets, / If the strings are cut they stop at once" (T51.243a23–26). See *Linji lu*, T48.497a18, and Sasaki and Kirchner, *Record of Linji*, 148, for puppets and strings.

260. Derived from Chinul's *Susimgyōl*, T48.1008b2–5 or *HPC* 4.712b1–4: "If unsettled ambition blazes, first, in correspondence with principle, use the gate of *samādhi* to control the unsettled mind. If you do not accord with conditions then you coincide with original calm. If depression is even greater, then next use the gate of insight to select the dharma and contemplate it as empty. If you illuminate non-delusion then you coincide with original knowing." See Buswell, *Chinul*, 151. "Selects the dharma" is a technique to eliminate frustration. See *Abhidharmakośa*, "Selection of the dharma is an excellent method of eliminating frustration." Quoted in Nakamura, *Bukkyōgo daijiten*, 957a.

261. A quote from *Zongjing lu*, T48.680b16–17, the only difference being in

the last phrase, “do not rely on...” This is in the context of “no mind.” Here the conditions are the same as in Section 7 “forget conditions,” and so probably means to ignore the *ālambana-pratyaya*, the mental conditions for the seeming existence of an object.

262. Cf. words of Mazu Daoyi in *Jingde chuandeng lu*, T51.440a3–4: “The Way has no use for cultivation, simply do not pollute [it].” Also, “Words of Dazhu Huihai of Yuezhou” in *Jingde chuandeng lu*, T51.443a13. The doctrinal justification for this can be seen in the text Huihai cites next, “Mind, Buddha and sentient beings, these three have no distinction.” Sixty fascicle *Huayan jing* 10, T9.465c29.

263. The Chinese text and the *Samga kṛigam* lack the last “dharma.”

264. Huangbo’s *Chuanxin fayao*, T48.383a11–12, says, “The mind is Buddha. If... destination.” See Iriya, *Denshin*, 68.

265. For the corpse-keeping demon, see the *Changuan cejin*, which contains a quote from Gaofeng Yuanmiao: “Simply do not give rise to the mind and be like a corpse-keeping demon” (T48.1100c25–26). Fujiyoshi, *Zenkan sakushin*, 74. Yoshizawa, *Shoroku zokugokai*, says this word appears in the *Hou Han-shu* (History of the Later Han): “Even though you have become an immortal, you are just like a corpse-keeping demon” (19–20). It has the same sense as “a dead person with breath.” Also, the corpse is the body and the demon is the formless mind, a ghost that watches over a skeleton. If you do not know the non-rising and non-ceasing true mind, you cannot escape rebirth.

266. This is similar to a line from the entry on National Teacher Huizhong in the *Jingde chuandeng lu* 5: “A monk asked, ‘How does one become a buddha?’ The master said, ‘When the buddha and sentient being are simultaneously eliminated, at that point you are released.’ ‘How do you get to correspond to that?’ The master said, ‘Do not think of good or evil, and by yourself you will see Buddha Nature’... ‘Which is the Buddha?’ The master said, ‘This very mind is the Buddha.’ ‘Does the mind have frustrations?’ The master said, ‘The nature of frustrations is of itself divorced [from it].’ ‘Why not cut them off?’ The master said, ‘Elimination of frustrations is called the [practice of the] two vehicles. The non-production of frustrations is called great nirvana’” (T51.244b12–19). The two vehicles are the vehicle of the *sraavaka* and the vehicle of the *pratyeka buddha*, which are distinguished from the Mahāyāna, or one vehicle of the bodhisattva. The origin of this is in *Weimo jing* (*Vimalakīrti-nirdeśa Sūtra*), T14.539c25, “Not eliminating frustrations and entering nirvana is sitting at ease,” or *Daban niepan jing* 25, T12.514c24, “Eliminating frustrations is not called nirvana; not producing frustration is called nirvana.” Huizhong is quoted by Chinul, *Pōpchip pyōrhaengnok chōryo*, HPC 4.762b8–10; see also Lee, “Ideal Mirror,” 182 n. 200; and Buswell, *Chinul*, 328.

267. “There is no state in which you eliminate frustrations and so enter nirvana.” *Dasheng Qixinlun*, T32.578c8. “It is like gaining penetration; even a wall cannot hinder you. If so, this is returning to the use of frustrations as Buddhist services, which is called entering nirvana without eliminating frustrations.” Zhanran, *Weimojing lüeshu* 維摩經略疏 (Brief Commentary on the *Vimalakīrti-nirdeśa Sūtra*) 4, T38.612b26–27.

268. There are five sharp and five dull lictors that appeal to the intelligence. These lictors are the delusions, the emissaries or servants of the frustrations that drive on the mind. The dull lictors are craving, anger, ignorance, pride, and doubt. The five sharp lictors are the view of the body, the view of the extremes, the perverted views, and so forth. A probable original source for this idea is Zhiyi's *Weimo jing xuanshu* 維摩經玄疏 (Profound Commentary on the *Vimalakīrti-nirdeśa Sūtra*): "Sentient beings have two kinds of lictors. The blunt lictors are gross and pertain to the deeds of the *māra* of passion. The sharp lictors are refined and pertain to seeing [in meditation] the deeds of the non-Buddhists" (T38.526b6–8).

269. This is similar to a passage in the *Zongjing lu* 18. "If you simply contemplate in detail that... The meaning is that if you just realize the one-mind, naturally the myriad percepts are like illusion. So why do you regard all the dharmas as being illusions produced from the mind? Since the mind is formless, how do the dharmas have attributes?" (T48.511c14–17). This is also quoted in Chinul's *Susimgyōl*, T48.1007c20ff. or HPC 4.711 b20ff., Buswell, *Chinul*, 149, and also *Pōpchip pyōrhaengnok chōryo*, HPC 4.762a11ff.; see also Lee, "Ideal Mirror," 182 n. 201; and Buswell, *Chinul*, 327.

270. See *Dasheng Qixin lun*, "In one thought-moment of correspondence [between knower and object, the bodhisattva] is aware that as the mind starts to arise, that the mind has no attribute of starting because he has greatly distanced himself from subtle thoughts and so he can see the mind-nature" (T32.576b24–25); Hira-kawa, *Daijō kishinron*, 105; Lusthaus, "Why, If We Are Originally Enlightened," 15, 21. The second half of this sentence seems to be a reference to the *Yuanjue jing*, T17.913b22; see Muller, *Sutra of Perfect Enlightenment*, 77, "permanently sever ignorance." Zongmi commented, "The eternal elimination of ignorance: once original awareness has been revealed, originally non-existent ignorance in the end is not produced, which is called 'permanent elimination.'" *Yuanjue jing lüeshu*, T39.533a8.

271. The *Chixiu Baizhang qinggui* 5, says, "Chan Master Fayun Yuantong abused a person for closing his eyes and sitting in meditation. His calling this the demonic cavern of the black mountains has a profound meaning. Do not consider at all any good or evil. The occurrence of thought is awareness. Be always aware and do not be obscured, confused, or unsettled. For ten thousand years be of one-mind, not interrupted and not permanent. This is the essential technique of sitting in meditation" (T48.1143a11–14). See Ichimura, *Baizhang Zen Monastic Regulations*, 289. Mujaku quotes *Zongjing lu* 38: "In the Chan School it is said, 'Do not fear thoughts occurring, be only concerned that awakening is late,' and 'Instant occurrence is a disease, not continuing is a medicine.'" (*Chokushū Hyakujō shingī sakei*, 2: 753b). The source for these is probably Zongmi: "If you are aware that attributes are empty, the mind itself will be without thoughts. The occurrence of thought is awareness. If you are aware of it then it is non-existent. The marvelous gate of the cultivation of practice only resides here. Therefore, even though you are prepared with the cultivation of all practices, only regard no-thought to be the core theme." *Chanyuan zhuquanji duxu*, T48.403a4ff.; see Kamata, *Zengen shosenshū*

tojo, 95. Quoted by Chinul, *Pŏpchip pyŏrhaengnok chŏryo*, HPC 4.741c9; see also Lee, “Ideal Mirror,” 182 n. 203; and Buswell, *Chinul*, 266.

272. Quote from Zongmi’s *Yuanjue jing lüeshuzhu*, T39.525a9–10. In the Chinese, “seeking for it cannot be eliminated,” 求不可斷, but in *ŏnhae* it is 永永 *hi kŭtchi mot-harira*.

273. The bracketed text is found only in the *ŏnhae* and *Samga kwigam* (HPC 7.621a21–23) texts. The sūtra is not identified. The first phrase is found in *Yuanjue jing lüeshuzhu*, T39.541b10–11, and the second in *Xin Huayan jing lun*, T36.823a26–27, “The Buddha is titled immovable wisdom, as ignorance is originally empty . . .”

274. Equal to part of the commentary to Section 33 of the Chinese text.

275. This is similar to Zongmi’s *Zhonghua . . . tu*, see Kamata, *Zengen shosenshū tojo*, 341, following on from the quote above on “first being enlightened that frustrations are originally empty . . . eliminating them still it is not eliminating them . . .” Quoted from Chinul, *Pŏpchip pyŏrhaengnok chŏryo*, HPC 4.746c15–16; Lee, “Ideal Mirror,” 182 n. 202; Buswell, *Chinul*, 280.

276. Possibly derived from *Yuanjue jing lüeshuzhu*: “The latter metaphor is, for example, like polishing a mirror so that the pollution is ended and brightness appears. Although it is said, what is said to be the cultivation of the Way is only the expulsion of falsity” (T39.541b14–16). Perhaps this refers to Shenxiu, whose verse in the *Platform Sūtra* is about “polishing a mirror.”

277. This is abstracted from the “Biography of Baizhang Huaihai,” in *Jingde chuangeng lu*: “How do you attain self-thusness?” Answer, “It is like your thoughts now lacking adoption and rejection of the five desires and eight winds, and pollution and purity both being non-existent. It is like the sun and moon in the sky, which shines unconditioned, and the mind is [insentient] like wood and stones. It is also like the fragrant elephant that forges through the stream and crosses [to the other shore]. This person is not controlled whether in heaven or hell” (T51.250c5–8).

278. *Samga kwigam* (HPC 7.621b4–6) and Chinese versions of the *Sŏn’ga kwigam* lack “a former virtuoso said.” “Forms” is *ŏlgul*, in Chinese 相 or 形. Last part from *Zongjing lu*, T48.511c16–17, “What is to regard all dharmas to be illusory productions from the mind? Since the mind already lacks . . .”

279. Only in the *ŏnhae* and *Samga kwigam* (HPC 7.621b7) texts. The following sentence is found in the commentary to Section 34 in the Chinese text.

280. Dazhu Huihai used some of the teachings of the eighty-fascicle *Huayan jing*, T10.276c12ff., that compares “innumerable insightful expedient means” to magic, and the Buddha to a great magician who unfolds the magic of expedient means. “Question, ‘What is called the great magician?’ The master [Huihai] said, ‘The mind is called the great magician, the body is the illusory city, name and attributes are the illusory clothes and food, and the worlds as numerous as the sands of the Ganges do not exist beyond this illusion. Ordinary people do not recognize the illusions and everywhere are deluded by these illusory works; the *sravakas* fear the illusory percepts and so darken their minds and enter calm; the bodhisattvas

recognize illusory dharmas and discern that the substance is illusory and are not bound by any name and attribute; the Buddha is the great magician who turns the wheel of the dharma and forms the nirvana of great illusion and turns the illusory birth and cessation to attain no birth and not ceasing." *Jingde chuandeng lu* 28, "Words of Reverend Dazhu Huihai of Yuezhou," T51.443b25ff.

281. This is the same as Section 34 in the Chinese text. The quote is from the *Yuanjue jing*, T17.914a20. See Muller, *Sutra of Perfect Enlightenment*, "When you know illusion... no stages" (95). "The sūtra says" is not in the Chinese version.

282. From "When it comes to" is a quote from *Yuanjue jing lüeshu zhu*, T39.538b10.

283. A *gatha* of the *Yuanjue jing* says, "The ignorance of beginningless illusion all comes from and is established by the perfectly aware mind of the *tathāgatas*, just like flowers in empty space [spots before the eyes]" (T17.914a25–26); see Muller, *Sutra of Perfect Enlightenment*, "beginningless ignorance... sky flowers" (98).

284. Zongmi's *Yuanjuejing lüeshu zhu*, says, "It is like a person dreaming that he has a boil on his body and visits a doctor to seek treatment. When he wakes, since he knows it was a dream, what expedient means would he want to create? If you wait for an expedient means to cultivate and gradually divorce yourself from it, this is a real dharma, so why call it an illusion? If you grasp real existence and still take it to be a false calculation, can it be called the cultivation of practice?" (T39.538c29–539a3).

285. Quote from *Linquan Laoren pingchang Touzi Qing Heshang songgu konggu ji* 林泉老人評昌投子和尚頌古空谷集 (Elder Linquan's Evaluations of Reverend Touzi Qing's Verses on the Ancients, the Collection of the Empty Valley): "Linquan said, 'At midnight, even though... the books of the house are clearly displayed'" (XZJ 67.287a24).

286. This can be found earlier in the commentary (Sec. 11) or in the commentary to Section 34 of the Chinese text.

287. "The three minds" is probably a reference to the three types of making up the mind discussed by the *Dasheng Qixin lun*, T32.580b16–18; namely the mind of perfection of faith; the mind for understanding and practice; and the mind for realization. Within the first of these there are three kinds of mind; the direct, profound, and greatly compassionate.

The "four faiths" are those of the *Dasheng Qixin lun*, T32.581c8–13.

"Must" is only in the *ōnhæ* text.

288. This probably comes from the *Chanyuan zhuquanji duxu*, T48.409c13; see Kamata, *Zengen shosenshū tojo*, 222, which cites here from the *Dasheng Qixin lun*.

289. A similar line is quoted by Zongmi in his *Chanyuan zhuquanji duxu* from Shenhui: "If for a single thought-moment one corresponds with one's original nature, the eighty thousand *paramitā* practices will simultaneously all function" (T48.407c26); see Kamata, *Zengen shosenshū tojo*, 191. Cf. *Jingde chuandeng lu* 28, "Instructions to the Assembly by Heze Shenhui," which says, "Next, the sixth question is: If the Buddha precedes and the dharma follows, or if the dharma precedes and the Buddha follows, then [from where does] the original source arise?"

Answer: The preaching is the Buddha precedes and the dharma follows; listening is the dharma precedes and the Buddha follows. If you discuss the original source of the Buddha-dharma, it comes forth from the minds of all sentient beings" (T51.439c28–440a2). Note the Chinese has "Chan Master" instead of "former master."

290. "Sentient beings are born with eyes lacking insight" is a quote from *Yuanjue jing*: "All sentient beings are born with eyes lacking insight" (T17.919b21). See Muller, *Sutra of Perfect Enlightenment*, "all sentient beings produce the eye of ignorance" (203). The *ōnhæ* says *chungsæng i namyō*, which suggests 生 be read as "born" rather than "produce," with Pak and Pae, *Sōn'ga kwigam*, glossing this as "being born" (265).

To respect and serve a teacher like a buddha is a frequent expression in the *prajñāpāramitā* sūtras; see, for example, T5.550a16–17.

291. See the expression 自心三寶, *Zengaku Daijiten*, 439c. This may be a development of ideas from the Zongbao version of the *Platform Sūtra*: "see one's own mind [as] the Buddha, self-liberation..." (T48.353c3) and "one's own mind [as] sentient beings" (T48.354a11).

292. The cause proper is the direct cause for becoming a buddha, which is Buddha Nature or potential.

293. This is abstracted from Zongmi's *Yuanjue jing lüeshu zhu*, T39.567c29–568a3, "The cause proper seeks a good teacher, which is the conditioning proper. [The good teacher] knows well the true consciousness and the false, knows about the disease and knows the medicine for it," and from 570a16–19, "As the *Niroana Sūtra* preaches, it is because he is fully provided with the causes and conditions; therefore the *Faju jing* preaches that the good teacher is like a parent, being of limitless virtue. It even says that good sons and good teachers have such limitless merits and virtues." Also, 501c28–29, "The Buddha is the purity of mind, the dharma is the light of the mind."

294. The last line could also be read, "Originally there was nothing to do." It comes from *Linji lu*, T47.498b14, "Today you will know that originally there were no concerns." "Your own" in the Chinese is 自家底; the *ōnhæ* has *nae gōsūl*, "my thing +object marker."

295. The Zongbao version of the *Platform Sūtra* writes of the "three jewels of your own nature" (T48.354a29–b1).

296. Heze Shenhui, the champion of Huineng as the Sixth Patriarch, to whose lineage Zongmi claimed to belong. Zongmi wrote in his *Zhonghua chuan xindi shizi chengxitu* that "Heze also summed it up as non-action and non-residing, and even the ineffable and so forth, with various words, but he just said, 'Empty, calm knowing' to encompass them all. 'Empty' is to have emptied oneself of all attributes, which is just a word for removal; 'only calm' means that the real nature does not change and is not the same as emptiness as non-existence. 'Knowing' means the revelation of that very substance and is not the same as discrimination. 'Only this' then is the original substance of the true mind. Therefore, from making up one's mind for enlightenment until one becomes a buddha is only calm and only

knowing; it is not change and not cutting off" (XZJ 63.34c21–22); Kamata, *Zengen shosenshū tojo*, 333.

297. The phrase within the first set of brackets appears only in the *ōnhae* and *Samga kwigam* texts; the bracketed "bodhisattvas" is not in the *ōnhae* text.

298. *Jin'gang jing* (*Vajracchedikā Sūtra*; *Diamond Sūtra*): "Thus they liberate by cessation limitless, countless, and unbounded sentient beings, but in reality there are no sentient beings to be liberated by cessation. Why? ..." (T8.749a9–10).

299. The sentences within brackets are the same as the Chinese commentary to Section 36. It is probably in reference to the preceding lines of the *Jin'gang jing*: "All the existent types of sentient beings, whether egg-born. . . I will have them enter into the non-worldly nirvana and liberate them by extinction. . . Thus they. . ." (T8.749a6–9).

300. This phrase resembles *Zongbao Platform Sūtra*, T48.353b23, but the source of these definitions has not been identified.

301. "Even if" is added in the *ōnhae*. Tianhuang Daowu said, "Just follow one's ideas to roam free and easy, letting loose according with conditions. Just end ordinary feelings; there is no special saintly understanding." *Wudeng huiyuan* 7 "Entry on Longtan," XZJ80.142a21–22. The sūtra authority for this may have been the *Lengyan jing*, "If you make the understanding of the saintly you will suffer all sorts of perversities" (T19.147c9). The immediate source was probably from Zonggao's "Reply to Participant in Determining Government Matters Li," *Dahui shu*: "Do you not continue in the mind of birth and death? Simply end ordinary feelings, and apart from this there is no saintly understanding" (T8.749a6–9); see also Araki, *Daiesho*, 42.

302. This echoes a line in the *Zongjing lu*, T48.419c23–24. Dahui Zonggao wrote in a letter of reply to Vice-Director Zeng, "Today, knowing it is wrong, one is taking an illusory medicine to again cure an illusory disease. When one has recovered from the disease, one removes the medicine and one is the person of old, just like before. If there is a person or dharma apart from this, then those are the views and interpretations of the perverse *māra* and non-Buddhists." *Dahui shu*, 25, T47.916c19–21; see also Araki, *Daiesho*, 7. Again, "Although the Buddha is medicine for sentient beings, if the illness of the sentient beings is removed, the medicine also is not needed. If the illness is cured and the medicine remains, even though you enter the realm of the Buddha, since you cannot enter the realm of the *māra*, that medicine is the same as a medicine that does not cure sentient beings. If you recover from the illness and remove the medicine, the Buddha and *māra* are both swept away and then for the first time you will have a little correspondence with the causation of this great matter [of the original endowment]." *Dahui yulu* 19, T47.891a3–6.

303. Quote from *Yuanjue jing*, T17.917b23–24. See Muller, *Sutra of Perfect Enlightenment*, "sentient beings of the degenerate age. . . I call 'Appearing in the world as bodhisattvas'" (165).

304. These are the karma of the body, mouth, and mind.

305. The *Zhengfa nianchu jing* 正法念處經 ([*Saddharma*]smṛtyupāśtāna Sūtra) says, "This lack of restraint exceeds all errors" (T17.223b15).

306. From Chinul's *Pōpchip pyōhaengnok chōryo*, HPC 4.758b3–6.

307. "Mind-precepts" means the precepts of the one-mind, as all precepts revert to the one-mind. Precepts are based in the mind, and in the *Pinimu jing* 毘尼母經 6, it says these are linked to meditation: "The mind-precepts are the *dhyāna*-precepts, and so if you hold on to the mind and do not let it be distracted, you can join it with *samādhi*. Therefore it is called gaining the mind-precepts" (T24.835a6ff.).

308. *Shoulengyan jing* 6, "After my liberation by cessation, from the middle of the end period of the dharma, many of these *māra*-people will blaze and flourish in the world, extensively practicing craving and lust as excellent teachers, causing sentient beings to fall into the pit of views and lose the path of *bodhi*..." (T19.131c20–22). The evaluation is not in the *ōnhae* or *Samga kwigam* texts.

309. *Nirvana Sūtra*, T12.475b29.

310. This is a paraphrase of a passage in the *Shoulengyan jing* 6: "The control of the mind is precepts [*śīla*], and due to the precepts *samādhi* [meditative concentration] is produced, and due to *samādhi* insight is initiated. These are named the study of the three non-outflows.... If you cultivate *samādhi* basically to leave behind the troubling sense-data, but the lustful mind is not removed, you cannot leave them behind. Even though you have much wisdom and the *dhyāna-samādhi* are manifested, if you do not cut off lust you are sure to fall into the way of the *māra*.... If you do not cut off lust while cultivating meditation, that is like steaming sand grains hoping they will become [cooked] rice.... Even though you have attained marvelous enlightenment, these are all the roots of lust.... If you cultivate *samādhi* to leave behind the troubling sense-data, if the mind for killing is not removed you cannot leave them behind, and even though you have much wisdom.... If you do not cut off killing while cultivating meditation, it is for example like a person who blocks his ears and in a loud voice shouts hoping that people will not hear.... If you do not cut off stealing while cultivating meditation, you are for example like a person pouring out water from a pitcher while hoping it will be full.... If you do not cut off these most false words, it is to be like a person who carves shit to form a sandalwood body, hoping it will be fragrant" (T19.131c-132c). See Luk, *Śūraṅgama Sūtra*, 152–157.

311. "Controlling the mind is *śīla* [precepts], *samādhi* [meditative concentration] is produced due to *śīla*, and insight is produced due to *samādhi*. This is called the study of the three non-outflows." *Lengyan jing* 6, T19.131c14. "Outflows" (Skt. *āśrava*) means to have frustrations, which flow forth from the six senses or consciousnesses. So "non-outflows" (*anāśrava*) means to have no frustration or no pollution.

312. To control the mind means to have the mind rest on only one point; a method to remove the two illnesses of distraction and depression.

313. See *Lengyan jing yaojie* 楞嚴經要解 (Essential Understanding of the *Śūraṅgama Sūtra*) 12, XZJ 17.806b15.

314. These three definitions of *śīla*, *samādhi*, and *prajñā* come from the Silla monk Wuxiang/Musang (684–762) of the Jingzhong School in Chengdu, Sichuan. The source of these definitions is the *Lidai fabao ji*, which was long lost, and so

these definitions could only have come to Hyujōng via the writings of Zongmi or the *Jingde chuandeng lu*. Note in this context Hyujōng interprets *mowang* to be “do not tell lies,” but Wendi Adamek in her translation of the *Lidai fabao ji* gives it as “not to be deluded” (*Mystique of Transmission*, 207). Zongmi mentioned Musang in a number of works and in the *Zhonghua chuan xindi Chanmen shizi chengxi tu* gives the definitions as follows: “The intention is to not recall past percepts, to not anticipate and be concerned about future glories . . . to not forget.” Kamata, *Zengen shosenshū tojo*, 305. The Japanese commentary of 1678 says that the text from “Lust cuts off purity” onward contains a warning made by Chan master (Yan)shou. The source is the “Biography of Wuzhu” in *Jingde chuandeng lu*, T51.234b23.

