The Platform Scripture

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TRANSLATED
AND WITH AN
INTRODUCTION
AND NOTES BY
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and Philosophy
Dartmouth College
TO EDWIN A. BURTT
In our Asian Translation Series we are especially pleased to present *The Platform Scripture*, a Zen Buddhist Classic, as translated by Dr. Wing-tsit Chan. The first translation of this work, made from the Tun-huang manuscript discovered in 1900, has been needed for a long while and we can think of no one better equipped to do this translation than Dr. Chan. He has, for over twenty years, been a professor of Chinese philosophy, including Chinese Buddhist philosophy, in America. His special insight into this basic scripture can be seen from the extensive annotations that he has made regarding the text itself.

This translation will give to all English readers a new understanding of Zen and will enable them to see why this tradition has such an appeal to the modern world. Along with the translation we present the Chinese text for we realize that a large number of young scholars are now studying the Chinese language and will in the future, with the help of Dr. Chan, be able to study the text itself.

As the editor of this series I express my appreciation to Dr. Chan for his cooperation in bringing out this important classic.

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Translator's Acknowledgments

In recent years a tremendous amount of interest in Zen has been aroused in the West. In order really to understand it, one has to read its basic literature, namely, the Platform Scripture. A popular version of this work, dating back to no earlier than the thirteenth century, has been current in China and Japan for centuries. In 1900 another version, probably from the eighth century, was discovered. It occurred to me that it would be helpful to make this original and most authentic text available in English to people interested in Zen. I have therefore translated it. To help understand the text and its historical background, I have also written an introduction.

I wish to thank Dr. D. T. Suzuki of Kamakura, Japan, and The Reverend Mrs. Ruth Fuller Sasaki of the First Zen Institute, Kyoto, for valuable information and material. Father Thomas Berry, C. P., of St. John's University and Professor Kenneth Ch'en of Princeton University have read my manuscript and have made excellent suggestions for improvement, for which I am most grateful. Columbia University Press has kindly permitted me to reproduce sections 3, 4, 9, 12, 13, 16, 17, 41, and parts of sections 6-8, 18, 19, and 30, which I contributed to Sources of Chinese Tradition, compiled by Wm. Theodore de Bary, Burton Watson, and myself. I have made some changes in the translation. To Dr. Paul K. T. Sih, Director of the Institute of Asian Studies of St. John's University, I owe a great debt for his foreword and for his great interest and special effort in behalf of this publication, and for his many valuable suggestions on the manuscript. June, 1962

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Introduction

No matter how one looks at Zen, it is a most peculiar and fascinating phenomenon. Its chief concept was meditation, for the name of the school, dhyāna in Sanskrit, pronounced ch' an in Chinese and zen in Japanese, means meditation, even though the school ultimately discarded meditation altogether. While this meditation doctrine can be traced to India, it developed and was transformed in China to become totally Chinese and utterly un-Indian. In recent times it has been introduced to the West through Japan. Superficially Zen seems to be nothing but a state of mind. Actually it is a way of life. It has special tenets, it is true, but it is not a particular philosophical, religious, or ethical system. It is undoubtedly quietistic in its emphasis on tranquillity of mind. Nevertheless few schools have stressed alertness, vigor, and vigilance as much as these qualities are emphasized by Zen. Some of its unique methods have been designed primarily to shock the mind. Zen teaches acceptance of life as it is; yet it is most revolutionary in thought and unconventional in practice.

The ideas of Zen are quite simple. They proceed from the common Buddhist teaching that all elements of existence (dharma) are products of the mind, that the mind is identical with the one, universal Reality. That Reality is the Void. It is neither expressible in words nor conceivable in thought. Unlike most other Buddhist schools, Zen insists that this Void itself is nothing, for dharmas really have no characters. They are but false constructions of the human mind. In the final analysis the Void is the Ultimate Void. It is devoid of all dif-
ferentiated characters. The influence of the Taoist philosophy of non-being on this line of thought is obvious; but Zen even denies non-being itself, because non-being as an antithesis to being becomes itself a particular character.

It follows that Reality can only be realized through intuition; that is, through a direct, immediate, and simple apprehension of Reality in its entirety. Intellectual analysis merely splits it up and falsifies it. No one has been more emphatic than Dr. D. T. Suzuki in declaring that reasoning can only approach Reality on its surface and that intuition alone can penetrate its depth.³ Therefore the best approach to Reality is to “have no thought,” and the best way of being is to “have no mind.”

These common Zen expressions are not to be taken literally. Zen is no cult of unconsciousness. What it means is that one should have no deliberate thought with the ego as the center. For if one is ego-centric, one sets up a separation, if not an opposition, between himself and Reality. While all other Buddhist schools urge their followers to cultivate or practice the Buddhist Way and attain Buddhahood, Zen declares that the Way cannot be cultivated, that Buddhahood is no attainment. Not that we should have nothing to do with the Way or with Buddhahood, but that we should not make a conscious, calculated effort. Any such effort would lead to attachment to dharmas and we would be impeded by them. We should not be impeded by anything, not even by the consideration of good and evil. Instead, we should let the mind operate spontaneously. In the Zen way of thinking, if we have a conscious desire to become a Buddha, Buddhahood then becomes an obstacle. Only when we cultivate the Way at all times and as unconsciously as if we were not cultivating it at all are we really following the Zen way.

It is clear that in cultivating the Way one must do so with his whole being. In fact, the emphasis in Zen is not so much on what to do but on what to be. One’s whole existence must become completely merged with Reality, so much so that there is not the least cleavage between them. This feeling of immediacy is nowhere so strongly emphasized as in Zen. Zen Masters like to say, “When hungry, we eat. When sleepy, we go to

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bed.” The important implication of the sayings is that there is no special or unusual way of seeking Buddhahood. Rather, it is to be done with our total being and in such daily, natural deeds as eating and sleeping. Thus the “do nothing” philosophy turns out to be a “do everything” philosophy, and it means more than the Taoist philosophy of leaving things alone. It assumes that Reality is everywhere and can be discovered without any special searching.

In promoting such simple and direct methods as these, Zen is on the side of the simple man. In the eyes of Zen, there is no difference between the sage and the ordinary person. Both follow the same methods. Their opportunities are the same. All people possess the Buddha-nature; all are potential Buddhas. On the one hand, Zen seems to require the complete loss of individuality. On the other, the spirit of independence is exceptionally strong. Truth is to be arrived at only through oneself. All conventional Buddhist practices, such as erecting temples and reciting the name of the Buddha, are to be forsaken. Even Buddhism itself is to be cast aside. A favorite Zen saying is “There is nothing much” in Buddhism or in so-and-so’s teaching. Some Masters even went so far as to say, “Kill the Buddha, your father, or your Master if he is in your way.” This shocking language is intended to make the point, as sharply as possible, that we must find our own path, open up our own frontiers, arrive at our own destination. The spirit of self-reliance and rugged individualism is unmistakable. Confucianism and Taoism both taught that the nature of all men is good, that all can become sages, and that one must make his own effort, but neither of them has presented these ideas so forcefully.

It was inevitable that a vigorous movement such as this should have exercised a tremendous influence. Within Buddhism itself, Zen dominated the scene from the ninth through the fourteenth century. During this period it exerted a strong influence on Chinese philosophy and art. Its concentration on the mind directly led to the development of a new tendency in Neo-Confucianism, namely, the idealistic School of Mind led by Lu Hsiang-shan 陆象山 (1139-1193). This idealist movement was brought to the peak by Wang Yang-ming 王
Yang Ming (1472-1529) who asserted that the universe and the mind are identical and that the principle of things is to be found in the mind. Even in the orthodox tradition of Neo-Confucianism, that is, in the rationalistic School of Principle of Ch’eng I 程颐 (1033-1107), as developed and systematized by Chu Hsi 朱熹 (1130-1200), Zen influence is considerable. While the rationalist school insists that principles exist in things and not in the mind, it holds that the mind must be alert, tranquil, and free from any deliberate effort. The rationalistic school’s dual emphasis on the extension of knowledge and the cultivation of seriousness of mind is indisputably a copy of the Zen dual emphasis on wisdom (prajñā) and calmness (samādhi). Many Neo-Confucian philosophers were personal friends of Zen Masters. Some even took lessons from them. Rationalist Neo-Confucianists have attacked idealist Neo-Confucianists as Zen Buddhists in Confucian disguise, without realizing that they themselves were more Buddhistic than they cared to admit.

In the case of Chinese art, however, Zen influence is freely and cheerfully admitted. Take the crowning art of China, landscape painting. This art came to maturity at the same time when Zen reached its zenith. The Chinese landscape painters present nature as a whole and in its utter simplicity without any unnecessary detail or light and shade or even colors. We see clearly that here Reality has been apprehended in its essence and in its totality. Unpremeditated composition, free and spontaneous execution, simple and clear conceptions, all these call for the Zen type of mind. When the mind’s attention is not directed to any realistic representation but to the inner character of things, the consequent, immediate, and complete identification with the object is the same as that sought by Zen. The mind must be keen and sensitive. Empty space ceases to be a negative quality; it is the arena where the mind becomes alert and the imagination active.

The same idea, that the mind must be completely identified with the essence of things, is present in the Japanese tea ceremony where one should become identified with simplicity, fragrance, and nature. It is clear then why Zen should have been closely connected with the Japanese samurai and with...
the art of swordsmanship. It would be naive to say that Zen was overwhelmed by the Japanese military tradition. Rather it was the Zen spirit of self-reliance, the complete identification with one’s objective, the total absence of self-interest, and the indifference to life and death that brought Zen and the samurai together. The Zen spirit, with its sharpness, decisiveness, and quickness, has a great attraction for the swordsman, just as its naturalness, simplicity, and imaginativeness has a great attraction for the poet.

How did this interesting Buddhist school develop in China? Zen accounts say that it began with Bodhidharma, generally called the First Patriarch of the Zen School, as if he brought Zen as a completely new article from India. Actually, Zen had deep historical roots in China before the arrival of Bodhidharma. Ever since Indian Zen techniques were introduced from India in the second century, they had been popular. Early outstanding Buddhist leaders like Tao-an 道 安 (312-385) and Hui-yuan 慧 遠 (334-416) were renowned Zen Masters.

The early techniques included “understanding impurities” by looking at decomposing corpses in cemeteries and contemplating the impurities of the human body. Also breathing exercises with the eyes focused on the tip of the nose and with the mind counting numbers were used. All these activities were aimed at attaining imperturbability of the mind and even supernatural power. These practices became popular, especially in the third and fourth centuries, partly because they resembled certain practices of Taoism. Lao Tzu 老 子 (6th century B. C.?) taught “maintaining steadfastness,” “keeping the heart vacuous,” “filling the bellies,” and “concentrating the vital force,” and Chuang Tzu 庄 子 (bet. 399 and 295 B. C.) taught “fasting of the mind,” “sitting in forgetfulness,” and “exhaling the old and inhaling the new.” All these are similar to Indian yoga practices. Above all, Zen involves absolute quietness and the elimination of desires. These are also integral parts of the cardinal Taoist doctrine of “taking no action.” Consequently there was a cross-fertilization of Buddhist and Taoist thought, especially through Hui-yuan and others who were well versed in Taoism. Bud-
Dharmarāja scholars expressed Buddhist ideas in Taoist terms. Therefore the Zen movement can be traced back to several hundred years before the time of Bodhidharma.

However, the story of Zen in China would have been vastly different if it were not for Bodhidharma. Had he not come, Zen practices would probably have remained only part of Buddhist monastic life, essentially Indian in character. But with him Zen became a national movement. Eventually it was transformed to become thoroughly Chinese.

His life story has been adorned with many myths—that he came to Canton in 520 or 527; that in an interview with Emperor Wu (reigned 502-549) he told the sovereign that building temples, offerings, and charity had no merit at all; that he crossed the Yangtze River on a reed; that Hui-k'o became his follower only after Hui-k'o cut off his own arm to impress Bodhidharma with his sincerity; and that Bodhidharma sat in meditation facing a wall for nine years. In their effort to shatter these myths, modern skeptical scholars have created one of their own—that he never existed at all. More sober research, however, has found that he arrived at Canton in the 470's and moved to north China before 524.

He taught his followers to discard all Buddhist scriptures except the Scripture about the Buddha Entering into Lāṅkā. The main idea of this scripture is that the True State or Nīrāṇa is total Emptiness devoid of any characteristics, duality, or differentiation. It is inexpressible in words and inconceivable in thought. Our emancipation consists in our intuition of this highest truth. Every human being is capable of this because the Buddha-nature is in everyone. But our minds are obscured by desires, erroneous thoughts, and attachments of all sorts. Therefore Bodhidharma taught the method of undisturbed concentration as if one faced a wall (hence the legend of the nine-year meditation) to free the mind from these erroneous thoughts and attachments. Eventually the mind must become free from everything, even to the extent of abandoning both being and non-being. Bodhidharma also taught ascetic practices in order to reassert our originally pure nature.

