

The background of the entire page is a close-up photograph of green grass blades. The blades are vibrant green and have several small, clear water droplets clinging to their surfaces. The lighting is bright, creating a soft glow and highlighting the texture of the grass. The background is slightly out of focus, emphasizing the sharpness of the text in the foreground.

The

Long

Scroll

Compiled by InfinityOracle

**First Edition**

**The Long Scroll**

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# Introduction

This translation of the Long Scroll is an extraction from John Jorgensen's master's thesis. As of the date of this publication it appears to be the most complete English translation available.

Jorgensen refers to the Long Scroll as the earliest Zen text, and tells us that he chose the title the Long Scroll rather than the Erh-ju ssu-hsing lun or Ta-mo lun because the titles are ill-defined and confusing. Suzuki Daisetsu first referred to this text as the Long Scroll, and since the original title is unknown, it seems to be the most appropriate title for the work as of now.

In 1935 D.T. Suzuki discovered the Long Scroll among the Dunhuang manuscripts. Following his discovery many fragments of the text were found and identified by Suzuki as part of the Long Scroll. In 1969 Yanagida Seizan published the first translation of the Long Scroll in Japanese. Yanagida was able to identify many of the quotes from sutras contained in the Long Scroll and provided notation on terms and background information invaluable for translating this text to English.

Since Yanagida's discoveries more fragments have been collected, and throughout the 70's a number of Tibetan translations of various sections have been found. All the text mentioned have gone into rendering this translation.

Based on Jorgensen's work, he dates the Long Scroll to between 577 to 640 as the latest possible date based on historical information. About the author and compiler of this text Jorgensen tells: "Tanlin compiled the Long Scroll from the letters and sayings of various teachers, it was probably written after he met Hui-k'o ca. 577, ie., in the last years of his life. It is possible that Tanlin compiled all the text up to the end of Miscellany I in the early 580's, and Miscellany II was added later, probably by 640 at the latest."



The structure of the Long Scroll appears to be a collection of text, rather than one singular work. The first section is a preface written by Tanlin, followed by a section often referred to as "The Treatise on the Two Entrances and Four Practices" prior to realizing it is a part of the Long Scroll.

The rest of the sections have been divided between Miscellany I and II, though I have followed Jorgensen's structure for the most part throughout this work, with few exceptions. For example, titles for each section was added, and are merely meant to help readers identify sections based on the content, rather than trying to remember which numbers are assigned to each section. Additionally there have been a few adaptations to maintain flow, correct editorial errors, to improve consistency, and readability of the text.

Jorgensen presented this translation as a tentative work in 1979, and no doubt there will likely be more discoveries regarding the Long Scroll and its history. This is the main motivating factor for publishing this translation. To encourage study, and share it with English readers.

# Preface by Tanlin

## Section 1

"The Dharma teacher was a South Indian of the Western Regions. He was the third son of a great Brahmin king. He was of divine intelligence, sagacious. He awoke to an understanding of all that he heard. He resolved to uphold the Mahayana Way, so he discarded his secular clothes, and adopted those of a monk. He succeeded to the seed of sainthood. He subdued his mind in quietude and took thorough lessons from the affairs of the world. Both the inner and outer were clear to him. His virtue transcended the models of the age.

Deploring that the correct teaching had fallen into decadence, he was thereby able to traverse a great distance over mountains and oceans, and travel and proselytize in the Han and Wei region. There was not one of the open-minded gentlemen who did not have faith in him, but that faction that grasps at appearance, taken in by appearances, and upholds views slandered him.

At the time there were only two renunciants (sramanas), Daoyu and Huike, who despite being younger in years, were keen and of upright resolve. Fortunately they met the Dharma teacher and served him for several years. They reverently requested him to inform them, and they were very good at absorbing their teacher's ideas. The Dharma teacher felt their mettle and so he instructed them in the True Way, as follows:

Thus Calming the mind, thus putting it into practice, thus agreeing with the things of the masses, and thus expedient. This is the Mahayana method of calming the mind which keeps one from error. Thus calming the mind is wall-contemplation, thus putting it into practice is the Four Practices, thus agreeing with the masses of things is safeguarding oneself against vilification and hatred. Thus expedient is to banish it and not be attached.



# The Two Entrances

## Section 2

"The entrances to the Way are many, but essentially speaking there is no more than two sorts. The first is the entrance via principle, and the second is the entrance via practice.

Entrance via principle means to rely on the teaching to awake to the doctrine. Believe deeply that life, both ordinary people and saints, share an identical true nature, but due to adventitious contamination it is covered in falsity and cannot shine forth. If one rejects the false and returns to the true, stabilizing oneself in wall-contemplation, self and other, ordinary person and saint, will be equal, one. If one stands firm and does not shift, and moreover is not influenced by literary teachings, this is to be merged with principle, to lack discrimination, to be quiet and inactive, which is called entering via principle.

Entry via practice is the so-called Four Practices. All other practices are included in these practices. What are the four?

The first is the practice of requital of resentment. The second is the practice of being influenced by conditions. The third is the practice of seeking nothing. The fourth is the practice of being in accord with phenomena.

What is the practice of the requital of resentment? Whenever a practitioner of the Way undergoes hardship, he should be mindful of and say,

"I, from the bygone past through countless eras, have discarded the basis source, and followed after the ends, and drifted through existences, often giving rise to resentment and hate, causing unlimited harm. Now, although I am without transgression, it is my past offenses and evil karma ripening. It is not something that heaven or man can grant to me."

Willingly endure it without any resentment against it. A sutra says, "If you encounter hardship do not be despondent." Why? Because one can discern its origin. When this attitude arises, it is united with principle. The embodiment of resentment advances one on the Way. This is the reason I preach the practice of the requital of resentment.

The second, the practice of being influenced by conditions is that creatures lack an ego, and are all reincarnated by their conditions and karma. Receive hardship and pleasure equally, for they have all arisen from conditions. If one obtains excellent rewards, such as honor and the like, it is the response of causes initiated in the past by myself, and it is only now that one attains the results. When the conditions are exhausted they revert to non-existence, so why rejoice in their existence? Attainment and loss come from conditions, and so the mind is neither inflated nor deflated. When the winds of joy do not move it, one is in subdued agreement with the Way. This is the reason I preach the practice of being influenced by conditions.

The third is the practice of seeking nothing. The men of the world have long been bewildered, and so covet and are attached to everything. This is called seeking. The wise awake to the Truth that principle is opposed to the empirical. They calm their minds and are inactive, and leave the form body to be swayed by the vicissitudes of fortune. All existence is empty, so there is nothing to desire or enjoy. Merit and Dark always accompany each other. Even though one has lived in three realms for ages, it is still like a burning house. The possession of the body is entirely hardship, so who can be calm? By clearly realizing this situation, one thereby puts an end to thoughts about it and are without seeking towards any existence.

A sutra says,

"All seeking is hardship, so non-seeking is bliss", so we can judge that non-seeking is truly a practice of the Way.

The fourth is the principle of being in accord with the Dharma or phenomena which is the principle of one's nature being pure, and seeing it as being the Dharma. This principle is that appearances are empty, untainted and unattached, without here or there.

A sutra says,

"Phenomena are without creatures and so are divorced from the defilements of creatures. Phenomena do not have egos, and so are divorced from the defilements of ego."

If the wise can believe and understand this principle, they are certain to practice in accordance with the Dharma. The embodiment of the Dharma does not begrudge his life or wealth. He practices donation and gives alms, and his mind is not stringy.

If one comprehends the three emptinesses, one will be neither dependent nor attached, but due to having disposed of defilements one can aid creatures and yet not grasp at appearances.

This is for one's own benefit, and it can also benefit others, and moreover, it can also adorn the Way of Bodhi. When charity is so, the other five are likewise. In order to eliminate imagination, practice the six liberators, but there is nothing to practice. This is the practice of being in accord with the Dharma."

# The Bright Gem of the Mind

## Section 3

"I customarily revered the former philosophers and practiced the disciplines extensively. I consequently looked up to the Pure Land and hallowed the teachings bequeathed to us. I have met the Shakyamuni and experienced the Great Way an immense number of times. I have acquired the fruits of the four grades of saintship countless times. I really used to believe that the heavenly mansions were other countries and that Hell was elsewhere. Even if one attains the Way and obtains the fruits thereof, one's form is different and one's body is unfamiliar.

I perused the scriptures seeking happiness, and I purified my conduct. I bustled around in confusion, swayed by my mind, creating karma, passing many years doing so, too preoccupied to even take a rest. Only then did I return correctly dwelling in solitary tranquility, and settled down sense data into the mind-king. But I had long cultivated imaginations, being swayed by my emotions and thus seeing appearances.

In the midst of this I changed and longed somewhat for these adversities to end. Eventually I clearly perceived the nature of phenomena and became roughly conversant with the Truly So. For the first time I knew that in my heart there was nothing that did not exist. This bright gem of the mind pierces luminously, subtly penetrating into the deepest courses of existence. From Buddhas above to insects below, everyone of them is another name for imaginations which designate and contrive under the influence of the mind.

Therefore I have poured forth my innermost cryptic thoughts which I shall illustrate for the time being through the 'Gatha of the Methods of Entering into the Way' etcetera, so as to caution qualified people who are likewise awakened followers. If you have the time, read them.

You are sure to see your basic nature by sitting in Zen.

If you fuse your mind, bringing it to purification,

Thoughts still arise fleetingly. This is the way of reincarnation.

Out of such memories is created transgression.

Even if you seek Dharma and contrive the mind, karma remains.

Evolving, increasing defilements, the mind struggles to reach perfection.

Immediately upon hearing the eight word verse, the Buddha awoke to the principle, and for the first time knew that his six years of austerities were in vain.

The world is jostled and bemobbed by diabolical people who thoughtlessly rant and rave, engaged in pointless disputations.

They convert the masses by making preposterous explanations and talking glibly of medicines, while not effecting a cure.

Tranquil from beginning, basically there is no characterization.

How could there be good, bad, or even Right Path or aberration?

For it is arising and yet not arising, ceasing to be and yet not ceasing.

It is settled, so it is unsettled, it is moving, so it is unmoving.