315. These words appear in Daoxuan’s *Sifenlü xingshi chao* 四分律行事鈔 (Abstracts of the Practice and Services of the Four-part Vinaya), T40.50b6, and Renjie’s (992–1064) *Shoulengyan jing jijixunwenji* 首楞嚴經集解薰聞記 (Record of the Perfuming of the Collected Interpretations of the *Śūraṅgama Sūtra*) 4, XZJ 17.640b4, but with “like” instead of “are for.”

316. The exact quote is found in Sonben’s 1307 *Kishinron shōshutsu* 起信論抄出 (Abstracts from Commentaries on the *Awakening of Faith*), T69.535c23–25, quoting Jingyuan. A similar passage minus that on Vinaya is found in Chengguan’s *Huayan jing shu*, T35.765b16–17.

317. The Chinese has “jackal,” while the *ōnhae* has “fox,” probably because the jackal was unknown in Korea. A Vaipulya sūtra translated in 520, the *Dasashu-niqianzi jing* 大薩遮尼乾子經 (*Bodhisattvaogocaropāyaviṣayavikurvāṇanirdeśa*), says, “If you do not keep the precepts you will not even obtain the body of a mangy jackal, so how could you get a body of merit?” (T9.359a6–7). A *yekan* or “jackal” is defined by the *Zuting shiyuan* as “small in body with a big tail; can climb trees. If it suspects that the tree is rotten it will not climb. A fox has a large body . . . and cannot climb trees” (XZJ 113.221a16–b1). A sūtra authority for this is *The Lotus Sūtra* 2, T9.15c9: “If there are those who become jackals [for cutting off the Buddha-seed], / They shall enter human settlements, / Their bodies spotted and scabbed, / Also missing one eye, / By the children, / Beaten, / Suffering all manner of woe and pain.” Hurvitz, *Scripture of the Lotus Blossom*, 78, with minor modifications.

318. Skt. *bauddhī*, the ultimate result of causal practices is called *bodhi*. “If you eliminate all of the sins and pollutants you will perfect pristine *bodhi*.” Forty-fascicle *Huanyan jing* 24, T10.772a15.

319. The same line is quoted in *Foyijiao jing zhu* 佛遺教經註 (Interlinear Commentary on the Teachings Bequeathed by the Buddha) by Shousui (1119–1125+), XZJ 59.12b2.

320. The story of the Grass-Gird Bhikṣu appears in the *Nirvana Sūtra* and *Fanwang jing* 梵網經 (**Brahmajāla Sūtra*). This is the story of an Indian monk and his companions who were robbed of their clothes. His companions covered themselves in woven grass, but the monk feared he would endanger the life of the grass and so remained lying out in the open, where he was found by the king, who was out hunting. He is invoked here because of his adamant keeping of the precepts against doing harm. *Fanwang jing*, T24.1007b; *Niepan jing*, T12.520a; *Dazhuangyan-*

lun jing 大莊嚴論經 (*Kalpanāmaṇḍitikā*) 3, T4.268c4–269c; and *Fugai zhengxing suoji jing* 福蓋正行所集經 (Collection of Sūtra Passages on Correct Practice That Cover One with Merit) 12, T32.744b13.

The story of the Pearl-Swallowing Goose Bhikṣu tells of a monk who, when he was out begging, came to the house of a jeweler who polished gems and threaded them for the king. When the jeweler went into the kitchen to get food for the monk, a goose came and swallowed a ruby, mistaking it for a piece of meat. The jeweler accused the monk of stealing the ruby, and when the monk was unable to pay for it, the jeweler bound and beat him to get him to return the gem. The monk endured the beatings because he feared that if he told the jeweler that the goose had swallowed the ruby, the goose would be killed. When the monk's blood flowed, the goose tried to drink it, but the jeweler hit it in anger and it died. Only then did the monk tell the jeweler the truth. This also is found in the *Dazhuangyanlun jing*, T4.319a–321a. Both stories are linked in the *Xian'gu jing* 賢愚經 (*Sūtra of the Wise and Foolish*; *Dāmanūkanidāna Sūtra*), another *avadāna* collection, which says those two monks kept the precepts no matter how extreme their suffering (T4.381b). This last monk kept the precept against harming others and the precept against lying.

321. These passages here in brackets and in the *ōnhæ* commentary appear in the Chinese commentary to Section 40 of the Chinese version.

322. Quote from *Lüshan lianzong baojian* 廬山蓮宗寶鑑 (Precious Mirror of the Lotus School of Mount Lü): “Therefore the *Nirvāna Sūtra* says, ‘When the Buddha is in the world take the Buddha to be your teacher. After the Buddha has gone into extinction make the precepts your teacher’” (T47.307c22–23).

323. Abbreviated quote from *Yuanjue jing*, T17.916b14; see Muller, *Sutra of Perfect Enlightenment*, “sentient beings who desire . . . attached love” (142). The Chinese 1579 text has “remove”; the *ōnhæ* has *kūch'yōra*, or “end,” in the imperative.

324. Quote from *Shoulengyan jing*, see above, n. 310.

325. *Youtianwang jing* 優填王經 (*Udayanavatsarājaparipṛccha*; Sūtra of King Udayana), T12.72a6.

326. See above n. 210 to the commentary to Section 35; quote from *Lengyan jing*.

327. *Lengyan jing*, T19.131c17–18.

328. *Youtianwang jing*, T12.72a6.

329. According to the Mahāyāna teachings, an *arhat* is one who has cut off all desires but still cannot teach others or save others with compassion. An *arhat* who has left sense-data/dust behind is mentioned in the *Yuanwu yulu*, T47.778a4.

330. Text in brackets is only in the *ōnhæ* and *Samga kwigam* texts.

331. *Yuanjue jing*, T17.919a21; see Muller, *Sutra of Perfect Enlightenment*, “Unobstructed . . . meditation” (193). Here *ōnhæ* has *nada* (produced/born) for the Chinese 生, and 因 instead of the sūtra's 依.

332. From *Zuochan yi*: “The *Fahua jing* says, ‘If in a quiet place / One perfects and collects one's thoughts / Dwelling securely and unmoving / As if one were Mount Sumeru itself.’ This is to know that the transcendence of the ordinary

person and sainthood means that you must rely on calm conditions, and that the casting off of the mortal coil by sitting and passing away by standing should depend on the power of *samādhi*" (XZJ 111.920b16–18); the poem translation is from Hurvitz, *Scripture of the Lotus Blossom*, 212.

333. These sentences in brackets are also found in the Chinese commentary but not in the core text of the Chinese 1579 version, which has relegated the last part of the section to the commentary. The section equivalent to the Chinese commentary derives partly from the advice on sitting in meditation by Changlu Zijue in the *Zimen jingxun*: "To transcend the ordinary person and transcend the saint, you must rely on calming conditions; to cast off [the mortal coil] while sitting and passing away while standing, you must depend on the power of *samādhi*" (T48.1047c16–17). This follows from the above quote from the *Yuanjue jing*. It may also be derived from the *Chanyuan zhuquanji duxu*: "So the single practice of *samādhi* is the most divinely marvelous, for it can initiate and give rise to the wisdom of no-outflows in the nature [of the mind]. All marvelous functions, the myriad practices and virtues, and even the light of the divine powers, are all initiated from *samādhi*. Therefore students of the three vehicles who want to find the Way of the saints must certainly cultivate meditation. Apart from this there is no gate; apart from this there is no path" (T48.339b7–10); Kamata, *Zengen shosenshū tojo*, 21.

334. For what I have translated as "it knows," the *ōnhae* has *nūngghi*, which would seem to mean "ably," but it is often used where "can" or the Chinese 能 is appropriate.

"Rising and cessation of the world": The *Fo yijiao jing* says, "If you control the mind then the mind is in *samādhi*, and because the mind is in *samādhi* it knows the dharma-attributes of the rising and ceasing of the world" (T12.1111c26–27). See also *Dasheng Qixin lun*: "If you attain lack of thought (*wunian*) then you will know the mental attributes of rising, persisting, changing, and ceasing" (T32.576c1–2); Hirakawa, *Daijō kishinron*, 105.

335. Quote from *Chanyuan zhuquanji duxu* 1, T48.399c15–16; see Kamata, *Zengen shosenshū tojo*, 30. In this metaphor for states in meditation, Zongmi criticizes stupid meditation that lacks insight and the crazy insight that ignores meditation. This is based on his own experience. "Consequently I left the assembly and entered the mountains, practiced *samādhi* and insight equally, and stopped being concerned about before and after. I continued in this way for ten years. Subtle and fine habitual feelings occurred and disappeared, and appeared in quiet insight, and the meanings of the distinguished dharmas were arrayed and seen in my empty mind. The dust motes in the sunlight [coming through] the empty crack were disturbed, and the reflections in the bottom of the water were bright and clear. How can this compare to the stupid meditation of maintaining an empty silence and the crazy insight of those who search in texts?"

336. This resembles the *Platform Sūtra* definition: "Externally not to give rise to thoughts regarding any sense-realms is called sitting; internally to see your original nature is not disturbed is called meditation" (T48.353b19–20); Yampolsky, *Platform Sutra of the Sixth Patriarch*, Chinese text 8, English translation (here modified), 140.

337. “Ice in the fire,” meaning something very rare (ZGDJ 1312a), such as receiving the supreme vehicle teachings of Buddhism. Yuan Bin and Kang Jian, *Chancong dacidian*, “A recognition of the Chan method by one enlightened to the Way” (190b).

338. The biography of Baotang Wuzhu (714–774) in the *Jingde chuandeng lu* 4, says, “The minister [Du Hongjian] again asked, ‘What is non-production? What is non-cessation? How do you attain release?’ The master said, ‘To see the percepts and not give rise to the mind is called non-production. If there is no production you attain no cessation, which is to lack production and cessation, and so you are not bound by the sense-data before you. That state is release. Not producing is called no-thought, and if there is no thought there is no cessation, and if there is no thought there is no bondage, and if there is no thought there is no release’” (T51.234c23–27).

339. The *Zongbao Platform Sūtra* has a similar passage: “If you know the original mind that is [original] release. Once you have attained release, this is *prajñā* and *samādhi*, which is no-thought. What is called no-thought? If you see any dharmas and the mind is not polluted by them that is no-thought...” (T48.351a26–28). Cf. Yampolsky, *Platform of the Sixth Patriarch*, Chinese 14, translation 153. The same passage in the Dunhuang version says, “What is called no-thought? The no-thought dharma is to not be attached to any dharma while seeing all dharmas, while in the midst of the six sense-data, [your mind] is not divorced from and not polluted [by them], and they come and go freely, which is... free liberation, which is called the practice of no-thought” (T48.340c19–23). Later versions of the sūtra have been modified to make the sense flow better. See also *Dasheng Qixin lun*, “If you can examine and know that the mind is without thought, then as a consequence you enter the gate of True Thusness” (T32.579c24–25); Hirakawa, *Daijō kishinron*, 276.

340. Wuzhu is saying *śīla*, *samādhi*, and insight are neither identical nor separate: “If a mind is not produced, *śīla*, *samādhi*, and insight are all present, neither one nor three.” *Jingde chuandeng lu*, T51.234b24. “Aspects” equal “attributes,” see *ōnhæ* commentary to Section 79.

341. Correct mindfulness is *samyak-smṛti*. Quote from Sengcan’s *Xinxinming* 信心銘 (Inscription on the Mind of Faith) in *Jingde chuandeng lu*, T51.457b11–12.

342. The quote is from the *Lotus Sūtra*, “Chapter on Expedient Means,” T9.8b. Cessation and calm cessation here refer to nirvana. “For these reasons, Śāriputra, / For their sakes I established an expedient device, / Preaching ways that put an end to woe / And showing them nirvāna, / Though I preach nirvāna, / This is no true extinction. / The dharmas from their very origin / Are themselves eternally characterized by the marks of quiet extinction.” Hurvitz, *Scripture of the Lotus Blossom*, 36–37.

343. “The eye does not see itself” is a common phrase in Buddhist texts, as for example in *Daban niepan jing* 29, T12.536a19; *Zhonglun* 1, T30.6a10; *Dahui yulu* 1, T47.812c9; *Susimgyōl*, T48.1007a15. The *Dasheng Qixin lun* explains the phrase as follows: “The mind does not see the mind, for it has no attributes to be attained” (T32.577b19); Hirakawa, *Daijō kishinron*, 170. That is, there is nothing to be

seen. In his criticism of the Chan of Mazu, Zongmi wrote, “If you cover up their original nature, then ultimately you cannot see it and cannot witness it, just as an eye cannot see its own eye.” *Zhonghua chuanxindi Chanmen shizi chengxi tu*, XZJ 63.33b10–11; Kamata, *Zengen shosenshū tojo*, 307. This metaphor is widely used in Chan. See also the “Bodhisattva of Pristine Insight” chapter of *Yuanjue jing* 3: “The bodhisattvas and sentient beings are all illusory transformations. Because the illusory transformations are extinguished, there is no one to grasp for realization. This is just like the eye organ not seeing itself” (T17.917a12–13); see Muller, *Sutra of Perfect Enlightenment*, “Bodhisattvas . . . see itself” (156).

344. “Thereupon Mañjuśrī asked Vimalakīrti, ‘We have all preached our own dharma. You, sir, should say what is the non-dual dharma gate that bodhisattvas enter.’ At that moment Vimalakīrti remained silent and did not speak. Mañjuśrī exclaimed, ‘Excellent, excellent! Even the non-existence of letters and language is the true entry into the non-dual dharma gate.’” *Weimo jing* (*Vimalakīrti-nirdeśa Sūtra*), T14.551c20ff.

345. “Outflows” (Skt. *āśrava*) refers to the flow of passions and frustrations via the six senses. Even buddhas before they enter nirvana may experience leftover habits that still have to be worked through, so, for example, even *arhats* have wet dreams, although *arhats* no longer produce habit and karma. See Lamotte, “Passions and Impregnations.” The entire passage is a quote from the eighty-fascicle *Huayan jing* 13, T10.62c12–13.

346. This is a frequently used metaphor in Buddhism; for example, see *Biyān lu*, T48.164c11, or Chinul’s *Susimgyōl*, T48.1007a15.

347. The *sraavaka* attempts to eliminate the production of evil deeds and thoughts in the hope of attaining nirvana (cessation); the *pratyeka* buddha is self-enlightened and enters nirvana with no thought of assisting others. The bodhisattva eliminates all views and assists others.

348. This is a rearrangement of “Chan Master Baoning Yong’s Instructions on Reading Sūtras” in *Zimen jingxun*, T48.1078c17, for “In clear water . . . bright,” and T1078c12–13, “If the three deeds lack deficiencies, then all types of fortune gather together.”

349. Quote from *Zongjing lu*: “Therefore a former virtuoso’s hymn said, ‘Perfectly formed, it is sunk in the ocean of consciousness’” (T48.860a15).

350. Although here the *ōnhāe* text has the characters 罔象 (Ch. Wang Xiang), the name of a water monster, the context suggests it comes from *Zhuangzi*, “Heaven and Earth Chapter,” which says that when the Yellow Emperor, “got home, he discovered he had lost his Dark Pearl. He sent Knowledge to look for it, but Knowledge couldn’t find it. He sent the keen-eyed Li Zhu to look for it, but Li Zhu couldn’t find it. He sent Wrangling Debate to look for it, but Wrangling Debate couldn’t find it. At last he tried employing Shapeless (Xiang Wang 象罔), and Shapeless found it. The Yellow Emperor said, ‘How odd!—in the end it was Shapeless who was able to find it!’” Watson, *Complete Works of Chuang Tzu*, 129. “Shapeless” probably refers to the “lack of attributes” of the mind as mentioned in the *Dasheng Qixin lun* (see above, n. 343 to Section 83).

351. The *ōnhæ* adds “mind.” The *Foxing lun* 佛性論 (Treatise on Buddha Nature) by Vasubandhu says there are three meanings for great compassion; one is “essence,” which is similar to the “great compassion of shared identity” (T31.796c19–20). Zongmi said that this mind of sympathy, which views one’s own mind as identical with that of another suffering sentient being comes from one’s innate Buddha Nature: “Great compassion of identity is a great vow made in accordance with [original] nature. The nature originally possesses it, and it is not separately and newly acquired.” *Yuanjue jing lüeshu*, T39.553b14ff.

352. “That self and other are one is called identity”: Zongmi again said, “If the [sense] faculties and sense-data are already extinguished, self and other will not be two. Therefore you can internally initiate the great compassion of identity.” *Yuanjue jing lüeshu*, T39.558b27ff.

“You come empty-handed and leave empty-handed”: The *Xuefeng yulu* says, “A monk asked, ‘Reverend, when you saw Deshan what did you get that then you stopped?’ The master said, ‘I came empty-handed and left empty-handed’” (*Xuefeng yulu* cited in Iriya and Koga, *Zengo*, 98b; original not located). “A virtuoso of old said, ‘Great Master Bodhidharma came empty-handed and left empty-handed.’” *Xutang yulu* 虛堂語錄 (Recorded Sayings of Xutang) 4, T47.1012b2. It is here used to promote donation, something like the expression “You can’t take it with you.”

“That is the livelihood of our house” or “That is the strategy/calculation of our house.” See Section 27 commentary.

353. This is from the *Fo yijiao jing*’s statement: “If a person comes to dismember you then you should control your own mind so that you are not angry and resentful” (T12.1111b10–11).

354. The eighty-fascicle translation of the *Avatamsaka Sūtra* translated by Śikṣānanda, the *Dafangguang Fo Huayan jing*, “Chapter of Samantabhadra’s Practice,” says, “I do not see a single dharma to be a great error, just as the bodhisattvas who give rise to anger toward other bodhisattvas [do not]. Why? Sons of the Buddha, if the bodhisattvas give rise to a mind of anger and rage toward other bodhisattvas, then they will perfect the gate of a million obstacles. [Then follows the list of a hundred obstacles.]” (T10.257c–258a). Hyujöng has summarized this.

355. “The anointer and the hacker are both mindless”: The *Daban niepan jing* (*Mahāparinirvāna Sūtra*) 7, says, “Yet again the Thus Come One is equanimous in mind toward those angry [at him] and friendly [with him], such as those who would hack at him with a sword or anoint his body with incense. Toward these two persons he does not produce a mind of improvement or of damage limitation, he can only occupy the middle and therefore is called the Thus [as it] Come/s One” (T12.403c16–19). This passage has been shortened in the Chinese and *ōnhæ* commentaries to Section 88 47 into the two characters of “anointing and hacking.”

The conclusion to the quote, “When some person comes to harm you...resentment” in the *Fo yijiao jing* reads: “A monk who practices the Way is a person who is without desire, so to harbor anger and rage is utterly not permitted. It is for example like the rumbling of thunder producing fire in the pure, cold

clouds, which is not appropriate” (T12.1111b19–20). In the *Dazhidu lun* 14, this anger and rage is elaborated on as follows: “What about anger and disputation? Indignant disputation by worldly people may be forgiven, but how can monks engage in disputation and wrangling! If the mind of a monk harbors poison they will harm themselves, just like fire emerging from cold clouds to burn up the body” (T25.167c1ff.).

356. The *ōnhae* translation adds “real” to practice, and so is literally, “If you have no conduct (*haengsil*) of patience.” Cf. *Fo yijiao jing*, “The reason that forbearance has virtue is that keeping the precepts and austerities cannot equal it” (T12.1111b12–13). Quoted in *Xin Huayanjing lun* 11, T36.791c4.

357. The ancient virtuoso is Fu Dashi (497–569), aka Fu Xi, a Buddhist layman. From his hymns on the *Diamond Sūtra*, the *Fu Dashi song Jin'gangjing* 傅大士頌金剛經 (Great Being Fu's Hymns on the *Diamond Sūtra*), T85.2a13. For his life and works, see Zhang, *Fu Dashi yanju*. This is also from the *Shanhui Dashi yulu* and is referred to in Kirchner, *Entangling Vines*, 165–166. Fu Dashi wrote a verse: “The mind of forbearance is like an illusory dream; / The percepts of disgrace are like turtle feathers [unreal]. / If you can always make this contemplation / When you meet with a difficulty it converts you into a strong [person], / For you will lack wrong and also lack right, lack low and also lack high. / If you want to eliminate the bandits of craving and hate / You should practice with the sword of wisdom.”

358. Yaun, an attendant on Naong Hyegün, uses this line in his *Chagyōng so* (Preface on Self-Admonition), HPC 6.766c6–7; Lee, “Ideal Mirror,” 184 n. 236.

359. *Zuishangsheng lun* 最上乘論 (On the Highest Vehicle), attributed to Hongren, says, “To look to gain release is to return to birth and death. If you are one who clearly does not lose correct mindfulness and you liberate sentient beings, you are a greatly powerful bodhisattva” (T48.378c12–14). Cf. Zongmi's *Zhu Huayan fajie guanmen* 註華嚴法界觀門 (Interlinear Commentary on the Huayan Contemplation of the Dharma-realm), “The activation of mindfulness is the production of the mind and therefore the loss of correct mindfulness. Correct mindfulness is to know without thought” (T45.687a6–7).

360. Note the ambiguity in the word *wunian/muyōm*, translated here as “without thought,” which can also be translated “without mindfulness.”

361. The Chinese of 1579 here has “maintaining the original true mind is the number one [practice of] zeal.” To maintain the original mind was a significant practice in early Chan history. The *Zuishangsheng lun* says, “You will not escape birth and death by being constantly mindful of that buddha. If you maintain your original mind you will reach that other shore. The *Diamond Sūtra* says, ‘If you see me via matter or seek me through sound, you are practicing a perverse Way and cannot see the Thus Come One.’ Therefore it is said, ‘Maintain the original true mind for it is superior to being mindful of another buddha’” (T48.377b17–20). This text was attributed to the Fifth Patriarch, Hongren, and contains more similar assertions.

362. *Faju jing* 法句經 (pseudo Dhammapada), T80.1435a20, and *Huayan jing suisu yanyichao* 39, T36.301b13.

363. "To all students who questioned him, the master usually said, 'Do not falsely conceive.'" *Jingde chuandeng lu* 8, "Biography of Fenzhou Wuye," T51.257a25. A disciple of Mazu Daoyi, Wuye (760–821), was famous for this utterance, which was widely used in later times.

364. Words from Fenzhou Wuye, *Jingde chuandeng lu* 8, T51.257a25ff. Cf. Chinul's *Susimgyōl*, T48.1009a19ff. or HPC 4.713b23–24: "If I now retreat and submit, or become lazy, and always look to the future, then in a second I will lose my life, retreat, and fall into an evil destination." See also *Dasheng Qixin lun*: "Because he knows that the dharma-nature lacks attributes of body and mind and is divorced from indolence, he accordingly produces *vīrya* [zeal] *pāramitā*" (T32.581a23–24); Hiraakawa, *Daijō kishinron*, 320.

365. This is a gloss on *vīrya*, in Sino-Korean *chōngjin*.

366. Quoted in *Zhufang menren canwen yulu*, XZJ 110.352a; Lee, "Ideal Mirror," 184 n. 239.

367. This equals the Chinese commentary to Section 92/49. The last differs slightly.

368. "The naturally true self-nature originally lacks delusion and enlightenment. The entire empty realms of space in all directions originally are the substance of the One-mind." *Wanling lu*, T48.387a3–4; see Iriya, *Denshin*, 135. For the naturally true Buddha, see above n. 241 to Section 45.

369. "A person who is lazy about the Way" is a phrase from the *Lotus Sūtra*, T9.38b8–9. "A person who abandons himself" is a formulation equivalent to the Chinese commentary above in Section 92/49: i.e., that person wastes his life.