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For forty or fifty years he propagated these doctrines in north China and attracted many followers who were called Laṅka Master. In the following century the Zen Masters of the Laṅka tradition spread over the greater part of China. This prosperity was not surprising, for Laṅka doctrines had the support of indigenous Taoist ideas. Lao Tzu repeatedly urged people to embrace the One and said that the sage spreads his doctrines without words.9 Chuang Tzu taught that all things are equal.10 The ideal that all men are capable of being sages is of course common to both Taoism and Confucianism.

The Laṅka doctrine of Bodhidharma was transmitted through several generations to Hung-jen 弘忍 (601-674), the Fifth Patriarch.11 Two of his disciples, Shen-hsiu 神秀 (605?-706) and Hui-neng 惠能 (638-713) developed sharply divergent tendencies. Their differences eventually led to an acute conflict between Hui-neng’s followers, later called the Southern School of Zen because he spread his doctrine in south China, and Shen-hsiu’s followers, later called the Northern School of Zen because he propagated his teachings in the north. This conflict led to a revolution within the Zen movement that made it completely Chinese.

Since Hui-neng is the central figure of the Zen story, we must go into his life at some length. Accounts of his life conflict. They contain a mixture of legend and fact. Considering his humble origin, revolutionary ideas, and lasting influence, a certain amount of myth would naturally cling to his life. Biographies of the tenth and eleventh centuries, several hundred years removed from the events, contain many myths,12 but from earlier sources, especially from the records of Hui-neng’s immediate disciples,13 the main events of his life are quite clear.14 According to these sources, he was born in the twelfth year of the Cheng-kuan 常覲 period (638). His family name was Lu 盧. The family originally resided in Fan-yang 范陽, southwest of present Peking. In the middle of the Wu-te 武德 period (618-626),15 his father was demoted from office and banished to Hsin-chou 新州, the present Hsin-hsing District 新興 in southwestern
Kwangtung, where Hui-neng was born. Since his father died when he was very young,¹⁶ his mother took him to live in the district which included the city of Canton. As the Platform Scripture relates,¹⁷ the family was poor and life was difficult. He peddled firewood in the city.¹⁸ One day when he was twenty-four,¹⁹ he heard a customer recite the Diamond Scripture.²⁰ Struck by its strange and potent ideas, he inquired where the scripture came from. When told that the Fifth Patriarch Hung-jen was expounding the Diamond Scripture in Huang-mei 黃梅 in modern Hupei and was proclaiming that if people only held on to the Diamond Scripture they would be able to see their own nature and would immediately be enlightened and become Buddhas, he decided to make the pilgrimage to see the Law some five hundred miles to the north.

When he reached Huang-mei and saw the Fifth Patriarch, he was regarded as a barbarian from the south incapable of becoming a Buddha. But Hui-neng argued that while people are distinguished as northerners and southerners there is no such distinction in Buddha-nature. Far from being convinced, the Fifth Patriarch assigned him as an attendant to pound rice. This he did for more than eight months.²¹ When the Fifth Patriarch was looking for a spiritual successor, he asked his disciples²² each to submit a poem. The one who understood his basic idea would be appointed the Sixth Patriarch. In a dramatic contest, the rice-pounding attendant won over Shen-hsiu, who was the head monk and more than thirty years his senior. At midnight the Fifth Patriarch called Hui-neng to the hall and transmitted to him the robe as testimony of transmission of the Patriarchate and the Law. Thus Hui-neng was made the Sixth Patriarch. The year was 661, when he was twenty-four.

Furthermore, according to traditional accounts, to avoid physical danger to the new patriarch, the Fifth Patriarch told Hui-neng to leave immediately at midnight. Personally he saw him off at a great distance. Hui-neng was pursued by several hundred people, but it turned out that they came not to snatch the robe but to seek the Law.

This fascinating story is told in greater detail in the Plat-
form Scripture below. How much of it was invented to discredit Shen-hsiu is difficult to say. None of the early documents mention the poetic contest. The transmission of the robe may have been an invention, but it is related in the three memorial tablet inscriptions, Fa-hai’s preface, the Ts’ao-hsi Ta-shih pieh-chuan, and the Shen-hui yü-lu. It is reasonable to believe that Hui-neng did challenge his fellow disciple with unorthodox ideas, that Hung-jen did transmit the robe and the Law to him, and that factional rivalry among the disciples did present him with considerable danger. At any rate, for the next sixteen years, he moved about quietly and often preached in the Ssu-hui 四 and Huai-chi 懷 siècle Districts in south China, sometimes among hunters. In 676, he went to Canton.

Some accounts have added that on his way to Huang-mei, when he reached Shao-chou 韶州 about 120 miles north of Canton, he met a nun by the name of Wu-chin-ts’ang who often recited the Nirvana Scripture. The basic tenet here is that all people possess the Buddha-nature and have the potentiality to become Buddhas. Evidently such an idea had been developing in his mind ever since he got it from his firewood customer. The nun was amazed at his elucidation of the fundamental tenet of the Nirvana Scripture and much more so when she discovered that he was illiterate. Because he was a man of wisdom, he was urged to practice Buddhism in the Pao-lin Monastery 宝林 nearby at Ts’ao-hsi. He refused and, determined to seek the Law at Huang-mei, he left the next day.

When he got to Lo-ch’ang City 樂昌 about thirty miles north of Shao-chou, he found Master Chih-yüan 智遠 in a cave west of the city. He stayed with the recluse and probably practiced sitting in meditation there. The Zen Master, however, confessing that he had little to offer, advised him to go on to the Fifth Patriarch in Huang-mei. A little over a month later, Hui-neng finally arrived at his destination.

Whether these stories about the nun and the recluse are true or not, they are of little significance except as an indication that he understood the doctrine of the universality of Buddhahood and rejected sitting in meditation. As has been
stated, Hui-neng reached Canton in 676. Here he met Teacher of the Law Yin-tsung, an expert on the *Nirvāṇa Scripture*, in the Fa-hsing Temple. One day when Yin-tsung was lecturing on the *Nirvāṇa Scripture*, a banner was streaming in the wind. A dispute arose between two monks, one insisting that the wind was moving and the other, the banner was. As the dispute persisted, Hui-neng said to them, "Neither the wind nor the banner moves; what moves is your minds." This strange idea startled the Teacher of the Law as well as the monks, and Yin-tsung, overwhelmed by Hui-neng's profound insight, wanted to become his disciple. The upshot was that on the fifteenth day of the first month Yin-tsung shaved Hui-neng's head as a testimony of his joining the Buddhist order and on the eighth day of the second month, Teacher of Rules Chih-kuang administered to him the full ordination. The resident superintendent of the temple, Fa-ts'ai, had a pagoda built to preserve his hair as a relic. Thus in 676 Hui-neng became a Buddhist priest at the age of thirty-nine. The octagonal, seven-storied, and about 30-feet high pagoda, last decorated in 1636, stands as a lasting monument of Hui-neng's rising career. The Fa-hsing Temple, renamed Kuang-hsiao Temple by imperial command in 1151, consists of the main Buddha Hall in the center, the pagoda on the right, the hall dedicated to the Sixth Patriarch behind the pagoda, and the Wind and Banner Hall in front of it. A huge, old banyan tree stands before the Hall of the Sixth Patriarch, near the site where Hui-neng is believed to have preached under a tree.

The temple contains many old treasures, including two square iron pagodas. One, built in 963, is northwest of the Buddha Hall, and the other, built in 967, northeast of it. On each of these are carved twenty-eight large Buddha figures and 1,456 small ones. Since the establishment of the Republic in 1912, the temple has been used variously as schools and government offices. The treasure most highly valued by the literati, sixteen large characters (about 14'' x 14'') of the names of three Buddhas written by China's foremost calligrapher and painter Mi Fei (1051-1107) and carved on wood, was long ago moved to the Six-Banyan Temple near-
In this temple one also finds a life-size statue of the Sixth Patriarch. In fact, most people have associated this temple with him rather than the Kuang-hsiao Temple. Besides the wood carving and the statue, there is also a beautiful pagoda of many colors which the Cantonese proudly call the Flower Pagoda. It is also octagonal and seven-storied, and is nearly seventy-five feet high. It is one of the most beautiful in China and a landmark of Canton. Because of these treasures, the Six-Banyan Temple is a strong attraction to all, whether the faithful or the non-faithful, and whether residents of the city or visitors. It is also a favorite meeting place of poets, painters and the general populace. I recall many enjoyable hours over several decades drinking tea there, sitting in the pavilion above a lotus pond, and watching artists paint composite pictures together.

In the fourth month of 676, Hui-neng gave his first formal sermon in the Fa-hsing Temple. The following spring he returned to the Pao-lin Temple at Ts'ao-hsi. More than a thousand people saw him off. For thirty-seven years he propagated the Law of the Buddha in the temple and in surrounding districts, attracting a following in the thousands. Among them were the most famous Zen Masters in Chinese history, including the forty-three "heirs of the Law" who spread his doctrine all over China. From the point of view of the development of Zen, the most important disciple was Shen-hui 会 (670-762).

One day the prefect of Shao-chou invited Hui-neng to lecture in the Ta-fan Temple in the city. In this lecture he emphatically declared that all people possess the Buddha-nature and that one's nature is originally pure (sec. 20). What is called the great wisdom by which to reach the Other Shore (Buddhahood) is nothing but this self-nature, and if one puts it into practice, he will be equal to the Buddha (sec. 24-27). Instead of taking refuge in the Buddhas outside, one should take refuge in the nature within him (sec. 23, 29), for all Buddhas, all dharmas and all scriptures are immanent in it (sec. 31). Reading scriptures, building temples, doing charity, making offerings, reciting the name of the Buddha, and praying to be reborn in the Pure Land are all useless. The
Pure Land is nothing but the straightforward mind (sec. 30, 31, 34). If one sees his own nature, he will become a Buddha (sec. 27).

The way to see one's own nature is through calmness and wisdom (sec. 13), which will be attained when one is freed from thoughts, from the characters of things, and from attachment. This does not mean not to think at all or to have nothing to do with the characters of things. Rather it means not to be carried away by thought in the process of thought and to be free from characters while in the midst of them (sec. 17). Thus the conventional method of sitting in meditation is no good. One does not need to sit motionless trying to look at his own mind or his own purity (sec. 18). Unperturbability is not motionlessness but freedom from attachments and erroneous thoughts (sec. 17). Purity is original with man. Why should one make any effort to look at it (sec. 18)? When no erroneous thoughts arise, there is calmness, and when one's inner nature is unperturbed, there is meditation (sec. 19). If one sees his own nature, he does not require any external help and will become enlightened suddenly. This is the doctrine of sudden enlightenment (sec. 29). It is only necessary to hold on to the Diamond Scripture. One will then attain wisdom (sec. 28), see his own nature (sec. 27), and become a Buddha in his own physical body (sec. 20).

These radical ideas are recorded in sections 12-37 of the Platform Scripture translated below. It is not clear whether the lecture was delivered in one or several days. At its conclusion Hui-neng returned to Ts'ao-hsi and

In 705 the emperor invited him to the capital but he declined, offering illness as an excuse. Two years later, as an honor to him, the emperor ordered his temple to be remodeled and presented him with an imperial tablet.

In 712 Hui-neng returned to his native Hsin-chou. He had the Kuo-en Temple remodeled and a pagoda built, in anticipation of his departure from the world. On the third day of the seventh month, he died at the high age of seventy-three. The figure preserved in a sitting position in the Nanhua Temple in Ts’ao-hsi is believed to be his physical body and is an object of pilgrimage of Buddhists and non-
Buddhists alike. In 815, he was honored by the emperor with the posthumous title, Zen Master Ta-chien 大鑒 (Great Insight). Many more honors were given him in subsequent years.

While the drama of Hui-neng was unfolding in the south, Hung-jen’s other famous pupil, Shen-hsiu, was spreading the Lankan gospel of Zen in the Ching-chou District in present southern central Hupei. He became the leader of the Zen movement after Hung-jen’s death. For more than twenty-five years he propagated the doctrine and drew a large number of followers. In 700 he was invited by Empress Wu to the capital at Ch’ang-an. He was already at least ninety years old. When he arrived the next year, he was carried in a chair to the imperial audience, and the empress did him the extraordinary honor of curtsying to him. For four years he was honored as “The Lord of the Law at the Two Capitals of Ch’ang-an and Lo-yang, and the Teacher of Three Sovereigns.” Every day thousands of people came to him, according to traditional accounts. When he died in 706, by imperial order three monasteries were built in his memory, one at the capital, one in his birthplace, and one in his former retreat in Wu-tang Mountain 武當 in northern Hupei. A brother of the two emperors and Chang Yüeh 張說 (667-730), the great prose writer of the day who had become his lay disciple, wrote memorial tablet inscriptions for him. Chang Yüeh declared that Shen-hsiu was the sixth patriarch, Hung-jen the fifth, and so on back to Bodhidharma the first. After his death, two of his disciples, P’u-chi 普寂 (d. 739) and I-fu 義福 (d. 732), continued to be honored as National Teachers, and P’u-chi succeeded Shen-hsiu as the Seventh Patriarch.