# Stupidity and Wisdom

## Section 4

Shadow arises from the body and echoes follow after the voice. If one sports with the shadow to belabor the body, one does not know that the body is the source of the shadow. If one raises one's voice to halt the echo, one does not know that the voice is the source of the echo. Eliminating frustrations but yet searching for Nirvana is likened to dismissing the body whilst seeking the shadow. Separating oneself from creatures whilst seeking the Buddha is likened to silencing the voice whilst searching out the echo. Know therefore that bewilderment and awakening are the same path, stupidity and wisdom are not separate. Where there is no name, a name is forcibly established, and because of this name right and wrong are born.

Where there is no principle a principle is forcibly created, and because of this principle disputations flourish over it. Illusion is not true, so who is right and who is wrong? Falsity is unreal, so what exists, and what does not? One should know that obtaining is obtaining nothing, and loss is losing nothing.

I haven't got around to having a conversation with you, so for the time being I have set it forth in these sentences. How can one discuss the profound doctrines?"

# Burnt Up

## Section 5

"The Buddhas preached that phenomena are empty in order to destroy all opinions. But if one is then attached to emptiness the Buddhas cannot help you. Only emptiness arises when there is arising. Only emptiness ceases when there is cessation. In fact not a single phenomena arises and not a single phenomena ceases. All phenomena arise because of craving. Craving is neither with nor without, nor in between. Discrimination is an empty phenomena, but ordinary people are burnt up by it. Wrong Path and Right Path are neither with nor without, nor in any of the directions. Discrimination is an empty phenomena, but ordinary people are burnt up by it. All phenomena are likewise."



# One Gate of Wisdom

## Section 6

"Because the body of phenomena is formless, one sees it by not seeing. Because phenomena is noiseless, one hears them by not hearing. Because wisdom is knowledgeable, one knows it by not knowing.

If you consider seeing to be seeing, then there is something that you do not see. If you consider non-seeing to be seeing, then there is nothing that you do not see. If you consider knowing to be knowing, then there is something that you do not know. If you consider non-knowing to be knowing, then there is nothing that you do not know. If one cannot know oneself, it is not because there is something to be known, but if one knows of things, it is not because there is nothing to be known. If you consider obtaining to be obtaining, then there is something that you do not obtain. If you consider non-obtaining to be obtaining, then there is nothing that you do not obtain. If you consider right to be right, then there is something that is not right. If you consider non-right to be right, then there is nothing that is not right.

One gate of wisdom enters one hundred thousand gates of wisdom. If one sees a pillar and interprets it to be a pillar, this is to see the appearance of a pillar, and so interpret it to be a pillar. Observe that the mind is the phenomena of 'pillar' without the appearance of the pillar. Therefore, as soon as one sees a pillar, one will obtain the phenomena of 'pillar'. See all forms of material likewise."

# Your Idea of Mind

## Section 7

Someone said, "No phenomena exist."

This was criticized: "Do you see existence or not? Whether or not you think that phenomena do not exist by existing or exist by not existing, it is still your idea of existence."

Someone said, "No phenomena arise."

This was criticized, "Do you see arisal or not? Whether or not you think that phenomena do not arise by arising, or arise by not arising, it is still your idea of arisal."

Again he said, "I see that all is without mind."

This was criticized: "Do you see mind or not? Whether you think that there is no mind as a result of mind, or due to there being no mind, it is still your idea of mind."

# Realm of Formless Space

## Section 8

Bodhidharma said, "When he does not understand, man pursues phenomena (dharma); when he understands, phenomena (dharma) pursue man. If one understands, the sensory awareness (vijñanas) control form, if one is bewildered, form controls the sensory awareness (vijñanas). Not relying on form to produce the sensory awareness (vijñanas) is called not seeing form.

Whether one does not seek by seeking, or seek by non-seeking, it is still your seeking. Whether one does not grasp by grasping, or grasp by non-grasping, it is still your grasping. When the mind has some need, it is called the realm of desire (kāmādhatu). When the mind is not mind of itself but is a mind produced from form, it is called the realm of form (rūpādhatu). When form is not form of itself, but is form because it is from mind, the mind and form are without form, it is called the realm of the formless space (arūpādhatu), the mind-only."

# The Truly So

## Section 9

"What is called the Buddha-mind?"

A mind that lacks differentiation is called the Truly So. The mind that is unchangeable is called the nature of phenomena (dharmata). The mind which is subject to nothing is called release. The mind whose nature is unhindered is called Bodhi. The mind whose nature is quiescent is called Nirvana."

# As it Comes

## Section 10

"What is called, 'as it comes'?"

"To understand phenomena as they are and so respond to things. Therefore we say 'as it comes'."

"What is called Buddha?"

"To be aware in accordance with phenomena, to be aware that there is no object of awareness. Therefore we say 'Buddha' (the aware)."

"What is called phenomena?"

"The mind being a phenomenon in accord with phenomena as it is, is not produced, the mind being a phenomenon as it is not annihilated. Therefore we say it is phenomena."

"What is called being a monk?"

"To come together in accordance with phenomena as they are in agreement. Therefore we say to be a monk."

# As They Are

## Section 11

"What is called meditation on emptiness?"

"To observe that phenomena rests on emptiness is called meditation on emptiness."

"What is called resting on phenomena?"

"Not dwelling on rest, nor dwelling on non-rest, but resting on phenomena as they are, is called resting on phenomena."

# The Best of Men

## Section 12

"What is it to be a man and yet not be a man? What is it to be a woman and yet not be a woman?"

"One cannot ascertain the attributes of a male and female through analyses of phenomena. How can one know them when material is not an attribute distinguishing male and female? If material is the attribute of male, then all grasses and trees must be male; and female likewise. Deluded people do not understand that the male and female that they imagine they see are illusory men and women, which are ultimately unreal. The Sarvadharmā pravṛitti nirdesa Sūtra says; 'Know that all phenomena are like illusions and you will rapidly become the best of men.'"



# Dream Realization

## Section 13

"Those who realize incomplete Nirvana and attain the fruit of Arhat, are they aware or not?"

"This is a dream realization."

"Is the practice of the six paramitas (giving, ethical discipline, patience, vigorous effort, zen, wisdom) the fulfillment of the ten stages of the Bodhisattva and all their disciplines, and the awareness that all phenomena neither arise nor cease, are neither aware nor knowing, are mindless and without understanding, awareness or not?"

"These are also dreams."

"How can the ten powers and four fearlessnesses of Buddha, the eighteen characteristics that distinguish a Buddha from a Bodhisattva the correct awareness that completed the way under the Bodhi-tree, the ability to liberate creatures and even the entrance into Nirvana not be awareness?"

"These are also dreams."

"The Buddhas of the three ages equally converted creatures, and those creatures that attained the way are as numerous as the sands of the Ganges, Can this not be awareness?"

"This is also a dream. Still the discriminations and calculations of mentation and the objectifications out of one's own mind, are all a dream. When one is awake there is no dream, and when one is dreaming there is no awareness. These imaginations of the mind, clinging mind (manas) and the sensory perceptions are the wisdom in a dream, lacking an agent of awareness and an object of awareness. Whenever one is aware of phenomena as they are, one is aware of the true reality; there is no self-awareness at all, for ultimately there is no awareness.

The correct awareness of the Buddhas of the three ages are only the memories and discriminations of creatures. Therefore I call them dreams. If the conscious mind is quiescent and has no place for a single moving thought, this is called correct awareness. All that which has not extinguished the clinging mind and the sensory perceptions is a dream."

# No Place of Arisal

## Section 14

"What wisdom and mind is used in cultivating the way and cutting of delusion?"

"One uses the wisdom and mind of expedience."

"What is this wisdom and mind of expedience?"

"It is contemplating and knowing that delusion originally has no place of arisal. With this expedient one can cut off delusion, so it is called wisdom and mind."

"What delusion does the mind that is in accordance with phenomena cut off?"

"The delusions that ordinary people, heretics, disciples, Solitary Buddhas, and Bodhisattvas, etcetera are released from."

# The Two Truths

## Section 15

"What are the two Truths?"

"They are for example, like a mirage, which the deluded see and interpret as water. In reality it is not water, it is a mirage. The meaning of the two Truths is likewise. Ordinary people see the primal Truth and consider it to be the empirical Truth, whereas sages see the empirical Truth and consider it to be the primal Truth. Therefore a sutra says, 'The Buddhas always rely on the two Truths to preach the Dharma.' The primal Truth is the empirical Truth, and the empirical Truth is the primal Truth, and the primal Truth is empty. If you see that there are appearances, then you must manage them. If you consider that there is a self, and there is mind, and there is arising and cessation, these also must you manage."

"What is 'managing'?"

"If you rely on phenomena to observe, then you will lose your penetrating sight and not see a thing. Therefore Lao-tzu says, 'Vigorous virtue is like indolence.' It draws one into the sky (emptiness)."

# No Answer

## Section 16

"What sort of mind is called craving?"

"The mind of ordinary people."

"What sort of mind is that which leads to non-birth?"

"The disciple (sravaka) mind."

"What sort of mind is that which understands that phenomena are with-out a nature of their own?"

"The solitary (pratyeka) Buddha mind."

"What sort of mind is that which does not create understanding or delusion?"

"The Bodhisattva mind."

"What sort of mind is that which is not aware and does not know?"

There was no answer.

The reason that there was no answer is because phenomena cannot answer. This is because phenomena is mindless, and with an answer there is mindfulness. Dharma is wordless, but with an answer there are words. Dharma is without understanding, but with an answer there is understanding. Dharma is without knowing or seeing, but with an answer there is knowing and seeing. Dharma is without this or that, but with an answer there is this or that.

Such minds and words are all prejudices. Because mind is not material it is not subject to material. Mind is not immaterial, so it not subject to immaterial. Mind is not subject anything so it is release. When one transgresses the prohibitions one is distressed, yet if one knows that this apprehensive mind cannot be attained, one can still attain release, and also one knows that birth in a heaven cannot be attained. Despite knowing of emptiness, emptiness still cannot be attained. Despite knowing that it cannot be attained, the unattainable (emptiness) still cannot be attained."