370. Material in brackets appears only in the *ōnhae* text. The sūtra is not identified.

371. *Mātaṅga* was the name of a tribe of the lowest class. A woman of that tribe fell in love with Ānanda and tried to become his wife by using a magic spell. The Buddha told Mañjuśrī to use a mantra to release Ānanda and told the woman that if she wanted to become the wife of a monk she had to become a nun. She was subsequently ordained and became an *anāgamin*, a person of the Lesser Vehicle who will not return, that is, be reborn in the realm of desire. See "Section on Ordaining a Woman" in *Madengqie jing* 摩登伽經 (*Mātangī Sūtra*), T21.399c26ff., and *Lengyan jing*, T19.106c9.

372. The *Shoulengyan jing* 7, introducing its mantra, says in reply to Ānanda's question about controlling the mind, "If they have past habits that they cannot remove, you teach that person with one-mind to chant my Buddoṣṇiṣa...supreme mantra...Now you in past lives have passed through an eon of causation of the habit of loving *Mātaṅga*, not just for one lifetime but for an eon. I once proclaimed that the mind of love eternally renounces becoming an *arhat*. She is still a lustful woman who mindlessly cultivates practice, and the divine power [of the mantra] secretly assists rapid realization of *aśaikṣa* [no further study, arhatship]" (T19.133a12–18).

Another passage says that although Ānanda was the most learned of the Buddha's pupils and knew causation, "he still could not escape from the difficulties

with Mātaṅga. Why must you wait for my Buddoṣṇīṣa mantra? Mātaṅga's mind was lustful, but its fire was suddenly extinguished and she attained *anāgamin* [non-returner to rebirth], and in my dharma, she has perfected the forest of zeal and has dried up the river of love, causing your release. Therefore, Ānanda, although you have passed through eons... One like Mātaṅga who in the past was a lustful woman, due to the power of the mantra dissolved that love and desire, and in my dharma is now called a *bhikṣuni*" (T19.121c28–122a7).

The last line is from T19.137a10–11: "There is no such thing as sitting in the site of the Way [*bodhimandala*] while not chanting this mantra and causing the body and mind to be distanced from the affairs of the *māra*."

373. Again a paraphrase from the *Lengyan jing*: "If you have committed the five heinous sins [deserving hell] without intervals and serious sins, and if you are a *bhikṣu* or *bhikṣuni* who has committed the four sins and eight sins of excommunication [respective *pārājika*] but chants this mantra as if it was the serious deed, it will be just like a fierce wind blowing away the sands, and all of these [sins] will be eliminated" (T19.137b19–23).

374. The *ōnhae* and *Samga kwigam* texts add the name of Bodhidharma and have some different wording, although the meaning is roughly the same. The quote is from the *Poxiang lun* 破相論 (On the Refutation of Attributes), which in later times was attributed to Bodhidharma. "Again decorum is respect; bowing is prostration, which is called veneration of the true nature; and bringing to prostration ignorance, which is named *libai*. If you can eternally extinguish evil feelings and forever preserve good thoughts, even though they do not regulate the attributes, are called *libai*, and those attributes are the attributes of the dharma..." (T48.369a6–9).

375. These are the words of Chan Master Dazhu (see n. 376 below). The Chinese is, "The body — ...are pristine." The *ōnhae* has *hanūnira*, which indicates instruction, "is to be" or "is sure to be."

376. Quote from Dazhu Huihai in *Jingde chuandeng lu*, T51.441a13.

377. This is a play on the word *pariṇāmanā*, to transfer merit from one person to another; also, to turn something toward something else.

378. In being mindful of the Buddha or chanting his name the important point is to do it without interruption, something shared with *hwadu* investigation. Therefore loss of mindfulness is a major fault in practice. The Chinese has *zai* 在 for "in (the mouth)," but the *ōnhae* has *tuda*, "to place," "to employ," or "to keep," this latter equals the Chinese 持, so here it has been read as 持念, literally "to hold onto mindfulness," which implies to be continually mindful. See Yu Changdon, *Yijo ō sajōn*, 237a.

Yōm here may have multiple meanings, such as "mindfulness" and "recollecting" or "chanting," but grammatically the structure is "the doing of X is..." *Yōmbul/nianfo* = *buddha-anusmṛti* or *buddha-manisikāra*. It also means to keep mindful of the Buddha's virtues or form, especially in the Chan sense, sometimes called contemplation-mindfulness of the Buddha, and by extension, the chanting of the name of the Buddha, or "calling on the name of the Buddha." Similar passages

are found in Hyujöng's *Simböp yocho* and in his *Ch'önghö-dang jip*. See following quote from *Poxiang lun*: "In the mouth it is called chanting; in the mind it is called mindfulness. Therefore know that mindfulness rises from the mind." Earlier the *Poxiang lun* says, "If the mind lacks reality, the mouth chants empty names. To seek the Buddha outside is merely empty of effectiveness" (T48.369a23–25). All of the following passages through to "[Ruiyan]" are missing in the *önhæ* text.

379. Korean *Namu amit'abul*; Chinese *nanwu amitufo*. Here the characters for *namu* have been dropped. It is a mark of respect, a greeting. The chant used by believers in Amitäbha was written in six characters.

380. Mindfulness of the Buddha was practiced both by chanting the name and keeping the Buddha in mind. This has its source in the Zongbao version of the *Platform Sūtra* in relation to *mahāprajñāpāramitā*: "This should be practiced by the mind and not chanted orally. If you are orally mindful/chant and do not practice with the mind, then it is like an illusion, like an apparition, like dew, like lightning. If you are orally mindful and practice mentally, then mind and mouth are in concert" (T48.350a19ff.).

This commentary and the main passage reflect an interpretation of the Pure Land in terms of Chan meditation. In later times, Chan explicitly used *nianfo* as a type of *huatou/hwadu*. However, in the earlier period, before the *huatou* was developed, it was a form of meditation. For example, the *Poxiang lun* glosses the following lines from the sūtras in this way: "Question, 'If as the sutras preach, you are mindful of the Buddha with the utmost of the mind, you are sure to attain rebirth in the Western Pure Land, and if, through this single gate you are sure to become the Buddha, why rely on the contemplation of the mind for release?' Answer, 'Mindfulness of the Buddha requires that you have correct mindfulness. To realize the meaning is correct, to not realize the meaning is perverse. Correct mindfulness will merely bring you to rebirth, so how can perverse mindfulness bring you to the other shore? The Buddha is awareness, which is the so-called aware-examination of the body and mind so that it does not give rise to evil. Mindfulness is to remember, which is the so-called memory of a holding onto the practice of the precepts and does not neglect zeal. If you realize such a meaning, that is called mindfulness. Therefore know that mindfulness resides in the mind, it does not reside in words. As you use a trap to catch fish, once you have the fish you forget the trap. As you use words to catch the intention, once you have the intention you forget the words. Since you have called it by the name of being mindful of the Buddha, you should know the way of mindfulness of the Buddha. If the mind is without reality, verbally chanting an empty name is the three poisons reaching inside, and the personal ego fills the breast, using the ignorant mind to seek outside for the Buddha, which is effort in vain. Moreover, the meaning and principles of chanting if compared with mindfulness are far apart. [Practiced] in the mouth it is called chanting; in the mind it is called mindfulness. Therefore know that mindfulness arises from the mind and so is called the gate of aware practice. Chanting is [done] in the mouth, so it is an attribute of sound and voice. If you grasp the external to seek the principle, in the end there is no such thing. Therefore know that the mindful-

ness of the Buddha cultivated by the saints of the past was entirely not that of the eternal preaching, but was only included within the mind. The mind is the source of all that is good, is the lord of the myriad virtues. Nirvana's constant delight is produced due to the true mind, and the three worlds of transmigration also arise from the mind. . . . The mind is the barrier and ford of release" (T48.369a15–b2).

For its use as a *huatou*, see the quote of the words of Zhongfeng Miaoben/Tianru in the *Changuan cejin*: "I also have a doubt as to whether or not mindfulness of the Buddha and investigation of Chan are the same. Do you not know that the investigation of meditation only aims to recognize the mind and see the [true] nature; mindfulness of the Buddha is to be enlightened that your own nature is Amitābha. How then can mind-only and Pure Land be two principles? A sūtra (*Shoulengyan jing* 5) says, 'If you remember the Buddha and are mindful of the Buddha, then in the present or in the future you will definitely see the Buddha.'" In reply to a question, Zhongfeng said, "Simply take the four characters of Amitābha Buddha and make them into a *huatou*, and in the twenty-four hours of the day, directly stimulate it [as a *huatou*], and if a single thought is not produced, you will not climb a ladder [by stages], but bypass directly to the stage of the Buddha" (T48.1102b11–17); Fujiyoshi, *Zenkan sakushin*, 99.

381. Hongren, the Fifth Patriarch. This is a quote from the *Zuishangsheng lun*, T48.377b20, with minor changes in wording.

382. A similar sentence is found in the Dunhuang version of the *Platform Sūtra*: "In the sūtras they only say devote yourself to the Buddha; they do not say devote yourself to another buddha" (T48.354b10).

383. Zongbao *Platform Sūtra*, T48.352b9–10. Your own Buddha Nature is the true Buddha. "The Buddha is made in [your] nature; do not seek it outside of yourself. If your own-nature is deluded [you] are a sentient being; if your own-nature is awakened [you] are the Buddha."

384. Zongbao *Platform Sūtra*, T48.352a20–21. Dunhuang *Platform Sūtra*: "A deluded person is mindful of the Buddha to seek [rebirth] in the other [Western Pure Land]; enlightened persons themselves cleanse their mind. . . . If the mind gives rise to the mind of impurity, it is difficult to reach rebirth via mindfulness of the Buddha" (T48.341b11–15).

385. Zongbao *Platform Sūtra*: "When deluded, the master liberates; when enlightened you liberate yourself. Although the word liberation is the same, its usage is not the same" (T48.349b9–10). The *Zuishangsheng lun* writes, "A sūtra says, 'Sentient beings liberate themselves by recognizing their minds; the Buddha cannot liberate sentient beings.' If the Buddha could liberate sentient beings, since there were limitless and innumerable buddhas in the past, why have we not become the Buddha? It is only that sincerity is not initiated within yourself, and for that reason you are sunk in the sea of suffering" (T48.378c1–3).

386. This note in the original may refer to the five roots of faith, zeal, mindfulness, *samādhi*, and insight that enable you to reach enlightenment, but this more likely means that this method of pointing to the mind suits people of all different abilities. This is a play on the word "expedient" or "skillful means."

387. “The world of ultimate bliss” is the Sukhāvati; Amitā is Amitābha, Buddha of Limitless Light, or Amitāyus, Buddha of Limitless Life.

“The forty-eight vows” were made by the monk Fazang (Amitābha in a former life) in vowing to become a buddha. They are found in the *Fo shuo wuliangshou jing* 佛說無量壽經 (*Sukhāvativyūha Sūtra*), T12.267c–269b; and *Fo shuo Da amituo jing* 佛說大阿彌陀經 (*Amitābha Sūtra*), T12.328c–330b.

To be “reborn in the lotus womb” means to be born in a lotus flower that is like your mother’s womb. “When you are to be born into the Pure Land, you enter into that lotus womb and receive all kinds of bliss” (*Lüshan lianzong baojian* 8, T47.339c5–6), and “As soon as you call on the treasured titles [of a buddha] you have already spread your seed in the lotus womb, and if at once you initiate *bodhi*, that is publishing your name in the golden land” (*Lüshan lianzong baojian* 1, T47.306a20ff.). The metaphor of the womb describes how the Pure Land eventually leads to buddhahood.

388. Dharmākara = Fazang, Amitābha in a former life. He attended on Lokeśvarāja and made a vow to become a buddha and so was the cause of Amitābha.

389. Literally “ten sounds,” to chant the name of Amitābha ten times. “Thus, if with a genuine mind you do not allow the sounds to be interrupted, you will be fully provided with the ten mindfulnesses (*nian*), and call out *Namo Amitābha Buddha*. Mentally contemplating is mindfulness, verbally chanting is calling out, and ten *nian* is ten sounds.” *Guanwuliangshou Fo jing yishu* 觀無量壽佛經義疏 (Semantic Commentary on the *Sukhāvativyūha Sūtra*), T37.304b11ff. “If there is a sentient being who calls the [name of] Amitābha, whether for seven days or a day, even ten times, or even once, or one-mindfulness, he will definitely be reborn [in that Pure Land].” *Wangsheng lican ge* 往生禮讚歌 (Songs of Praise of the Rites of Rebirth), T47.448a7–9.

390. This is a paraphrase from the *Da amituo jing*, T12.328b, or *Foshuo amituo sanye sanfo salou fotan guodu rendao jing* 佛說阿彌陀三耶三佛薩樓過度人道經 (*Sukhāvativyūha Sūtra* in the translation of Zhi Qian), T12.301a25–26.

391. In a commentary on the *Zhengdao ge* attributed to Zhenjue, the *Nanmyōng Chōn Hwasang song Chūngdoga sasil* 南明泉和尚頌證道歌事實 (The Truth of the Hymns by Reverend Nanming on the Songs of Realization of the Way), this is given as a reference to the *Baoxing jing* about a *māra* king who placed his hand on the myriads of worlds, shaking them every time. “When the Buddha perfected the Way, he led his army of demons right in front of the Buddha and slapped his hand on the ground, leading Mount Sumeru to rise and harm the World-Honored One, who entered the *samādhi* of the compassionate mind. At that time the king of the *māra* raised his hands, but because he still did not see the Earth, what then was he to touch? Then the king of the *māra* lost his courage and fled in fear” (*HPC* 6.134c10–17).

392. *Da amituo jing* describes a pond the base of which is completely covered in golden sand, and in the pond there are lotus flowers (T12. 332a–b).

393. The Rite of Confession was a dharma assembly in which sūtras were

read and those present confessed their sins. One of these assemblies was based on the Amitābha sūtras, another on the *Lotus Sūtra*. Here, possibly from the *Linian mituo dao Zhang Chanfa* 禮念弥陀道場懺法 (Method of Confession at the Bodhi Site for Worshipping and Being Mindful of Amitābha) in five sections and six fascicles compiled in the Yuan dynasty.

394. *Guiyuan zhenzhi ji* 歸元直指 (Direct Pointing at the Return to the Origin) by Zongben (1570), fascicle 4, “Guiyuan zhizhi” 23, XZJ 108, a text published in 1553.

395. Compare to *Longshu zengguang jingtu wen* 龍舒增廣淨土文 (The Expanded Pure Land Texts of Longshu [Wang Rixiu]), “Awakening of Faith in the Pure Land” 5: “Those in the world who specialize in Chan investigation say, ‘Only the mind is the Pure Land, so how can there be another Pure Land? Your own nature is Amitābha, so there is no need to look for another Amitābha.’ These words seem to be correct and yet are wrong. Why is that so? [Because] the Western Pure Land has principle and has traces. If we discuss the principle of it [the Pure Land], it [means] that you can purify your mind, and therefore all is purity, which is genuinely the mind-only Pure Land! If we discuss its traces, then there really is a world of utmost bliss, and the Buddha spoke politely of it repeatedly and in detail, so how can these be false words? Everybody can become the Buddha, which is what is meant by your own nature is Amitābha, so it is definitely not false. However, you cannot reach this [buddhahood] abruptly. It is, for example, like good timber that can be carved into an image, and if it is to be of utmost beauty, it requires the application of the skill of carving before it can be completed. You cannot depend on pointing out the good timber and subsequently say it is a most beautiful image. It is wrong to say that the mind-only is the Pure Land and so there is no other Pure Land, and that your own nature is Amitābha so there is no need to look for another Amitābha. Again, it is wrong to believe that there is a Pure Land and yet be mired in theories of mind-only and so say that the Western Pure Land is not worth being born into, and to say that Chan investigation and enlightenment to your [true] nature transcends the buddhas and patriarchs and that Amitābha is not worth seeing. Why so? These words are too subtle and I feel will not be easily understood” (T47.255c7–20).

396. This is a statement by Zongmi (780–841) in his *Chanyuan zhuquanji duxu*, T48.411b7; Kamata, *Zengen shosenshū tojo*, 247.

397. “There is no naturally born Śākya or self-so Maitreya. Which of them understood while in their mother’s womb?” *Yuanwu xinyao*, “Instructions to Eminence Lin,” XZJ 120.737b11.

398. Aśvaghōṣa (ca. 100–60 B.C.E.), author of the *Buddhacarita*, was connected with King Kaniṣka. Nāgārjuna (ca. 150–250 C.E.) was a famous theorist of Mādhyamika. Both were included among the twenty-eight Indian patriarchs of Chan in the *Lidai fabao ji* of the 780s and the *Platform Sūtra* (twelfth and thirteenth patriarchs) and in the earlier *Fu fazang zhuan* 付法藏傳 (Biographies of the Conferral of the Dharma Store) (eleventh and thirteenth), a pre-Chan Chinese compilation. See Yampolsky, *Platform Sutra of the Sixth Patriarch*, 8–9.

399. Similar words and ideas can be found in the “Chapter on Rebirth” (38–40) in the *Dazhidu lun* attributed to Nāgārjuna and in the *Dasheng Qixin lun* attributed to Aśvaghōṣa: “Should a person solely think (*nian*) of that Amitābha Buddha of the paradise world of the west and cultivate the practice of good faculties with the aim of hoping to gain rebirth in that world, they will gain rebirth there, and hence always see the Buddha; and so that person in the end will not backslide.” *Dasheng Qixin lun*, T32.583a17ff.

400. Zongbao *Platform Sūtra* says, “If the mind simply lacks impurities, the Western Land will not be far from here; but if the mind gives rise to the mind of impurity, it will be difficult to arrive at rebirth there by mindfulness of the Buddha. If you remove the [ten] evils you will go a 100,000 [leagues], and if you lack the eight perversities you will pass over 8,000 [leagues]” (T48.341b14–16). There was a reaction against this view, made by citing the source sūtra. “To go west 108,000 leagues is a mistake for the west of India. The sūtra (*Amituo jing*, T12.346c10ff.) says, ‘If you pass through ten billion buddha lands to the west from here there is a world called Utmost Bliss.’ How can it then be only 108,000? This is to indicate in brief one clue/edge.” *Guan wuliangshou Fo jing yishu*, T37.284b29ff. The ten evils are killing, stealing, improper sex, lying, flattery, bad language, hypocrisy, covetousness, anger, and stupidity. The eight perversities are perverse views, ideas, language, deeds, livelihood, expedient means, thoughts, and meditation.

401. Huiyuan (334–416) was famous for his foundation of a society to worship by cultivating mindfulness of the Buddha on Mount Lü; see Zürcher, *Buddhist Conquest of China*. Ruiyan Shiyān was a pupil of Yantou Chuanhuo (828–887); *Chanlin lei ju* 禪林類聚 (Collection of Selections of Texts by Category from Chan Monasteries): “Chan Master Ruiyan sat in meditation his whole life, and every time he called out to himself.” See Kirchner, *Entangling Vines*, 192, 8 (case 11), where this is translated as “master” instead of “subject.” He called this out and then answered to it. The texts in square brackets are notes in the original text (indicated by “note”).

402. This is the same as in the Evaluation of Section 52/97 of the Chinese text.

403. A saying attributed to Mazu Daoyi.

404. A medicine made of cinnabar that was refined nine times by Daoist alchemists was called “the cinnabar of return.” When it touched iron, it supposedly converted it into gold. This alchemical practice was taken as a metaphor for the *huatou* of Chan and can be seen in the works of Hyesim (Chin’gak Kuksa) and T’aego Pou. The source of the quote is from Cuiyan Kezhen, who was asked about a case: “The cinnabar pill of return applied to iron converts it into gold; a single word of the ultimate principle converts an ordinary person into a saint. I have come to ask you for that application.” *Nian Bafang zhuyuji* 拈八方珠玉集 (Collection of Pearls [of Wisdom] Taken Up All Over), XZJ 119.259b15ff.

405. There is no commentary. Quote from the Zongbao edition of the *Platform Sūtra*, T48.352a28–29.

406. The bracketed words appear only in the Chinese; they are not in the *ōnhāe* or the *Samga kwigam* texts.

407. “That ultimate joy” is Sukhāvātī, the name of the Pure Land of Amitābha; “this world” refers to *sahā*, the world human beings live in.

408. *Yuanjue jing*, T17.915c2–3; see Muller, *Sutra of Perfect Enlightenment*, “of variously selecting and rejecting—all this is cyclic existence” (126). Following this quote from the sūtra, Zongmi wrote in his *Yuanjue jing lueshu zhu*, “Choosing means to grab and be attached to I and my. Rejecting means abhorrence and separation, being grieved at suffering and what it transforms. Again, in the body of faculties the grief at suffering and the crude obstacles is rejecting. The delight in the pure and marvelous is choosing. In the container world the grief at this *sahā* world is rejecting. Delight in that ultimate joy is choosing” (T39.548b9ff.).

409. Kuiji’s *Amituo jing tongcanshu* 阿彌陀經通贊疏 (Praise Commentary on the Amitābha Sūtra): “Sanskrit *sahā* in this language is to forbear. To forbear is the acceptance of sufferings and troubles” (T57.346b11–12).

410. The first half of this text passage is in the Evaluation to Sec. 52 of the Chinese. The first sentence is word for word from, and the second sentence is a paraphrase of, the *Platform Sūtra* in the Zongbao edition, T48.352b9–10. The “so” tries to reflect the *chiōnjōng* (“even if,” “rather”) of the *ōnhæ* text.

411. The bracketed passage is a quote from the *Platform Sūtra*, T48.352a20–21, and is seen also in the Evaluation of Section 52 of the Chinese text. This is similar to the *Vimalakīrti-nirdeśa Sūtra*’s “If you wish to attain the Pure Land, then cleanse your mind. Accordingly, if the mind is pure, then the Buddha Land is pure.” *Zhu Weimojie jing* 注維摩經 (Interlineal Commentary on the *Vimalakīrti-nirdeśa Sūtra*) by Sengzhao, T38.337b3–4.

412. Also from the *Platform Sūtra*, T48.352a22. This line probably originates with Sengzhao in his commentary on the *Vimalakīrti-nirdeśa Sūtra*: “If the sentient being is pure then the Buddha Land is pure” (T38.335b18ff.). This part of the *Zhu Weimojie jing* discusses this and similar issues. See also *Wuxing lun* 悟性論 (On Enlightenment to the Nature [of the Mind]), attributed to Bodhidharma (T48.372a12–13), and Huihai’s *Dunwu rudao yaomen* 頓悟入道要門 (Essential Practices for Entering the Way by Sudden Enlightenment), which quotes the sūtra.

413. *Dunwu yaomen*, in Hirano, *Tongo yōmon*, 197; “Purity and filth are in the mind, not in the land.” From the “Formal Sermon of Reverend Yaoshan Weiyān,” in *Jingde chuandeng lu* 28, T51.443c17.

414. The viruoso’s quote appears only in the *ōnhæ* and *Samga kviḡam* texts, except for the sentence in brackets, which is found in the evaluation to Section 52 (97) of the Chinese text. The exact quote is found in the *Xiuxin yaolun* by Hongren. See the Chinese text in McRae, *Northern School*, 11, translation 128. Also see *Zuishangsheng lun*, T48.378c1–3, “A sūtra says, ‘Sentient beings . . . not become buddhas?’ The sūtra is the *Zhufa wuxing jing* 諸法無行經 (*Sarvadharmapravṛtti-nirdeśa Sūtra*), T15.760b1–2: “A buddha cannot attain the Buddha Way, / Nor can he liberate sentient beings. / Ordinary people forcibly discriminate, / Creating the Buddha liberating sentient beings.” See also a quote in the *Lengqie shizi ji* 楞伽師資記 (Record of the Masters and Disciples of the Lanka[vatara]) by Jingjue (ca. 716), T85.1285c22–24; see Yanagida, *Ryōga shijiki*, 112.