These high honors are a measure of the dominance of the Lankan Masters and their followers not only within the Zen School but over other Buddhist schools also. Evidently the other schools accepted the situation in good grace. Zen followers, too, at first were satisfied, but gradually Hui-neng’s disciples began to assert themselves. After all, as already stated, Hui-neng and Shen-hsiu taught greatly different doctrines. So far as these two Masters are concerned, their differences were
friendly. Their personal relationship was probably cordial, for it was Shen-hsiu who advised the emperor to invite Hui-neng to the capital.\textsuperscript{45} Besides, the Southern School was at first not very strong. But as time went on, it spread from south China to central China while the Northern School grew in influence. The point was eventually reached when the Southern School had to challenge its rival. Both doctrinal and practical differences were then turned into irreconcilable conflicts.

What are these differences? We shall briefly relate seven of them. First of all, there are the differences between the Diamond Scripture and the Scripture about the Buddha Entering into Lańka. It will be recalled that Hui-neng stressed primarily the Diamond Scripture. The central idea of this scripture is the attainment of the highest wisdom by freeing the mind from all attachments. Hui-neng insisted that only in the mind can one’s Buddha-nature be revealed. On the other hand, the Lańka scripture emphasizes the realization of the non-duality and non-differentiation of the True State. We do not know in detail Shen-hsiu’s teachings, but according to Chang Yüeh’s tablet inscription, the oldest record on Shen-hsiu, he taught the Lańka scripture and none other. Thus Hui-neng’s teachings center on the mind, are psychological in approach, and are simple and easy, whereas those of Shen-hsiu center on the character of the True State, are philosophical in approach, and are more difficult. Not that Shen-hsiu neglected the mind or one’s nature, for according to Chang Yüeh, he taught both enlightenment and the calming of one’s nature, but there is no doubt that the focus of his teachings is the Lańka doctrine.\textsuperscript{46}

Secondly, the Southern and Northern Schools differed radically in their concepts of the mind. The Northern School taught that the pure mind arises from absolute quietude and does so only after erroneous thoughts are eliminated, while the Southern School insisted that the mind cannot be split into parts and that all its activities are functions of the True State. Thus the mind cannot be divided into the true mind and the false mind, the one without differentiation and the other with differentiation. Furthermore, the Northern School considered
the mind in its undisturbed state as calmness (samādhi) and
the senses in their undisturbed state as wisdom (prajñā), but
the Southern School refused to accept the distinction, regard-
ing both as of one substance and not two. Thirdly, the
Northern School stressed sitting in meditation as necessary
to achieving enlightenment, but the Southern School rejected
the practice.

In the fourth place, to the Northern School, because of its
emphasis on philosophical understanding and on rigid
procedure, enlightenment was gradual, but to the Southern
School, because of its reliance on intuitive awakening, it was
sudden. Shen-hsiu did not rule out sudden enlightenment nor
did Hui-neng discard gradual enlightenment entirely, but
their opposite emphases were such that their schools are often
spoken of as School of Gradual Enlightenment and School of
Sudden Enlightenment. Furthermore, the Scripture about the
Buddha Entering into Laṅka definitely says that enlighten-
ment is gradual. Fifthly, the Laṅka tradition gradually degen-
erated into meaningless literal studies and writing of super-
ficial commentaries, while the Southern School demanded a
complete attention to the mind instead of to the written word.
Sixthly, as the Northern School lost its vitality it turned more
and more to building temples, making offerings, reciting the
name of the Buddha, and similar external aids to salvation,
whereas the Southern School regarded these as worthless and
a hindrance to sudden enlightenment of the mind. Finally,
there was the clash over the line of transmission. The
Southern School refused to accept Shen-hsiu as the Sixth
Patriarch and declared that Hung-jen transmitted the Law to
Hui-neng.

From these conflicts it is clear that Hui-neng and his fol-
lowers were revolutionary in thought and practice. Their
revolutionary movement had a variety of backgrounds. Histor-
ically, the doctrine of sudden enlightenment had been
taught by Tao-sheng 造生 (d. 434) long before in the
south. Also, with him there was a gradual shift from medi-
tation to wisdom. Geographically, the Nirvāṇa Scripture,
with its doctrine that all people possess the Buddha-nature
and are able to become Buddhas was popular in the sixth
century in the Canton area. At the same time, the doctrine of the She-lun School that all dharmas are immanent in the mind was being propagated in the Kuang-hsiao Temple in Canton where Hui-neng was ordained. The Diamond Scripture was widely read and commented on at the time. According to the Platform Scripture, it was Hung-jen who taught the doctrine of the Diamond Scripture. But Chang Yüeh’s biography does not mention this scripture. Instead, it explicitly states that Hung-jen taught the Scripture about the Buddha Entering into Lanka. However, the biographer added that in teaching the Lanka scripture, the Fifth Patriarch stressed the point that the truth of the scripture can be realized only by the mind and not through literal studies or commentaries. It is likely that Hung-jen gave the lead and Hui-neng fully developed the idea. His personal background dictated this line of development.

As an illiterate, as a man who grew up in the southern frontier which was completely free from the cultural inhibitions of the two northern capitals, Lo-yang and Ch’ang-an where the Lanka tradition was firmly entrenched, and as one who discovered his way of salvation not through the study of books but through an intuitive realization in his own mind, Hui-neng naturally travelled in new directions. As to the controversy over transmission, Hui-neng was evidently too great a man to be interested. He was not a partisan. In his lecture he did not criticize either Shen-hsiu or the Scripture about the Buddha Entering into Lanka by name. He did not refer to the distinction of the Southern and Northern Schools or to the matter of the patriarchy. But his followers were different. In the seventh and eighth centuries, China was dominated by big families whose chief concern was status. There is no doubt that this concern was carried over from lay society to religious society. The struggle over the patriarchy at last became quite bitter. Several decades after Shen-hsiu’s death, the conflict came to a head.

In the year 735, Shen-hui, Hui-neng’s most brilliant pupil, called a meeting in a monastery in Huai-t’ai 滑台 in modern Honan, and, before a large audience he attacked the doctrines of the Northern School and its line of descent. He
said he would not tolerate its teachings of gradual enlightenment or sitting in meditation. He asserted that Hung-jen gave the robe and the Law not to Shen-hsiu but to Hui-neng, that Shen-hsiu himself stated that the robe was in the south, that he never claimed to be the Sixth Patriarch, and that only P’u-chi made the false claim for his teacher as the Sixth Patriarch and for himself as the Seventh Patriarch. He continued to challenge the Northern School after he moved to Lo-yang. It was a bold strike at a school of great influence and tremendous prestige, and more especially at its leader, P’u-chi, who was at the height of his glory. Nothing happened to him, however, for he had a large following and enjoyed the support of aristocrats. But in 753 an imperial censor accused him of “gathering large crowds with harmful motives.” After an audience with the emperor, he was banished at eighty-five, to Kiangsi in central China and then to three other places in the next two years. In 755 a rebellion broke out. Both capitals fell in the following year and the emperor had to flee. When the capitals were recovered in 757, the government was financially desperate and a large number of Buddhist ordination licenses had to be sold to raise funds. Shen-hui was called back to Lo-yang for the undertaking. His high age of eighty-nine, his eloquence, his vigor, and his status as the leading Zen Master (for P’u-chi had died eighteen years before) made him a shining success. In gratitude the new emperor invited him to be his guest and ordered his ruined monastery rebuilt. His prestige soared and along with it the popularity of the Southern School. According to Hu Shih, the declaration at Huai-t’ai amounted to a revolution and after Shen-hui’s success in Lo-yang, a stampede followed and made the Southern School supreme. About 790, by imperial order, Hui-neng was declared the Sixth Patriarch and Shen-hui the seventh. From that time on, the story of Zen in China has been the story of the Southern School.

The standard savings of the school are: “Directly point to the human mind” and “See one’s nature and become a Buddha.” Everything other than the cultivation of the mind, such as reading scriptures, making offerings to the Buddha, reciting His name, joining the monastic order, are considered
unnecessary. The total effect is to minimize, if not to wipe out, the whole Buddhist organization, creed, and literature and to reduce Buddhism to a pure concern with one's mind alone. This is the logical conclusion since the basic beliefs of the school are that everyone possesses the Buddha-nature, that he can become a Buddha, that he can do so himself, and that he can do so "in this very body." Looked at from any point of view, this movement was revolutionary in the true sense of the word.

Since the chief concern of the school is the mind, or rather the Buddha-mind in everything, various methods were developed to realize it. Shen-hui himself taught "the absence of thought" so that the mind will return to its original state of tranquillity. Another Zen Master (though he cannot be said to belong to either the Northern or Southern tradition) emphasized "forgetting our feelings" so as to remove selfish clingings and evil desires. Still another Zen Master advocated "letting the mind take its own course" so it can be at ease and not be disturbed either by its own differentiated characters or by the phenomenal world, for both of these are, after all, manifestations of the Buddha-mind. The influence of Taoism on this development is obvious.

So far these methods are still traditional. From the ninth century to the eleventh, however, novel and unconventional techniques were developed and vigorously, if only occasionally, applied. One was travel, which was calculated to broaden one's perspective and deepen one's insight. When one's experience is enriched, one day he will suddenly intuit truth at the singing of a bird, the blooming of a flower, or a drop of rain. Another method was "never to tell too plainly,"\(^5\) for the obvious reason that the student must discover truth himself.

The more interesting, more radical, and perhaps most misunderstood technique is the koan. Literally koan means an official document on the desk, connoting a sense of important decisions and the final determination of truth and falsehood. To this end Zen Masters made use of any story, problem, or situation, the more shocking the better. But more often than not, the method consists of a question and an enigmatic answer. It is often believed that such answers are due
to the belief that truth is so mysterious, irrational or paradoxical that only an illogical answer can reveal it. Nothing is farther from the truth. When a disciple asked, "Whenever there is any question, one's mind is confused. What is wrong?" and the answer was "Kill, Kill!" this may sound absurd.\textsuperscript{55} And when a disciple asked, "What is the Buddha?" and the Master answered, "Three pounds of flax!"\textsuperscript{56} it was not nonsense but a way to astonish the disciple so he would completely throw off his conceptual and analytical frame of mind, begin to ask himself what it was all about, return to his innocent and spontaneous mental faculty, and look for the answer himself. What the actual answer was did not matter, so long as it had the awakening effect.

But the most puzzling technique is that of shouting and beating. Even these are not madness or dramatics but an unorthodox way of shocking the disciple out of his outmoded mental habits and preconceived opinions so that his mind will be pure, clear, and thoroughly awakened. In short, the whole philosophy of the various methods is to broaden a person's vision, sharpen his imagination, and sensitize his mind so that he can see and grasp truth instantly any time anywhere. This type of mental training is utterly Chinese, without any trace of it in the tradition of meditation in India. In Indian meditation, the mind tries to avoid the external world, ignores outside influence, aims at intellectual understanding, and seeks to unite with the Infinite. Instead, Chinese meditation works with the aid of external influence, operates in this world, emphasizes quick wit and insight, and aims at self-realization.

Different Zen schools used different methods. Generally speaking, the Lin-chi School (Rinzai in Japanese) \textsuperscript{19} founded by I-hsüan 義玄 (d. 867) of the Lin-chi Monastery in modern Hopei, employed the radical methods, especially the \textit{koan}, while the Ts'ao-tung School (Sōtō in Japanese) \textsuperscript{20} named after its founder, Liang-chieh 良价 (807-869) of the Ts'ao-shan Monastery and his successor Pen-chi 本寂 (840-901) of the Tung Mountain, both in modern Kiangsi, preferred the gentle methods of guidance and persuasion. Today these two schools are prominent Zen schools \textsuperscript{21}
In Japan, but neither employs the radical methods any more. In the last forty years, Dr. Suzuki has been promoting the Lin-chi doctrines in the West. Some Japanese Sōtō scholars are now making initial efforts to make the Sōtō doctrines known to the West also.

Instead of existing as distinct schools as in Japan, all Zen schools in China have merged with other Buddhist schools into one general Buddhist movement, leaving sectarian distinctions far in the background. As in Japan, however, the practice of sitting in meditation is widespread among Buddhist priests. Often there is a meditation hall in the monastery where monks sit in a square and meditate together regularly. In most cases this practice is purely routine. The reading of the basic Zen classic, the Platform Scripture, however, has been serious both among priests and lay disciples.