# Not Seeing

## Section 17

"If the mind reveres something, it must despise something. If the mind affirms something, it must negate something. If the mind takes a single thing to be good, then all things are not good. If the mind is intimate with a single thing, then all things become its rival. The mind does not rest on material nor does it rest on the immaterial. It does not rest on rest, nor does it rest on non-rest. If the mind rests on something it will not escape its bondage. If the mind does something somewhere, then it is bound. If mind values a phenomenon that phenomenon can detain you. If the mind esteems a single phenomenon, the mind must contemn something.

If one grasps at the meaning of the sutras and sastras one certainly will not revere the understanding thereof. But when there is an understanding of something, the mind is subject to something. If the mind is subject to something then it is bound. A sutra says "One does not obtain Nirvana through the methods of inferior, medium and superior." The mind, despite being in the deluded state does not make an undeluded interpretation. Whenever the mind arises, rely on the phenomena to observe from where it arises. If the mind discriminates, then immediately rely on the phenomena to observe where it discriminates. If there is greed, anger, or aversion, then rely on the phenomena to observe from where they arise.

Not seeing a place for these to arise is the practice of the way. If one does not discriminate between things, this is also the practice of the way.

But if the mind arises, examine it, and manage it by relying on the phenomena."

# Mountain of Knives

## Section 18

"Is there rapidity or slowness in the cultivation of the Way and the attaining of it?"

"It spans 100,000 kalpas. For those who take the mind to be the Way it is rapid. For those who make up their minds to practice the practices, it is slow. People of sharp faculty know that this mind is the Way; people of dull faculty seek everywhere for the Way, but do not know where the Way is. Moreover, they do not know that this mind itself is complete, perfect enlightenment.

"How does one rapidly attain the Way?"

"Because the mind is the substance of the Way the Way is rapidly attainable. When a practitioner himself knows that delusion has arisen, then rely on the phenomena to observe it and make it disappear."

"What mind is the substance of the Way?"

"The mind like wood and stone. For example, the mind is like a man who paints a picture of tigers and dragons with his own hands, yet when he sees it he scares himself. A deluded man is like this. The brush of the mindset and sensory consciousness paints the mountain of knives and the forest of swords, and yet the mind-consciousness is still afraid of them. If one can negate the mind's fear, imagination will be swept aside.

Although the volition brush discriminates and paints material, sound, smell, and touch, there still arises greed, anger and stupidity when one sees them. Whether one considers them to exist, or rejects, still the mind cognitive and sensory consciousness are discriminating, producing all sorts of karma. If one knows that the mindset and sensory consciousness has been empty and calm from the beginning, and does not recognize any basis for it, this is the practice of the Way. Some discriminate with their own mind and paint tigers, wolves, lions, poisonous dragons and evil friends, or the general who is keeper of the book of life, Yama and the ox-headed demons of hell. If one discriminates them with one's own mind and it is subject to them, this is to undergo hardship.

But to know that all that mind discriminates is material. If one awakens to the fact that the mind has been empty and calm from the beginning, one will know that the mind is not material, and that mind is not subject to it. Material is not this empirical world, for it is a creation of one's own mind. Just know that it is not real, and will obtain release."

# King of the Dharma

## Section 19

"Now whenever one relies on the Buddha's teachings (Dharmakaya-Buddha), Dharma, and Sangha to practice the Way one cannot have views about good and evil, excellent and vile, cause and effect, right or wrong, upholding the precepts or breaking the precepts. If one makes such a calculation as this all of these opinions are bewildering delusions, are objectifications out of one's own mind, and one does not know that the realms of the senses arise from his own mind.

Even if one knows that no phenomena exist, it is likewise. The objectifications out of one's own mind are all the deluded mind creating right and wrong.

If someone considers the Buddha-wisdom supreme, it is likewise. Even though one's own mind that creates existence and non-existence, it is still deluded. A sutra says, "If you rely on the Buddha's teachings (Dharmakaya-Buddha) to cultivate the Way you will not create illusory creatures nor create real creatures." Therefore the realm of phenomena (Dharmadhatu) is equable, not having any gain or loss.

If one relies on the Buddha's teachings (Dharmakaya-Buddha) to cultivate the Way, one does not seek Nirvana. Why? Since phenomena are Nirvana, how can Nirvana seek Nirvana? Also one does not seek phenomena because the mind is the realm of phenomena. How then can the realm of phenomena seek the realm of phenomena? Whenever one wishes to correct the mind, do not fear any phenomena and do not seek any phenomena. If you utilize the Buddha's teachings (Dharmakaya-Buddha) to cultivate the Way, your mind will be like a rock, inanimate, ambiguous, unaware, unknowing, non-discriminating, and totally apathetic like that of an idiot. Why?

Because phenomena lacks awareness and knowing. Because the phenomena can bestow fearlessness on me it is a great source of security. It is for example like a man who has committed a mortal crime and who is certain to be beheaded. But at that time the king granted him a pardon, so he lost his worries about death. With creatures it is likewise.

They commit the ten evil deeds and the five deadly sins and so must fall into hell, but the King of the Dharma issues a grand pardon of quiescence and so they escape all their sins. If a man is a good friend of a king, and goes to another country and there kills men and women, is arrested there, and they wish to avenge their grievances, that man is in fear of trembling for there is no one to rely on.

Suddenly he sees the Great King and instantly attains release. If a person breaks the precepts and commits murder, rape, theft and fears that he will fall into hell, if he sees his own King of the Dharma he will attain release."

# Beyond the Circumscribed Sphere

## Section 20

"Of the methods of cultivating the Way, those who rely on literature to understand are weak. Those who get an understanding through the medium of events are strong. Those who see the phenomena through the medium of events do not lose mindfulness anywhere. When those who understand through literature meet with an event their vision is beclouded.

To discuss the events through the sutras and sastras is to be alienated from the phenomena. Discussing events verbally and hearing about events aurally is not as good as personally experiencing events bodily and mentally. If one's realization that those events are the phenomena, is deep; worldly people will not be able to fathom one.

Despite often being robbed by bandits and stripped of all his things, a practitioner of the Way hasn't a mind that is bound by desire and does not feel annoyed. Even if he is often abused and slandered by people, he still does not feel annoyed. If you are like this, the Way-Mind gradually becomes stronger, and accumulated over years without end, it naturally has no mind towards all incompatible and compatible sense data.

Therefore, he who is not ruled by these events can be considered a Bodhisattva of great strength. If you wish to enlarge the mind that cultivates the way, you should direct your mind beyond the circumscribed sphere."

# Within the Circumscribed Sphere

## Section 21

"What sort of matter is called 'beyond the circumscribed sphere'?"

"Not realizing the understanding of Mahayana or Hinayana, not making up one's mind to seek Bodhi, nor even wishing for inclusive wisdom; not revering the person who understands and is settled, not despising persons who are attached and who crave, nor even vowing to attain the Buddha-Wisdom.

This mind is naturally at peace. If a person does not grasp for understanding and does not seek wisdom, such a one will most likely escape the delusion and confusion created by Dharma teachers and Zen teachers. If one can preserve the mind and establish a determination to not wish to be a sage or saint, of not seeking release, of not fearing birth and death, nor fearing hell, and of mindlessly carrying out one's duty directly, one has only then formed the mind that circumscribes dullness.

If a person can see all the saints and sages, and the transformations made through their divine powers over a period of 100,000 kalpas, and does not give rise to mind desirous of pleasure, that person will most likely escape the deceptive delusions of others."

Again it was asked, "How do you produce this 'beyond the circumscribed sphere'?"

"Benevolence, righteousness, propriety, wisdom and sincerity are called the circumscribed mind. Birth-death and Nirvana are also called the circumscribed mind. If you want to go beyond the circumscribed mind, there is not even the words of ordinary or saint. It cannot be known through existent phenomena, nor can one know it through non-existent phenomena. That which ordinary knowledge understands is also said to be within the circumscribed sphere.

When one does not make up one's mind to be the mind of the ordinary person, nor the disciple or Bodhisattva mind, nor even make up one's mind to be the Buddha mind, nor any mind, only then is it said to have gone beyond the circumscribed sphere. If you want no mind at all to arise, do not make interpretations, nor give rise to delusions.

Only then are you said to have gone beyond everything. When the idiots of the world meet a charlatan who talks malevolently, the idiots make malefic interpretations and use them as a guide, this is unthinkable. How can one make the universe function? I have heard of a man who lead a horde of a thousand million, and then his mind moved. Look carefully into one's own mental phenomena to see whether there are any words or letters there or not."



# Frank Mind

## Section 22

"What is called the frank mind? What is called the sophisticated mind (scheming mind)?"

"Letters and speech are called the sophistry (scheming). The material and the immaterial, walking resting, sitting, and laying down, action and conduct are all frank. Even when it encounters all manner of unhappy and joyful events this mind does not move and only then is it called the frank mind."

# Heterodoxy and Orthodoxy

## Section 23

"What do you say is to be right (orthodox)? What do you say is to be wrong (heterodox)?"

"To be without mental discrimination is said to be right (orthodox). To have a mental understanding of phenomena is said to be wrong (heterodox). Only when one is not even aware of Wrong Path (Heterodoxy) and Right Path (Orthodoxy) is one said to be right (orthodox). The sutra (The Bodhisattva "Gem on the Head") says, 'He who rests on the right (orthodox) way does not discriminate between Wrong Path (Heterodoxy) and Right Path (Orthodoxy).'"

# Idiocy and Passion

## Section 24

"Who are of sharp faculty and who are of dull faculty?"

"He who does not depend on his master's teaching and who sees the phenomena through the medium of events; is said to be of sharp faculty. He who understands through his master's words and teachings is said to be of dull faculty.

Even in the case of hearing the phenomena through the words and teachings of a teacher, there is also a sharp faculty and a dull faculty. He who, on hearing his teacher's words is not attached to their existence, and does not grasp at the non-existing, who is not attached to appearance, and does not grasp at the appearanceless, who is not attached to the produced and does not grasp at the unproduced, he is a man of sharp faculty.

The coveting of understanding, the seeking of meaning, and the opinion that there is right and wrong is the understanding and meaning of a man of dull faculty.