415. This quote and the following conclusion is from the *Dunwu yaomen*, see Hirano, *Tongo yōmon*: “Sentient beings do not liberate themselves; the Buddha cannot liberate them. If the Buddha can liberate sentient beings, the buddhas of the past being as numerous as the dust motes, then all sentient beings should all be totally liberated. Why are we till now drifting in the waves of birth and death and cannot become the Buddha? You should know that sentient beings liberate themselves; the Buddha cannot liberate them. . . . Cultivate by yourself, do not depend on the strength of another buddha” (99). Some of these ideas also appear in the *Xiuxin yaolun* as can be seen in note 412.

416. Shi Guang was a famous musician mentioned in the *Lushi Chunqiu* 呂氏春秋 in an incident about an out-of-tune bell produced by Duke Ping of Jin. Shi Guang is mentioned in the standard textbook for children, the *Meng Qiu* 蒙求.

417. Literally “foxes and badgers,” a designation sometimes used for north-western barbarians. The *Yanzi* 晏子 lists them as herders, along with the Di barbarians of the north. However, the reference here is to aristocrats who wore clothes made of the skins of these animals, as mentioned in the *Lunyu* (*Analects* IX.26) and in the *Liezi* (*Liming*), which mentions the warmth of these clothes.

418. Similar to the “Chapter on the Buddha Country,” *Vimalakīrti-nirdeśa Sūtra*, “he manifests his body as the great king of physicians, who cures all the diseases well, and gives medicine appropriate to the illness” (T14.537a26–27).

419. This is from *Longshu zengguang jingtu wen*, “The sūtra says . . . The Buddha can liberate all sentient beings, he cannot liberate any people who do not believe” (T47.258b28–c1). Possibly based on the *Nirvana Sūtra*, where this verse mentions that he “Is aware of and knows the deep significance of nirvana, / So therefore the Buddha is titled the Greatly Aware / . . . The Thus Come One saves heretics and liberates others / . . . He always provides medicines for the illness and suffering of sentient beings, / And therefore the world calls him the Great King of Physicians” (T12.560a13–17).

420. A “gate” is a method of practice. A buddha shows his form in this world in order to save beings; he leaves his physical traces in the world, but that is not his original land or form, as the true Buddha has no attributes.

421. The material in brackets is identical to the Evaluation of Section 52 (97) of the Chinese.

422. In the 1610 *ōnhæ* and the *Samga kwigam* texts this evaluation passage is not raised to the height of the core text, but it is in the Chinese version. In the 1610 *ōnhæ* text, the following translation is at the same height as this evaluation passage.

423. “Special” is a translation of *kakpyōl* in the *ōnhæ* (cf. Sec. 12); in the Chinese the meaning is “other.”

424. The material in the *ōnhæ* commentary here is identical with that in the Evaluation of Section 52 (97) of the Chinese, sometimes slightly changed in order or vocabulary. The section glossing “expedient means” is in a smaller font in *Samga kwigam*, HPC 7.622c13. The “capacities” are the different levels of abilities of beings, or may be the five faculties of faith, zeal, mindfulness, *samādhi*, and insight.

425. This quote and some of the previous paragraph comes from Zongmi's *Chanyuan zhuquanji duxu*: "Question, 'Since craving and anger and so forth are empty, and if you say there is no mind at all, why must you cure it?' Answer, 'If so, if you now suddenly contract a serious illness with piercing pain, since the piercing pain is empty, do you call it no-disease, and [ask] why must I cure it with medicine? You should know that craving and anger are always empty and yet they initiate karma. Karma is also empty, and yet it brings suffering. Suffering is also empty; it is so difficult to bear. Therefore in the previous chart I said, "The embodiment of emptiness produces [false] phenomena. [note: Like the demon on the stump being entirely empty, it just alarms people, who run off and fall to the ground, smashing their heads and opening up their foreheads.] If one takes karma to be empty, that emptiness just creates karma..."'" (T48.411c18–23), Kamata, *Zengen shosenshū tojo*, 248. The remainder of this question is taken by the Korean translator to be Zongmi's question, but it is not found in Zongmi's corpus.

426. "Passing through the ears" is mentioned in the *Niroana Sūtra*: "If a sentient being has [a sūtra] pass through their ears once, they can eliminate all evils..." (T12.417b15–16).

"Consequent blessings of delight" means out of agreement with the sūtra's content, to feel happiness at the good deeds of others, or to enjoy hearing the sūtra. In the *Lotus Sūtra* there is the following sentence: "If there is one who hears this scripture, / And if he can rejoice appropriately, / How much happiness [blessings] shall he obtain" (Hurvitz, *Scripture of the Lotus Blossom*, 258). It follows on to say that if people, "having heard it, rejoice appropriately and go in turn to teach it to others who likewise," there will be merit of consequent joy. See T9.460c25ff.

For "false body" the Chinese has "illusory physique," the docetic body of a buddha, instead of the *ōnhæ* text's *kōjūt mom* "false body." "Preface to Record of Examinations on Buddhism," *Zimen jingxun* 7; "Although the illusory physique has an end, real practice does not disappear. Therefore the tongue-mark [of a buddha] is like a red canal and the bones of the body are shattered like pearl beads, [the zealous practices to such an extent] are fully recorded in the books and records, and those with knowledge will have heard this in full. How much more so the conditioning of the passing through the ears of the *Prajñā[pāramitā Sūtra]* and the delight in comparing [your own] merits [with those of others] of the *Lotus Sūtra*" (T48.1079b14–17). The *Lotus Sūtra* suggests that it is the illusory body of the Buddha that comes to an end, for after his instruction the sutra is passed on with appropriate rejoicing.

427. The *Dafangguang Fo Huayan jing*, "Chapter on the Manifestation of the Thus Come One" says, "It is, for example, like a hero who eats a little diamond, which ultimately not digested, will bore through his body and appear on the outside. Why? Because the diamond is not like the coporeal body of mixed filth and will not remain with it. The Thus Come One's sowing of a slight root of good is likewise. You need to bore through all compounded actions and the body of frustrations and arrive at the state of uncompounded ultimate wisdom. Why is this? It is because these slight roots of good do not co-exist with compounded actions and frustrations" (T10.277a23ff.).

428. Master Shou is Yongming Yanshou, a Chan master of the Fayan lineage of Chan and author of the *Zongjing lu*. The quote is from Yanshou's *Weixin jue* 唯心訣 (Secrets of Mind-Only), T48.996c21–22.

429. "When reading the sūtras and listening to the dharma, if you do not draw a conclusion from each one for yourself but simply twist and revolve with the text and names, that is looking at the finger and regarding it as the moon. How could such a person only not see his own nature and also not understand the text of the teaching?" *Zongjing lu*, T48.918c15–18.

430. "You here fully chant the sūtras, research and taste the intentions of the saint, and so gradually enter into the Sudden and due to the Sudden enter the Rounded [Teaching], and so then the Tripitaka is you and you are the Tripitaka. If that is not so, [then it is like] in spring birds crying during the day, in autumn insects chirping at night. These are carried by the power of the wind and have no meaning." *Zimen jingxun* 3, "Record of the Monks Hall of Yong'an Chan Cloister in Fuzhou," T48.1054a18–20. See also the *Hufa lun* by Zhang Shangying: "If the body remains and the spirit departs, the external is calm and the interior shaken. So then you search for practice in numinous writings. How is that different from in spring birds crying during the day and in autumn insects chirping at night? Even though you do it a million times, ultimately what is the benefit?" (T52.644b9–11).

431. Zongmi wrote this in his *Chanyuan zhuquanji duxu*: "If you do not realize your own mind and simply grasp the teaching of name and yet wish to find the Buddha Way, how can you not immediately see that knowing characters and reading the sūtras basically is..." (T48.400a13–14). See Kamata, *Zengen shosenshū tojo*, 35.

432. The Chinese *Samga kwigam* reads in the last line, "and will return to chasing after the sense-data conditions and go with the flow of..." This is from Chinul's *Pōpchip pyōrhaengnok chōryo*, HPC 4.760b10–17, with deletions and the addition, after the words "decisive choice," of the words "and further will not produce thoughts of encountering difficulties over myriad eons."

433. "Reflect back" in the Chinese is 反照, but the *ōnhae* has *torihyō pich'uuiji*, seeming to translate 反 as an adversive such as "rather" or "instead." This is the only time this Chan term is translated here. However, we find *torihyō pich'oeyō* in the *Kūmganggyōng samgahae* 金剛經三家解 (Three Interpretations of the *Diamond Sūtra*) of 1482; see Yu Changdon, *Yijo ō sajōn*, 223b, where this is a verb. In the *Linji yulu* 返照 means to turn the light back to illuminate one's own mind (T47.497c19); Iriya and Koga, *Zengo*, 385b, 33b. See n. 67 above for discussion of this term.

"Frustrations": "Kleśa/frustrations cause the mind annoyance and create irritation; therefore it is called frustration." *Dazhidu lun* 7, T25.110a28–29.

"Counting the treasures of others" appears in *Yongjia Zhengdao ge*: "Instead you will be bitterly blamed by the Thus Come One. What benefit is there in counting the treasures of others?" (T48.396c7).

434. To "bore through their old papers" means to read the books of the ancients. Also, see "Biography of Chan Master Guling" in *Jingde chuandeng lu*: "This master was sitting beneath the window reading a sūtra when a bee was throwing

itself against the paper of the window trying to get out. The master looked at it and said, “The world is so wide but it does not allow you to get out, so bore through that old paper” (T51.268a15–17). Linji Yixuan called the Kyo teachings “just so much old paper to wipe off privy filth.” See Sasaki and Kirchner, *Record of Linji*, 222 and note on 223.

435. Huangbo’s *Chuanxin fayao* says, “If you are not enlightened in your own mind, even though you arrive at becoming a buddha, this also is called the buddha of the *sravaka*. People who learn the Way are often enlightened to the doctrinal/taught dharma; they are not enlightened to the mind-dharma, so even though they practice over eons, in the end they are not the original buddha” (T48.381c24–27); see Iriya, *Denshin*, 44.

436. “Eagerly desirous,” from “Shuer Chapter,” *Lunyu*, VII.8.

437. This is a quote from the “Formal Sermon of Dazhu Huihai,” in *Jingde chuangdeng lu* 28, but ends, “realize that the mind lacks attributes” (T51.442c21–22). See also the *Dunwu yaomen* of Huihai, in Hirano, *Tongo yōmon*, 179.

438. From *Zhuangzi*, “External Things,” which writes: “The fish trap exists because of the fish; once you’ve gotten the fish, you can forget the trap. The rabbit snare exists because of the rabbit; once you’ve gotten the rabbit, you can forget the snare. Words exist because of the meaning; once you’ve gotten the meaning, you can forget the words.” Watson, *Complete Works of Chuang Tzu*, 302.

439. “This is only the dregs of the sage,” *Huainan zi*, “Daoying xun.”

440. The *ōnhae* has *chinam ōpta*, “no going beyond,” for “not as good as.” This is a quote from Hongren’s *Zuishangsheng lun*, T48.378a19.

441. Cf. Chinul’s *Susimgyōl*, T48.1009a3–4 or HPC 4.713b3–5: “Really do not grasp the text. You should realize the meaning and each one is to take refuge in themselves and to unite with the original core [truth].” Buswell, *Chinul*, 154.

442. The primary ability or opportunity is that of the mind. The text is quoting *Zimen jingxun*, T48.1078c5.

443. In *Zongjing lu*, “As soon as you comprehend a single dharma, the myriad images [phenomena] will all return to the mind-ground” (T48.589a3). A closer text is in the “Painted Biscuit” chapter of Dōgen’s *Shōbōgenzō*: “It is said, as soon as one dharma is comprehended, the myriad dharmas will be comprehended” (T82.165a28–29).

444. “Use sharp speech of the tip of the tongue” in the Chinese is “use sharp eloquence of the mouth and tongue.”

Cinnabar plaster is a fine, shiny soil or red pigment. The reference is therefore to something that is only superficially beautiful. These are the words of Foushan Yuan in the *Chanlin baoxun* 禪林寶訓 (Precious Instructions of the Chan Monasteries) of the 1270s, T48.1018b21–23: “Mr Yuan said to Daowu Zhen, ‘When learning has yet to reach the Way, it boasts of the glory of its scholarship and gallops away with its abilities and understanding, using sharp eloquence to gain victory over others, just like painting a privy with cinnabar plaster only increases the stink.’ (From *Xihu jiwēn*.)”

445. “As study is basically the cultivation of your nature, how can you feel

indignant that people do not know you? The Way values the whole of life and does not beg the world to use it." *Zimen jingxun* 7, T48.1078b7ff.

446. The entire passage is a quote from *Zimen jingxun*, with minor changes: "Now learning . . . know you? The Way values completing life, it has no seeking for the world to make use of you" (T48.1078b7–8).

"Learning is basically the cultivation of the original nature" in the Chinese reads "Learning is basically the cultivation of the nature."

"So how can you be hurt if people do not know you" is derived from the "Xuer Chapter" of *Lunyu*, I.1.3, which says, "Is he not a gentleman who is not hurt if people do not know him?"

447. From "Xianwen chapter," *Lunyu*, XIV.25: "The students of the past did so for themselves; the present students do so for [the approval of] others." See Legge, *Chinese Classics*, 1: 285.

448. "This mind is the Way . . . flow" is found in Zhili's *Shibuermen zhiyaochao*, T46.709b17.

449. In the Chinese, "the knife itself will be worn down" reads "is harmed by." "Even though a person who does not keep the precepts is sharp in intelligence, in order to manage worldly duties and various kinds of matters for seeking a livelihood, his faculty of insight is gradually blunted, just like a sharp sword used to cut mud subsequently becomes a blunt instrument." *Dazhidu lun*, T25.163b19ff. The *Zimen jingxun* 4, says, "If you study the non-Buddhist scriptures, that is like using a knife to cut mud, but nothing is made from the mud, and the knife is harmed by it" (T48.1060c2–3).

450. For this parable of the children in the burning house, see Hurvitz, *Scripture of the Lotus Blossom*, 58–59; *Lotus Sūtra*, T9.12b–14c. The meaning is that if you use non-Buddhist texts, you negate all the Buddhist teachings and expedient means and go back into the fires of suffering.

451. "How can leaving home to become a monk be a trifling matter . . . It is not to seek profit and fame of a snail's horn [i.e., a fight, a tempest in a teacup]. . . . It is to leave behind the ocean [of suffering] of the three realms and to continue the Buddha's insightful life." *Zimen jingxun* 2, "Texts on Criticisms of Buddhism," T48.1049c12–14.

452. "He ascended [to] the hall and a monk asked, 'Cui, Duke of Zhao, asked [the] patriarchal teacher Guoyi, "Should I become a monk?" Guoyi said, "Becoming a monk is a heroic matter and is not something a general or minister can do." "What is the intention of this?"' The master said, "To deeply discriminate the ability [Cui] brought.'" *Mi'an Heshang yulu* 密菴和尚語錄 (The Recorded Sayings of Reverend Mi'an) of 1188, T47.962a21–23.

453. "The bandits of the frustrations always spy upon and kill people" appears in *Fo yijiao jing*: "You should be mindful that the fires of impermanence burn up all the worlds and rapidly seek your own liberation, so do not sleep or doze. The bandits of the frustrations always spy on and kill people, and are the greatest enemies. So how could you sleep and not rouse yourselves into enlightenment" (T12.1111a29–b3). "Sin begins as the overflow of a goblet, calamity ends in the water covering the crown [of the head]. Why? The fires of suffering of sentient be-

ings burn on all sides, so how can you be at ease, sitting and talking meaningless chatter?" *Zimen jingxun* 1, "Texts on Warning Yourself," T48.1048a21–23.

"Monks should goad themselves": The Chinese adds "appropriately" and has "rouse" instead of "goad." Most of this series of quotes is from the *Fo yijiao jing*, T12.111a29–b3, and warns against sleep and wasting time, for "it causes you to pass your whole life emptily without any attainment. You should be mindful that the fires of impermanence burn up all the worlds, so you should immediately seek to liberate yourself and not fall asleep. The bandits of the frustrations always spy on and kill people, even more so than their enemies. How could you sleep and not rouse yourself into awareness?"

"Urgent! Saving your head that is on fire" is found in many texts, including *Dazhidu lun* 19 and the *Changuan cejin*, which quotes two sources: the *Guan yaowang yaoshang er pusa jing*, which says, "Always be mindful of Mahāyāna, the mind not neglectful. Diligently cultivate zeal, as if you are saving your head that is alight," and the *Yongjia ji*, which says, "night and day practice *prajñā* [wisdom], life after life be diligently zealous, always as if saving your head that is alight. (T48.1108b4). See also Fujiyoshi, *Zenkan sakushin*, 217, 230. "Be diligent and zealous in cultivation, not abandoning it even temporarily. It is like removing a stone on top of your head, or like putting out a fire on your head." *Dasheng bensheng xindi guanjing* 5, T3.313a22ff.

454. *Lebang wenlei* 樂邦文類 (Categorized Texts on the Land of Delight) of 1200, T47.193c18; probably a popular line.

455. Quote from *Shitou Candongqi* in *Jingde chuandeng lu* 28, T51.459b20–21; also used in *Dahui yulu*, *Mingjue Chanshi yulu*, and *Yuanwu yulu*.

456. In commenting on the Buddha's words in the *Sishierzhang jing* (T17.723a22ff.), the *Sishierzhang jingzhu* writes, "The Buddha said, 'The desires of people that follow their emotions are sought in fame and reputation,' but when the fame and reputation are clearly revealed, their bodies are already old! To covet eternal fame in the world and yet not study the Way is useless effort in laboring the body" (XZJ 15.73b7ff.).

457. "To devise and seek worldly benefits is to add fuel to the fires of karma, but if you aim to preserve the un compounded [nirvana], the jewel of the precepts will be incomparable." Shousui, *Fo yijiao zhu*, XZJ 59.12b5.

458. This is similar to a poem by the late Tang poet Luo Yin (833–909) in his "Poem on Bees": "Regardless of flat land or mountain rises, / Limitless scenes are all covered by them. / They gather all the flowers and after making honey, / They do not know whose mouth it makes sweet." Luo Yin was popular in Korea because of his association with Korea's premier stylist, Ch'oe Ch'iwön, as seen in *Samguk sagi* 46.

459. From the "Parable Chapter" of the *Lotus Sūtra*: "You must not delight in dwelling in the burning house of the three realms. Do not covet coarse and worn-out matter, sounds, smells, tastes, and tangibles. If you crave for and are attached to and produce love for them, you will be burnt by them." *Fahua jing* 2, T9.13b10ff. See Hurvitz, *Scripture of the Lotus Blossom*, 62.

460. The term rendered here as “Chan monks” is in Korean *napcha*, a name derived from their clothing.

461. “Golden *cakravartin*” means literally “the golden wheel.” A golden-wheel *cakravartin* is the ruler of the entire world, according to Buddhism. It is said that a *māra* tempted the Buddha by offering to make him a *cakravartin* when he was sitting under the *bodhi* tree, but the Buddha refused and became a renunciant instead. Gaofeng, in his *Chanyao*, wrote, “Our Buddha, the World Honored One, abandoned the position of Golden Cakravartin King, and spent six years practicing austerities in the Snowy Mountains, when at midnight he saw Venus and was enlightened to the Way; this also is enlightenment to the original source of the great matter.” *Chanyao*, “Informal Sermon on New Years Eve,” XZJ 122.717b8ff.

462. “Someone said, ‘If there is a person here who says his surname is Kong and given name Zhongni [Confucius] and who enters [Confucius’] hall, rests his head on his desk, and wears his clothes, can that person be Confucius?’ ‘His appearance would say yes, but his substance/body would say no.’ He dared to ask of substance/body and so I said, ‘If his substance/body is that of a sheep but his skin is that of a tiger, when he sees grass he will be pleased and when he sees a wolf he will tremble, forgetting that his skin is that of a tiger.’” *Fayan*, “Wuzi.”

463. Words from the “Mountain Tree Chapter” of *Zhuangzi*, where Zhuangzi was very poorly clothed. “This is what they call being born at the wrong time. . . . And now if I should live under a benighted ruler and among traitorous ministers and still hope to escape distress, what hope would there be of doing so? Bi Gan had his heart cut out—there is the proof of the matter!” Watson, *Complete Words of Chuang Tzu*, 216–217. According with the circumstances here the meaning is opportunism.

464. “Winds and dust” is an expression that has many meanings, including worldly matters, military disorder, harlots, rumors, and even official ambition.

465. This passage agrees with part of the Chinese commentary to Chinese Section 60. In the *ōnhae* text of 1610, this passage is not raised above the translation and so may have been regarded as subsidiary to the previous section. The Chinese of the *Samga kwigam* also is not raised and varies slightly, with “sheep in constitutions 質,” in *ōnhae* given as *ōlgul e*; and “modesty and shame” possibly in Chinese read as a compound as simply “modesty.” Again, 風 could be “fame” and the following text in Chinese as “shadily flattering to obtain favors.”

466. *Shoulengyan jing* 6: “What thief borrows my clothes and peddles the Thus Come One, making all sorts of karma? They all say it is the Buddha-dharma, but yet they have not left home; [they] say that the *bhikṣus* who have taken all the precepts are of the Lesser Vehicle Way, and due to these doubts and errors, limitless sentient beings fall into the hell without intervals” (T19.132b11ff.).

467. The first, the bat monk, is literally the bird-mouse monk. Bird-mouse is another name for a bat and is used as a metaphor for a monk who violates the precepts. The *Fozang jing* 佛藏經 (*Buddhapiṭakaduḥśīlanirgraha Sūtra*) 1 says, “It is for example like a bat. When it wants to catch a bird it enters the nest like a mouse; and when it wants to catch a mouse it flies into the air like a bird; and yet really it

lacks the functions of birds and mice, for its body is smelly and foul and it totally enjoys the dark. Śāriputra, a monk who breaks the precepts is likewise... is not called a layperson [white-clothed] and not called a person who has left home." This is a chameleon monk, or pseudo-monk, as mentioned in the *Zimen baozang* 1, which says, "One who resembles a monk but is not a monk resembles a layperson [who] is not a layperson. The Buddha calls them bat-monks or bald laymen" (ZGDJ, 865d).

A mute-sheep monk is one who does not break the precepts but is very stupid and lazy. ZGDJ, 106, citing *Fayuan zhulin* 39. The *Zimen jingxun*, "Explanation of Difficult Passages," says about those who become monks but do not study Buddhism or Confucianism, and who do not understand causation and have no faith, drink alcohol, eat meat, gamble, and so on: "They have a six-foot body and yet lack wisdom, and the Buddha calls them stupid monks. They have a three-inch tongue and yet cannot preach the dharma. The Buddha calls them mute-sheep monks. Those that resemble monks but are not monks, resemble laypeople but are not laypeople, the Buddha calls them bat-monks or bald laymen. The *Lengyan jing* says [the above quote that forms the core text of Sec. 123]...'" (T48.1049c23-26). The *Dazhidu lun* 3 says, "What is called a dumb-sheep monk? Even though he does not break the precepts, he is dull in faculty and lacking insight. [He] does not distinguish the good from the ugly, does not know the importance of things, does not know if there is a sin or not and if there are two persons disputing some monastic matter; he cannot decide, stays silent, and does not speak, just like a white sheep, which even when a person is about to slaughter it, does not make a sound. That is called a mute-sheep monk" (T25.80a15ff.).

"Those who break the precepts and do not protect the dharma are called bald laymen." *Daban niepan jing* 3, T12.383c18.