The Platform Scripture is unique in that it is the only Chinese work that is honored as a scripture. For 750 years, the version edited by Tsung-pao 宗寶 (1291) has been revered and recited by millions of Buddhists, whether they are special followers of Zen or not. Few realized, however, that it is not the only version. It has been called the Ming Canon version because it is included in the Buddhist Canon compiled during the Ming dynasty (1440). In 1900 a new version in manuscript was discovered in Tun-huang 敦煌 in northwest China in a stone chamber. In 1907 Sir Aurel Stein brought it to the British Museum where it is deposited today. It aroused great interest among scholars who were excited to find that it is the oldest of all versions.

In the year 1934 a printed copy of the Platform Scripture dated 1153 was discovered in the Kōshō Temple 興聖 in Kyoto. It is a copy of Hui-hsin’s 惠昕 version of 967. After comparing it with the scripture discovered in Tun-huang, Hu Shih has found that it is longer and more elaborate, is divided into chapters and sections while the Tun-huang version is not, has added the section on “the transmission of fragrance” to other parts of Hui-neng’s special discipline, and has also added a name to the list of disciples through whom the Platform Scripture was transmitted. Hu has therefore concluded that the Hui-hsin version is much later.
In 1935 Dr. Suzuki discovered a copy of the *Platform Scripture* in manuscript form in the Daijō Temple in Ishikawa Prefecture, Japan. The manuscript is dated 1228 but it contains a preface dated 1116. It is similar in contents and format to the Kōshō Temple copy and scholars believe it is also a copy of the Hui-hsin version. All comparisons with the Kōshō Temple text apply to the Daijō Temple text. Suzuki, however, noting that the Daijō Temple version is comparatively simpler in language and substance, thinks that the two temple versions need not be from the same source and that the Daijō Temple version is somewhat older.

A comparison between this oldest version and the most popular version in the Ming Canon is even more interesting. The latter is almost twice as long. It has dramatized many of the events. For example, it has provided the name of the person who read a poem for Hui-neng and three knocks when the Fifth Patriarch called on Hui-neng at midnight. It has added the stories that the Fifth Patriarch wiped away Hui-neng’s poem with his shoe; that Hui-neng tied a rock to his waist while pounding rice; that the rock still remains, bearing the prints of Hui-neng’s knees when he hid and knelt to escape from his pursuers; that when a disciple first came this disciple refused to lower his head to the ground in greeting; that someone was sent by Shen-hsiu to assassinate Hui-neng but he foresaw it; and that Hui-neng predicted that several years after his death someone would come for his head. The latter version has made a serious mistake nine times in misprinting the word *chao* (to attach) for *k'an* (to look at) without realizing that the fundamental issue with Hui-neng was not whether in sitting in meditation one is attached to anything but whether one is looking at the mind. Thus Hui-neng’s important idea, that in sitting in meditation one should not be looking at the mind since the mind is false, was buried for hundreds of years. It has added ideas that are contradictory to Hui-neng’s thoughts, such as the explanation that Hui-neng’s meeting with the monks and laymen was due to offerings made in previous lives. It has included some famous Zen sayings — “One should have no attachment to external things and in this way let the mind grow” and “Recognizing
one's own state at the time when one thinks of neither good nor evil,”—without adding any substance to Hui-neng’s teachings. It advocates the Confucian virtue of filial piety and quotes from the *K'ung Tzu chi-yi* (School Sayings of Confucius) and the *Lao Tzu*. It has included accounts of Hui-neng’s famous disciples who became outstanding Zen Masters. Some of these extraneous elements had crept into the earlier version, but the Ming Canon version has the greatest accumulation of them. Clearly it is not as authentic as the Tun-huang version.

The Tun-huang version is originally called *T'an-ching* or *Platform Scripture*, the platform being a raised structure where ordination is administered. It consists of Hui-neng’s sermon recorded by his disciple Fa-hai. Scholars agree that the sermon (sec. 12-37) is genuine, that his autobiography (sec. 1-11) has been modified, and that the last sections are later additions. There are passages like that on the pairs of opposites (sec. 46) which are unintelligible. There are historical inaccuracies like the wrong names and order of some of the forty patriarchs (sec. 51), the imaginary tablet erected by the prefect of Shao-chou (sec. 54), the invented account that Shen-hui never left Ts'ao-hsi (sec. 44), the fabricated story that Shen-hsiu sent a disciple to visit and report on Hui-neng (sec. 40), and the statement that Hui-neng was a native of Ch’ü-chiang (sec. 57, which contradicts sec. 2). The statement that Hui-neng told his disciple that he was illiterate all his life (sec. 42) is to be taken with a grain of salt, since in his sermon he quoted scriptures, discussed Sanskrit terms, and composed verses. Even the authentic part perpetuates the legendary interview between Bodhidharma and Emperor Wu (sec. 34).

However, these inaccuracies are not as important as the three points vigorously and repeatedly stressed in the sections following the sermon, namely, the supreme authority of the *Platform Scripture*, the necessity of transmitting it in the school, and the sharp distinction between the Southern and Northern Schools. These points suggest that the book was a product of the eighth century when the matters of scriptural authority and scriptural transmission assumed paramount
importance and the conflict between the Southern and Northern Schools was sharpened. The scripture says that Hui-neng predicted that twenty years after his death someone would come to firmly establish the fundamental doctrine (sec. 49). This definitely points to Shen-hui’s attack on the Northern School in 734, twenty-one years after the Master’s death. Of all Hui-neng’s outstanding disciples the scripture gives prominence to Shen-hui alone (sec. 44). In addition, the main ideas of the scripture are similar to those of Shen-hui. For all these reasons Hu Shih at first thought Shen-hui was probably the author but later concluded that the scripture was written by an eighth-century monk. To him this monk was most likely a follower of Shen-hui’s school who had read the latter’s works and decided to produce the scripture by rewriting Hui-neng’s life-story in the form of a fictionized autobiography and by taking a few basic ideas from Shen-hui and padding them into Hui-neng’s sermon.77 His latest theory is that the original scripture was in two parts, a fictionalized biography (sec. 2-11) and a number of topical sermons and dialogues attributed to Hui-neng but mostly lifted from Shen-hui’s discourses (sec. 12-31, 34-37).78 Hu Shih’s theory is as bold as it is original. His central thesis that the work is a product of the Shen-hui school is sound, and he found support in a ninth-century document. However, so far as the sermon is concerned, it is clearly stated that it was recorded by Fa-hai, and there is no reason to doubt this fact. As to the rest, in view of the contradiction about Hui-neng’s native place and the inconsistency of literary style, it seems more probable that it was a product of different times by different people rather than by one person. The scripture was copied by many people for transmission within the school and in the process alteration was bound to take place. One of Hui-neng’s immediate disciples complained of its corruption.79 The version as we have it, then, is not entirely original but it is the oldest. The additional material in the other versions shows that they belong to later stages of evolution. As such it is comparatively speaking the most authentic. It is translated below for the first time into any language with the hope that through it Zen Buddhism may be understood in all its purity.80
The Platform Scripture Preached by the Sixth Patriarch, Hui-neng, in the Ta-fan Temple in Shao-chou, the Very Best Perfection of Great Wisdom Scripture on the Sudden Enlightenment Doctrine of the Southern School of Zen, one book, including the Giving of the Discipline that Frees One from the Attachment to Differentiated Characters for the Propagation of the Law. Gathered and recorded by disciple Fa-hai.
一、惠能大師於大梵寺講堂中，昇高座，說摩訶般若波羅蜜法。其時座下僧尼道俗一萬餘人。韶州刺史韋璩及諸官寮三十餘人。儒士三十餘人，同請大師說摩訶般若波羅蜜法。刺史遂令門人僧法海集記，流行後代。與學道者承此宗旨，遞相傳授，有所依約，以為禀承，說此壇經。

受、等據、士餘、伐、於大師不語，自心慧照。良久乃言：善知識，善知識，靜聽。惠能慈悲，本貫钐陽。左遷流嶺南，作新州百姓。惠能幼小，父又早亡。老母孤遺，移來南海。艱辛貧乏，於市賣柴。時有一客買柴，遂領惠能至於官店。客
Great Master Hui-neng ascended the high seat in the lecture hall of the Ta-fan Temple to preach the Law of the Perfection of Great Wisdom and to give the discipline that frees one from the attachment to differentiated characters. There were present more than ten thousand monks, nuns, disciples who had renounced their families, and laymen. The prefect of Shao-chou, Wei ch‘ü, more than thirty government officials, and over thirty Confucian scholars jointly requested the Great Master to preach the Law of the Perfection of Great Wisdom. Thereupon the prefect ordered the disciple, Monk Fa-hai, to record the lecture so that it would prevail in future generations. It was to enable seekers of the Way to have something to rely on and to follow when they in turn transmitted and taught the Law according to this fundamental doctrine, that this Platform Scripture was spoken.

Great Master Hui-neng said: Good and learned friends, think of the Law of the Perfection of Great Wisdom with a pure mind.

Then the Great Master remained silent, concentrated in mind and tranquil in spirit. After a long while he said: Good and learned friends, listen quietly. My deeply loving father was originally a native of Fan-yang. After his demotion from office, he was banished to Ling-nan and became a citizen of Hsin-chou. My father passed away when I was very young. My aged mother and I, an orphan, moved to Nan-hai. We were poor and life was hard. I peddled firewood in the city. Once a customer bought some fuel and led me to a government store. The customer took the fuel-wood and I received
the money. As I withdrew toward the door, I suddenly saw a customer reading the Diamond Scripture. As soon as I heard it, I understood and was immediately enlightened. Thereupon I asked the customer, “From what place did you bring this scripture?”

The customer answered, “I paid reverence to priest Hung-jen, the Fifth Patriarch, in the Feng-mu Mountain in the eastern part of Huang-mei district in Ch’i-chou. I found there more than a thousand disciples. There I heard the Great Master exhort both disciples who have renounced their families and laymen, saying that if they would only hold on to this one book, the Diamond Scripture, they would be able to see their own nature and immediately would be enlightened and become Buddhas.” After I heard what he said and due to causes operating in my previous lives I begged leave of my mother and went to Feng-mu Mountain in Huang-mei to pay reverence to priest Hung-jen, the Fifth Patriarch.

3 Priest Hung-jen asked me, “Whence have you come to this mountain to pay reverence to me? What do you wish from me?”

I answered, “Your disciple is a native of Ling-nan, a citizen of Hsin-chou. I have purposely come a great distance to pay you reverence. I seek nothing other than to practice the Law of the Buddha.”
The Great Master reproved me, saying, "You are from Ling-nan, and, furthermore, you are a barbarian. How can you become a Buddha?"

I answered, "Although people are distinguished as northerners and southerners, there is neither north nor south in the Buddha-nature. The physical body of the barbarian and [that of] the monk are different. But what difference is there in their Buddha-nature?"

The Great Master intended to argue with me further, but, seeing people around, said nothing more. He ordered me to attend to duties, among the rest. Then a lay attendant ordered me to the rice-pounding area to pound rice. This I did for more than eight months.

One day the Fifth Patriarch suddenly called his disciples to come to him. When we had already assembled, he said, "Let me say this to you: Life and death are serious matters. You disciples are engaged all day in making offerings, going after fields of blessings only, and you make no effort to achieve freedom from the bitter sea of life and death. If you are deluded in your own nature, how can blessings save you? Go to your rooms, all of you, and think for yourselves. Those who possess wisdom use the wisdom (prajña) inherent in their own nature. Each of you must write a verse and present it to me. After I see the verses, I will give the robe and the Law to the one who understands the basic idea and will appoint him to be the Sixth Patriarch. Hurry, hurry!"
5 After the disciples had received these instructions, they each retired to their own rooms. They said to each other, "There is no need to calm our minds and devote our attention to composing verses to present to the priest. Head Monk Shen-hsiu is an instructor of rituals. When he acquires the Law, we can of course follow and stay with him. We do not have to write verses." They were satisfied. None dared present a verse.

At that time there were three corridors in front of the hall of the Great Master. Offerings were made there. It was planned to paint there on the walls as records the pictures of the transfiguration of the assembly depicted in the Scripture about the Buddha Entering into Lāńka and also pictures of the five Patriarchs transmitting the robe and the Law so that these stories might prevail in future generations. The artist Lu Chen had examined the wall. He was to begin work the next day.