A man of sharp faculty on hearing the way does not take up the mind of an ordinary person, nor does he even take up the mind of the sage or saint; he renounces both the ordinary and the saintly. This is the hearing of the way of a man of sharp faculty. He does not love wealth and sexual beauty, nor does he love the Buddha's bodhi. If he loves the Buddha's bodhi and rejects disturbance and grasps after tranquility, rejects stupidity and grasps wisdom, and rejects the created and grasps at the uncreated, one cannot renounce these pairs and be unhindered.

Such is a man of dull faculty. He who gets rid of such opinions transcends all realms of the senses of the ordinary person and saint; and he who on hearing the way does not take up a coveting mind, nor even take up right mindfulness nor right aspiration, and who on hearing the way does not take up the mind of a disciple nor even the mind of a Bodhisattva is called a man of sharp faculty.

The Bodhisattva regards the realm of phenomena as his home, and the four immeasurable minds (boundless compassion, pity, joy, and equanimity) as the site where he receives the precepts. All actions in the end do not leave the realm of phenomena-mind. Why? Because the body is the realm of phenomena. Even if you say and do all sorts of things, and hop and prance around, none leave the realm of phenomena, nor will they enter the realm of phenomena. He who tries to take the realm of phenomena to enter into the realm of phenomena is an idiot.

Because the Bodhisattvas distinctly see the realm of phenomena, it is said that their dharma-eye is clear. Since they do not see that phenomena have arising, rest and cessation, it is said that their dharma-eye is clear. A sutra says, "Do not extinguish idiocy or passion", for since passion originally did not arise, now there is nothing that can cease. One who is idiotic and passionate just seeks inside, outside and between, but he cannot see it and he cannot obtain it. Even if he seeks in the ten directions for it, he will not be able to get even an iota of it.

So one need not try to extinguish idiocy and passion to seek release."

# Unhindered

## Section 25

"The people of the world pursue all sorts of studies, so why don't they attain the way?"

"Because they see a sense of self, they cannot attain the way. If one does not see a sense of self, one has attained the way. The self is the sense data. A saint is one who on meeting with hardship is not despondent, and on meeting with pleasure does not rejoice, for he does not see a sense of self. Therefore one who is neither troubled nor pleased is so because he has lost the sense of self. With attaining of vacuity, although the self only is lost, what further thing can there be that is not also lost? Those on earth who have lost their sense of self are few. Whenever one loses the sense of self, all is basically naught.

The sense of self perversely produces calculations and so is moved by birth, old age, sickness, death, grief, sorrow, hardship vexation, cold, heat, wind, and rain and all that which is not as one wishes; all of these are projections of the imagination. Just as with illusions there departing or remaining are not due to the sense of self. Why? Because it perversely produces opposition and does not permit departing and remaining. Therefore there are frustrations which are due to the grasping of a sense of self, and so there is departing and remaining. Those who know that departing and remaining is not due to the sense of self, understand that which the sense data affirms are illusory phenomena which cannot be detained. If one does not resist the illusion then all things will be unhindered. If one does not resist the changes then all events will not be regretted of."

# Green Yellow Red and White

## Section 26

"If phenomena are empty who is it that cultivates the way?"

If there is somebody, he must cultivate the way. If there is no one there is no need to cultivate the way. This someone is the sense of self. If there is no sense of self then on contact with things affirmation and negation does not arise. Affirmation is the sense of self affirming it, while the thing does not affirm itself or the sense of self. Negation is the sense of self itself negating it, while the thing does not negate either. One can know this through the examples of things like wind, rain, green, yellow, red, and white. 'It is likable' if the sense of self itself liking it, whilst the thing is not likable. Why?

It is just as one can know through the examples of the relations of the eye, ear, nose and tongue with color and sound."

# Mind is no Mind

## Section 27

"A sutra says, 'Traveling on the Wrong Path is penetration of the Right Path. What does this mean?'"

"Those who travel on the Wrong Path do not reject name nor do they reject appearance. For those who have penetrated, name is nameless, and appearance has no appearance. It further says, 'Those who travel on the Wrong Path do not reject greed nor do they reject passion. For those who have penetrated, this greed is non-greed, and this passion is non-passion. When for those travelers on the Wrong Path hardship is non-hardship and pleasure is non-pleasure, they are said to have penetrated the Right Path.'

Neither rejecting life nor rejecting death is said to be penetration. When for those who travel the Wrong Path, birth is non-birth, and when they do not grasp at non-birth, when the sense of self is non-sense of self, and when they do not grasp at non-sense of self, they are said to have penetrated the Right Path. If negation is non-negation, and one does not grasp at non-negation, this is called penetrating the Right Path. In short, when mind is no-mind, one is said to have penetrated the mind-way."

# Wisdom Eye Open

## Section 28

"What is the understanding (penetration) of all phenomena?"

"When things do not give rise to views, this is called penetration. When things do not give rise to mind, when things do not give rise to greed and when things do not give rise to vexation, all these are called penetration. When material is non-material it is called penetration of material. When existence is not existing, this is called the penetration of existence. When birth is non-birth, it is called penetration of birth. When phenomena are non-phenomena, it is called penetration of phenomena.

When someone comes into contact with things and directly penetrates it, that person has his wisdom eye open. Also not being able to see whether there is any difference or non-difference in appearance is called penetration."



# Rejecting Fire Whilst Seeking Heat

## Section 29

"Heretics delight in various views but the Bodhisattvas are unmoved by these views. Deva Mara delights in birth and death, whereas the Bodhisattva while being in birth and death does not reject it. What does this mean?"

"They are unmoved because wrong views are the same as right views. These views that heretics delight in are called seeing existence and seeing non-existence. Understanding that existence is not existent, that non-existence is not non-existent is called being unmoved. To be unmoved is to neither abandon the right nor to abandon the Wrong Path. As soon as one has this right understanding there is neither wrong nor right, and so there is no need to abandon the wrong and seek the right. Since existence is not existent, when one is unmoved one sees existence. Since non-existence is not non-existent, when one is unmoved one sees non-existence.

Because they rely on phenomena to observe that Wrong Path and Right Path do not differ, the Bodhisattvas are said to be unmoved. Also because there is no need to reject the wrong and enter the right, it is said that Bodhisattvas are unmoved by these views.

A sutra says, 'Enter the true Dharma through perverted wrong appearances'. It also says 'Enter the eight forms of liberation without rejecting the eight wrong practices.'

Because birth-death and Nirvana are identical, do not reject birth and death, for birth is non-birth, and death is non-death, so do not depend on the rejection of birth in order to enter into non-birth, or the rejection of death in order to enter into non-death, for they are quiescent and thus Nirvana.

A sutra says, 'All creatures were originally quiescent, and do not cease again.' It also says, 'All phenomena are Nirvana.' There is no need to reject birth-death for they are Nirvana from the beginning. It is just like a person having no need to reject an icicle; since it is water from the beginning, and because their natures are themselves identical. Because birth-death and Nirvana are also of themselves identical in nature, there is no need to reject birth and death. Therefore a Bodhisattva, whilst being in birth-death, does not reject it. That a Bodhisattva rests unmoved means that he rests on a non-rest, which is called resting. Because the heretics take delight in views, the Bodhisattva instructs them that a view is a non-view, and not to labor at abandoning views so that later one will have no views. That 'the Deva Mara delights in birth and death and the Bodhisattva does not reject them' means that the Bodhisattva wishes to awaken them to the fact that birth is non-birth, and not to depend on rejecting birth in order to enter into non-birth.

This resembles the non-necessity of rejecting water whilst seeking moisture, or rejecting fire whilst seeking heat. Water is moist, fire is hot, and birth and death is simply Nirvana. Therefore a Bodhisattva does not reject birth and death to enter Nirvana, for the nature of birth and death is Nirvana. Do not depend on cutting off birth and death in order to enter Nirvana.

A disciple cuts off birth and death and enters Nirvana, but because a Bodhisattva understand fully that their natures are equal, he can, through great compassion, share with the masses and adopt their functions. Birth and death have the same meaning but a different name to Nirvana, the immovable. Nirvana also has the same meaning but a different name to birth and death."

# Easy

## Section 30

"Is the great way near or far?"

"It is just like a mirage which is neither near nor far. The image of a face in a mirror is also neither near nor far. Sky, a henbane (hallucinogenic plant) induces spots before the eyes which are also neither near nor far. If you say it is near, you could seek it all the ten directions and not be able to get it. If you say it is far, it passes clearly and distinctly in front of your eyes.

A sastra says. 'To be near and yet not able to be seen is the nature of all things.' The seeing of the nature of things is called the attainment of the way. The seeing of the mind of things is the seeing that the nature of things is without the appearances of things; that a thing is a non-thing. This is called seeing the nature of a thing. The so-called things that have forms and appearances are all things. If one closely examines the nature of things, and are certain and not mistaken, this is called seeing the truth, and is also called seeing phenomena. To be near and yet not able to be seen is an attribute of phenomena.

A wise one (buddha) tolerates and releases things but does not tolerate or release himself, so he is without grasping and rejecting, and is also without compatible and the incompatible. A simpleton tolerates or releases himself but does not tolerate or release things, and so he has grasping and rejecting, and has the compatible and the incompatible. If one can empty the mind, relax and forget the Empire totally, this is tolerating and releasing things and according with the times, which is easy.

Countering, opposing and changing things is difficult. If a thing desires to come, let it and do not resist it; if it desires to go away, release it and do not chase after it. Whatever one has done is past and not to be regretted. That which you have not yet done is to be released and not to be thought of. This is to be a practitioner of the way.

If one can tolerate (release) things, then one abandons the Empire to its own devices and loss and gain are not due to oneself. If one tolerates (releases) and does not oppose, indulges and does not resist, where and when is one not free and easy?"

# Not Knowing

## Section 31

"What do you call the Great Way that is very easy to recognize and easy to practice. but which no one in the world can recognize and practice. Please show it to me."

"These words are right. Living apart from the world and hold the mind aloof to it, not doing a single thing, is called practicing the way. Not seeing a single thing is called seeing the way. Not knowing a single thing is called cultivating the way. Not practicing a single thing is called practicing the way. It is also called easy to know and is also called easy to practice."