"There is a type of vagabond elder who fires off letters and communications begging to be made abbot of this cloister and that cloister, and as soon as he has obtained an abbacy, selects an auspicious day to enter the cloister [and be installed as abbot]. He also says, 'I am an elder,' and inside the abbot's quarters he freely accepts a cheerful life. These types are called dregs of hell." *Zimen jingxun*, "Informal Sermon of Chan Master Huanglong Sixin," T48.1071b6-9.

"If you do as you wish and delight in desire, always craving food and drink, you are a *kaṣāya*-wearing bandit and are not called a *bhikṣu*." *Zhengfa nianchu jing* 49, T17.292c15-16. "One whose mind is always flattering and deceiving, always craving marvelous food and drink, and who delights in and is attached to things desired, that *bhikṣu* of evil deeds is called a *kaṣāya*-wearing bandit." *Zhufa jiyao jing* 諸法集要經 (*Dharmasamuccaya*) 9, T17.507c12.

468. In the 1610 *ōnhæ* text this passage is only in Chinese. The next paragraph does not appear there in Chinese but in the *ōnhæ* translation, which has been placed in the separate following section.

469. Skt. *phala-hetvapavādin* is the denial of the principle of cause and effect, that there is any continuity. "If you dispense with causation, that is a perverse view, and if you calculate this is the Way, that is precept-grasping; if you calculate

it is nirvana that is view-grasping." *Mohe zhiguan* 5, T46.66a20ff. "If you think that there is a vast, open emptiness and dispense with causation, that chaotic vastness invites disaster." *Zhengdao ge*, T48.396a27.

470. *Laozi* 21 and 57: "How do I know that the fathers of the multitude are like that? By means of this"; and "How do I know that it is like that? By means of this." Lau, *Lao Tzu*, 78, 118.

471. This is the same as the Chinese commentary to Chinese Section 61 (123) above. It is the same as the commentary in the *Samga kwigan* (HPC 7.623b10–11).

472. This passage is almost identical to the Chinese commentary to Section 61 (123) above.

473. "Enjoy" means "consume" or "use." "Reverend Bianyan [Xiaoliao] picked up chestnuts, fried and ate them his entire life... Eminent monk Huixiu wore a pair of shoes for thirty years, repaired and sewed them up hundreds and thousands of times, and when he trod on soft ground he walked barefoot. Fearing that they would damage what others had donated out of faith, it was difficult to enjoy those items given with a mind of faith. All of the donors reduced what was in the mouths of their wives and children, and since they had brought them as offerings, they wanted to invite blessings and repent their sins. So then all the things you use in the twenty-four hours of the day come from the strength of other people, so you are not hungry and yet you eat, you are not cold and yet are clothed... and so if your eye of the Way is not clear, the mind outflows without end, so how can you enjoy them? Therefore a virtuoso of old said, '[Donations] are brought for you to perfect the work of the Way, so if the Way is not perfected, how can you enjoy [those donations]?' " *Zimen jingxun*, "Informal Sermon of Chan Master Cishou Shen," T48.1076c5–13.

474. This is the story of the fifteenth Indian patriarch, Kāṇadeva, mentioned in the *Jingde chuandeng lu* 2 of 1004. Kāṇadeva went to see a garden of the elder layman Brahmaśuddhagaṇa, where a tree had sprouted a mushroom-like fungus on its trunk. The fungus was delicious and re-grew immediately after it had been cut. This was only visible to the elder and his son. Kāṇadeva looked into their past lives and said, "In the past your family made an offering to a *bhikṣu*, but that *bhikṣu*'s eye of the Way was not yet clear, and in vain he consumed the donations of the faithful, so in recompense he became the tree fungus. Only you and your son made offerings in absolute sincerity, and so you have been able to receive [the fungus] and others could not" (T51.211b). Cf. Jorgensen and Cho, *Jikji*, 44–45, from Paeg'un's *Chikchi simch'e* 直指心體 (Directly Pointing at the Essence of the Mind). This question appears in the "Informal Sermon of Chan Master Cishou Shen" in the *Zimen jingxun*, about the hard work of donors, of women and children who do with less in order to give donations, and the enjoyment of these goods by monks: "Not starving and yet eating, not cold and yet clothed, not soiled and yet bathed, not tired and yet sleeping. If the eye of the Way is not clear and the mind pollutes endlessly, how can you enjoy them?" (T48.1076c10–12).

475. Iriya and Koga, *Zengo*, meaning to fall into the state of an animal, rebirth as a beast (390b). This is from the "Informal Sermon of Chan Master Fachang Yun"

in *Zimen jingxun* 7: "Of old those on the Way learnt *prajñā*, and the bodhisattvas moreover did not deceive themselves. Be most careful, for if an iota [of deception] is not removed, you will not escape transmigration, and if a thread of a thought-moment is not neglected, finally you will subsequently sink and fall [into rebirth]. Do you want to know what it is to be covered in fur and wear horns? It is you who always confusedly makes yourself a controller [lord/soul]. Do you want to know what it is to have your tongue pulled out in hell? If so, lie, delude, and confuse [others] about the Path. Do you want to know what it is to be in cold and ice or boiling cauldrons? If so, excessively receive the donations of the faithful. The three [evil] paths and eight difficulties are totally creations of your own mind. It is only due to your eye of the Way not being clear that it is like this" (T48.1077c21-27).

476. From "Informal Sermon of Chan Master Cishou Shen," see nn. 474, 475 above.

477. Story of Gavāmpati, whose name literally means "chewing the cud." He was a monk who always spat out his food and chewed it again like an ox chewing its cud. This was due to a verbal sin he had committed in an earlier life. *Dazhidu lun* 27, T25.260c22ff. "Again, according to the *Wuliangshou jing*, 'Gavāmpati in a past life had been a *bhikṣu*, and at the edge of another person's millet field, plucked a stem of millet to see how ripe it was. Several grains fell to the ground and it took him five hundred lives as an ox to pay for it.'" *Zhujing yaoji* 諸經要集 (Essentials of the Sūtras) by Daoshi (659) 9, T54.83a12ff.

478. This comes from a passage in the "Informal Sermon of the Venerable Yunfeng Yue" in the *Zimen jingxun* 7: "Then properly fold your hands [in salutation] and receive the offerings of other people, [but] wherever you go do not pluck a single vegetable stem, do not cart away a bundle of kindling, do not dip all ten fingers in the water. If nothing opposes your desires, even then it is only a single moment of joy. Nevertheless the three [evil] paths entangle the body, so how do you not see the teachings of the Middle Way? Rather bind your body... food of a person of the mind of faith. Senior, if you continue on like this, even if you change the great earth into gold and stir up the Yellow River to be curds, the offerings to you, Senior, will not be beyond your due" (T48.1076a1-b6). These words are a common refrain, as they are found in the *Xutang lu*, cited in Iriya and Koga, *Zengo*, 367b. In "Written by Vinaya Teacher Xuan for His Pupil Ciren" in *Zimen jingxun* 4, there is a similar passage: "A sūtra says, 'Accept the food of a donor like in a starving age of famine when [people] think of eating the flesh of their children; accept the clothes of a giver like binding the body with hot iron, or entering a residence like entering an iron cauldron... Rather smash the body into dust motes than use this body that breaks the precepts to accept the gifts of others. The recompense of the suffering of the three [evil] paths are all due to loving clothes, craving food, and delighting in residences...' (T48.1063c3-7). The scriptural source is the *Nirvana Sūtra*: "Again, good son, the great being, the bodhisattva, makes this vow: 'Rather I would bind my body with hot iron than in the end not dare with this body that has broken the precepts to accept clothes from a donor with a mind of faith.' Again, good son, this great being, the bodhisattva, will make this vow: 'I

would rather swallow with this mouth a hot ball of iron than in the end not dare with this mouth that has violated the precepts eat the food and drink of a donor with a mind of faith.' Again, good son, the great being, the bodhisattva, makes this vow: 'I would rather lie this body down on a slab of hot iron than in the end not dare with this body that has broken the precepts accept the bed and bedding of a donor with a mind of faith.'" *Daban niepan jing* 11, "Chapter on the Practices of the Saint," T12.433a25–b3.

479. The *Fanwang jing*, or *Brahmajala Sūtra*, is supposedly a translation by Kumārajīva, but it is a Chinese apocrypha. This is an excerpt from the ten great vows in the sūtras. "Again, he makes this vow: I would rather bind this body in a thousand layers of hot iron mesh than in the end use this body that breaks the precepts than receive any clothing from a donor with a mind of faith. Again he makes this vow: I would rather swallow with this mouth red hot iron balls and a river of fierce fire over millions of eons than in the end with this mouth that breaks the precepts eat the delicious drink and food of the donor with a mind of faith. . . . Again he makes this vow: I hope that all sentient beings all become the Buddha and that if a bodhisattva does not make this vow he will commit a slight sin." This is from the "Chapter on the Mind-Ground Precepts of the Bodhisattva Preached by the Vairocana Buddha," T24.1007c7–1008a12. "Slight sin," Skt. *duṣkārta*, is a minor offense, an error in practice.

480. Quote from "The Informal Sermon of Chan Master Cishou Shen," *Zimen jingxun* 7, T48.1076c20–21.

481. Quote from *Dahui yulu*, which continues, "Adverse to my intention, is simply to dissolve this one character forbear" (T47.938a24–25). The *Shoulengyan jing* 6 says, "The saintly nature comprehends everything and so the favorable and adverse are all expedient means; for entry into *samādhi* [meditative concentration] with the initial mind, slow and fast are not of the identical degree" (T19.130a25–26). This refers to the conditions for attaining enlightenment, those favorable to enter Buddhism and those adverse. "Fight" here in the *ōnhæ* text is *ch'ida*, "to strike," "remove," "attack."

482. "Attribute of the ego," or idea of the ego. See *Diamond Sūtra* (*Jin'gang jing*), T8.749a11. The *Commentary on the Diamond Sūtra* attributed to Huineng says, "If a person, despite having been enlightened and having cultivated [the Way], does that which gains a mind, he has still produced the attribute of the ego, which is called the dharma-ego. If you completely exclude the dharma-ego, that is called liberation." (XZ)24.519b23; see Komazawa Daigaku, *Enō kenkyū*, 427.

483. Again this is a quote from the "Informal Sermon of Chan Master Cishou Shen" of the *Zimen jingxun* 7: "It is like the current *bhikṣus* beginning study, sated with food and elevated in their sleeping [i.e. off the ground]. Their grasping nature increases daily, and they still dislike things not being as they desire. Among the monkhood, [there are some monks who are] like a block of stone for polishing blades that all people who want a sharp blade would come to [use]. Zhang the Third would come and polish [blades] on that stone; Li the Fourth would also come, and they polish to and fro, so other people's blades are sharp but one's own

stone is gradually worn thin. Yet some still dislike others not coming to polish on their stone, so what benefit is there?" (T48.1076c15–20). Zhang the Third and Li the Fourth are a colloquialism similar to "any Tom, Dick, or Harry"; see Iriya and Koga, *Zengo*, 31b.

484. The *Chanlin baoxun* 1 quotes a Chan Master Yingshao Wu, who sighed "each time he saw students who were lustful and did not fear causation, and after a pause he said, 'The life of toil is like a traveller's rest. If he stays then he accords with conditions; if he leaves then he is gone. How many times can he gain [this life]? Such people do not know shame and transgress name and status, desecrate the core teaching, even this. A hero has ambition to broadly spread the Way of the patriarchs, to entice and assist those who come later, and does not respond to personal action out of his own lust, having no reason to guard against jealousy. By advertising the calamity of a body, one creates ten thousand eons of misfortune, and the suffering one undergoes in the three [evil] paths and hells is not yet [future] suffering. To lose your human body under the *kaṣāya* is really suffering" (T48.1021b19–25). A similar caution appears in the *Hufa lun*: "If you accept the Buddha's precepts and Vinaya and receive the donations of the faithful and [yet] on the contrary follow worldly custom, drink alcohol, and eat meat, and not especially take insults from people, you rapidly revert to nature. Also, the loss of the human body [even though having been] under the *kaṣāya* is the utmost suffering and does not bear thinking of!" (T52.646a24–26). See also *Jingde chuandeng lu* 15: "Dongshan asked a monk, 'What is the greatest suffering in the world?' The monk said, 'Hell is the greatest.' The master said, 'Not so!' The monk said, 'What do you mean?' The master said, 'To not be enlightened to the greatest matter while under this clothing [*kaṣāya*] is called the greatest suffering'" (T51.323a19–21).

485. In the *Chuanxin fayao*, there is the following: "Question, 'Why was it that Ānanda was the attendant [on the Buddha] for thirty years but only had the wisdom of a *bahūsrūta* [widely learned person] and was scolded by the Buddha?' 'Your study of insight for a thousand days is not the equal of one day studying the Way. If you do not study the Way, then even a drop of water will be difficult to enjoy'" (T48.384a9–11); Iriya *Denshin*, notes that the source for the scolding of Ānanda was possibly the *Shoulengyan jing* (89).

486. The meaning of 文法 is unclear. Usually these characters refer to the rules of textual composition, but here I suspect they simply mean "regulations."

487. This passage has taken ideas from the *Nirovāna Sūtra* on the nine orifices, i.e., two eyes, two ears, two nostrils, mouth, anus, and urethra. "This body is impure and the nine orifices continually flow. This body is like a walled city, with the blood, flesh, sinews, and bones, over which are bound the top with skin." *Daban niepan jing* 1, T12.367b1–2.

488. This is an amalgamation of snippets from a number of texts. First, the "Inscription of the Mind as Master by Dharma Teacher Biancai Jing" in the *Zimen jingxun* 8 says, "Alas! This body, what are you born for? One aids it with food, covers it with clothes, surrounds it with housing. . . . the four elements trouble each other and the five organs deceive each other. This body is impermanent and in a

breath it departs. This body is unclean. Its nine orifices always leak, and ten thousand ulcers are in one piece of thin skin. This body is hateful; do not crave or have regard for it" (T48.1084a12–16). Secondly, the *Sishierzhang jing* has, "The Heavenly God presented a jade[-like] maiden to the Buddha, wishing to test the Buddha's intention to contemplate the Buddhist Path. The Buddha said, 'The skin bag is a mass of filth, so why have you come?'" (T17.723b7–8). Thirdly, the *Chanrong Yongjia ji*, "Three Karmas on Pure Cultivation 3," says, "The skin bag is full of shit and is an amalgamation of pus and blood; externally it depends on the application of fragrance; internally it is only stinking filth..." (T48.388c1–2). Chuandeng's commentary, the *Yongjia ji zhu* 永嘉集註 (Interlinear Commentary on the Collection of Yongjia), explains: "'Skin-bag full of shit' indicates that which is within the stomach and bowels; 'assemblage of pus and blood' indicates what is in the skin-bag" (XZJ 111.419a2ff.).

489. The *Yuanjue jing lüeshu* by Zongmi says, "Now the initial contemplation of the body is that the body is based on the passions, and if one realizes it is empty and false, then all frustrations will be removed of themselves. If one is addicted to it, then one will give rise to unlimited faults and calamities. Therefore Vimalakīrti, because of [the existence of] illness, widely preached the suffering of impermanence and the emptiness of ego, encouraging one to detest the calamity [of a body], and the *Nirvana [Sūtra]* has as a metaphor the four snakes so that one will abandon it. The *Jin'gang ming jing* and *Dazhidu lun* both call this 'the rejection of kindness'" (T39.540b5–9).

490. "Because the four elements combine, this is provisionally named the body. The four elements have no master, so the body has no master. Again, the occurrence of this illness is all due to attachment to self. For this reason, you must not produce attachment to self." *Weimo jing (Vimalakīrti-nirdeśa Sūtra)*, T14.544c29ff.

The four enemies are different kinds of *māra*, i.e., tempting demons of frustration, of *skandhas*, and of death, as well as heavenly *māra*.

491. According to the 1677 Japanese commentary, the *Wenshu jing* 文殊經 says, "At one time Revata was in the wilderness and he halted in any empty shed. A small demon came and [proceeded to] prepare a corpse. Later a large demon came and tried to steal [the corpse] away. The two demons fought over it. At that time, were the demons real or not?" This source is not identified. The 1678 Japanese commentary 2.39a refers correctly to the *Dazhidu lun*, T25.148c5ff. Hyujōng's source was probably Zongmi's *Yuanjue jing lüeshu zhu*, T39.540c21–22. See also Chengguan's *Huayan jing suishu yanyichao*, T36.658a18, "Like two demons fighting over a corpse."

492. The sūtra is not identified, but is quoted in the long passage of the *Zimen jingxun* (T48.1092a1) dealing with the regulations on ablutions, from which much of this evaluation passage is drawn. A number of sūtras have *yinguo* (causation) in their title.

493. The sūtra, the *Wenshu shili wen jing* 文殊師利問經 (*Mañjuśrīparipṛā Sūtra*), says, "Mañjuśrī said to the Buddha, 'At what times should the four assemblies not make a sound, or their body and mind be like wood and stone, [or make]

other sounds?' The Buddha told Mañjuśrī, 'At the six hours [for worship...], when worshipping the Buddha, listening to the dharma... when defecating and urinating,... [Because] at those times the gods come, and they are always of pristine mind... and with those sounds you will cause their minds to be unsettled, and if they are unsettled then they will all leave for their heavens, and so the evil demons will come and create non-beneficial and unsettled events, and those people will produce various calamities due to this...'" (T14.493b29ff.). This text is also cited in the *Zimen jingxun* passage on ablutions, which also records the mantras (T48.1091c-1092b).

494. The *Shishi yaolan* (T54.300a28) quotes the theory of the *Sanqian weiyi jing* that this is the sixth out of twenty-five items that you must observe when you go to the outhouse. "Six, having entered, directly snap your fingers [to warn the shit-eating demons]."

"The demon of filth" 穢之鬼 probably equates to Ucchuṣma 穢迹, a demon who converts filth into the pure.

495. Note, the Japanese woodblock texts retain some of the Korean script, but some are copied incorrectly.

496. The *vajra*-wheel, the lowest level that supports the earth, the core of the earth, is described in "Chapter on the World" in *Abhidharmakośa*. Also, by extension, the term means "till the end of phenomena" or the end of everything. The mantras and some of the rules given in the evaluation for Section 132/68 are found in the *Baizhang qinggui*, T48.1145b27-c6; see Ichimura, *Baizhang Zen Monastic Regulations*, 313.

497. Black acacia (*Gleditschia sinensis*).

"Dirty water," literally "touched water" (觸水, cf. 濁水), is water used to wash the private parts after going to the toilet. "At that time, *bhikṣus* first warmed the dirty water [for washing their private parts] and then warmed the pure water. The Buddha said, 'First warm the pure water, then warm the dirty water. If you do not do so, you will commit a sin against the dharma.'" *Youbu lüzashi* 有部律 (毘奈耶) 雜事 (Vinayaḥṣudrakavastu) 10, T24.250b4ff. The *Zimen jingxun* quotes the *Qitang zalu* concerning dharma teacher Zhizhao, who had chanted the *Huayan jing* for thirty years, whereupon a youth visited him, and they had the following dialogue: "Zhizhao said, 'Where have you come from?' 'From Wutai.' Zhizhao said, 'Why have you come from so far away?' 'Because I have a minor matter that I wish to guide you with.' 'I want to hear it.' 'My master, your chanting of the sūtra is really admirable. But you make an error when you go to the toilet and then wash, for the dirty water [for washing your privates] splashes the backs of your hands, and you have not used ash to wash them. According to the Vinaya, it is specified that the ashes be used seven times, but presently you only use it two or three times, and as a consequence this pollution still remains, and so you will incur sin when worshipping the Buddha or chanting sūtras.' When he had finished speaking, he was no longer seen. Ashamed, Zhizhao rectified his errors. Someone who knew of this said, 'He must have been a manifestation of Mañjuśrī who had a warning for Zhizhao.' Therefore know that in washing your hands you must follow the

dharma. The *Yinguo jing* says, 'If you read the sūtras with filthy hands then you will be repaid by being reborn as a toilet grub.'" *Zimen jingxun* 9, T48.1092b1–10.

498. The *Samga kwiḡam* slightly summarizes this material from the *ōnhae* text. There is one different sentence in the *Samga kwiḡam*: "Do not leave stagnant water in the trough. If the water is left for three days small insects will be born there, so be sure to change the water often to avoid harming their lives" (*HPC* 7.624a6–7).

499. The *Lunyu* XII.xx.5 says of the accomplished person that "he is solid and straightforward, long righteous." See Legge, *Confucian Classics*, 1:259. The Buddhist scripture is the *Fo yijiao jing*: "You *bhikṣus*, the mind of flattery and indirection contradicts the Way. Therefore you should be honest and straightforward in your mind. You should know that flattery and indirection are just deception. There is no such condition for these people who enter the Way. Therefore you should be upright in mind and take honesty and the straightforward to be the basis..." (T12.1111b25–26).

500. *Lunyu* VI.ix, in which Confucius praises Yan Hui for his satisfaction with a simple, poor life: "With a single bamboo container of food to eat and a single gourd to drink from, living in his mean laneway, which others could not endure the distress of, he did not change his delight. Admirable indeed was Hui." See Legge, *Confucian Classics*, 1:188. "What was the house style of the ancient buddhas? The master said, 'One half-gourd and one robe.'" *Qiannan huideng lu* 黔南會燈錄 (Record of the Assembled Lamplight of Qiannan) 6, XZJ 145.790a16.

501. The bracketed portion of this passage is found only in the *ōnhae* and *Samga kwiḡam* texts. The Chinese has for the last words, "give reign to the feelings you harbor?"

502. "The mind is like a straight string" appears in the *Shoulengyan jing* 6: "If *bhikṣus* have a mind like a straight string and are totally pure, [when] they enter *samādhi*, they will never have *māra* temptations, and I predict these people will achieve bodhisattva status of the highest enlightenment..." (T19.132c22ff.). A commentary on this sūtra passage explains it: "At all times be entirely without falsity and lies. If you are such a person and you truly seek the Way, then can you be far from reaching it? If you display such signs and forms and allow yourself to be titled as having attained the Way, then inwardly you are harboring flattery and distortion and externally are manifesting [signs of] fame and reputation, so how can that be called cultivation of practice." *Shoulengyan yishu zhujing* 6, T39.915a21ff.

"The straightforward mind is the site of the Way" appears in the "Bodhisattva Chapter" of the *Vimalakīrti-nirdeśa Sūtra*: "The straightforward mind is the site of the Way; therefore it lacks falsity." *Weimo jing*, T14.542c15. Sengzhaō explained as follows: "The direct mind means that internally the mind is true and straightforward and externally without falsity. This then is the basis of all fundamental practices and is the site of the smooth progression on the Way." *Zhu Weimojie jing* 4, T38.363c26ff.

503. All of this section is from the *Zongbao Platform Sūtra*, T48.352c26–27. Its sources are, first, the *Weimo jing*, T14.542c15; the second source is not from the sūtra but from Huiyuan's *Weimo yiji*, T38.435c29, or *Lengyan jing* 6, T19.132c22.

504. "If there is an evil and you know it is wrong, correct your errors and attain the good, and the sin will of itself disappear, and later you will encounter and attain the Way." *Sishierzhang jing*, T17.722b12–13. The *Sishierzhang jing zhu* comments using the exact same words as in the above sentence. The *ōnhae* is literally "eliminated following your mind."

505. The sentence in brackets appears only in the *ōnhae* and *Samga kwigam* (HPC 7.624a16–17) texts.

506. This part of the commentary is taken in summary from the *Platform Sūtra*, T48.353c–354a. The Dunhuang text reads: "What is repentance (*chan-hui*)? 'Seeking forgiveness' (*chan*) is to do nothing throughout your life. 'Repentance' (*hui*) is to know the mistakes and evil actions you have perpetrated up to now and to never let them be apart from the mind." Yampolsky, *Platform Sutra of the Sixth Patriarch*, 144–145 (romanization changed). The later texts have altered and expanded this passage of the Dunhuang text.