6 Head Monk Shen-hsiu thought, "These people would not present verses to show their minds because I am an instructor. If I do not present a verse to show my mind, how can the Fifth Patriarch see whether my understanding is shallow or deep? I shall present the verse of my heart to the Fifth Patriarch to show him my ideas. It is good to seek the Law, but not good to seek the patriarchate. It would be similar to that of the ordinary people and I would be usurping the holy rank. If I do not present a verse to manifest my mind, I shall never acquire the Law." He thought for a long time but found it an extremely difficult matter. He then waited until midnight, and without allowing anyone to see him, went to
秀上座三更於南廊下中間壁上，秉燭題作偈，人盡不知。偈曰：

七、神秀上座題此偈畢，歸房卧，並無人見。五祖平旦遂喚盧供奉來

南廊下畫楞伽變相。五祖忽見此偈。誦詎，乃謂供奉曰，

「弘忍與供奉

錢三千，深勞遠來。不畫變相也。金剛經云，

凡所有相，皆是虛妄。」

不如留此偈，令迷人誦。依此修行，不墮三惡道。依法修行人，有

大利益。
the wall in the middle of the southern corridor and wrote a verse to manifest what was in his mind, thus wishing to seek the Law. "If the Fifth Patriarch sees the words of this verse—
the words of this verse . . . If they are not acceptable, it is of course because the obstruction of my past deeds is so heavy that I am not qualified to obtain the Law. The Patriarch's holy opinion is difficult to guess but I shall be satisfied in my mind."

At midnight Head Monk Shen-hsiu, holding a candle, wrote a verse on the wall of the south corridor, without anyone knowing about it, which said:

The body is the tree of perfect wisdom (bodhi)
The mind is the stand of a bright mirror.
At all times diligently wipe it.
Do not allow it to become dusty.

After Head Monk Shen-hsiu had finished writing the verse, he returned to his room to retire without anyone seeing him. The next morning the Fifth Patriarch called court artist Lu to come to the south corridor to paint the pictures of the scripture about the Buddha entering into Lanka. Suddenly the Fifth Patriarch saw the verse. After reading it, he said to the court artist, "I will give you thirty thousand cash and will be much obliged to you for your coming from afar. But we will not paint the transfigurations. The Diamond Scripture says, 'All characters are unreal and imaginary.' It is better to keep this verse and let deluded people read it. If people practice according to it, they will not fall into the Three Evil Stages. People who practice according to the Law will enjoy great benefits."
大師遂喚門人盡出，焚香禮前，令衆人見，皆生敬心。喚言：善哉！

五祖遂喚秀上座於堂內，問：是汝作偈否？若是汝作，應得我法。

秀上座言：『罪過。實是神秀作。不敢求祖。願和尚慈悲，看弟子

有小智慧識大意否。』

五祖曰：『汝作此偈，見即未到。只到門前，尚未得入。凡夫依此

偈修行，即不墮落。作此見解，若見元上菩提，即未可得。須入得門，

見自本性。汝且去，一兩日來思惟，更作一偈來呈吾。若入得門，見自

本性，當付汝衣法。』

秀上座去數日，作不得。

（換、變、改記、流、惡、人、偈、姓、於、隨、褐、門、褐、來、於、隨

白本姓、白本姓）
Thereupon the Great Master called all the disciples to come and burn incense before the verse so that everyone would see it and a sense of reverence would arise in all of them. "All of you read this. Only those who understand this verse will be able to see their own nature. Those who practice according to it will not fall."

The disciples all read the verse and a sense of reverence was aroused in them. They said, 'Wonderful!'

Thereupon the Fifth Patriarch called Head Monk Shen-hsiu into the hall and asked, "Was this verse written by you? If you wrote it, you should receive my Law."

Head Monk Shen-hsiu said, "Please pardon me. In fact, I did write it. Yet I dare not seek the position of the patriarch. I hope Your Holiness will be compassionate and see if your disciple possesses a small amount of wisdom and understands the basic idea."

The Fifth Patriarch said, "The verse you wrote shows some but not complete understanding. You have arrived at the front door but you have not yet entered it. Ordinary people, by practicing in accordance with your verse, will not fail. But it is futile to seek the supreme perfect wisdom while holding to such a view. One must enter the door and see his own nature. Go away and come back after thinking a day or two. Write another verse and present it to me. If then you have entered the door and have seen your own nature, I will give you the robe and the Law." Head Monk Shen-hsiu went away and for several days could not produce another verse.
A boy was reciting this verse while passing by the rice-pounding area. As soon as I heard it, I knew that the author had not seen his own nature or understood the basic idea. I asked the boy, "What verse were you reciting a little while ago?" The boy answered, "Do you not know that the Great Master said that life and death are important matters? He wishes to transmit the robe and the Law to someone. He told the disciples to write and present a verse for him to see. He who understood the basic idea would be given the robe and the Law as testimony of making him the Sixth Patriarch. The head monk by the name of Shen-hsiu wrote in the south corridor a verse that frees one from the attachment to differentiated characters. The Fifth Patriarch told all the disciples to read it. Whoever understood this verse would immediately see his own nature, and those who practiced according to it would be emancipated."

I replied, "I have been pounding rice here for more than eight months and have not been to the front of the hall. Will you, sir, lead me to the south corridor so that I might see this verse and pay reverence to it. I also wish to recite it and to fulfill the conditions for birth in the Buddha-land in my next life."

As the boy led me to the south corridor, I immediately paid reverence to the verse. As I did not know how to read, I asked someone to read it to me. After I heard it, I immediately understood the basic idea. I also composed a verse and asked a person who could read to write it on the wall of the western corridor to manifest what was in my own mind. It is useless to study the Law if one does not understand his own mind. Once a person understands his own mind and sees his own nature, he will immediately understand the basic idea.

My verse says:
Fundamentally perfect wisdom has no tree.
Nor has the bright mirror any stand.
Buddha-nature is forever clear and pure.
Where is there any dust?

Another verse says:
The mind is the tree of perfect wisdom.
The body is the stand of a bright mirror.
The bright mirror is originally clear and pure.
Where has it been defiled by any dust?

Monks in the hall were all surprised at these verses. I, however, went back to the rice-pounding area. The Fifth Patriarch suddenly realized that I alone had the good knowledge and understanding of the basic idea but he was afraid lest the rest learn it. He therefore told them, "He does not understand perfectly after all."

The Fifth Patriarch waited till midnight, called me to come to the hall, and expounded the *Diamond Scripture*. As soon as I heard this, I understood. That night the Law was imparted to me without anyone knowing it, and thus the method of sudden enlightenment and the robe were transmitted to me. "You are now the Sixth Patriarch. This robe is the testimony of transmission from generation to generation. As to the Law, it is to be transmitted from mind to mind. Let people achieve enlightenment through their own effort."
The Fifth Patriarch said, “Hui-neng, from the very beginning, in the transmission of the Law one’s life is as delicate as hanging by a thread. If you remain here, someone might harm you. You must leave quickly.”

10 After I received the robe and the Law, I left at midnight. The Fifth Patriarch personally saw me off at the courier’s station at Chiu-chiang. I then understood the instructions of the Patriarch. “Go and work hard. Carry the Law to the south. Do not preach for three years, for it is not easy for this Law to flourish. Later when you spread the Law and convert people, when you skillfully guide deluded people and open up their minds, you will not be different from me.”

Having said goodbye, I started south.

11 In two months I reached the Ta-yü Mountain. I did not realize that there were several hundred people coming after me. They wanted to follow me and to snatch the robe and the Law. But half way they all withdrew, except one monk whose family name was Ch’en and whose private name was Hui-shun. He was formerly a general of the third rank. His nature and disposition were crude and evil. He got straightly to the peak, rushed forward and grabbed me. I immediately gave the robe of the Law to him but he refused to take it. “I purposely came this long way to seek the Law; I do not need the robe.” Thereupon I transmitted the Law to him on the peak. As he heard what I said, his mind was opened. I told him to go to the north to convert the people there immediately.
十二、悪能来依此地，與諸宮察道俗，亦有累劫之因。教是先聖所傳

善能大師喚言：善知識，菩提般若之知，世人本自有之。卽緣心迷
，不能自悟。須求大善知識示導見性。善知識，遇悟卽成智。

十三、善知識，我此法門以定惠為本。第一勿迷信定惠別。定惠體一
不二。卽定是惠體，卽惠是定用。卽惠之時定在惠，卽定之時惠在定。
善知識，此義卽是定惠等。學道之人作意。莫言先定後惠，先惠後定，
定惠各別。作此見者，法有二相。口說善心不善，定惠不等。心口俱善
定惠各自。作此見者，法有二相。口說善心不善，定惠不等。心口俱善
Then I came and stayed in this place and associated with government officials, disciples who have renounced their families, and lay folk. This, after all, was due to causes operating over many long periods of time. The doctrine has been handed down from past sages; it is not my own wisdom. Those who wish to hear the teachings of past sages must purify their hearts. Having heard them, they must vow to rid themselves of delusions and thereby to become enlightened, as the former sages. (This is the method described below.)

Great Master Hui-neng declared: Good and learned friends, perfect wisdom is inherent in all people. It is only because they are deluded in their minds that they cannot attain enlightenment by themselves. They must seek the help of good and learned friends of high standing to show them the way to see their own nature. Good and learned friends, as soon as one is enlightened, he attains wisdom.

Good and learned friends, calmness and wisdom are the foundations of my method. First of all, do not be deceived into thinking that the two are different. They are one substance and not two. Calmness is the substance of wisdom and wisdom is the function of calmness. Whenever wisdom is at work, calmness is within it. Whenever calmness is at work, wisdom is within it. Good and learned friends, the meaning here is that [calmness and] wisdom are identified. Seekers of the Way, arouse your minds. Do not say that wisdom follows calmness or vice versa, or that the two are different. To hold such a view would imply that the dharmas possess two different characters. In the case of those whose words are good but
未见
whose hearts are not good, wisdom and calmness are not identified. But in the case of those whose hearts and words are both good and in whom the internal and the external are one, calmness and wisdom are identified. Self-enlightenment and practice do not consist in argument. If one is concerned about which comes first, he is a deluded person. If he is not freed from the consideration of victory or defeat, he will produce the dharmas and the self. He cannot become free from the Four Characters.

14 Calmness in which one realizes that all dharmas are the same means to practice a straightforward mind at all times, whether walking, standing, sitting, or reclining. The Scripture Spoken by Vimalakīrti says, "The straightforward mind is the holy place. The straightforward mind is the Pure Land." Do not be crooked in the activities of your mind and merely talk about straightforwardness. One who merely talks about calmness in which one realizes that all dharmas are one and does not practice a straightforward mind is not a disciple of the Buddha. To practice a straightforward mind only and to be unattached to any dharma is called calmness in which one realizes that all dharmas are the same. Deluded people attached to the characters of dharmas hold that calmness, in which one realizes that all dharmas are the same, means simply to sit unperturbed and to remove erroneous thoughts without allowing others to arise in the mind; that to them is calmness in which one realizes that all dharmas are the same. If this were the case, this Law would equivalent to insentient beings and would be a cause of hindrance to the Way. The
Way must be in operation. Why should it be impeded instead? When the mind is not attached to dharmas, then the Way is in operation. When it is attached then it is in bondage. If it were correct to sit without motion, Vimalakirti would not have reprimanded Sariputra for sitting silently in the forest.

Good and learned friends, I also know some who teach people to sit and look into the mind as well as to look at purity, so that the mind will not be perturbed and nothing will arise from it. Devoting their efforts to this, deluded people fail to become enlightened; consequently they are so attached to this method as to become insane. There have been several hundred such cases. Therefore I know that to teach people this way is a great mistake.

Good and learned friends, in what way are calmness and wisdom the same? They are like the lamp and its light. With the lamp there is light. Without the lamp there is no light. The lamp is the substance of the light while the light is the function of the lamp. In name they are two but in substance they are not different. It is the same with calmness and wisdom.

Good and learned friends, in method there is no distinction between sudden enlightenment and gradual enlightenment. Among men, however, some are intelligent and others are stupid. Those who are deluded understand gradually, while the enlightened achieve understanding suddenly. But when they know their own minds, then they see their own nature, and there is no difference in their enlightenment. Without enlightenment, they remain forever bound in transmigration.
十七、善知識，我此法門，從上已來，漸漸皆立先念為本，先相為體，先住為本。何名先相？先相者於相而離相。先念者於念而不念。先住者為人本性。念念不住。前念今念後念，念念相續，無有斷絕。若一念斷絕，法身即是離色身。念念時中，於一切法上念念不住，一念若住，念念即住，名繫縛。於一切法上念念不住，即先相。但離一切相是無相。但能離相，性體清淨。是以先住為本。善知識，但離一切相是無相。但能離相，性體清淨。是以先相為體。於一切境上不染，名為先念。於自念上離境，不於法上生念。莫百物不思，念盡除却。一念斷即死，別處受生。學道者，用心。若不思法
Good and learned friends, in this method of mine, from the very beginning, whether in the sudden-enlightenment or gradual-enlightenment tradition, absence-of-thought has been instituted as the main doctrine, absence-of-characters as the substance, and non-attachment as the foundation. What is meant by absence-of-characters? Absence-of-characters means to be free from characters while in the midst of them. Absence-of-thought means not to be carried away by thought in the process of thought. Non-attachment is man's original nature. Thought after thought goes on without remaining. Past, present, and future thought continue without termination. But if we cut off and terminate thought for one instant, the Law-body is freed from the physical body. At no time should a single instant of thought be attached to any dharma. If one single instant of thought is attached to anything, then every thought will be attached. This is bondage. But if in regard to dharmas no thought is attached to anything, that is freedom. This is the meaning of having non-attachment as the foundation.