# The Fruit and Flower

## [Section 32](#)

"Lao-tzu says, 'Be cautious at the end as at the beginning and there certainly will be no failed affairs.' What is this about?"

"This is a person who embraces a belief in the Meaning (Buddha's teaching), who as soon as he makes up his mind, will never regress. There is the past and there is the present. The initial making up of the mind is the present, and looking back on the bygone times from the present, and from the past looking to the initial is the present. He who believes that the mind of the way has a beginning and an end, is said to be a believer in the Buddha's Dharma. The non-changing of past and present is called the fruit; deluded perception of temporal change is called a flower."

# The Buddha's Work

## Section 33

"What is the Bodhisattva's conduct?"

"That which is not the conduct of saints and sages, nor the conduct of the ordinary people, is the conduct of the Bodhisattva.' When one trains to be a Bodhisattva one does not grasp at and be taken in by worldly phenomena, nor does one reject worldly phenomena. If one can with this mind-consciousness enter the way, the ordinary people and disciples will be unable to fathom one. The so-called place of all events, the place of all material desire and the place of all evil karma are used by the Bodhisattva, and they all do the work of the Buddha, and they all make Nirvana and they all are the great way. Thus everywhere is nowhere which is the place of the phenomena and which is the place of the way. The Bodhisattva contemplates that every place is the place of the phenomena. The Bodhisattva does not reject any place, he does not grasp at any place nor does he select any place, for they all do the work of the Buddha. So birth and death does the Buddha's work, and so delusion does the Buddha's work."

"Since phenomena are non-phenomena, what does the Buddha's work?"

"Since this place of work is not a place of work, there are no working phenomena, and so good and not good places see the Buddha."

# Phenomena of the Dream

## Section 34

"What is seeing the Buddha?"

"When a greedy one does not see the appearance of greed, one sees the phenomena of greed; and while not seeing the appearance of hardship, one sees the phenomena of hardship; and while not seeing the appearance of the dream, one sees the phenomena of the dream, it is called seeing the Buddha everywhere. When one sees appearances, one is seeing demons everywhere."



# No Ordinary or Saintly

## Section 35

"Where is the essence of the realm of phenomena? (Dharmakaya)"

"All is the place of the realm of phenomena."

"Is there the observance of the precepts and the breaking of precepts in the essence of the realm of phenomena?"

"In the essence of the realm of phenomena there is no ordinary or saintly persons, and there is neither heavenly mansions nor hell. Right and wrong, hardship or pleasure etc. are as constant as the sky."

# The Place of Bodhi

## [Section 36](#)

"Where is the place (domain) of Bodhi?"

"Where one walks is the place of Bodhi, where one sits is the place of Bodhi, where one stands is the place of Bodhi. Wherever one lifts one's feet and puts them down, all are the place of Bodhi."

# Daily Straightened

## Section 37

"Please tell me about the realms of the senses of the Buddhas."

"Phenomena are neither existent nor non-existent, so the understanding that is not slave to neither existent nor non-existent is called the realms of the senses of the Buddha. If the mind is like wood or stone, one cannot know through having intellect or wisdom, nor can one know through not having intellect. The Buddha-mind cannot be known through existence, and the Body of Phenomena (Dharmakaya) cannot be seen through images. That which ordinary knowledge understands is imagination and discrimination. Although for instance you make all sorts of interpretations of one's own mind. The wisdom of the Buddhas cannot be demonstrated to people, nor can it be hidden from them, and nor can one use Zen (dhyana) to fathom it.

The cutting off of understanding and knowing is called the realms of the senses of the Buddhas. That which cannot be measured is called Buddha-mind. Whoever believes that the Buddha-mind is thus has extinguished frustrations unlimited as the sands of the Ganges. Whoever preserves his mind and is mindful that the Buddha-wisdom is thus, that person's mind of the Way will be daily strengthened."

# Sun of Wisdom

## Section 38

"What is meant by the saying 'the sun of the Thus Come's wisdom sinks beneath the land of existence'?"

"If one sees existence where there is no existence, the sun of wisdom sinks beneath that land of existence. To see appearances in the appearanceless is likewise."

# The Unmoved

## Section 39

"What is called the appearance of the unmoved?"

"It cannot be in existence, there is nothing existent that can move. It cannot be in non-existence, there is nothing non-existent that can move. This mind is no-mind and the no-mind can move. This appearance is non-appearance, and non-appearance can move, so therefore it is called the appearance of the unmoved. If one comes to such a realization, one is said to be deceiving and deluding oneself. The above is not understanding, for when one understands, there is no phenomena to be understood."

# No Producer

## Section 40

"Manifestly we see that there is arisal and cessation. Why is it said that there is no arisal or cessation?"

"That which has arisen from a condition is not said to be arisen because it has arisen from a condition. That which has ceased due to a condition cannot have ceased of itself because it has ceased due to a condition."

"Why is it that that which is conditionally arisen is not said to be arisen?"

"In having arisen from a condition, it has not arisen from another, nor has it arisen of itself, nor has it arisen from both itself and another, nor has it arisen without a cause. Furthermore, there are no phenomena arisen, and again there is no producer, and there is no place of arisal. Therefore know that they have not arisen. That which we see arising and ceasing is illusion arising, which is not actual arising; it is an illusion ceasing, which is not actual ceasing."

# Evil Karma

## Section 41

"Why does the ordinary person fall into the evil paths of existence?"

"Because they think there is an identity, there is idiocy. Therefore they say, 'I drink wine.' The wise say, 'When you have no wine, why don't you drink the non-existent wine? Although you say, "I am drinking the non-existent wine", where is your 'I'?" Idiots also say, 'I committed a sin'. The wise say, 'What sort of a thing is your sin?' All of this is conditionally arisen and has no nature of its own.

If you know when it has arisen that there is no identity, who does it and who undergoes the punishment? A sutra says, 'Ordinary people forcibly discriminate, thinking, "I am greedy, I am angry". Such simpletons fall into the three evil paths.

A sutra says, 'The nature of a sin is neither within nor without, nor is it between these two.' This illustrates that sin has no position, and that which has no position is its quietus. He who has fallen into hell has done so because he has contrived an identity out of his mind, and remembers and discriminates, thinking that 'I commit evil, and I undergo punishment; that I do good and I also receive the good result'. This is evil karma. It is non-existent from the very beginning, but perversely one remembers and discriminates, thinking because of this that identity exists. This is evil karma."

# The Nature of Nirvana

## Section 42

"Who can save me?"

"Phenomena can save you."

"How can one know this?"

"Because one grasps at appearances one falls into hell. By contemplating phenomena one is released. If one sees appearances and remembers and discriminates them, one will undergo the tortures of the steaming cauldrons and stoked furnaces and the ox-headed demons of hell, which is manifestly seeing the appearance of life and death. If one sees that the nature of the realm of phenomena is the nature of Nirvana, one will be without regret and discrimination, which is the substances of the realm of phenomena."



# Broad as the Sky

## Section 43

"What is the substance of the realm of phenomena?"

"The substance of the mind is the substance of the realm of phenomena. This realm of phenomena is substanceless, without substratum; it also has no horizon or boundary, and it is broad as the sky and invisible. This is what is said to be the substance of the realm of phenomena."

# Unaware and Unknowing

## Section 44

"What is knowing phenomena?"

"Phenomena are said to be unaware and unknowing. If his mind is unaware and unknowing, that person will know phenomena. Phenomena is said to be not conscious of and not seeing. If the mind is not conscious of and does not see phenomena, one is said to be seeing phenomena. Not knowing any phenomena is said to be knowing phenomena; not attaining any phenomena is said to be attaining phenomena, not seeing any phenomena is said to be seeing phenomena, and not discriminating any phenomena is said to be discriminating phenomena."

# Dropped Into a Pit

## Section 45

"Since phenomena are said to be unseeing, what then is obstructed knowing and seeing?"

"Unknowing is unhindered knowing, non-seeing is unhindered seeing."

"Phenomena are said to be unaware, so why is the Buddha called the Aware one?"

"Phenomena are said to be unaware, and the Buddha is called the aware for the unaware is aware, and being aware the same as phenomena are the Awareness of the Buddha. He who is diligent in observing the appearances of mind and sees the appearances of phenomena; and is diligent in observing that where the mind is, is where there is quiescence (Nirvana), is where there is non-arisal, is where there is release, is where there is emptiness and is where there is bodhi. Where there is mind, is where there is nowhere, is where there is the realm of phenomena, is where the site of the Way is, is where the gate of the phenomena is, is where wisdom is, is where unhindered Zen (dhyana) is. If someone interprets in this way, that person has fallen into a trap, has dropped into a pit."

# Just So

## Section 46

"What is meant by 'the six paramitas can produce all wisdom?'"

"In the six paramitas there is neither self nor other, so who receives and who attains? After all, the species of creatures all share in collective karma and the fruits thereof, and so there is to be no discrimination in blessing them on the basis of appearance. A sutra says, 'When the invincible Tathagata and the lowest in the assembly are treated equally with great compassion, and completely provided with the donation of the Dharma, it is called the Danaparamita (honest generosity). Lacking events and causes, having neither delight nor weariness of, the Essence is just so (tathata)(the ultimate inexpressible nature of all things), so ultimately there is no wrong, so who would seek right?"

When right and wrong do not arise, then the embodiment of the precepts is pure, and it is called Silaparamita (virtue of morality). Mind lacks an inner or an outer, so where do 'this and that' lodge themselves? The nature of sound has nothing to be tainted, and so like the mind, it equable like the sky, and so it is called the Ksantiparamita ("unaffected by" or "able to withstand" As in tolerance, endurance, composure, patience or forbearance).

When divorced from the measuring done by the faculties of mind and ultimately developed, and do not rest on appearances, it is called Viryaparamita (courageous or heroic effort). When the three ages (Right Dharma, Semblance Dharma, Degenerate Age of Dharma) are without appearances or attributes and there is no resting place for even a moment (ksana)(all things undergo an endless cycle, arising and perishing, perishing and arising all in a single ksana), and events and phenomena do not dwell in tranquility and disturbance, and one's nature is thus, it is called the Dhyana-paramita (perfection of Zen).