507. Shame is made up of *hri* and *apatrāpya*, said to be good dharmas. "The *Dayun jing* (*Mahamegha Sūtra*) says, 'Shame is the clothing of all good.' The *Weishi lun* says, 'Guilt (*can*) is to rely on your own dharma power and venerate the wise and good and to have a nature that is ashamed of past wrongs. Repentance (*hui*) is to rely on worldly power, to despise and reject violent evil, and to have a nature that is ashamed of past wrong.' ..." *Shishi yaolan*, T54.353c9–11. You should reveal your sins, as in the confessions before the assembly. "You should reveal [sin] and not hide it away. If you reveal it you will be at ease, but if you do not reveal it, the sin will deepen. This is called an aware examination and presentation [of your sin to the assembly]." *Apidamo jiyi menzu lun* 阿毘達磨集異門足論 (*Abhidharmasaṅgītiparyāya pāda Śāstra*) 24, T26.381a15ff.

508. Quote from the "Entry on Weishan Lingou" in *Jingde chuandeng lu* 9, T51.369b17–18. For the "gate of Buddhist services," see *Linji yulu*, T48.502a17; Sasaki and Kirchner, *Record of Linji*, 267, "expedients for carrying out the buddha's work."

509. The *Xuanzhong ming* by Dongshan Liangjie, a text of 224 characters in four-character lines. Recorded in the *Dongshan yulu*, T47.515b26–27, and elsewhere. The texts have variant characters, hence the different translations.

510. Quote from the *Chuanxin fayao*, which continues, "It is easy to forget the percepts, it is very difficult to forget the mind. People do not dare forget the mind, fearing that they will fall into emptiness and have nothing to grope for, not knowing that emptiness is originally without emptiness, there only being a single true realm of the dharma" (T48.381a21–22); see Iriya, *Denshin*, 30.

511. The *Zongjing lu* 6 says, "Thoughts of passion and perverse views are dependent on delusion about the external. Falsely thinking that there is my/mine and the external sense-realms, one produces craving and passion, like a thirsty deer chasing after a mirage or a stupid monkey grasping for the moon; they do not exist but they [the deer and the monkey] perversely calculate [their existence] and suffer entrance into the cycle of suffering" (T48.447c17–18). This is possibly an elaboration of the "All Buddha's Words Are Mind" chapter in the *Laṅkāvatāra Sūtra*: "It is for example like a herd of deer that are pressured by thirst and, see-

ing a springtime mirage, create the idea of water, and in delusion chase after it, not knowing it is not water" (T16.491a7–9). The Japanese commentaries of 1677 and 1678 quote the *Xianyu jing* as saying, "It is like on a clear night a mob of macaques in the trees beside a well suddenly seeing a reflection of the moon. They go down the well to grasp the moon, desiring it, but in the end they cannot get it." However, this source has not been identified. "Spots before the eyes" are literally "flowers in the sky," the optical illusions of people with eye diseases. "It is like many people of the world who mistakenly discriminate, grasping the flowers in the sky or a second moon. You must first see the minor phenomena of the world, then later grasp that there are such phenomena." *Dasheng guangbai lunshi* 大乘廣百論釋論 (Mahāyāna Treatise of Interpretation of the Extended Śāstra of a Hundred [verses]?) 2, T30.196c8ff.

512. Words of Tanying Daguang about the four selections attributed to Linji Yixuan in which both person and environment are stolen away, where there is no subject or object. See *Xu chuandeng lu* 4, T51.489c3. The sun and moon, meaning the emperor and empress, which the Qin state claimed would exist eternally, no longer exist; the rulers and ministers of the Han were as nothing to the landscape.

513. To sit at ease, in the *Platform Sūtra*, is, "If sitting in meditation without moving is good, why did Vimalakīrti scold Śāriputra for sitting [at ease] in meditation in the forest" (T48.338b22–23). Yampolsky, *Platform Sutra of the Sixth Patriarch*, 137, slightly modified. "Not to manifest body and mind in the three realms is sitting at ease. To not give rise to extinction-*samādhi* and yet manifest the various awesome deportments is sitting at ease. Not discarding the dharma of the Way and yet manifesting the affairs of ordinary people, is sitting at ease. The mind not residing internally or externally is sitting at ease." *Weimo jing*, "Pupils Chapter 3" (*Vimalakīrti-nirdeśa Sūtra*), T 14.539c21ff.

514. Although these words come from *Yuanjue jing*, T17.917c15 (Muller, *Sutra of Perfect Enlightenment*, 171, "take quiescence as their practice"), here they are used for a different purpose.

515. "Question, 'What about where both existence and non-existence are removed?' The master said, 'In the third month sauntering on a path under the flowers; A single house melancholy with its gate shut in the rain.'" From the "Biography of Fengxue Yanzhao," in *Jingde chuandeng lu* 13, T51.303b18–19. Here, in the *ōnhae* text, the character is "closed" 閉 rather than "idle." 閑.

516. Iriya and Koga, *Zengo*, 445c; *Shoulengyan jing* 2, T19.111c25. Hyujōng has changed the wording from 迷己為物 in the original sūtra to 迷己逐物 in the *Sōnga kwigam*. See Araki, *Ryōgonkyō*, 121, for the original sūtra text and its meaning. This sentence is also quoted in *Yunmen guanglu*, T47.558b16–17, and *Biyān lu*, case 46, T48.182b20–21.

517. Phrase from *Wuliangyi jing* (*Sūtra of Limitless Meaning*), T9.386b14.

518. Phrase found in Chengguan's *Huayan jing suishu yanyichao*, T36.679a3–4.

519. Pak and Pae gloss this as "to pounce upon / spring on these two [the sentence on substance and sentence on function]" (*Sōn'ga kwigam*, 468). Yu Changdon glosses *hed[a]ta*, the verb used here, as modern Korean *hemaeō tanida*, "to wan-

der about," "to stray," or "be perplexed" (*Yijo ō sajōn*, 750b). The Chinese is *zousha* 走殺, the *sha* is an intensifier ("run like mad"). 兩頭 means "two sides," "start and finish," "both." So this may read, "because they are perplexed by these two." See *Biyān lu*, T48.196a10–11, 28–29, "When it turns it must rush to two points. Note: If you do not fall into existence, then you are sure to fall into non-existence"; and Cleary, *Blue Cliff Record*, 300, "If it turns, it will surely go two ways."

520. Verse by Fengxue Yanshao (896–972), quoted in *Jingde chuandeng lu*, T51.303b23, just after the poem of the previous section.

521. Quote from Zongbao version of the *Platform Sūtra*, T48.355c3. The *ūl* here in the *ōnhāe* preceding a verb could be *rīl* with a passive verb or *ūro*, "due to." The Chinese 外迷着相 is ambiguous, literally "externally deluded and attached to attributes."

522. From *Yuanjue jing*, "Good sons, the empty and false floating mind has many crafty views" (T17.916a2). See Muller, *Sutra of Perfect Enlightenment*, "Good sons, false floating thoughts and numerous clever views" (133). The *ōnhāe* (and Chinese) adds "sentient beings" and the subject is the mind of sentient beings.

523. Derived from *Linji yulu*: "He puts his tongue to the roof of his mouth, translucently not moving. Taking this to be the Buddha-dharma of the patriarchal gate is to be greatly mistaken. So then if you take the unmoving, pristine sense-data to be correct, then you are recognizing ignorance to be your ruler. An ancient said, 'The pitch-black deep pit is most awful'" (T47.501a23–26). See Sasaki and Kirchner, *Record of Linji*, 248.

524. The time it takes to rub away a rock of forty leagues square by rubbing it once every hundred years.

525. Yuanwu Keqin wrote, as recorded in *Foguo Keqin Chanshi xinyao* 佛果克勤禪師心要 (Mental Essentials of Chan Master Foguo Keqin), "Beneath every person's feet there is a shaft of great light that penetrates the emptiness and communicates with the numinous. It is called the scenery (*fengguang* 風光) of the original land. The living Buddha is not yet fully merged with it; it is unbounded but is in your heart" (XZJ 120.740b9–10). Again, "If you directly remove the emotional consciousness and a single thought is not produced, you will realize the scenery of the original land and see your original face." *Yuanwu yulu* 9, T47.751c16. In his *Bendowa*, Dōgen indicates that this is the external world seen by the original mind of awareness and its enjoyment in *samādhi*.

526. "The emptiness of cessation" refers to an attachment to emptiness, an emptiness that eliminates matter, and so is not a final emptiness but rather a misunderstanding of emptiness. "The emptiness of cessation is the elimination of matter to elucidate emptiness. This is like the emptiness created by removing the earth when digging a well; it requires the elimination of matter." *Zhu Huayan fajie guanmen*, T45.685a17ff. In other words, it would remove the scenery of the original land.

"The emptiness of neutrality" is referenced in the 1678 Japanese commentary, which says that "neutral emptiness is *samādhi* without *prajñā*, and is mere gloom without anything to select" (42a).

"Stubborn emptinesses" means to be biased to emptiness, to ignore real ex-

istence. “He picked up his staff and said, ‘Ordinary people see a staff and call it a staff; *śrāvakas* see a staff and recognize stubborn emptiness and deny its existence; *bodhisattvas* see the staff [and wonder] have they ever spoken of it. When hungry they eat, when tired they sleep, when cold they face a fire, and when hot they head for the cool.’” *Cuiyan Kezhen Chanshi yu* 翠巖可真禪師語 (Sayings of Kezhen of Cuiyan) in *Xu guzunsu yuyao*, XZJ 118.854a3ff.

527. Text in brackets is not in the *ōnhæ* text.

528. “Shining through” means to discern. Master Yunmen is Yunmen Wenyan. This is similar to the record of the *Shūmon Kattōshū* 宗門葛藤集 (Collection of Entangling Words of the Lineage School) of 1689, Chapter 17: “Yuezhou Qianfeng... said, ‘The Dharmakāya [Dharma-body] has three types of sickness and two types of light. Only after passing through these can you sit in peace.’” Kirchner, *Entangling Vines*, 11. It was probably taken from the *Dahui shu*, “Letter of Reply to Instructor Yan”: “Great Master Yunmen had a saying, ‘There are two kinds of illness wherein the light does not pass through. Where everything is unclear and there are things in front of your eyes is one [illness]. Also, [where] you can discern that all dharmas are empty but it dimly seems as if something is there, that also is the light not shining through. Again, the Dharma-body also has two kinds of illness. Even though you have arrived at the Dharma-body, because you cannot forget dharma attachments, the view of the self still persists, and you sit on the side of the Dharma-body. This is one [illness]. Even though you have discerned the Dharma-body, as you cannot let it go, when you come to examine it in detail, if there is any breath of it, that also is an illness.’ And yet present students of the real dharma take penetrating through the Dharma-body to be the ultimate, and yet Yunmen to the contrary regards it as an illness” (T47.937a6–13); see also Araki, *Daiesho*, 187. This has been taken from *Yunmen guanglu*, T47.558a20–25.

529. This is based on a dialogue of Changsha Jingcen (9th c.) and the head monk. This monk asked him where he had been. “‘Roaming in the mountains,’ he said. The monk asked, ‘Where did you go?’ Changsha said, ‘First I went following the fragrant grasses; then I returned pursuing the falling flowers.’” Cleary, *Blue Cliff Record*, 187; *Biyān lu*, case 36, T48.174b3–7; ZGDJ, 862b.

530. The lineage teacher is a member of the Chan lineage as distinct from Kyo (Doctrinal) and Vinaya teachers. “I went to Weishan, and a monk asked, ‘What is the patriarchal teacher’s intention in coming from the West?’ Weishan said, ‘Bring the bench with me. If you are a lineage teacher you will be certain to be able to use the matter of fundamental endowment to deal with people.’” *Zhaozhou yulu* 1 in *Guzunsu yulu*, XZJ 118.307a15–17.

531. This is based on the *Chanlin baoxun* 4: “The Reverend Xinwen [Tan]ben said, ‘Chan monks who are diseased due to Chan are many. Those who have illnesses in their ears and eyes... Only the lineage teacher of the original color [a genuine teacher] clearly examines this minutely, and whoever his eye hit upon he knows whether they understand or not...’” (T48.1036a21–27).

532. The Chinese commentary has “Those who slander *prajñā* have no path for repentance.” The source is probably the *Dahui shu*, “Reply to Principal Gradu-

ate Wang”: “The Elder Gautama pointed [to such people] as being the most arrogant of persons, and he also called them slanderers of *prajñā* and the speakers of great falsehoods and those who cut off the life of the Buddha’s insight. Even if a thousand buddhas appeared in the world, they would not be permitted repentance” (T47.932b4–6); see also Araki, *Daiesho*, 144. Yunmen Wenyan said in the following dialogue, “A monk asked, ‘If you kill your father and kill your mother, you repent before the Buddha. When you kill a buddha and kill a patriarch, where do you repent?’ The master said, ‘Reveal it [all].’” *Yunmen guanglu*, T47.547b28–b1.

533. Text in brackets is not in the *ōnhæ* text.

534. This is a slight paraphrase of the words of Fenzhou Wuye in *Jingde chuan-deng lu* 28, T51.444c24–28, dropping several phrases.

535. Baiyun Shouduan (1025–1072), heir of Yangqi Fanghui and teacher of Wuzu Fayan. This passage is most likely from *Dahui yulu*, T47.853c7–9, quoting Wuye and then Baiyun. In commenting on a hymn by Yunmen, Donglin also “raised the words of National Teacher Wuye, ‘If...in the stomach of a horse.’ Reverend Baiyun Shouduan said, ‘If even...or a horse.’ Donglin’s hymn: A single path like a string is straight; / His mind is close and hands are even closer. / The arrow bores through the shadow of the red sun, / Then he is an eagle-shooter.” *Donglin songgu* in *Guzunsu yulu*, XZJ 118.814a13ff.

536. The text in brackets, from “if this” to “bars the gate,” is not in the *ōnhæ* text. One interpretation is that this depicts a scene of hell, another has the fires of karma being defended against by a sword that cuts off dualistic views.

537. This is based on a verse by Dongshan Liangjie quoted in *Jingde chuan-deng lu* 28: “The Way of no-mind is united with the person, / The person of no-mind is united with the Way” (T51.452c21).

538. The Chinese has “suddenly realize.”

539. *Chuanxin fayao*, a quote, with some ellipses after “departed the world.” “Definitely do not have the slightest [intention for a] destination. If you see the buddhas of excellent attributes coming to welcome you, and they are manifested variously in front of you, still be of no mind to follow after them. If you see evil attributes variously manifested in front of you, still be of no mind to fear them...” (T48.381c9–11); see Iriya, *Denshin*, 39.

540. This line of verse appears in a “Song on Studying Buddhism” by Shao Kangjie, which reads, “Aged in years and fearing death, I am closer to Śākya; / I falsely desire to eliminate conditions, but conditions become more onerous; / And although I seek to remove illness, the illnesses become more numerous.” Shao Yong, *Yi Chuan jirang ji* 伊川擊囊集 14, in *Shao Yong ji* (Beijing: Zhonghua Shuzhu, 2010), 407. The 1633 *Fozu gangmu* 佛祖綱目 (Outline Chronicle of the Buddhist Patriarchs) 37, XZJ 146.708b4ff.

541. A line from Nanming Faquan’s *Zhengdao ge song*, XZJ 114.884a5. The Japanese woodblocks have 如 instead of 好 as the first character. Pak and Pae gloss 轉頭 as “a short time” (*Sōn’ga kwigam*, 489). The colloquial often means “to change your mind.” The hundred years of light and shade refer to time but can imply imminent death, as the *ōnhæ* suggests by having the last character as 空 and not 非.

542. Baoguan Yongxiang, *Sishierzhang jing zhu* 四十二章經註 (Interlinear Commentary of the *Sūtra in Forty-two Chapters*): “Fear of death is fear of falling into the evil paths of rebirth. If you are enlightened that the ego is originally empty, then discrimination will suddenly end” (XZJ 37.664b22).

543. The quote attributed to the *Prajñā Sūtra* is probably from the *Vajracchedikā-prajñāpāramitā Sūtra* (*Diamond Sūtra*), which writes of the four aspects or attributes of ego, person, sentient-being, and longevity, “None of these are of the bodhisattva.” See the *Jin’gang jing jieyi* 金剛經解義 (Interpretation of the Meaning of the Diamond Sūtra), a commentary on this sūtra attributed to Huineng, “To have the four attributes is to be a sentient being; to lack the four attributes is to be a buddha... discriminating and adopting or discarding percepts is called the attribute of longevity.” (XZJ 24.519c14); Komazawa Daigaku, *Enō kenkyū*, 427. *Yuanjue jing* has the same in one list: “They recognize these four and mistake them for the substance of the real self. From this are produced the two percepts of hate and love...” (T17.919c); Muller, *Sutra of Perfect Enlightenment*, 202–203. And on the attribute of longevity it says, “All karma and wisdom that are not seen by oneself” (T17.919c13). See Muller, *Sutra of Perfect Enlightenment*, on the “four traces” of self, person, sentient being, and life (205–206).

544. Quote from a formal sermon in *Mingjue Chanshi yulu*, T47.679c14–15, with minor variations in the first two lines: “The green mountains, layers in a profuse green, / The autumn waters, waves to the blue sky.”

545. “Marvelous awareness” is the fifty-second stage of the bodhisattva career, that of the Buddha; “clean” in the Chinese text is 白; in the *ōnhæ* it is *hohomi*.

“Lamplight Buddha,” Dipamkara Buddha, is a buddha who made the prediction of the Śākya Buddha’s achievement of buddhahood. The *Zongjing lu* 18 says, “As a person of the past said, ‘Although you do not sit in meditation, ... Buddha?’” (T48.511c3–4).

“The eight scenes” refer to Gautama Buddha’s previous life in the Tuṣita Heaven, his entering the womb of his mother, his birth, his becoming a monk, his defeat of the *māra*, his enlightenment, his turning of the wheel of the law, and his nirvana. Again, this is from *Zongjing lu*: “The *Da niepan jing* says, ‘If you say that the spirit of the Śākya Thus Come One descended from the Tuṣita Heaven into his mother’s womb’ and achieved buddhahood in eight scenes, this is the distorted views of the *sravakas*. Therefore it is said, ‘The inferior understanding of sentient beings is that he appeared from his mother’s womb’” (T48.500b15–18).

546. Layman Pang was a famous lay disciple of Mazu Daoyi. Part of this appears in the dialogue with Mazu Daoyi. When Layman Pang was enlightened he presented to Mazu a *gatha*, a line, “on having the mind emptied gradually”: “[Students] from all over gather together in one meeting / Each study non-action [nirvana]. / This is the place where they select the Buddha. / Empty-minded having graduated I return.” This is found in the *Zutang ji* and the *Zongjing lu* 18 (T48.511b29–c1) and so on. See Iriya, *Hō Kōji goroku*, 19–20; and Sasaki, Iriya, and Fraser, *Sayings of Layman P’ang*, 26, 47. *Pang Jushi yulu* 龐居士語錄, XZJ 69.131a21. This is the line that Hyujōng received from Sung’in to inspire him to abandon studying for the Confucian exams.

547. Derived from lines in *Xu chuandeng lu*: “Day after day the sun comes up from the eastern horizon, morning after morning the cock cries at the fifth watch” (T51.637b21–22).

548. The *ōnhæ* text has *araya olt’a*, showing knowledge of the Chinese colloquial 須 xx 始得, “must [do/be xx].”

549. The preface to the *Zhongyong* says, “This book begins speaking of the one principle. In its middle it variously covers many matters, and at the end again joins them together in one principle.” Legge, *Confucian Classics*, 1:382.

550. “The Buddha said, ‘It is like a good horse in the world seeing the shadow of the whip and moving.’” *Jingde chuandeng lu* 27, T51.434c9–10.

551. “Total raising”: see Yuan Bin and Kang Jian, *Chanzong dacidian*, 344a, “a total and thorough instruction transcending words, sentences, and meanings, pointing directly at the human mind.”

“Lineage teacher of original endowment” equals an excellent teacher. “One who erects the banner of the dharma and establishes the tenets of the lineage indeed is the lineage teacher of original endowment. To settle who is a dragon and who is a snake, and distinguish monk from lay, one must be an experienced teacher.” *Biyān lu* 61, T48.193a29–b1; see also Cleary, *Blue Cliff Record*, 284 first line of entry 61.

“A wooden man singing and clapping”: “The wooden man then sang, the stone girl began to dance.” *Baojing sanmei* 寶鏡三昧 (*Samādhi* of the Precious Mirror) by Dongshan Liangjie, in *Rentian yanmu*, T48.321b6–7, quoted in ZGDJ 1148d.

“A snow flake falling on a red hot stove”: “The master bowed. Shitou said, ‘What principle have you seen that you bow?’ The master said, ‘According to what I have seen, it is like a snow flake on a red-hot stove.’” *Jingde chuandeng lu* 14, “Entry on Changzi Kuang,” T51.313a29–b2 see also Iriya and Koga, *Zengo*, 135a. “If suddenly old habit occurs in a flash, do not use the mind to repress it. At just that place of sudden occurrence, look at the *huatou*, ‘Does a dog have Buddha Nature or not? It does not.’ At just that moment [the thought that occurred] will be like a snow flake on a hot stove.” *Dahui shu*, “Reply to Controller-general Liu,” T47.926a26–29; see also Araki, *Daiesho*, 92.

552. The *ōnhæ* for “value” is “consider weightily.” The person of the past is Dongshan Liangjie, who was quoted by Dahui Zonggao in the *Dahui Pujue Chanshi yulu* 30 (T47.943a13–14) and in his *Dahui shu*; see also Araki, *Daiesho*, 240, “Reply to Elder Dai of Gushan,” quoting from the *Ruizhou Dongshan Liangjie Chanshi yulu*, where Liangjie has set up a vegetarian feast for Yunyan, when he is asked, “Reverend, you first saw Nanquan, so why do you still set up a vegetarian feast for Yunyan?” The master said, ‘I do not value the previous teacher’s virtue in the Way and Buddha-dharma, and only value that he did not preach it thoroughly for me.’ ‘Reverend, since you set up a vegetarian feast for a previous teacher, do you approve of your previous teacher or not?’ The master said, ‘I half approve and half do not approve.’ ‘Why don’t you totally approve?’ The master said, ‘If I totally approve, then I alone will fail my former teacher.’” *Dongshan yulu*, T47.509b17–23, 520a27–b5. The idea of a test via a single sentence appears in the account of Xiang-

yan Zhixian (d. 898), where Gushan asks him, “I do not ask you of your study and understanding of your entire life or what you have remembered from the sūtra fascicles and books, but [ask you] to bring a single sentence of the matter of your fundamental endowment that tests the Way from before the time you came out from the womb and could not yet distinguish east from west. Then I will certify you.” The eventual reply was, “A picture of food cannot sate hunger.” *Jingde chuandeng lu* 11, T51.283c29–284a7; see Kirchner, *Entangling Vines*, 204–205.

553. The bracketed sentence is found in *Samga kwigam*, HPC 7.624c15, but not in the Chinese version of the *Sōn’ga kwigam*.

554. This line is not in the *ōnhae* text. In the words of Dayang Jingxuan (or Dayang Jingyan), “At first he visited Chan Master Guan of Liangshan in Dingzhou and asked, ‘What is the site of the Way [monastery] without attributes?’ Guan pointed at an image of Guanyin [Avalokiteśvara] in a niche in the wall and said, ‘This was painted by Layman Wu [Daozi].’ When Jingyan tried to continue, Guan urgently demanded, ‘This [image] has attributes, so what is that with no attributes?’ Thereupon Jingyan was enlightened to this tenet [and] at his [Guan’s] words, [Jingyan] bowed, rose up, and attended upon [Guan]. Guan said, ‘Why not speak a sentence?’ Jingyan said, ‘I do not decline to speak, I am afraid of the application [of my words] with ink on paper.’ Guan laughed and said, ‘On another day [i.e., on your death] these words will appear on a stele.’” Huihong, *Chanlin sengbao zhuan* 禪林僧寶傳. (Biographies of the Monk Jewels of the Chan Monasteries) 13, “Biography of Dayang Jingxuan,” XZJ 137.495b4ff.