Good and learned friends, to be free from all characters means the absence of characters. Only if we can be free from characters will the substance of our nature be pure. That is the meaning of taking absence-of-character as the substance. Absence-of-thought means not to be defiled by external objects. It is to free our thoughts from external objects and not to have thoughts arise over dharmas. But do not stop thinking about everything and eliminate all thought. As soon as thought stops, one dies and is reborn elsewhere. Take heed of this, followers of the Way. If one does not think over the meaning of the Law and becomes mistaken himself,
意，自照尚可。更劝他人迷！不自见迷，又説经法！是以立无念为宗。
that is excusable. How much worse is it to encourage others to be mistaken! Deluded, he does not realize that he is so, and he even blasphemes the scripture and the Law! That is the reason why absence-of-thought is instituted as the doctrine. Because people who are deluded have thoughts about external objects, perverse views arise in them, and all sorts of afflictions resulting from passions and erroneous thoughts are produced.

However, this school has instituted absence-of-thought as the doctrine. When people of the world are free from erroneous views, no thoughts will arise. If there are no thoughts, there will not even be an absence-of-thought. Absence means absence of what? Thought means thought of what? Absence-of-thought means freedom from the character of the duality [existence or non-existence of characters] and from all afflictions resulting from passions. [Thought means thought of the true nature of True Thusness.] True Thusness is the substance of thought and thought is the function of True Thusness. It is the self-nature that gives rise to thought. Therefore in spite of the functioning of seeing, hearing, sensing, and knowing, self-nature is not defiled by the many spheres of objects and always remains free and at ease. As the Scripture Spoken by Vimalakirti says, "Externally it skilfully differentiates the various dharma-characters while internally it abides immovably in the First Principle." Good and learned friends, according to this method, sitting in meditation is at bottom neither looking at the mind nor looking at purity. Nor do we say that there should be
Suppose we say to look at the mind. The mind is at bottom false. Since being false is the same as being illusory, there is nothing to look at. Suppose we say to look at purity. Man's nature is originally pure. It is by false thoughts that True Thusness is obscured. Our original nature is pure as long as it is free from false thoughts. If one does not realize that his own nature is originally pure and makes up his mind to look at purity, he is creating a false purity. Such purity has no objective existence. Hence we know that what is looked at is false. Purity has neither physical form nor character, but some people set up characters of purity and say that this is the object of our task. People who take this view hinder their original nature and become bound by purity. If those who cultivate imperturbability would ignore people's mistakes and defects, their nature would not be perturbed. Deluded people may not be perturbed physically themselves, but whenever they speak, they criticize others and thus violate the Way. Thus looking at the mind or at purity causes a hindrance to the Way.

19 Now, this being the case, in this method, what is meant by sitting in meditation? In this method, to sit means to be free from all obstacles, and externally not to allow thoughts to rise from the mind over any sphere of objects. To meditate means to realize the imperturbability of one's original nature. What is meant by meditation and calmness? Meditation means to be free from all characters externally; calmness means to be unperturbed internally. If there are characters outside and the inner mind is not disturbed, one's
離相不亂即定。外離相即禪，內不亂即定。外禪內定，故名禪定。維

自性自淨。性自性自淨。自修自作自性法身。自行佛行。自作

自三身佛：

於自色身歸依清淨法身佛。於自色身歸依千百亿化身佛

於自色身歸依當來圓滿報身佛。

以上三者一色身是舍宅，不可言

歸。向者三身在自性。世人盡有，為迷不見，外覓三身如來，不見自

二十、善知識，慚須自體，與受先相戒。一時逐惠能口道，令善知識

見自三身佛。
original nature is naturally pure and calm. It is only because of the spheres of objects that there is contact, and contact leads to perturbation. There is calmness when one is free from characters and is not perturbed. There is meditation when one is externally free from characters, and there is calmness when one is internally undisturbed. Meditation and calmness mean that external meditation is attained and internal calmness is achieved. The *Scripture Spoken by Vimalakirti* says, “Immediately we become completely clear and recover our original mind.” The *P'u-sa-chieh ching* (*Scripture of Disciplines for Bodhisattvahood*) says, “We are originally pure in our self-nature.” Good and learned friends, realize that your self-nature is naturally pure. Cultivate and achieve for yourselves the Law-body of your self-nature. Follow the Way of the Buddha yourselves. Act and achieve Buddhahood for yourselves.

20 Good and learned friends, you must all go through the experience yourselves and receive the discipline that frees you from the attachment to differentiated characters. Follow me at the same time and repeat my slogans. They will enable you, good and learned friends, to see that the Three Bodies of the Buddha are within you: “We take refuge in the pure Law-body of the Buddha with our own physical bodies. We take refuge in the Myriad Transformation-body with our own physical bodies. We take refuge in the Perfect Reward-body with our own physical bodies.” (The above to be chanted three times.) The physical body is like an inn and cannot be spoken of as a refuge. It has always been the case that the Three Bodies lie in one’s own nature. Everyone has them;
色身中三身佛。善知識，聽汝善知識說。今善知識於色身，見自法性
有三身佛，此三身佛徃生於
何名清淨法身佛？善知識，世人性本自
善，皆自性。思量一切事，即行於惡。思量一切善事，便修於善行。知如是一切法盡在自
性。自性常清淨，日月常明，只為雲覆蓋，上明下暗，不能了見日月星辰。
忽遇惠風吹散，雲盡雲霧，萬象森羅，一時皆現。世人性淨，猶如清
天。惠如日，智如月。智惠常明，於外著境妄念，浮雲蓋覆，自性不能
明。故遇善知識開法佛吹却迷妄，內外明徹，於自性中，萬法皆見一切
法自在性，名為清淨法身。自歸依者，除不善行，是名歸依。
yet because they are deluded they do not see, and they seek
the Three Bodies of the Tathāgata externally, without realiz-
ing that the Three Bodies are inherent in one’s own physical
body. Good and learned friends, listen to your good friend. If
you, good and learned friends, now see in your own physical
bodies the self-nature that involves the Three Bodies of the
Buddha, these Three Bodies will arise from your nature.

What is meant by the Pure Law-body of the Buddha? Good and learned friends, our nature is originally pure. All
dharmas lie in this self-nature. If we think of all kinds of evil deeds, we will practice evil. If we think of all kinds of
good deeds, we will do good. Thus we know that all dharmas lie in one’s self-nature. Self-nature is always pure, just as the
sun and moon are always shining. It is only when they are
obscured by clouds that there is brightness above but darkness
below and the sun, the moon, and the stars cannot be seen.
But when suddenly a gentle wind blows and scatters all clouds
and fog, all phenomena are abundantly spread out before us,
all appearing together. The purity of people’s nature is com-
parable to the clear sky, their wisdom comparable to the sun,
and sagacity comparable to the moon. Their sagacity and
wisdom are always shining. It is only because externally
people are attached to spheres of objects that erroneous
thoughts, like floating clouds, cover the self-nature so that it
is not clear. Therefore when they meet a good and learned
friend who reveals to them the true method and scatters away
delusions and falsehoods, then they are thoroughly illumined
both internally and externally, and all dharmas reveal the free
and easy character in their own nature. This is called the Pure
Law-body. By taking refuge in the Pure Law body we remove
evil deeds. This is called taking refuge.
何名為千百億化身佛？不思量性即空寂，思量即是非化。思量性
化為上界，愚癡化為下方。自性變化甚多，迷人自不知見。一念善，
惠化為天地，思量善法，化為天堂。毒害化為畜生，慈悲化為菩薩。智
惠即生，此名自性化身。何名圓滿報身？一燈能除千年闇，一智能滅萬
年愚。莫思向前，常思於後，常後念善，名為報身。一念惡報，千
年惡滅。先始已來後念善，名為報身。一念善報，千
年善滅。無始已來後念善，名為報身。從法身思量，即
是化身。念念善即是報身。自悟自修即名歸依也。皮肉是色身，是
舍宅，不言歸依也。但悟三身，即識大意。
What is meant by the Myriad Transformation-body? When there is no thought, one's nature is empty of differentiated characters and is tranquil, but when there is thought, that is self-transformation. When one thinks of evil dharmas, the transformation becomes hell, but when one thinks of good dharmas, the transformation becomes Paradise. What is poisonous and harmful is transformed into beasts. What is compassionate is transformed into bodhisattvas. What is sagacious and wise is transformed into the higher realm. What is ignorant and deluded is transformed into the lower region. The transformations of self-nature are many, but deluded people themselves do not know this. If one has a single good thought, sagacity and wisdom arise. This is called the Transformation-body of self-nature.

What is meant by the Perfect Reward-body? One light can illumine the darkness of a thousand years, and one bit of wisdom can destroy the ignorance of ten thousand years. Never mind looking back to the past; always consider the future, and always make future thoughts good. This is called the Reward-body. The reward of one evil thought will remove the good of a thousand years, and the reward of one good thought will destroy the evil of a thousand years. At all times make the next thought a good one. This is called the Reward-body. Thinking on the basis of the Law-body is the same as the Transformation-body, and making every thought good is the same as the Reward-body. Achieving enlightenment oneself and practicing the Law oneself is called taking refuge. Skin and flesh constitute the physical body. It is an inn and cannot be spoken of as a refuge. If a person understands the Three Bodies, he will recognize my basic idea.
二十一。今既自歸依三身佛已，與善知識，發四弘大願。善知識，一時遂惠能道：

衆生元遍誓願度。煩惱元遍誓願斷。

法門元遍誓願學。無上佛道誓願成。（三唱）

善知識，衆生元遍誓願度。善知識，心中衆生各於自

身自性自度。何名自性自度？自色身中非見煩惱，愚癡迷妄。

性。將正見度。既悟正見，般若之智，除却愚癡迷妄。衆生各各自度。

邪來正度。迷來悟度。愚來智度。愚來善度。煩惱來菩提度。如是度者

邪，是名真度。煩惱元遍誓願斷，自心除虛妄。法門無遍誓願學，學元上
Now that we have taken refuge in the Three Bodies of the Buddha, let me and you, good and learned friends, take the Four Very Great Vows. Good and learned friends, please all follow me and say at the same time:

- I vow to save an infinite number of beings.
- I vow to cut off an infinite number of afflictions resulting from passions.
- I vow to study an infinite number of gates to the Law.
- I vow to attain Supreme Buddhahood.

(This is to be chanted three times.)

Good and learned friends, when we make our vows to save an infinite number of living beings, it does not mean for me to save them. Good and learned friends, all living beings are in the mind; each must save itself in its own body and through its own nature. What is meant by saving oneself through one’s own nature? In one’s own physical body there are perverse views, afflictions resulting from passions, ignorance, delusion, and erroneous thoughts. Everyone possesses the nature of original enlightenment. Everyone can save himself with correct views. When there is understanding through correct views, wisdom will remove the ignorance, delusion, and error. Thus all beings can save themselves. When perversion comes, one saves himself through correctness. When delusion comes, one saves himself through understanding. When ignorance comes, one saves himself through wisdom. When evil comes, one saves himself through goodness. And when afflictions resulting from passion come, one saves himself through perfect wisdom. Salvation in this way is true salvation. By vowing to cut off an infinite number of afflictions resulting from passions is to remove illusions and erroneous thoughts in one’s own mind. By vowing to study an infinite number of gates to
<stdout>
the Law is meant to study the supremely correct Law. And by vowing to attain Supreme Buddhahood is meant always to behave humbly, to respect and reverence everything, to get far away from delusion, attachment, sensation, and knowledge, to cause wisdom to arise and to cut off delusions and erroneous thoughts. One will then achieve Buddhahood through self-enlightenment and will be practicing the power of vows.

Now that we have made the Four Very Great Vows, let me tell you, good and learned friends, about repentance that frees one from the attachment to differentiated characters in order to destroy the sins and obstructions of the past, the present, and the future.

The Great Master said: Good and learned friends, if a person does not allow a single thought, whether past, present, or future, to be contaminated by ignorance or delusion, and if he removes his previous evil deeds from his own nature all at once, that is repentance. Not to let any thought, whether past, present, or future, be contaminated by ignorance and delusion and to remove previous insincerity and dishonesty so that they are forever cut off is called repentance by one’s own nature. Not to allow any thought, whether past, future, or present, to be contaminated by delusion and to remove previous jealousy so that jealousy is eliminated from one’s nature is repentance. (The above to be chanted three times.)