When the substance of Nirvana and the Truly So cannot be seen, and sophistry is not given rise to, and one is divorced from mind, clinging mind and the sensory awareness, and are not relying on the expedient means, it is called just so (tathata)(the ultimate inexpressible nature of all things). Thus there is nothing that can be used, but it is used without being used. A sutra says, 'Expedient means with wisdom is release (understanding).' It is thus called Prajnaparamita (the perfection of Wisdom)."

# Clearly Illuminates

## Section 47

"What is called the mind of release (understanding).

"Because mind is not material, it is not subject to material. Mind is not immaterial, and so it is not subject to the immaterial. Although the mind illuminates material, it is not subject to material. Although the mind illuminates the immaterial, it is not subject to the immaterial.

Mind is not a material, appearance that can be seen. Although mind is not material the immaterial is not empty.

Mind is not material, nor is mind the same as space. The Bodhisattva clearly illuminates that emptiness as not empty. Although the Hinayanists illuminate emptiness, they do not illuminate the non-empty. Although a disciple attains emptiness, he does not attain non-emptiness."

# Smash All Delusions

## Section 48

"What is that which is called 'all phenomena are non-existent and not non-existent.?'"

"The substance of the mind is substanceless, which is the substance of phenomena. Because mind is not material, it does not exist. Because it functions and yet is not destroyed, it is not non-existent. And furthermore, since it functions and yet is always empty, it does not exist. Since it is empty and yet always functions, it is not non-existent.

Furthermore, because it has no nature of its own, it does not exist; and because it is conditionally arisen, it is not non-existent. The common people rest on existence, the Hinayanists rest on non-existence, and the Bodhisattvas do not rest on either existence or non-existence. This is an imagination contrived by one's own mind. Material, not being material, does not taint material. Material, not being immaterial, does not taint the immaterial.

Furthermore, not seeing the seen, and not seeing the unseen is called seeing phenomena. Not knowing the known, and not knowing the unknown is called knowing phenomena. Such an interpretation is also said to be imagination. This mind is no-mind, and because the mind is no-mind, it is called the phenomenal mind.

Those who practice this nowadays use this to smash all delusions. The mind is like the sky, which cannot be destroyed, and so it is called the Adamantine (unbreakable) mind. The mind does not rest on a rest, nor does it rest on a non-rest, and so it is called the Prajna-mind (understanding mind). The nature of the mind is vast, and its application limitless, so it is called the Mahayana-mind (great or deep vehicle mind).

The substance of the mind is open, without interference or hindrance, and so it is called Bodhi-mind (awakening mind). The mind is without delimitations, and is also without position. Since the mind is without appearance or attribute, it therefore does not have boundaries. Since it functions and yet is not destroyed, it is not boundaryless. It does not have limits, nor is it limitless, so it is therefore called the limit of reality-mind. The mind that lacks difference and lacks non-difference, that mind that lacks substance.

It is not different, but it lacks non-substance. The mind that is not non-different, lacks difference and is not different, is therefore called the mind as it truly is. This mind's changelessness is called difference, and its changing in response to things is called 'lacking difference', so it is called the mind as it truly is. The mind lacks a resting place. That place is the resting place of phenomena, the resting place of the realm of phenomena, which is also called the realm of phenomena-mind. The nature of the mind is neither existence nor non-existence, and it does not change in the past or present. Therefore it is called the nature of phenomena-mind (Dharmatacitta)(true state of thought).

Because the mind is without arising or cessation, it is called the Nirvana-mind. If one makes such an interpretation, it is imagination, an inversion of the truth, and one has not realized that one's own mind is projecting the realms of the senses.

This is called the wave mind (disturbed mind)."



# This is Called Imagination

## Section 49

"What does one's mind project"

"When you consider that all phenomena exist, that existence does not exist itself, for your own mind has constructed that existence. When you consider that all phenomena are non-existent, that non-existence is not non-existence itself, for your own mind has constructed that non-existence. And the same applies to all phenomena, for one's own mind has constructed both existence and non-existence. What sort of thing is greed that one makes the interpretation 'greed'?"

Because all of these are views that one's own mind has given rise to, one's own mind contrives that which has no place. This is called imagination. To regard oneself as having left behind all the contrived views of the non-Buddhas is also imagination. When one is walking it is phenomena walking; it is neither 'I' walking, nor the 'not I' walking. When one is sitting, phenomena are sitting; it is neither 'I' sitting nor the 'not I' sitting. Such an explanation is also imagination."

# Useless

## Section 50

"Yuan the Dharma teacher said, 'When one is about to attain the distant objective, one is sure to have exhausted both the bonds and habit-force.' What do you consider to be bonds proper, and what do you consider to be the remaining habit-force?"

"Arisal and cessation is bondage proper. Non-arisal and non-cessation is the remaining habit-force of a simpleton, and is useless."

# If One Considers

## Section 51

"Does one depend on phenomena or does one depend on men?"

"As I understand it, one does not depend on man or the phenomena. If you depend on the phenomena and do not depend on men, this is still a one-sided view. If one depends on men and does not depend on the phenomena, it is likewise."

Furthermore he said, "When one has bodily vitality, one can avoid the human and phenomenal deceptive delusions. The same goes for spirit. Why? Because one reveres wisdom, one is deceived by man and phenomena. If one values a person as being wise, one will not avoid being deluded and confused by that person. Even in considering the Buddhas as the best of men, one still will not avoid deceptions. Why? Because one is bewildered by the realms of the senses, and because by relying this man, one's believing mind is weighed down.

He also said, "Stupid people consider the Buddha to be the best among men, and consider Nirvana to be the best of phenomena, and so they are deluded and confused by man and the phenomena. If one considers the nature of phenomena to be the limit of reality, no matter whether one knows it or not, and considers that one's own nature neither arises or ceases, is also self-deception and delusion."

# Have You Seen It

## [Section 52](#)

The Dharma teacher Chih saw Dharma teacher Yuan in the butchers' lane, and asked him, "Did you see the butchers kill sheep or not?"

Yuan said, "I am not blind. Why shouldn't I have seen it?"

Chih said, "Mr. Yuan, now you say you have seen it!"

Yuan said, "How much then have you seen it."

# Taking a View

## Section 53

Teacher Chih again asked, "If one takes the view that existence has appearances and attributes, that is the view of the ordinary person. If one takes the view that the nature is emptiness, that is the view of the two vehicles. If one takes the view that there is neither existence or non-existence, that is the view of the solitary Buddha. If one sees commiseratively, that is the view of compassion (Bodhisattva). If one uses the mind to see, that is the view of the Wrong Path. If one uses the sensory awareness to see, that is the Deva Mara view. If one sees neither material nor immaterial, then one should not necessarily have a view. How can one see and yet be able to distance oneself from these mistakes?"

Master Yuan said, "I take no such views, which is the correct name for taking a view. In creating such sorts of imaginations you are deluding and confusing yourself."

# Cannot Be Known

## Section 54

A man asked Master Yuan. "Why don't you teach me the Dharma?"

"If I set up the Dharma to teach you, then I would not be guiding you. If I set up the Dharma, this would be deluding and deceiving you. I would be failing you. I have the Dharma, but how can I preach it to people? How can I speak of it to you? And furthermore, it has words and letters, all of which will delude and deceive you."

"How can I speak to you even in the slightest about the meaning of the Great Way?"

"If I do speak, what use could you make of it?"

The man asked again, but Yuan did not reply. Later he again asked, "How does one calm the mind?"

"One must not make up one's mind to seek the Great Way. In my opinion, the mind cannot be known; it is dull unfeeling and unaware."

# Naturally Advance Alone

## Section 55

Again he asked, "What is the Way?"

"When you make up your mind to approach the way, cunning arises, and one falls into the midst of mentation. If you try to give rise to the Way sophistry is born. If one uses mental expedients, all the deceits are born."

He again asked, "What is deceit?"

"If one uses knowledge and understanding to seek fame, artifices arise. If you try to cut off deceit, do not make up your mind to seek Bodhi, and do not use the wisdom of the sutras and sastras. Whoever does so, will then have human bodily vitality. If one has the spirit, and does not revere understanding, does not seek the Dharma, and does not love wisdom, one will at least get some peace."

He also said, "If you do not seek the marvelous understanding, and do not take someone as a teacher, and do not take the Dharma as a teacher, one will naturally advance alone."

He also said, "If you do not give rise to the demonic mind, I can guide you."

# The Demonic Mind

## Section 56

"What is the demonic mind?"

"Shutting one's eyes and entering samadhi."

"What if I compose my mind in dhyana and it does not move?"

"This is to be bound by samadhi. It is useless. Even the four dhyanas are just single stages of tranquility that can be disturbed again. One cannot value them. This is a creative method, and is moreover a destructive method, and is not the ultimate method. If one can understand that the nature lacks tranquility and disturbance, then one has attained freedom.

One who is not controlled by tranquility and disturbance is a spirited person.

He also said, "If one is not caught up in understanding, and if one does not create a mind of delusion, then one is someone who does not revere deep wisdom. That person is a stable person. If one reveres or values a method (phenomena), that method (phenomena) really can bind and kill you and you will fall into mentation. This is an unreliable thing. The ordinary worldly people who are bound up by names and letters are innumerable in the world."



# What Sort of Thing

## Section 57

Someone asked Master K'o, "How can one become a saint?"

"All ordinary people and saints are creations of the imagination's contrivance."

He again asked, "Since they are already imagination, how can one cultivate the Way?"

"What sort of a thing is the Way that you wish to cultivate it? Phenomena are without attributes of high or low, and they are without the attributes of departing or coming."

# Calm the Sky

## Section 58

Again he was asked, "Will you calm my mind for me?"

"Bring your mind to me and I will calm it for you."

Again he asked, "Just calm my mind!"

"What you are asking is analogous to requesting a tailor to cut the cloth for your clothes. Only when the tailor gets your silk can he begin to use his scissors. Before he had seen the silk, could he have cut out the sky for you? Since you could not bring your mind to me, how could I calm any sort of mind for you? I really cannot calm the sky."

# This is an Imagination

## Section 59

He also said, "Will you pardon me?"