555. Derived ultimately from the account in the biography of Li Guang, in *Shiji* 109, on his fight against the nomadic Xiongnu. In the *Han shu* biography of Li Guang, Li says, “He is certain to be the hawk shooter.”

556. Mazu Daoyi, see Jia, *Hongzhou School*. Baizhang Huaihai (720–814), a pupil of Mazu, was famed for establishing the first allegedly independent regulations for Chan monasteries. Huangbo Xiyun (d. 850), disciple of Huaihai, was befriended by the official Pei Xiu, who recorded Xiyun’s *Chuanxin fayao*. The story is found in the “Biography of Chan Master Huaihai of Mount Baizhang in Hongzhou,” in *Jingde chuandeng lu*: “One day the master said to the assembly, ‘The Buddha-dharma is not a minor matter. In the past I was again shouted at by Great Master Ma and for three days I was deafened and blinded. Huangbo heard what I raised and, unawares, stuck out his tongue.’ ‘I do not know Mazu; in short, I do not see Mazu.’ The master said, ‘Later you will be an heir to Mazu.’ Huangbo said, ‘I will not be an heir to Mazu.’ ‘Why?’ ‘Later I will lose my descendants’...” (T51.249c12–17). See also *Biyān lu* (T48.151c7–8); Cleary, *Blue Cliff Record*, 70–71.

557. Comment on case 37 of *Biyān lu*, T48.175a14; see Cleary, *Blue Cliff Record*, 190, “One who knows the law fears it. He ought to have been hit before he finished.” At least one anonymous Japanese has left a note on a print copy saying that it was Hyujōng to be hit because he had spoken.

558. A line from Faquan’s *Zhengdao ge song*, XZJ 114.883a3. “A staff without sections” is a metaphor for no discrimination; to be used for those who are traveling in the dark of ignorance. Possibly Faquan meant by “a staff without sections”

the staff of the original endowment that was to be given to the person who was in his proper status, that is, one who had realized his original endowment.

559. “Weishan asked Yangshan, ‘When Baizhang consulted Mazu for a second time, there was a causation of raising the whisk upright. What were the intentions of these two venerable elders?’ Yangshan said, ‘To show the great opportunity and great function.’ Weishan said, ‘Mazu produced eighty-four excellent teachers. How many attained great opportunity, how many gained great function?’ Yangshan said, ‘Baizhang attained great opportunity, Huangbo gained great function. The rest were all masters who proclaimed the Way [verbally].’ Weishan said, ‘So it was, so it was.’” *Baizhang yulu* in *Guzunsu yulu*, XZJ 118.163a15ff.

560. These are the “five houses,” first mentioned in a text by Fayán Wényi (885–958), who wrote about four of them in his *Zongmen shigui* 宗門十規 (Ten Regulations of the Chan School). It has its classic statement in the *Rentian yanmu* of 1188.

561. This shows that Hyujōng claimed to belong to the Linji lineage, as he claims it goes directly back to the Buddha. The count of thirty-three generations starts with Kāśyapa as the first patriarch of India and with Bodhidharma the twenty-eighth; with Huineng the sixth patriarch in China, that makes thirty-three (Bodhidharma being the twenty-eight in India and first in China). What follows are traditional dates; *EV* indicates Kirchner, *Entangling Vines*, page number; *ZD* is Isshū and Sasaki, *Zen Dust*, which is the source used when *EV* has no information. Huineng (638–713; *EV*, 173–174) was the teacher of Nanyue Huairang (677–744; *EV*, 189). Mazu Daoyi (trad. 709–788, rev. 706–786; *EV*, 183–184) was heir to Huairang, and Baizhang Huaihai (720–814; *EV*, 150–151) was a disciple of Mazu. Huangbo Xiyun (d. 850; *EV*, 171) studied under Huaihai. Linji Yixuan (d. 867; *EV*, 180–181), founder of the Linji lineage, was a disciple of Xiyun. His disciple was Xinghua Cunjiang (830–888; *EV*, 205–206), who in turn taught Nanyuan Daoyong (860–930; *EV*, 188–189), who taught Fengxue Yanzhao (896–973; *EV*, 163). Shoushan Shengnian (926–993; *EV*, 196–197) was heir to Yanzhao, and Shengnian’s disciple was Fenyang Shanzhao (947–1024; *EV*, 163–164). Ciming Chuyuan (986–1040; *EV*, 194–195) succeeded to Shanzhao and taught Yangqi Fanghui (996–1049; *EV*, 209), who founded a branch of the Linji lineage. Fanghui taught Baiyun Shouduan (1025–1072; *EV*, 150), who in turn taught Wuzu Fayán (1024–1104; *EV*, 204), who first promoted the *kanhua* style of investigation of Zhaozhou’s “a dog has no Buddha-nature.” Yuanwu Keqin (1063–1135; *EV*, 212–213) was an heir of Fayán, and Keqin taught Jingshan Zonggao (aka Dahui, 1089–1163; *EV*, 156–157). See *ZD* genealogies II, V, and VII.

562. Qingyuan Xingsi (d. 740) was a student of Huineng, who taught Shitou Xiqian (700–790; *EV*, 195–196), and also a pupil of Huineng. Xiqian taught Yaoshan Weiyán (745–828; *ZD*, 303–305), who taught Yunyan Tansheng (782–841; *ZD*, 305–307). Tansheng’s heir Dongshan Liangjie (807–869; *EV*, 161–162), was the first patriarch of the Caodong lineage. His heir, Caoshan Danzhang (aka Benji, 839–901; *EV*, 153), is supposedly the second patriarch of Caodong. Yunju Daoying (d. 902) was a disciple of Liangjie *ZD*, genealogy III.

563. Tianwang Daowu (738–819), a disciple of Mazu Daoyi, is often confused with Tianhuang Daowu (748–807). His heir was Longtan Chongxin (782?–865?; *EV*, 181), who taught Deshan Xuanjian (780–865; *EV*, 160). Xuanjian's heir was Xufeng Yicun (822–908; *EV*, 207–208), who taught Yunmen Wenyan (864–949; *EV*, 214), founder of the Yunmen lineage. Xuedou Chongxian (980–1052; *EV*, 207) was a great grand-disciple of Wenyan, and Tianyi Yihuai (989–1060) was an heir. *ZD* genealogy IV.

564. Weishan Lingyou (aka Guishan Lingyou, 771–853; *EV*, 167) was a pupil of Baizhang Huaihai. His pupil was Yangshan Huiji (803–887; *EV*, 209), and they gave their names to the Weiyang lineage. Xiangyan Zhixian (d. 898; *EV*, 204–205) was a disciple of Lingyou. Nanta Guangyong (850–938) was heir to Huiji, and he taught Bajiao Huiqing n.d.; *EV*, 151). Huoshan Jingtong (n.d.) studied under Huiji. Wuzhe Wenxi (811–900) was enlightened by Huiji's teaching.

565. Xuansha Shibe (835–908; *EV*, 206–207) was a disciple of Xuefeng Yicun, and Shibe taught Dizang Guichen (aka Luohan Guichen, 867–928, *ZD*, 247). Fayuan Wenyi (885–958; *EV*, 162–163) succeeded to Shibe and Guichen. Tiantai Deshao (891–972; *EV*, 201) was heir to Wenyi, and he inspired the reintroduction of Tiantai texts into China from Koryŏ. Yongming Yanshou (904–975; *EV*, 211) succeeded to Deshao, and the Koryŏ court sent thirty-six students to learn from him. Longji Shaoxiu (n.d.) consulted Wenyi and Guichen. Nantai Shouan (n.d.) succeeded to Guichen.

566. The term "house style" appears in the *Zhaozhou yulu* 1, "Question, 'What is your reverend's house style?' The master said, 'My ears ignore loud sounds.'" *Guzunsu yulu*, XZJ118.314b15.

567. "If you wish to obtain views and interpretations in accordance with the dharma, simply do not be deluded by other people. Whether inwardly or outwardly, if you encounter them then kill them. If you encounter the Buddha, kill the Buddha; if you encounter a patriarch, kill the patriarch; if you encounter an *arhat* kill the *arhat*; if you encounter parents, kill parents; if you encounter relatives, kill relatives; only then will you gain release. Do not be bound by things, and you can pass through freely." *Linji yulu*, T47.500b21–25; see Sasaki and Kirchner, *Record of Linji*, 236.

568. "Profundities and essentials": See below, nn. 590 and 591, for the three profundities and three essentials. These are not separated in the text, but appear in poetic form. "Dragons and snakes" are metaphors for excellent persons and ordinary persons. See later on under the heading "The Four Guests and Hosts" and n. 596 below for further reference to the four guests and hosts.

569. This is summarized from two passages in the *Rentian yanmu* 3: "Bare-handed he kills people and directly enters with a lone sword [decisively brings the matter to an end]. Person and percept/environment both stolen away, illumination and function both not in operation. . . . The Buddha also is killed; the patriarch also is killed. He distinguishes past and present through the three profundities and three essentials; he examines the dragons and snakes [pupils] through host and guest. He penetrates through the trap, not retaining the profound interpre-

tation, and wields a royal sword of *vajra* to sweep away the bamboo and wood sprites. He steals away the entire awe of the lion and shakes the bravery of the foxes..." (T48.311c10–15).

"The tenet of the Linji lineage is great opportunity and great function, and you escape the traps and get out of the snares.... If you wish to know Linji, the blue heavens rumble with claps of thunder; the land's earth gives rise to waves and billows" (T48.311b8–9, 28–29).

570. "The five ranks" is a teaching created by Dongshan Liangjie and elaborated by his disciple Caoshan Benji. The five ranks come in two sets: the correct or upright and partial or biased, which are partial in correct, correct in partial, coming into correct, going from correct, and arrival in both; and those of merit and perfuming, which are facing, offering, merit, joint merit, and meritorious merit.

571. "He provisionally revealed the five ranks to receive well those people of the three levels of capacity, and he greatly explained it in one voice, broadly spreading it to those of all qualities. He drew out the jeweled sword at will and cut down the dense forest of views, and marvelously harmonized [with original endowment] and profoundly passed through, slicing off all the clues and prying/speculation. Also, he obtained Caoshan [as a pupil], who deeply elucidated his tenets and marvelously proclaimed his excellent scheme." *Chanzong zhengmai* 7, "Chapter on Dongshan Liangjie," XZJ 146.215b17ff.

572. See Morten Schlütter, "Before the Empty Eon." The King of Awesome Voice is Bhiṣmagarjitasvara-rāja, who was the very first buddha of the empty eon, for which see the "Bodhisattva Never Disparaging" chapter of the *Lotus Sūtra*. This implies before creation. The "see" of the next sentence is "know" in Chinese versions.

573. All of this is excerpted from the *Rentian yanmu*: "Dongshan provisionally opened up the five ranks, which well received [the people of] the three capacities and greatly explains in one voice and broadly spreads the many qualities. He willfully drew the jeweled sword and cut down the dense forest of views, which marvelously assisted in broadening the thoroughfare, slicing through the myriad abilities of the heterodoxies and boring through them" (T48.313c9–11). "Silently illuminate before the empty eon, and ever so deep the single pot of the wind and moon. Cut away the other [side of the Buddha of the] Awesome Voice and clear and purify the eyes full of misty light. The other side of [the Buddha of] Awesome Voice fills the eyes with misty light and before the empty eon the wind and moon were in a pot" (T48.320c27–28).

"Do you want to see Caodong? Before the buddhas and patriarchs were born, beyond the empty eon, the correct and biased do not fall into the mechanisms of existence and non-existence" (T48.320c19–20).

574. *Rentian yanmu* 2, T48.313b11.

575. "[Feiyin] Tongyong said, 'Muzhou made Yunmen force through the silver mountains and iron walls, and therefore Yunmen gained a demeanor like a king, free without peer, his body hidden in the Dipper [star], and he walked alone in the Eastern Mountains. He even tripped over and displayed the entangling vines

[of language] for people, cut down the usual views and interpretations. Beyond the bounds he released and captured, and before he spoke he had stolen away certainty, and none but those of the highest capacity and sharp intellect could espy his like. He truly had received deeply the poisoning of Muzhou, and so he was severe in his techniques for [instructing] others." *Zuting qianchui lu* 祖庭鉗土錄 (Record of the Hammer and Tongs of the Courtyards of the Patriarchs), XZJ 114.760b11ff.

576. A quote from the *Rentian yanmu* (T48.313b11–12), the last two phrases inverted; and see *Biyān lu*, case 73, "instructions," "to have no relationship" (T48.201c18).

577. The last lines are preceded by "In general the style of the Yunmen lineage is lone, dangerous, and soaring high, and is difficult for people to get a mooring. If one is not of the very highest capacity, who can spy out its similarities? In detail the words and verses of Yunmen, although they have the ability to cut through the current, still have the sense of not following the waves..." *Rentian yanmu*, T48.313a29–b4.

578. "Teacher and pupil sang in harmony..." is from the *Rentian yanmu*, "Yuanwu's Essentials of the Five Houses," wherein it is recorded that Chan Master Yuanwu wrote a song on Weiyang with the lines, "Teacher and pupil sang in harmony, father and son in one house. / Light and dark chase each other, speech and silence do not reveal them" (T48.331a21). "The Weiyang lineage style is father and son in one house, teacher and pupil singing in harmony. Neither speech nor silence reveal it, light and dark are rapidly exchanged, substance and function are both displayed. Although a tongueless person was the lineage founder, his circular diagram illuminated it." *Wujia zongzhi suanyao* 五家宗旨纂要 (Compilation of the Essentials of the Tenets of the Five Houses of Chan) of 1657, XZJ 114.549a14ff.

"Characters on his flank" is taken from *Tanzhou Weishan Lingyou Chanshi yulu* (Recorded Sayings of Chan Master Lingyou of Mt. Wei in Tanzhou): "The master ascended the hall and said, 'A hundred years later [after my death] I will go down the mountain and become a water buffalo, and on my right flank [of the buffalo] will write five characters: "The Weishan monk so-and-so." At such a time if you call me a Weishan monk I am still a water buffalo; if you call me a water buffalo I am still a Weishan monk. Ultimately what should you call me?' Yangshan came out, bowed, and retreated" (T47.581c25–29).

"The horns on his head conspicuous" means the horns would stand out, a metaphor for an outstanding person.

579. "The room they tested people" is a reference to Chan consultations, where master and pupil faced each other in the master's room, which implied the private transmission of the dharma. "Question, 'What is the Weiyang lineage?' Answer, 'The house of Weiyang is the ability and function perfectly merged, testing people in the room with a sentence that can trap a tiger.'" *Wanfa guixin lu* 萬法歸心錄 (Record of the Myriad Dharmas Reverting to Mind), XZJ 114.832a16ff.

"Breaking the lion at the waist" is from a story in *Yuanzhou Yangshan Huiji yulu* (Recorded Sayings of Chan Master Huiji of Mount Yang in Yuanzhou): "When the master [Yangshan] was at Weishan and he was herding oxen, the senior Tang-

tian Tai asked, 'I do not ask about the lion appearing on the tip of a single hair, but what about the billions of lions appearing on the tips of billions of hairs?' The master then rode the ox back. When he was standing in attendance on Weishan, just as he had finished presenting [this story to Weishan], he saw Tai coming, and so asked, 'This is the senior [I was talking about].' Weishan then asked, 'Was it not you, Senior, who spoke of billions of lions appearing on the tips of billions of hairs?' Tai said, 'It was.' The master [Yangshan] said, 'At exactly that time, was it before the hair appeared or after the hair appeared?' Tai said, 'When it appeared I could not say it was before or after.' Weishan gave a great laugh. The master said, 'The lion's waist is broken.' Then he descended" (T47.582c9-15).

580. Cf. *Biyān lu* 73, "Commentary," T48.201a5; see Cleary, *Blue Cliff Record*, 73.

581. The reference to "one lacked a tongue" is from *Yuanzhou Yangshan Huiji Chanshi yulu*: "The master took opportunities to benefit people to be the standard of the lineage gate. Again he shifted to Dongping, and when he was about to die, a number of monks were standing in attendance. The master used a verse to instruct them. 'One and two, two and three sons / With calm eyes he again looks up [pun on name Yangshan?], / With two monks, one without a tongue, / This is the tenet of my lineage" (T47.588a12-13). Words are of no help.

"The nine-twisted pearl was threaded," according to the *Zuting shiyuan*: "A worldly tradition has it that Confucius was in distress in Chen, and he was threading a nine-twisted pearl. He met a girl among some mulberry trees, and she gave him some advice: 'Think of it closely (*mi*), think of it being close to you.' Confucius then understood and so took a thread and bound it to an ant and enticed it with honey (*mi*) and so threaded it" (XZJ 113.142b17-143a1). A commentary to a verse by Su Dongpo says, "He obtained a nine-twisted pearl to thread, but could not get it through the hole. Confucius taught him to smear a thread with fat and made an ant go through it." See *Langya daizui bian*, cited in Morohashi, *Dai KanWa jiten*, no. 167.140.

582. The last part is from the *Rentian yanmu*: "Wuzu [Fayan] said, 'A broken stele crosses the old path.' Yaoshan said, 'The dark opportunity fits perfectly.' Zhengtang Bian said, 'There is no different path in front of your eyes.' Huguo Yuan said, 'Pushed, he does not go forward; restrained, he does not retreat.' Xue-tang Xing said, 'A hornless iron ox sleeps in Shaoshi'" (T48.330c14-16). Shaoshi is the name of the mountain where Bodhidharma taught.

583. "Barbs are hidden in his sentences" is a slight rewording of a line in a verse characterization by Yuanwu in the *Rentian yanmu*: "Hearing a sound he is enlightened to the Way, / Seeing the colors he is enlightened in his mind; / His sentences hide barbs, / In his words there are echoes" (T48.331a23).

"Skull" is the literal translation, but it may mean skeleton. "The three dialogues of the [Cao]dong lineage: 'What are the skull's eyes?' Reply, 'Even though the eyes do not blink, they clearly illuminate all directions.' 'What are the skull's ears?' Answer, 'Even though the ears do not incline to listen, the perfect sound is distinct.' 'What are the skull's hands and feet?' Answer, 'Although the arms do not move, they smash the sky to smithereens; the feet do not move and yet they tram-

ple over the oceans and peaks.’ The skull is the dried clean body that elucidates the matters of the Dharma-body. What is the intent of the answer? It is that even though you are not attached to anything, and yet it smashes everything.” *Wujia zongzhi suanyao*, XZJ 114.543a8ff. “The skull is always in the world, the hair of its nostrils is rubbed in the house style.’ ‘What is the skull always in the world?’ The master said, ‘Come out close and I will tell you.’ ‘What is the hair of the nostrils rubbed in the house style?’ ‘Go back and come another time.’” *Jingde chuandeng lu*, “Biography of Bailong Daoxi,” T51.373b10–13. Here it seems hair (*mao*) 毛 and rubbed (*mo*) 磨 and *ma* 摩 in combination with *chu* 觸 (touch) was a colloquial word, possibly meaning to “smell” or “seek out.”

584. “The wind in the branches...” is from the *Rentian yanmu*: “With mind empty and dharma realized, feelings ended and views removed, he responds to the specks of dust [myriad sense-data] most lucidly, he controls the lands and seas splendidly, his skull always concerned about the world, his nose rubbed on the house style. Over and over he participates with the lotus store [Land of Vairocana/Sambhoga Buddha], each single jewel of [Indra’s net] perfect and gleaming, so that when he comes to the wind in the branches and the moon over the islet, he distinctly reveals the true mind, and the misty skies and clouded forests express the marvelous dharma clearly” (T48.325a11–15). This also expresses the perfect mergence of principle and phenomena in the Huayan style and is related to the idea that the insentient preaches the dharma. Yanshou, a member of the school, wrote in the *Zongjing lu*, “The wind in the branches and moon over the islet, both can transmit the mind. The misty islands and moon[lit] forests, all present the marvelous tenets” (T48.417a14).

The reference to “the emerald bamboo and yellow flowers” is from the verse of Fayuan of Niutou quoted by Shenhui and reprised in many places such as by Dazhu Huihai; “Deluded people do know the Dharmakāya lacks images and only manifests shapes when responding to beings. Consequently they say the ever-so-green emerald bamboo is totally the Dharmakāya; the ever-so-bushy yellow flowers all are *prajñā*.” *Dunwu yaomen*, in Hirano, *Tongo yōmon*, 138. Although this is a criticism, Fayuan nevertheless supported the teaching.

585. This is a verse by Baofeng Cijian quoted in the *Rentian yanmu*: “The light of the creek and the color of the wilds invade the towered terrace, / A single flute heard in the distance plays ‘the falling plum’ [a tune]. / The wind blows the fragmented clouds back over the ranges, / The moon accompanies the water flowing past the bridge” (T48.331a12–13).

586. In “Zhu’an instructed the assembly,” *Rentian yanmu*, Linji is reported as saying, “The one sentence should fully contain the gates of the three profundities; the gate of profundity should fully contain the three essentials” (T48.302b18).

587. The *Linji yulu* says, “A monk asked, ‘What is the first sentence?’ The master said, ‘The seal of the three essentials lifted, the vermilion impression is sharp; it does not allow for hesitation, host and guest are distinct.’ ‘What is the second sentence?’ The master said, ‘Marvelous understanding, how could it allow there to be no questioning? How could expedient means go against the ability that

cuts across the stream?' 'What is the third sentence?' The master said, 'Look at the puppets performing on the stage. Their jumps and jerks all depend on the person behind.' The master also said, 'The words of each single sentence must fully contain the gates of the three profundities; each gate of profundity must fully contain the three essentials. There is provisional and there is function'" (T47.497a15–20). Sasaki and Kirchner, *Record of Linji*, 144–149, translation modified. For problems see Demiéville, *Entrentiens de Lin-tsi*, 43–45. Note, "the seal without script" is mentioned by Dahui Zonggao as that brought by Bodhidharma. Iriya and Koga, *Zengo*, 440b; for the seal that does not establish script or letters, see *Rentian yanmu*, T48.301b29, 302a2.

588. "He ascended [to] the hall. A monk asked, 'What is the first sentence?' The master said, 'The seal of the three essentials lifted, the vermilion impression is sharp; not permitting seeking the distinction of host and guest [seal and paper].' 'What is the second sentence?' The master said, 'How could Miaojie (Mañjuśrī) permit Wuzhu's question, so how can expedient means contradict the [highest ability] that cuts off the stream [of false thought]?' 'What is the third sentence?' The master said, 'Look at the puppets playing on the stage; all the pulling and pushing comes from the people behind.' The master said, 'The words of each sentence must possess the gates of the three profundities, and the one gate of profundity must possess the three essentials. There is the provisional and there is the function. How do you understand it?'" *Linji yulu*, T47.497a15–21; Sasaki and Kirchner, *Record of Linji*, 144–149. The need for much commentary on this passage shows it is hard to understand, which is why I have given two translations of the same passage, the one here and the one in the previous note.

589. "The three [Buddha, Dharma, Way] are one, are all empty names and have no real existence... As I see it today, ... if you attain the first sentence then you become the teacher of patriarchs and buddhas; if you attain it at the second sentence you become the teacher of humans and gods; if you attain it at the third sentence you cannot even save yourself." *Linji yulu* T47.502a1–7; Sasaki and Kirchner, *Record of Linji*, 264. "'What is the second sentence?' The master said, 'Marvelous understanding; how could it allow there to be no questioning? How could expedient means go against the ability that cuts across the stream?' [Feng] xue said, 'You are mistaken even before you open your mouth.'" *Rentian yanmu*, T48.301c5–6. "'What is the third sentence?' The master said, 'Look at the puppets performing on the stage; their jumps and jerks all depend on the person behind.' [Feng]xue said, 'Made fully clear, it is unsupportable.' [Yuan]wu said, 'A pile of dust on your head; three feet of earth beneath your feet.' Yun said, 'India to the west is this land.' [Feng]xue said, 'A manure basket and a broom.'" *Rentian yanmu*, T48.301c9–12.