Good and learned friends: What is repentance? To repent means never again to do evil in one’s life time. To regret means to realize the evil of previous deeds and not to
allow that realization ever to slip from the mind. It is useless merely to say so before the Buddhas. In my method, forever to cut off evil and never again to do it is called repentance.

23 Now that we have repented, let me give you, good and learned friends, the discipline of the Three Refuges that frees one from the attachment to differentiated characters.

The Great Master said: Good and learned friends. Take refuge in enlightenment, which is the Supreme Twofold Sufficiency. Take refuge in the correct doctrine, which is supreme freedom from desire. Take refuge in purity, which is supreme among the myriad things. From now on call the Enlightened One your teacher. Take no longer any refuge in various perverse people, deluded people, or heretics. Vow to testify with compassion to our own Three Treasures. Good and learned friends, I exhort you to take refuge in the Three Treasures—The Buddha, who is enlightenment; the Law, which is the correct doctrine, and the Order, which is purity. When your own minds take refuge in enlightenment, perversion and delusion will not arise. You will have few desires and will be contented, free from greed and lust. This is called the supreme twofold sufficiency. When your own minds take refuge in the correct doctrine, because every thought is free from perversion, there is no more craving or attachment. Because there is no more craving or attachment, it is called supreme freedom from desire. When your minds take refuge in purity, although afflictions resulting from passions and erroneous thoughts are present in your own nature, your own nature will not be contaminated. This is called being supreme among the myriad things. Ordinary people do not understand; yet they receive
the discipline of the Three Refuges from morning to evening. If they say they take refuge in the Buddha, where is He? If the Buddha is not to be seen [outside], it means there cannot be any refuge. If there is no refuge, to say so would be erroneous. Good and learned friends, please examine this yourself and do not misdirect your attention. The scripture merely says to take refuge in the Buddha within the self; it does not say to take refuge in another Buddha. If we do not take refuge in our own nature, there is no place in which to take refuge.

Now that we have taken refuge in the Three Treasures ourselves, each of you please pay close attention. I shall speak to you, good and learned friends, about the method of salvation through great wisdom. Good and learned friends, although you recite the term, you do not understand. Let me explain. Everyone listen, each of you.

The word mahāprajñāpāramitā is Sanskrit and means in Chinese the great wisdom by which to reach the Other Shore. This Law must be put into practice and does not depend on its recitation. If we do not put it into practice, it amounts to an illusion and a phantom. If one practices it, his Law-body will be the same as that of the Buddha.

What does mahā mean? It means great. The capacity of the mind is as great as that of empty space. If one sits with an empty mind, however, one will be attached to the emptiness characterized by indifference. Empty space can embrace the sun, the moon, stars, plants, the great earth, mountains, rivers, all trees and plants, good and evil people, good and evil dharmas, heavens and hells. They are all within this emptiness. The emptiness of human nature is the same.
二十五，性含万法是大。万法尽是自性。见一切人及非人，易之与善

心量大，不行是小。莫口空谈，不修此行。非我弟子。

二十六，何名般若行。一念愚即般若绝，一念智即般若生。世人心中常

行慧，即名般若行。一念愚即般若绝，一念智即般若生。世人心中常

愚，自言我修般若。般若无形相。智慧性即是。自

何名波罗蜜？此是西国梵音。唐言彼岸到。解义离生灭。

境生灭起，如水有波浪。即是为此岸。离境生灭，如水常长流。故

即名到彼岸，故名波罗蜜。迷人口念，智者心行。当念时有妄。有
25 The self-nature is great because it embraces all dharmas. All dharmas are nothing but the self-nature. It sees all men and all things other than men, good or evil, and good dharmas or evil dharmas, and it does not renounce any of them nor is it contaminated by them or attached to them. It is like empty space. This is called great and is what mahā means. Deluded people recite the word with their mouths but wise people put it into practice with their minds. There are also deluded people who keep their minds empty without thought and call it great. That is also wrong. The capacity of the mind is great, but if it is not put into practice, it becomes small. Do not just talk about it and then fail to practice it. Such people are not my disciples.

26 What is meant by prajñā? Prajñā means wisdom. If at all times one is not ignorant but always acts wisely, that is practicing wisdom. One foolish thought will cut off wisdom, whereas one wise thought will produce it. People in the world are always ignorant in their mind and yet say to themselves that they practice wisdom. Prajñā is without physical form or character. It is the nature of wisdom.

What does it mean by pāramitā? This is a Sanskrit word. In Chinese it is “to reach the Other Shore.” It means to be free from birth and extinction. If one is attached to any sphere of objects, birth and extinction will arise, like waves in the sea. This means the shore on our side. If one is free from spheres of objects, there will be no birth or extinction. It is like water running forever. For this reason it is called reaching the Other Shore, or pāramitā. Deluded people recite the word with their mouths but wise people practice it with
their minds. When they merely recite it they have erroneous thoughts. To have erroneous thoughts means not really to have it. If they practice it every moment, they will really have it. He who understands this method understands the method of wisdom and practices it. He who does not practice it is an ordinary man. He who practices it even for one moment is in his own body equal to the Buddha.

Good and learned friends, afflictions resulting from passions are the same as wisdom. To hold on to a previous deluded thought makes a person an ordinary man, but the next thought, if enlightened, makes one a Buddha. Good and learned friends, the mahāprajñāpāramitā is the most supreme, the highest, and the best. It neither remains, nor goes, nor comes. The Buddhas of the past, the present, and the future come from it; use this great wisdom to reach the Other Shore, and destroy the Five Aggregates and the afflictions resulting from passions. The most supreme, the highest, and the best! Praise this very best method. If you practice it you will surely achieve Buddhahood. Being neither remaining, nor coming, nor going, this state is the same as calmness and wisdom, with no contamination by any dharma. The Buddhas of the past, the present, and the future come from it and change the Three Poisons into discipline, calmness, and wisdom.

27 Good and learned friends, in this method of mine, one prajñā produces 84,000 wisdoms. Why? Because there are in the world 84,000 afflictions resulting from passions. If there were no afflictions, wisdom would always be present and
would not be separated from the self-nature. Those who understand this method will be without [erroneous] thoughts, recollection, or attachment. Dishonesty and erroneous thoughts will not arise. This is the nature of true Thusness. When all dharmas are examined in the light of wisdom and a person is neither attached to nor renounces them, he will see his own nature and will attain Buddhahood.

28 Good and learned friends, if you wish to enter deeply into the Realm of Law and the calmness of wisdom, you should forthwith practice the wisdom of salvation. If only you hold on to this one book, the *Diamond Scripture*, you will be able to see your own nature and will enter into the calmness of wisdom. You should realize that such a person has an infinite number of merits. The scripture clearly praises him. I cannot go into details.

This is the very best method and is intended for people of great wisdom and high intelligence. People of little wisdom or intelligence will not believe it when they hear it. Why? Suppose the great dragon causes a heavy rain to fall and the rain spreads over Jambūdvīpa. Cities, towns, and villages would be drifting in the flood as if they were drifting grass and leaves. But if the rain falls and spreads over the great ocean, the ocean is neither increased nor decreased by the rain. When followers of Great Vehicle hear the *Diamond Scripture*, their minds are opened up and enlightened. Therefore we know that one's own nature possesses wisdom. If we examine things in the light of wisdom, we do not depend on any writing. It is like the rain which does not really come from nothing. Originally the Dragon King himself draws
this water from the ocean, thus enabling all people, and all
plants, along with sentient or insentient beings to enjoy its
benefit. When rivers and streams all flow into the great ocean,
the vast ocean receives them and merges them into one body.
The same is true of the wisdom inherent to the original nature
of all people.

29 When people of little intelligence hear this doctrine of
sudden enlightenment, they are like plants with weak roots.
When such plants are soaked by a heavy rain, they collapse
and can no longer grow. It is the same with people of little
intelligence. People with the wisdom of prajñā are not differ-
ent from those with great wisdom. Why, then, do they not
understand when they hear the Law? It is because they are
completely obstructed by perverse views. Their roots of afflic-
tion are deep. It is like a thick cloud blocking the sun. Unless
the wind blows the cloud away, the sun cannot be revealed.

Wisdom does not vary in degree with different persons.
It is because people are deluded in their minds and are seeking
Buddhahood by external practice, without understanding their
own nature, that they are called people of small intelligence.
When people hear the doctrine of sudden enlightenment and
do not depend on external practice, but simply find correct
views in their own nature, all these afflicted people are at once
enlightened. It is like the great ocean receiving the rivers and
streams. The big body of water and the small bodies of water
merge to form one body. This is seeing [one’s own] nature.
If one is not attached either to the internal or the external,
is free in coming and going, removes his attachment, and
understands things without impediment—he who can do this
will not differ from the prajñā scripture.
三十一、善知識，我於忍和尚處，一諷言下大悟，頓見真如本性。是

一切經書，皆因人設。若無世人，一切萬法本元不有。故知萬法本因人興，
問於智者，智人與愚人說法，令彼愚者悟解心開。迷人若悟解心開，與
大智人無別。故知不悟即是佛是衆生，一念若悟，即衆生是佛。故知一
切萬法，盡在自身心中。何不從向自心頓現真如本性？菩薩戒經云，
我本元已性清淨。識心見性，自成佛道。維摩經云，
即時豁然，還
All scriptures and writings, both the Great Vehicle and the Small Vehicle, and the twelve sections of the scripture are provided for men. It is because man possesses the nature of wisdom that these were instituted. If there were no men in the world, there would naturally not be any dharmas. We know, therefore, that dharmas exist because of man and that there are all these scriptures because there are people to preach them.

The reason is that among men some are wise and others are stupid. The stupid are inferior, whereas the wise are superior. The deluded consult the wise and the wise explain the Law to the stupid and enable them to understand and to open up their minds. When deluded people understand and open up their minds, they are no longer different from the superior and the wise. Hence we know that without enlightenment, a Buddha is no different from other living beings. With enlightenment, even in a single instant of thought, all living beings become the same as a Buddha. Hence we know that all dharmas are immanent in one’s mind and person. Why not seek in one’s own mind the sudden realization of the original nature of True Thusness? The Scripture of Disciplines for Bodhisattvahood says, “We are originally pure in our self-nature. If we understand our minds and see our nature, we shall achieve Buddhahood ourselves.” [The Scripture Spoken by Vimalakirti says], “Immediately we become completely clear and recover our original mind.”

Good and learned friends, when I was at Priest Hung-jen’s place, I understood immediately as soon as I heard him, and suddenly realized the original nature of True Thusness.
For this reason I propagate this doctrine so that it will prevail among later generations and seekers of the Way will be able to achieve perfect wisdom through sudden enlightenment, each to see his own mind, and to become suddenly enlightened through his own original nature. If they are not able to enlighten themselves, they should seek good and learned friends of high standing to show them the way to see their nature.

What is meant by a good and learned friend of high standing? A good and learned friend of high standing is one who can explain to people the very best method and can directly show them the correct way. That is a good and learned friend of high standing. That is a great cause. That is to say, he will teach and direct people so they can see their own nature. For all good dharmas arise because of him. [The wisdom] of the past, present, and future Buddhas as well as the twelve sections of the scripture are all immanent in human nature. It originally possesses them to the fullest extent. Those who cannot enlighten themselves should have good and learned friends to show them the way to see their nature. Those who can enlighten themselves, however, need not depend on good and learned friends. If they seek outside for good and learned friends and hope for emancipation, they will get nowhere. Understanding coming from the good and learned friend inside a person’s own mind, however, will lead him to emancipation. But if one’s own mind is perverse and deluded, [full of] erroneous thoughts and perversions, even if good and learned friends from the outside offer instruction, no salvation can be attained. If you have not been able to enlighten yourselves, you should arouse your wisdom illuminatingly to examine [facts and principles]. Then in an instant all erroneous thoughts will vanish. This is your true and really
good and learned friend, who as soon as he is enlightened immediately realizes Buddhahood.

When in your own nature and in your mind you use wisdom for an illuminating examination of things, you will become illumined within and without, and know your own mind. To know your own mind is to be emancipated. To be emancipated is wisdom. To have obtained wisdom means absence-of-thought.

What is meant by absence-of-thought? By the method of absence-of-thought is meant to see all dharmas but not to be attached to them, and [for the mind] to be everywhere but not to be attached anywhere. Let your own nature always remain pure, so that the Six Consciousnesses in passing through the Six Gates will neither be separated from nor be attached to the Six Qualities produced by the objects and sense organs and will be able to come and go freely. That is wisdom. It is freedom and ease. It is emancipation. It is called the practice of absence-of-thought. If one does not think of anything in order to stop all thought, that is bondage by dharmas. That is called a one-sided view. Those who understand the method of absence-of-thought will penetrate all dharmas and will experience the spheres of all Buddhas. Those who understand the method of sudden enlightenment through absence-of-thought will reach the stage of the Buddha.