"Bring your sin forth and I shall pardon you."

He again said, "Sin has no form or appearance that can be grasped, so how could I bring anything forth?"

"I have pardoned you, so caste it aside. What I mean to say, is that if there is a sin it should be confessed, but since you do not see a sin, there is no need to confess it."

He also said, "Will you cut off my frustrations?"

"Where are the frustrations that you wish to have cut off?"

He again said, "I really don't know where."

"If you do not know where, it is analogous to the sky. What sort of a thing is it that you are asking me to cut off sky?"

He again said, "A sutra says, 'Cut off all evil and cultivate all that is good and you will become Buddha.'"

"This is an imagination projected by your own mind."

# The Image in a Mirror

## [Section 60](#)

Again he asked, "All the Buddhas of the ten directions have cut off frustrations and completed the Buddha Way. What of it?"

"You make these calculations unrestrainedly, without any basis."

Again he asked, "How does the Buddha liberate creatures?"

"When the image in a mirror liberates creatures, the Buddha will liberate creatures."

# Hell

## Section 61

Again he asked, "I am scared of hell, so I want to be confessed and cultivate the Way."

"Where is your 'I', and what sort of thing is your 'I'?"

"I don't know where."

"Since you do not even know where this 'I' is, who is it that falls into hell? Since you don't know what sort of thing it is like, it must be an existence contrived from imagination. Since it is truly an existence contrived from the imagination, you have a hell."

# Painted by Your Volitional Brush

## Section 62

He again asked, "Since this Way is wholly a creation of the imagination, what is this imaginative creation?"

"Phenomena lack bigness or smallness, form or attribute, high or low. It is just as if there is a great rock in the front of the courtyard of your home, which you had the habit of snoozing or sitting upon. You did not feel apprehensive about it. Suddenly you get an idea and make up your mind to make it into a stature, so you employ a sculptor to carve it into a statue of the Buddha. The mind, interpreting it as being a Buddha, no longer dares to sit on it, fearing that to be a sin. It was originally a rock, and it was through your mind that it was created into a statue. What sort of thing then is the mind? Everything is painted by your volitional brush. You have scared yourself, you have frightened yourself. In the stone there is no punishment or reward, it is all created by your own mind.

It is like a man who paints the figures of yaksas and ghosts, and who also paints the figures of dragons and tigers, and when he sees what he has painted, he scares himself. In the colors there is ultimately nothing that can scare you. All of it is a creation of the discrimination of your volitional (manovijnana) brush. How can there be anything that is not created by your imagination?"

# Four Sorts of Buddha-Preaching

## [Section 63](#)

"How many sorts of preaching of the Dharma by the Buddhas are there?"

"The Lanka Sutra has four sorts of Buddha-preaching. What the Dharmata Buddha preaches is the Dharma that this substratum is omnipresent. The Nisyanda Buddha preaches the Dharma that imagination is not real. The Jnana Buddha preaches the Dharma of being divorced from perception, and the Nirmana Buddha preaches the Dharma of the six paramitas."

# No Place of Origin

## Section 64

A man asked Zen teacher Lang, "As soon as the mind conditions past and future events, it is bound. How can one stop this?"

"Whenever something is conditionally produced, think of its appearance as totally extinguished, and ultimately it will not arise again. Why? Because mind has no nature of its own. Therefore a sutra says, 'All phenomena lack a nature.' Therefore, whenever a thought arises, it has not really arisen or ceased. Why? When the mind arises, it does not come from the east, nor from the south, west, or north. It has no place of origin, so it has not arisen. If one knows that it has not arisen, then it has not ceased."



# Cannot Find Any of Them

## Section 65

He again asked, "If the mind is enchained and is forming karma, how can one cut it off?"

"Because there is no mind, there is no need to cut it off. Because this mind is nowhere produced and nowhere extinguished, and because imagination produces phenomena. A sutra says, 'The sins of the five hindrances of past karma deeds do not come from the south, east, west or north, nor the four intermediate directions, nor from above or below, so they all arise due to the inversion of the truth.' There is no need to doubt this. The Bodhisattvas survey the teaching Dharma of the past Buddhas, and seek for them throughout the ten directions, but cannot find any of them."

# This Medicine

## Section 66

Somebody asked the Zen teacher Hsien, "What do you consider to be medicine?"

"All of Mahayana is words to counter disease. Whenever the mind has not given rise to a disease, what need is there for a medicine to counter disease? Because it counters the disease of 'existence'. it speaks of the medicine of 'emptiness and non-existence'. Because it counters 'ego', it preaches the medicine of 'non-ego'. Since it counters arising and cessation, it preaches that there is no arising or cessation. Since it counters meanness, it preaches alms giving. Since it counters stupidity, it preaches wisdom, and since it counters wrong views, it preaches correct views. Since it counters delusion, it preaches understanding. All of these are words to counter disease. If there is no disease, what need is there for this medicine?"

# Incredible Phenomena

## Section 67

Somebody asked Zen teacher Hsuan, "What do you consider to be the substance of the Way?"

"Mind is the substance of the Way. That this substance is substanceless makes it an incredible phenomena, for it is neither existence nor non-existent. Why? Because mind lacks a nature, it does not exist. Because it arises from conditions, it does not not-exist. Because mind lacks form and appearance, it does not exist, and since it functions and yet is not destroyed, it is not non-existent."

# Double Emptiness

## [Section 68](#)

The Zen teacher Yuan said, "If one knows that all phenomena are ultimately empty, the knower and the known are also empty. The intelligence of the knower is also empty, and the phenomena of the knower are likewise empty. Therefore it is said, 'Phenomena and intellect are both empty. This is called the double emptiness.' Therefore the Fo-tsang ching says, 'The Buddhas of the past preached that all phenomena are ultimately empty, and the Buddhas of the future preach that all phenomena are ultimately empty.'"

# Unobtainable

## Section 69

The Dharma teacher Tsang said, "He who obtains nothing from all the phenomena is called a cultivator of the Way. Why? The eye that sees all colors (material) does not obtain any of the colors. The ear that hears all sounds, does not obtain any sounds. Even the realms of the senses conditioned by the clinging mind are so. Therefore a sutra says, 'When the mind obtains nothing, the Buddha destines one (to become a Buddha).' A sutra says, 'No phenomena are obtainable, and the unobtainable is also unobtainable.'"

# The Limit of Reality

## [Section 70](#)

The Zen teacher Hsien said, "Where the eyes see, that is the limit of reality. All phenomena are the limit of reality. What more can one look for?"

# Direct Mind

## [Section 71](#)

The Zen teacher An said, "The direct mind is the Way. Why? Because one who is directly mindful and directly responsive will neither contemplate emptiness, nor seek the expedient means. Such is a person who has practiced the Way for a long time. A sutra says, 'Look directly but do not observe, hear directly but do not listen, be directly mindful but do not think, feel directly but do not act, speak directly but do not trouble others.'"

# Do not Doubt

## [Section 72](#)

The Zen teacher Lien said, "The nature of phenomena is substanceless, so respond to it directly and do not doubt or hesitate. A sutra says, 'Phenomena are originally non-existent.' A sutra says, 'Because basically there is no mind, and because that is the mind as it is, it is basically non-existent.' A sutra says, 'If phenomena were previously existent, and only now became non-existent, then all the Buddhas would have committed sins.'"



# Thus Come

## Section 73

The Zen teacher Hung said, "All actions and conduct are as they are, thus. Seeing material and hearing sounds are also as they are. Why? Because there is no change in them. When the eye sees material, the eye nowhere changes, which is the eye being as it is. When the ear hears sounds, the ear nowhere changes, which is the ear being as it is. The clinging mind nowhere changes, which is the clinging mind as it is. If one understands that all phenomena are as they are, this is the Thus Come. A sutra says, 'Creatures are as they are, sages and saints are also as they are, and all phenomena are also as they are.'"

# Subject to Nothing

## Section 74

The Zen teacher Chueh said, "If one awakens to the fact that mind is subject to nothing, then this is the attainment of the traces of the Way. Why? Because when the eye sees material, the eye is not subject to any material. This is the liberation of its own nature. When the ear hears any sounds the ear is not subject to any sound. Even though the clinging mind experiences all phenomena, it is not subject to any phenomena. This is the liberation of its own nature. A sutra says, 'Because no phenomena are subject to each other, thus mind and all phenomena do not know each other.'"

# A Single Phenomena

## Section 75

The Zen teacher Fan said, "If one knows that all phenomena are but a single phenomena, one will attain liberation. The eye is a phenomenon and material is a phenomenon. Phenomena do not create bondage from phenomena. The ears are phenomena, and sounds are also phenomena. Phenomena do not create liberation from phenomena. The clinging mind is phenomenon, and the realms of the senses are phenomena. Phenomena do not create sins from phenomena, and phenomena do not create good fortune from phenomena, which is natural liberation. A sutra says, 'Do not think that phenomena create bondage from phenomena, nor think that phenomena create liberation from phenomena.'"

# Unfixed

## Section 76

The Master Tao-chih said, "All phenomena are unobstructed. Why? Because all phenomena are unfixed, which is to be unobstructed."

# It Knows Everything

## Section 77

The nun Yuan-chi said, "No phenomena constitute an object, which is the liberation of one's own nature. Why? Because when the eye sees material, there is nothing that it does not see. Even when the mental consciousness (manovijñāna) knows, it knows everything. When there is ignorance or even delusion, there is no understanding. When there is understanding, there is no delusion. When one is dreaming there is no awareness; when one is awake, there is no dreaming.

Therefore a sutra says, 'Even after the assembly had seen the Immovable One (Aksobhya Buddha) they still did not see the Buddha. Ananda, no phenomena constitute an object for the eyes and ears.' Why? Because phenomena do not see phenomena, and phenomena do not know phenomena. Furthermore, the sutra says, 'When sensory awareness is not produced due to material, they are said not to see material.'"