590. "One: First illuminate and later function is O. It is like when a student comes, and the Chan leader first asks, 'Where have you come from?' or he says, 'What words and sentences did your [former] teacher instruct you with?' If the student [replies] in various words and sentences, the Chan leader counter questions, 'How do you understand it?' According to these formulae, the people of old

also perforce named it the essential of illumination. Two: First function and later illuminate. It is like a student coming and asking of the intention of the patriarchal teaching coming from the West or asking about the gist of the Buddha-dharma or asking 'What is your original face?' or 'What is the ultimate matter [of the original endowment]?' The Chan leader lifts up his whisk or strikes [the student] with his staff, or he gets off the meditation bench and stands or draws a circle or presents the essentials of the opportunity. According to this reception of the ability [of the student], the people of old perforce named this the essential of function. Three: Illumination and function simultaneous is 〇. It is like when a student comes and asks for a clue, the Chan leader may raise his whisk upright and say, 'Do they have this in other places?' or he points at the sky and says, 'Do you understand?' or the student sees the upright whisk and bows, and the Chan leader says, 'You dull fellow' or [the student says], 'I don't understand,' and the Chan leader points to the exposed pillar and says, 'Do you also understand this?' The student may unfold his sitting cushion or raise his fist, and the leader says, 'You ghost-possessed fellow.' According to this reception of ability, persons of old perforce named this the essential of illumination and function being simultaneous." *Zongmen xuanjian tu* 宗門玄鑑圖 (Diagram of the Profound Mirror of the Chan School) of 1607, XZJ 112.932a8ff.

591. " 'What is the first essential?' Fen[yang] said, 'There is no fabrication in the words.' [Dao]wu said, 'The very best refines, the coarse illuminates.' 'What is the second essential?' Fen[yang] said, 'Thousands of saints enter into the profound mystery.' [Dao]wu said, 'In flashes the light of heaven and earth is dazzling.' 'What is the third essential?' Fen[yang] said, 'Beyond the tetralemma and the hundred negations, in the end you trample the Cold Mountain Way.' [Dao]wu said, 'Pressing on the path, the green pines are old.'" *Rentian yanmu*, T48.302a11-16.

592. "From the initial making up of the mind [for enlightenment] that is at the head of the ten abodes, there is the sudden sealing of the three realms [in the mind] by the power of *samādhi*, and the three ages will be one time [unity], and the dharmas will be of one taste, and release and nirvana will always be calm and of the taste of cessation. Further, there is no beginning or end, and cause and effect will be one, and all natures one nature, all wisdoms one wisdom, all attributes one attribute, all practices one practice, the three ages one thought-moment, one thought-moment the three ages, or even ten ages. Thus these dharmas are free and unhindered. The dharma-message of this sūtra has no beginning and no end, so it is called the constant turning of the wheel of the dharma." *Xin Huayan jing lun* 3, T36.737a14ff.

593. 等 here can mean "equivalent" or "and so forth." "A monk asked, 'What is the first profundity?' Fenyang said, 'I personally was ordered [to be placed] in front of Kāśyapa.' [Dao]wu said, 'The light of the Śākya shot into Ānanda's shoulder.' 'What is the second profundity?' Fen[yang] said, 'To eliminate attributes and be apart from verbal description.' [Dao]wu said, 'The lone orb [of the moon] drills through the myriad phenomena.' 'What is the third profundity?' Fen[yang] said, 'The bright mirror reflects without bias.' [Dao]wu said, 'The tears in the decayed mulberry flow unceasingly.'" *Rentian yanmu*, T48.302a5-10.

594. "Question, 'You say, by what method do you select the words within the four selections?' Reply, 'If you are not mired in any words or feelings, you fall into the interpretation of the sage. This great fault of students was lamented by previous saints, who provided expedient means [to deal with it], departing lightly.'" *Guzunsu yulu*. Cited in Pak and Pae, *Sōn'ga kwigam*, 532. I have not located these sentences in the source cited by Pak and Pae. See also *Rentian yanmu*, T48.300c21–22. Nanyuan asked Fengxue, "You speak of the four selections. What is the method of the four selections?" "If you are not mired..."

595. Here percept is often translated as "environment." From two passages in the *Linji yulu*: "'Sometimes I steal away the person and do not steal away the percepts; sometimes I steal away the percepts and do not steal away the person; sometimes I steal away both person and percepts; sometimes I do not steal away [either] person [or] percepts.' At that time a monk asked, 'What is stealing away the person and not stealing away the percepts?' The master said, 'The spring sun comes out, covering the earth with brocade; a child's hair hangs down, white like silken threads.' A monk said, 'What is stealing away the percepts and not stealing away the person?' The master said, 'The orders of the king operate throughout the empire; the general has eliminated the smoke and dust beyond the frontier.' A monk asked, 'What is person and percepts both stolen away?' The master said, 'The letters from Bing and Fen are cut off, alone in one area.' A monk asked, 'What is neither person nor percepts stolen away?' The master said, 'The king ascends to the jewelled palace; the rustic elders sing songs.'" (T47.497a22–29); Sasaki and Kirchner, *Record of Linji*, 150–153, modified. The second passage is: "When students come from all directions, I have divided them into three capacities. If one of below-average capacity comes, I steal away his percepts but do not remove his dharma. Should one of above-average capacity come, I steal away both percept and dharma. If one of superior capacity comes, I do not steal away the percepts, dharma, or person. If a person of extraordinary views and understanding comes, I act on the totality and do not grade him into a capacity." (T47.501b3–8); Sasaki and Kirchner, *Record of Linji*, 251, modified. *Rentian yanmu*, T48.311b13–15.

596. This is probably originally derived from a passage on the examinations by hosts and guests, for which see Sasaki and Kirchner, *Record of Linji*, 246–247; *Linji yulu*, T47.501a5ff., where "guest" is 客 and not 賓. However, there is little coincidence of text and sense here, and so the immediate source must be the *Rentian yanmu* 1: "'What is the guest within the guest?' ...Fen[yang] said, 'Knowing that the jewels are in his clothing, he sits upright and understands the divisions...' 'What is the guest within the host?' ...Fen[yang] said, 'The gold hook is cast into the four seas [empire], the jade candle adds to the bright lamp...' 'What is the host within the host?' ... 'Lift up high the sun and moon and light up the world, greatly expand the flood-like voice and sing songs of Chu'" (T48.303b10–23). "The four guests and hosts: The master who has nostrils is named a host within a host. The student who has nostrils is named a host within the guest. The master who has no nostrils is called a guest within the host. The student who has no nostrils is called

a guest within the guest" (T48.311b16–18). "Nostril" or nose means to have a clue, so to have no nostrils is to be clueless or not self-aware, not to know the important thing. See Mujaku, *Kattōgosen*, 123–124.

597. This is from the *Rentian yanmu*: "One day the master instructed the assembly, 'Sometimes I illuminate first and function later; sometimes I function first and illuminate later; sometimes I illuminate and function simultaneously; and sometimes I illuminate and function not at the same time. Illuminating first and functioning later, there is only the person present. Functioning first and later illuminating, there is only dharma present. Illuminating and functioning simultaneously urges on the ploughman's ox and steals away the starving man's food, breaking the bones to take the marrow and with that pain of needles and awls. Illuminating and functioning not at the same time, there are questions and answers, the establishing of guest and of host, the mixing of water with mud, the helping of beings in response to their abilities. If you are an excessive person, then before you study, pull up and go; but still that will not do" (T48.304a12–16).

598. Also known as the "four great postures" of the Linji school, with Yongjue Yuanxian (1578–1657) giving the last as 真假 instead of 眞假, and calling all of them 大勢 in his *Zongmen xuanjian tu*. "The first is the great form of direct benefit, like the first patriarch at Shaolin. The second is the great form of equality, like Heshan striking a drum. The third is the great form of a true expedient, which includes the previous two forms. The fourth is the great form of the original endowment, like the first patriarch seeing Emperor Wu of Liang and saying 'I do not know'" (XZJ 112.932b6ff.).

599. The reference to "facing the wall at Shaolin" is from the Chan legend of Bodhidharma's nine years spent facing a wall at Shaolin Monastery. "Even if you understand a little of the principle of the Way, you have only gained the mental dharmas, and that has absolutely no relation to the Chan Way. Therefore Bodhidharma faced the wall so people would not have any news. Therefore it is said, 'Forget the mechanism is the Buddha Way; discrimination is the realm of the māra.'" *Wanling lu*, T48.386c29–387a2; see Iriya, *Denshin*, 135.

"Heshan striking the drum" is from *Biyan lu*, case 44, where Heshan was asked four different questions and replied to each, "Being able to beat the drum" (T48.181a9ff.); see Cleary, *Blue Cliff Record*, 219–221. I take 解 to be 能, not to "know how to." Here "like" is literally "of the category of."

"I do not understand" comes from the *Nanquan Puyuan yuyao* 南泉普願語要 (Essential Sayings of Puyuan of Nanquan) in *Guzun su yulu* 12: "Just as in the the Fifth Patriarch (Hongren)'s assembly, there were 499 people, all of whom understood the Buddha-dharma, with only postulant Lu [Huineng] not understanding the Buddha-dharma. He only understood the Way; he did not understand other matters" (XZJ 118.297a2ff.). The *Zongbao Platform Sūtra* says, "A student asked the master [Huineng], 'Who got the intention of Huangmei [Hongren]?' The master said, 'A person who understood the Buddha-dharma got it.' The monk said, 'Reverend, did you get it?' The master said, 'I do not understand the Buddha-dharma'" (T48.358a10–12).

"I do not know" was the legendary reply by Bodhidharma to Emperor Wu of Liang when asked "Who is that is facing me?" Cf. *Biyān lu* 1, T48.140a18–19.

600. From the *Linji yulu*: "The master asked a monk, 'Sometimes a shout is like the precious sword of the Vajra King; sometimes a shout is like a golden-haired lion crouching on the ground; sometimes a shout is like a weed-tipped fishing pole; sometimes a shout is not made to function as a shout. How do you understand this?' The monk hesitated. The master shouted" (T47.504a26–29); Sasaki and Kirchner, *Record of Linji*, 308. The immediate source, though, is the *Rentian yanmu*: "The precious sword of the Vajra King cuts away all feelings and understandings with one stroke; the crouching lion gives voice to his anger, his awesome stance noble, the beasts all afraid, and the brains of the *māra* split. The fishing pole searches out whether you have the teacher's acceptance or not, whether you have nostrils or not. The lure hoodwinks as a thief to examine whether you see or not. One shout divides guest and host, for in one shout there is naturally a guest and a host. Illuminating and functioning at the same time, in one shout there is naturally illumination and function. One shout not functioning as a shout [means] that in one shout there is the full provision of such categories as the three profundities, three essentials, four guests and hosts, and four selections" (T48.311b20–27).

601. There is no mention of eight blows in the *Linji lu*, and so this concept was created by later members of the Linji lineage.

602. The *Wujia zongzhi suanyao* 1 entry on the eight blows of the Linji lineage describes them as follows: "One is the blow for receiving orders and yet being apart from profundity. Sanshan [Denglai 1614–1685] has said, 'When a lineage teacher puts down an order, the students do not know it and evade it, violating it then and there, are separated from the profound tenet, and so the lineage master strikes them, which is the punishment blow.' Two is the blow of following the correct in dealing with their ability. Sanshan has said, 'When a lineage teacher responds in assisting a student, he accords with the ability they came with; and if he should hit he hits, which is called following the correct. This is not of the category of reward and punishment.' Three is the blow of to rely on the profound and harm the correct. Sanshan has said, 'When a student comes to see him the lineage teacher concentrates on his duty and acts specially. The student depends on the profound marvel, but to the contrary injures the correct principle. The lineage master immediately strikes him, not permitting his laxity. This also is a punishment blow.' Four is the blow that seals in accordance with the lineage tenets. Sanshan Lai said, 'When the student sees him, the lineage teacher raises up the lineage tenet, and the student can understand and replies accordingly, so the lineage teacher hits him. This is the sealing of the realization of the ability that the student brings and is called the blow of reward.' Five is the blow that takes an examination into false and real [vows]. Sanshan Lai said, 'As soon as a student arrives, the lineage teacher hits him. Or when he advances with a word or a sentence, the lineage teacher also hits him. This is the discriminating test of the student's emptiness or reality, to examine whether he has views or lacks views, but it also does not belong in the category of reward and punishment.' Six is the blind flail and blind blow. Sanshan

Lai has said, 'When a lineage teacher receives a student, he does not discern the ability the student came with and solely strikes him wildly there being no ball in the eye; this is called blindness. This is the teacher's mistake; it does not pertain to the affairs of the student.' Seven is the bitter blame for stupidity blow. Sanshan Lai has said, 'When a student does not understand this matter clearly, his disposition and views being stupid and his being unfit to be goaded forward, the lineage teacher hits him strongly. This is called blamed bitterly for stupidity and does not belong in the category of reward and blame.' Eight is the blow of sweeping away ordinary and saintly. Sanshan Lai said, 'When the lineage teacher treats those to-ing and froing, he does not fall into petty details and does not permit hesitation and at once sweeps away all his ordinary feelings and saintly understandings; [he] hits him whether he speaks or not and hits him when he speaks and when he does not speak, directly making the student cut away the basis of his life and not being branches or leaves [derivative]. This then raises it to the uppermost, and is the most marvelous of the functions of the eight blows. This is called the correct blow.'" Cited in Pak and Pae, 538.

603. Deshan Xuanjian was famous for delivering blows to students.

604. Meaning to carry baggage or to study the matter of the original endowment. In "Instructions to Man of the Way Konghui," Zonggao wrote, "If you are to bear the load of this matter, just have a decisive determination and do not turn your head even though you are struck by a blow of the staff." *Dahui yulu*, T47.895c15.

605. To still retain views of the dharma. The whole phrase means that you reveal your bandit mind, that is, a mind dominated by the bandits of the senses. These are the glosses by Mujaku Dōchū (in *Gidōroku rikō* 虛堂錄犁耕 [Tilling the Records of Xutang], 425a cf. 120a) to *Xutang yulu* 3: "A student said, 'Tonight, may I borrow the prestige of the great assembly to specially put a question?' Answer, 'Does a mind-stealing demon incur the hatred of other people?' The monk [i.e., student] shouted, and the master answered, 'As expected.' The monk bowed" (T47.1011a14–15).

606. A famous sword that was so sharp that a hair blown onto its edge would be cut in two.

607. Quote from *Yuanwu Foguo Chanshi yulu*, T47.729c29–730a1.

608. The *ōnhae* is in the imperative; the Chinese is a declarative statement. Yuanwu Keqin quotes this sentence as the words of Dongshan in *Yuanwu Foguo Chanshi yulu* 13, T47.773c10. However, in Dongshan's works the words are a little different: "When the patriarch and the Buddha's verbal teachings are like making an enemy, only then will investigating students understand. If you cannot discern the patriarch and the Buddha then you are deceived by the patriarchs and the Buddha." *Dongshan Wuben Chanshi yulu*, T47.509c11–12. "Linji arrived at Bodhidharma's stupa. The stupa guardian said, 'Senior, will you bow first to the Buddha or bow first to the patriarch?' The master said, 'I will not bow to the Buddha or the patriarch.' The stupa guardian said, 'Why are the Buddha and the patriarch your enemies?' The master then flapped his sleeves and left." *Linji lu*, T48.506a7–9; Sa-

saki and Kirchner, *Record of Linji*, 329, modified. Also reminiscent of Linji's "If you meet the Buddha, kill the Buddha..." See also *Dahui yulu*, T47.937c22; Lee, "Ideal Mirror," 187 n. 296.

609. *Linji yulu*, T48.499c21–23. "If you seek the Buddha, you'll be held in the grip of the Buddha-māra. If you seek the patriarchs, you'll be bound by the ropes of patriarch-māra. If you engage in any seeking, it will be all pain. Much better to do nothing." See Sasaki and Kirchner, *Record of Linji*, 223. The *ōnhæ* reads 著 x 求 as "to be attached to and seek," but, according to Iriya and Koga, the Chinese 著 x verb means "verb via," i.e., to seek through the Buddha. 著 is also equal to 於 of Classical Chinese, so 於佛求 "seek the Buddha."

610. In the biography of Huangbo Xiyun in the *Jingde chuandeng lu*, there is a dialogue with Linji Yixuan: "Huangbo called to the attendant, 'Bring the long table and meditation bench.' The master said, 'Attendant, bring the fire [light].' Huangbo said, 'No, just take it away. Later you will cut off the tongue tips of the people of the empire!' The master then departed" (T51.290c11–13).

611. The burning of the buddha statue was to deliver the country from distress. Danxia Tianran (739–824) burnt a statue of a buddha when he was cold. *Wudeng huiyuan* 5, "Entry on Danxia Tianran," XZJ 138.166b18–167a3. See *Sōnmmun yōmsong sōrhwa*, case 321, HPC 5.276b21–278a13.

The reference to Yunmen feeding a dog is to an incident when Yunmen, hearing of what the Buddha said at his birth, said, "If at that time I'd seen that I'd have killed him with a blow of my staff and fed him to the dogs. What is essential is that the world be at peace." Dahui, *Zhengfa yanzang* 正法眼藏 (Eye-Store of the Correct Dharma), XZJ 118.364a14–17; quoted in Kirchner, *Entangling Vines*, 60. Also in *Sōnmmun yōmsong sōrhwa*, case 2, HPC 5.7c12–15.

The old mother appears in the following: "To the east of the city there was an old mother who was born together with the Buddha, but who did not wish to see the Buddha. Each time she saw that the Buddha was coming she avoided him. Although she did this, when she turned to look east and west, all of it was the Buddha, so she put her hands over her face, but even all ten fingers and palm were the Buddha." *Wudeng huiyuan* 1, "Biography of Śākyā Buddha," XZJ 138.6b10–12.

612. See earlier in Section 139. See also *Rentian yanmu* 1, T48.301a22ff., where Fengxue used it to answer the question "What about when neither the person nor the environment are stolen away?"

613. Adapted from *Huanglong Huinan Chanshi yulu* (Recorded Sayings of Chan Master Huinan of Huanglong): "He instructed the assembly, saying, 'Preaching about the marvelous and talking about the profound is to be a villainous bandit of great peace; wielding the staff and using the shout is to be heroes of the confused world' (T47.637b5–6).

614. Quote from *Nanming Quan song Zhengdao ge*, XZJ 65.44c18.

615. The *ōnhæ* here has the verb *tällinün* modify "knowledge and understanding," whereas the Chinese *ru...lai* would be translated as "coming through the gate, do not keep knowledge and understanding." Chan Master Pu'an of Pingtian, who obtained the teachings of the school of Baizhang, built a monastery. "One time

he said to the assembly, "The divine light is obscured, from antiquity gloriously shining; if you come through this gate, do not preserve knowing and understanding." *Jingde chuandeng lu*, T51.267a20. It is "shining" in the *ōnhae*; the Chinese has *huiyou* 徽猷, "a good scheme of the Way," as seen in the *Shijing*, or *Book of Odes*. Quote from *Dahui yulu*, T47.912c12–13; Lee, "Ideal Mirror," 187 n. 297.

616. Zongmi wrote, "After the sixth generation our dharma's life was like a hanging thread and it was feared that the lineage tenet could be ended. So he [Shenhui] clearly said that the one character knowing is the gate of myriad marvels and allows students be enlightened to its depth." *Chanyuan zhuquanji duxu*, T48.405b12–16; Kamata, *Zengen shosenshū tojo*, 141.

617. A reference to the three sections of the Confucian classics and books; beginning, middle, and end. Cheng Yi wrote in his preface to the *Zhong Yong*, "This book begins in speaking of one principle, in the middle it spreads over many matters, and at the end these are recombined into one principle." See Legge, *Confucian Classics*, 1:382.

618. "Our Chan lineage, ever since its transmission from the beginning, has never taught people to seek knowing or seek understanding..." *Chuanxin fayao*, T48.382c4–5; Iriya, *Denshin*, 60ff.

619. Faquan, *Zhengdao ge song*, XZJ 114.888a4.

620. "Fenglin said, 'Watching the wind, I know the rising of waves; [and I see boats] sport on the water with fluttering sails.' Linji replied, 'The solitary moon alone shines; rivers and mountains are still. One laugh from me startles both heaven and earth.'" *Linji lu*, T47.506b15–17; Sasaki and Kirchner, *Record of Linji*, 337.

621. *Linji yulu*, T47.504a1; also found in *Jingde chuandeng lu* and *Biyan lu*.

622. A similar passage is found in a translation by Upasūnya of the *Vimalakīrti-nirdeśa Sūtra*: "The sense-data of mind and consciousness are not dharmas to be known via the intellect." *Dasheng dingwang jing* 大乘頂王經 T14.602a8–9.

623. Sōnsu (1543–1615), Puhyu, surnamed Kim. He became a monk at seventeen under Sinmyōng on Mount Chiri. He succeeded to the dharma of Puyong Yōnggwan. He was well known as a writer, and after the Japanese invasion he lived in Haein Monastery and met the Ming general Li Zongcheng. He was a fellow pupil with Sōsan Hyujōng under Yōnggwan.

624. The five teachings are those of the Lesser Vehicle, the Initial Teaching of the Greater Vehicle, the Final Teaching of the Greater Vehicle, the Sudden Teaching, and the Rounded Teaching. This is the classification made by Fazang from shallow to profound of the Buddha's teachings. There were a number of others, but this seems to be the ranking of the teachings adopted by Hyujōng.

625. This is a paraphrase. "Sentient beings originally become/were the Buddha, [the cycles of] birth and death are just like last night's dream." *Yuanjue jing*, T17.915a20; see Muller, *Sutra of Perfect Enlightenment*, 116; "If the sentient beings have originally become the Buddha, why then is there still all the ignorance? If the ignorance was originally possessed by sentient beings, then for what cause therefore did the Thus Come One again preach that originally one was the Buddha...?" T17.915b13–15; Muller, *Sutra of Perfect Enlightenment*, 123.

626. The reference is to *Liezi*, “Chapter on Confucius,” which says, “A hair draws up a thousand catties; a white horse is not a horse,” meaning something weak or impossible.

627. Training his own mind, and possibly that of students. See the Ox-herding pictures.

628. Here it means his list of the five lineages and their house styles near the end of this book by Hyujöng.

629. Literally “to visit the court,” or another way of saying all rivers flow into the sea.

630. “Metal” is an error for “sword.”

631. From the “Lie Yukou” chapter of *Zhuangzi*: “A pearl worth a thousand in gold could only have come from under the chin of the Black Dragon. . . . To be able to get the pearl you must have happened along when he was asleep. If the Black Dragon had been awake, do you think there’d have been as much as a shred of you left?” Watson, *Complete Works of Chuang Tzu*, 360.

632. Literally “a Ziyun of a thousand years later.” Here it means that the person who understands this text will be like a reincarnated Sösan. This is based on the story of Yang Xiong (53 B.C.E.–18 C.E.), who took the name of Ziyun from a mountain in Sichuan, Jianwei County, where he went into retreat. Although he wrote the *Taixuan jing* and the *Fayan*, he was not famous in his own lifetime, only much later. So Hyujöng’s writings will become famous in the future. In “For Feng Shu,” the arch-Confucian Han Yu wrote in criticism, “Yang Ziyun wrote the *Taixuan* and people laughed at him. Ziyun said, ‘There is no harm in this age not knowing of me, for in later ages they are sure to love another Yang Ziyun.’ Close to a thousand years have passed since Ziyun’s death, but there is yet to be a Yang Ziyun. How lamentable!”

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