# Without Purity or Impurity

## Section 78

The Zen teacher Chien said, "Wisdom is without purity or impurity, and ignorance is not in the mind. That the mind does not know phenomena means that phenomena are binding the ego. But the substance of phenomena is without bondage or release (understanding). Whenever creatures are conscious of themselves, then their senses do not move, which is Nirvana. When they do not understand, they either move, which is not Nirvana, or they do not move, which is also not Nirvana. When one does not yet know, within one's own mind one falsely contrives movement and tranquility. When one understands, the self no longer exists, so, who can contrive movement and tranquility?"

When one does not understand, one says that the phenomena cannot be understood. When one understands, there are no phenomena to be understood. When one does not understand, there is delusion. When one understands, there is no delusion that can delude one, and no understanding to be understood. Because there is no delusion that can delude, it is called the Great Understanding."

# The Work of Mara

## [Section 79](#)

The Zen teacher Yin said, "The philosophers say that the six senses (vijnanas) are imaginations, and they call them the work of Mara."

# The Priceless Pearl

## Section 80

The Tripitaka Dharma teacher said, When falsity arises, there is no arisal. This is the Buddha's Dharma. By forgetting grasping and rejecting, and even that the Truly So is equable, one enters into the Bodhisattva mind, where all share an identical nature of phenomena."

Then a deluded person said, "The six senses (vijnanas) create frustrations."

The Tripitaka Dharma teacher asked, "On what do your six senses (vijnanas) rely in order to arise?"

The deluded one answered, "They arise from empty illusion."

The Tripitaka Dharma teacher said, "Airy illusions have no phenomena, so what creates the frustrations?"

"Although phenomena are empty, conditions unite and so they exist. A knower becomes a saint, and the bewildered are stupid. Because he is stupid he undergoes hardships, so how can one propose that they are non-existent, and empty, but still phenomena?"

The Tripitaka Dharma teacher replied, "You use merit to reach the Buddha-land. You say that the six senses (vijnanas) are frustrations, but if ever effort gets you to the Buddha-land, it is the six senses (vijnanas) that have attained the domain of the Way. A sutra says, 'If you do not enter the ocean of frustration, you will not get the priceless pearl.' Furthermore, 'the categories of creatures are the lands of the Bodhisattvas and Buddhas,' which proves that these six senses (vijnanas) are the domain of the ultimate fruit. And yet the deluded make bewildered interpretations all their days, not knowing that this bewilderment is not bewilderment. In speaking of the Principle of the Way, there is no understanding and there is no bewilderment, so what harm is there?"



# Drowned in the Sea of Hardship

## [Section 81](#)

The Zen teacher Jen was of the opinion that; "If one is conscious of the principles of one's own mind, there is no deep and no shallow therein, and movement and tranquility will be united in the Way, and one will not see the land of gain and loss. And yet the deluded are bewildered by and infatuated with emptiness and bewildered by existence, and they forcibly give rise to defiled views, and they take the mind to eliminate the mind, and they consider that there are frustrations to be cut off. Such people are forever drowned in the sea of hardship and always undergo birth and death."

# Sublime Glow

## Section 82

The Zen teacher Huike said, "Because ordinary people do not understand, they consider the past to be different from the present, and the present to be different from the past; and they also consider that there is yet another body of phenomena (Dharmakaya) apart from the four great elements. When you understand, the present five skandhas (matter, sensations, perception, formations, and consciousness) are the perfectly pure Nirvana, and this body and mind is fully furnished with all the practices, which is in correct accordance with the Great Doctrine. If one understands in this fashion, one will see the bright, translucent pearl that is in the sea of frustrations, and which can illumine all creatures in a sublime glow."

# Concealed and Revealed

## Section 83

The Zen teacher Liang said, "I wish to make it clear that there is really no unity nor any difference between the Principle of the Way and phenomena. When we speak of concealed and revealed, there are the two ideas of folded and unfolded. The meaning of folded is that one does not see the arising of the mind, does not contemplate understanding and practice and allows the senses to act, and so one's nature dwells in the Buddha-Dharma. The meaning of unfolded is that the mind unfolds and is governed by other, and due to the fame and gain that causes cause and effect, that controls right and wrong, one's self is entangled and one cannot obtain freedom. This is called the meaning of unfolding."

# Originally Pure

## Section 84

Master Tan said, "The so-called phenomena are matter, sensations, perception, formations, and consciousness, whose nature was originally pure. Therefore the Buddha said, 'The world is the supramundane world', and because creatures are infatuated by the world, they consider themselves to be living in the world. When they understand that the world is the supramundane, and that although there is the word 'empty', there really is no world or supramundane world to be obtained. He who understands in this fashion will know the meaning of matter, sensations, perception, formations, and consciousness."

# Mind is the Buddha

## Section 85

The Master Hui-yao said, "Clearly realize that the nature of the mind and the sensory awareness itself is true, and that the conditioned and the domain of the mindfulness are nothing but Buddha-phenomena and the Buddha-vehicle, and that the Nirvana-mind ponders the sense data. In the barbarian tongue he who has realized this is called the Buddha, and in Chinese he is called 'Aware'. The Aware is the mind, but not the unaware mind. The mind's relationship with awareness is like that of the eye and eyeball; different names for the same thing. When creatures do not understand they think that the mind is not Buddha, and they pursue mind with mind. Whenever one understands, the mind is the Buddha, and the Buddha is just the mind. Therefore I say, 'The pristine mind, which from the beginning lacked frustrations, is the creature's own nature. If the mind is not the Buddha, then the Buddha must be other than mind, and one would not even know what to say the Buddha is.'"

# A True Reflected Symmetry

## Section 86

The Zen teacher Chih said, "The two gates of the ordinary person and the saint are beginningless phenomena that are so-so. The ordinary person is the cause of the saint, and the saint is the fruition of the ordinary person. The fruits in reward affect each other and that is all. If evil appears, a saint knows its origin, but if evil appears to a simpleton, he is deluded by it. The sutras, sastras and complete writings are not something that can be spoken of by someone with base feelings. A sutra says, 'Although there is no human ego, good and evil are not.' Those who practice the five precepts are sure to obtain a human body; those who practice the ten virtues are sure to be reborn in a heaven. Those who keep the 250 commandments, and contemplate emptiness and cultivate the Way, will get the fruit of Arhat. If one does all sorts of wrongs, commits the ultimate evils, covets, is angry and unrestrained, one will only obtain the three mires of hellfire, blood, and swords and there end. But this Principle of the Teaching lacks any differentiation, just as the voice and its echo follow a true reflected symmetry."

# State of the Calm Mind

## Section 87

(This section appears to have been fragmented, though Jorgensen states that it is perhaps from the Chin-kang ching, which may help to restore it.)

The Zen teacher Chih said, "All phenomena are the Buddha ... phenomena eye. Action and conduct are bodhi. By following the mind one will directly reach the Buddha Way. Do not be frightened, do not be ... terrified, all ... states are not. One's own mind ... is. If one can be in the state of the calm mind ... profound dwelling. Not moving each other is ...

(The Chin-kang ching reads: "The master of dhyana Ci san si says: 'All dharmas move in the Buddha-dharma; whatever moves is Enlightenment; all dharmas are called places of no alarm, of no terror.'")

# The Saint Illuminates

## Section 88

The Zen teacher Wen said, "Because the truth of suffering exists, it is not empty. Because the truth of emptiness does not exist, it is not existent. The two truths are two, and therefore are not one. The saint illumines that they are not not-existent nor two."



# Sin No Sin

## Section 89

(This section appears to be fragmented, and Jorgensen again attempts to restore it using the Tibetan copy of the text.)

The Zen teacher ... said, "All the sutras and sastras delude people. Where there is no sin they see sin. For a person who understands there is sin there is no sin."

(The Tibetan reads: "The master of dhyana Jo san si says, 'The man who has still to learn sees as sin what is not sin, the man who knows, having sinned, sees no sin.'")

# Mind for Bodhi

## Section 90

The Dharma teacher Yuan said, "All the sutras and sastras are phenomena that give rise to mind. If one gives rise to the mind of the Way then sophistry produces intellect and other events. If the mind does not arise, what use is there in sitting in Zen? If sophistry is not produced, why trouble yourself about right mindfulness? If one does not make up one's mind for Bodhi, why seek wisdom and understanding, for events and the Principle both disappear?"

# No Reality

## Section 91

(This section appears to be fragmented, and Jorgensen again attempts to restore it using the Tibetan copy of the text.)

The Zen teacher Lang said, "If the mind gives rise to events then contemplate causing ... not see material. When delusion arises and one sees material, one makes the interpretation that it is material. The mind is a materially created phenomena ... see ... a sutra says, 'All phenomena are the contrivances of the imagination. Creation is an ... which has no reality. That which has ... mind. What sort of mind is the Way that one tries to practice it. What sort of thing is frustration that one wishes to cut it off ... is the vessel of the Way, a good helper ...'"

(The Tibetan reads, "The master of dhyana Han san si says, 'Mind is the essence of the path of Dharma; that cause is born out of the agency of a good helper.'")

The bSam-gtan mig-sgron reads: "The master of dhyana Han says, 'Mind is the essence of the path of Dharma, and the body is the vessel of the path of Dharma, which is arisen by the agency of a good spiritual adviser. The state of happiness and being happy are neither in taking or discarding wherein one sees the eight created elements.'"

Jorgensen also points out the similarity between this section and section 57 of the Long Scroll.)



# Acknowledgments

THE EARLIEST TEXT OF CH'AN BUDDHISM: THE LONG SCROLL

by John Alexander Jorgensen

Jorgensen's Thesis provided the background and English translation used throughout this book. His research into this text is helpful for understanding the history and difficult challenges he faced when translating it. Hopefully this book will inspire others to look more into his work as well as encourage continued study of the Long Scroll and its history.

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# About InfinityOracle

[InfinityOracle](#) is a username I chose for reddit, and simply means infinity is the oracle. Akin to the statements: “All phenomena are Nirvana” or “all phenomena are but a single phenomena”. It was from reddit that my interest in Zen deepened and I started the journey that led to the creation of this book. It is offered to the community free for the purpose of study and discussion. We know so little about this text and its history, bringing it forward will hopefully draw attention to the Long Scroll and with it more insights and knowledge to share about it. No doubt this copy should be considered tentative, and I encourage others to take up the task to improve upon it. Thank you to everyone who has been a part of this project, and thank you for reading.