32 Good and learned friends, people in future generations who receive my method will always see my law-body by your side. Good and learned friends, those who apply this method of sudden enlightenment, who share similar views and similar practice, who take a vow of devotion as in serving the Buddha, and who devote their whole lives without retreating,
will surely enter Nirvāṇa. But when the Law has to be transmitted, they should transmit the Law silently handed down from one patriarch to another. They should transmit it to various people so long as they make a great vow not to retreat from seeking perfect wisdom. To people who do not share similar views and have no desire for it, do not foolishly publicize it at all. Else it will do them harm and will in the end be useless. If it should happen that they do not understand and if they should slander this method, they will go through hundreds of thousands of long periods of time and a hundred rebirths, and their seed of Buddha-nature will be annihilated.

33 The Great Master said: Good and learned friends, listen to me recite the verse that frees one from the attachment to differentiated characters. It enables you deluded people to destroy your sins. It is also called the verse that destroys sin. It says:

Ignorant people cultivate blessing. Instead of cultivating the Way.
They say that the cultivation of blessings is the way. Although merits for alms-giving and offerings are infinite,
The Three Evils are, after all, produced in the mind. If it is hoped that cultivating merit will destroy sin, Sin will still remain in future lives even if merits are obtained.
If people understand that destruction of the cause of sin must be sought in their own minds,
They will in their own nature truly repent.
If they understand the true repentance of the Great Vehicle,
They will remove the perverse, will practice the correct,
and will thus be free from sin.
If seekers of the Way examine themselves,
They will be similar to the enlightened.
The Great Master decrees that this doctrine of sudden enlightenment be transmitted.
All who are willing to learn will form one body.
If you wish to come and look for your law-body,\textsuperscript{143}
You must remove the evil causes of the Three Poisons from your mind.
Make vigorous efforts to cultivate the Way, without relaxation.
Sudden relaxation means the end of a whole life.
When you encounter the Great Vehicle doctrine of sudden enlightenment,
Reverently put your palms together and seek it with all your heart.

When the Great Master had finished explaining the Law, the Imperial Delegate Wei,\textsuperscript{144} government officials, monks, disciples who had renounced their families, and lay folk all praised him endlessly, saying that they had never heard this before.

34 The imperial delegate paid reverence to the Master and said, “The Law Your Holiness has expounded is really wonderful. Your disciple has, however, some doubts and wishes to consult Your Holiness. I beg Your Holiness, with your great compassion, for further explanation.”

The Great Master said, “If you have any doubts, please ask. Why hesitate?”
The imperial delegate asked, “Is not the Law the fundamental doctrine of the First Patriarch from the West, Bodhidharma?”

The Great Master said, “Yes.”

The imperial delegate asked, “I have heard that when the Great Master Bodhidharma tried to convert Emperor Wu [reigned 502-549], the emperor asked him, ‘During my entire life I have built temples, given alms, and made offerings. Is there any merit [achievement and virtue] for these deeds?’

‘Bodhidharma answered and said, ‘No merit at all.’

“The emperor was disappointed and thereupon sent Bodhidharma out of his state. I do not understand Bodhidharma’s words. I beg Your Holiness to explain.”

The Sixth Patriarch said, “There is really no merit. Imperial Delegate, please do not doubt the words of Great Master Bodhidharma. Emperor Wu was attached to perverse ways and did not understand the correct doctrine.”

The imperial delegate asked, “Why is there no merit?”

The priest said, “Building temples, giving alms, and making offerings are only cultivating blessings. Blessings should not be considered as merit. Merit lies in the law-body, not in the field of blessings. There is merit in one’s own dharma-nature. Not to make any differentiation but to be straightforward is virtue. [Internally see] the Buddha-nature, and externally practice respect and reverence. If one looks down on others and does not get rid of the idea of the self, he will have no merit. If his self-nature is unreal and imaginary, his law-body will have no merit. One should practice virtue at every moment, entertain no differentiation and be straightforward in the mind; then his virtue will not be slight. Always practice reverence. To cultivate one’s personal life is achievement, and to cultivate one’s own mind is virtue. Merit is the
内容缺失，无法进行自然语言处理。
product of one's own mind. Blessings are different from merit. Emperor Wu did not know the correct principle. The Great Patriarch was not mistaken."

35 The imperial delegate paid reverence and asked again, “I observe that monks, disciples who have renounced their families, and lay folk always recite the name of Amitābha with the hope of going to and being reborn in the Western Region (Pure Land, Paradise). Will Your Holiness explain whether it is possible to be born there or not? Please remove my doubts.”

The Great Master said, “Imperial Delegate, please listen. I will explain it to you. According to the scripture spoken by the World-honored One in Śrāvasti about leading people to the Western Region, it is quite clear that it is not far from here. It is said to be far away for the benefit of people of low intelligence, but it is said to be near for the benefit of people of high intelligence. People are of two kinds, but the Law is only one. Because men differ according as they are deluded or enlightened, some understand the Law quicker than others. Deluded people recite the name of the Buddha hoping to be born in the Pure Land, but the enlightened purifies his own mind, for, as the Buddha said, ‘As a result of purity of mind, the Buddha Land becomes pure.’ Imperial Delegate, if people of the Eastern Region are pure in heart, they will be free from sin, and if people of the Western Region are not pure in heart, they are sinful. Deluded people want to be born in the Western Region, but the locations of the two regions do not differ. If the mind is absolutely pure, the Western Region is not far away. But if one’s mind is not pure, it will be difficult to go and be born there through recit-
ing the name of the Buddha. If one has removed the Ten Evils, he will have traveled a hundred thousand miles, and if one is free from the Eight Perversions, he will have traveled eight thousand miles. One has only to be straightforward in his actions and he will reach the Pure Land in a moment. All Your Honor should do is to practice the Ten Good Deeds. What is the need for wanting to go and be born there? If one does not get rid of the Ten Evils from his mind, what Buddha will come to welcome him? If one understands the doctrine of sudden enlightenment leading to the ending of the cycle of birth and death, it takes only an instant to see the Western Region. If one does not understand the Great Vehicle doctrine of sudden enlightenment, the way to go and be born there through reciting the name of the Buddha is very far. How can one ever get there?"

The Sixth Patriarch further said, "Suppose Your Honor and I move to the Western Region. In an instant it will appear before our eyes. Do you wish to see it?"

The imperial delegate paid reverence and said, "If it can be seen here, what is the need of going to be born there? Will Your Holiness be compassionate and reveal the Western Region here? It will be perfect."

The Great Patriarch said, "No doubt you see the Western Region in the passage way." It immediately disappeared. The congregation were astonished, not knowing what was what.

The Great Master said, "Will all of you please be alert and listen. Our own physical body is a city. Our eyes, ears, nose, tongue, and body are the gates. There are five external gates. Inside there is the gate of the mind. The mind is the ground and the nature is the king. With the nature, there is king. Without the nature, there is no king. When the nature
remains, our body and mind exist. When the nature is gone, our body and mind\textsuperscript{158} are destroyed. The Buddha is the product of one's own nature. Do not seek it outside\textsuperscript{159} of your body. If the self-nature is deluded, even a Buddha becomes an ordinary human being. If their self-nature is enlightened, all living beings are Buddhas. Compassion is the same as Avalokiteśvara.\textsuperscript{160} Happiness in alms-giving is the same as Mahāsthāma.\textsuperscript{161} The ability to be pure is the same as Śākyamuni.\textsuperscript{162} And not to make differentiation but to be straightforward is the same as Maitreya.\textsuperscript{163} The view that the self exists is the same as Mount Meru. A perverse mind is the same as a great ocean. Afflictions are the same as waves. A malicious mind is the same as an evil dragon. Afflictions are the same as fish and turtles. Falsehood and erroneous thoughts are the same as spiritual beings. The Three Poisons are the same as hell. Ignorance and delusions are the same as beasts. And the Ten Good Deeds are the same as Heaven. When there is no view of the self, Mount Meru will crumble of itself. When the perverse mind is eliminated, the waters of the ocean will be exhausted. When there are no affictions, waves will be annihilated. And when poisonous harms are removed, fish and turtles will be extinct. The Tathāgata of Enlightenment within the domain of our mind extends the light of His wisdom to shine through the Six Gates and purifies them. It shines and pierces its way through the Six Heavens of Desire.\textsuperscript{164} When the self-nature shines within, and when the Three Poisons are removed, hell disappears at once. When one is enlightened both within and without, his position is no different from that of the Western Region. If one does not practice this way, how can he reach there?"

When the congregation heard this, the sound of praise penetrated the heavens. No wonder deluded people understand
thoroughly and immediately. The imperial delegate paid reverence and praised him, saying, “Excellent! Excellent! May all beings in the realm of dharmas hear this and understand at once.”

The Great Master said, “Good and learned friends, if you wish to practice, you can do so at home, not necessarily in a monastery. Those in a monastery who do not practice are like people of the Western Region who are evil at heart. If one practices at home, he is like a person of the Eastern Region who practices the good. So long as one is willing to cultivate purity, that is the Western Region for him.”

The imperial delegate asked, “Your Holiness, how does one practice at home? Please instruct us.”

The Great Master said, “Good and learned friends, I have composed a verse that frees one from the attachment to differentiated characters for [officials], disciples who have renounced their families, and lay folk. Let us all recite it. Those who practice according to it will be the same as if they were with me all the time. The verse says:

Both understanding gained from listening to teaching and understanding gained by the mind
Are like the sun in empty space.
Transmitting only the doctrine of sudden enlightenment,
[The Buddhas] appear in the world to demolish the heretical schools.
In doctrine there is neither sudden nor gradual enlightenment.
Because of delusion or understanding, some attain enlightenment more quickly or more slowly than others.
To study the method of the doctrine of sudden enlightenment
Is beyond the comprehension of the ignorant.\(^{166}\)
It is necessary to explain in ten thousand ways,
But all of them, after all, are traced back to one principle.\(^{167}\)
In the dark room of affliction,
We should constantly bring forth the light of wisdom.
Perverse views arrive because of afflictions.
When correct views arrive, all afflictions are removed.
When both perverse and correct views are discarded,
Purity is absolute.
Perfect wisdom is originally pure.
To allow the mind [of distinctions] to rise is erroneous.
Our pure nature lies in the erroneous mind.
So long as the mind is correct, the Three Hindrances\(^{168}\) are removed.
If we practice the Way in this world,
Nothing will hinder us.
If we always see our own\(^{169}\) mistakes,
We will always be in accord with the Way.
The various species have their own ways of salvation.
If one departs from one's own way to seek another way,
He may keep seeking but he will not find it,
And will have regret at the end.
If one wishes to see the True Way,
To practice correctly is the same as the Way.
自若無正心，暗行不見道。
若見世間非，自非即是左。
他非我有罪，我非自有罪。
但自去非心，打破煩惱碎。
若欲化愚人，是須有方便。
勿令彼有疑，即是菩提見。
邪見是世間，正見出世間。
邪正悉打卻，菩提性宛然。
此但念佛，亦名為大乘。
If one does not have the correct mind,  
Walking in the dark will not enable him to see the  
Way.  
One who truly practices the Way  
Will not find fault with the world.  
If one finds fault with the world,  
He is evidently at fault himself.  
When other people are wrong, I have committed a sin.  
When I am wrong, I am sinful myself.  
If only we can do away with the mind to find fault,"  
All afflictions will be shattered to pieces.  
Those who wish to convert the ignorant  
Should have convenient means.  
Do not allow them to have\textsuperscript{170} any doubt,  
It means that perfect wisdom is realized.  
The Law is, after all, in the world,  
The world should be transcended right in this world.  
Do not depart from this world  
To seek the transcendent world outside.  
Perverse views are\textsuperscript{171} called worldly,  
correct views are called transcendent.  
When correct and perverse views are both thrown away,  
The nature of perfect wisdom becomes perfectly clear.\textsuperscript{172}  
This alone is the doctrine of sudden enlightenment,  
Also called the Great Vehicle.  
Delusion may last for many infinitely long periods of time.  
Enlightenment comes in an instant.
The Great Master said, "Good and learned friends, all of you recite this verse. If you practice according to this verse, even if you are a thousand li away from me, you will always be at my side. If you do not practice according to it, even when we are face to face, we will be a thousand li apart. Let each of you practice by himself. The Law waits for no one. You may disperse. I am going back to Ts'ao-hsi Mountain. If you have serious doubts, come to this mountain and ask me. I will remove your doubts. Together we will enter the Buddha world."

Officials, disciples who have renounced their families, and lay folk in the assembly paid reverence to the priest. All expressed their praise, "Excellent! We are greatly enlightened. We have heard something that we had never heard before. People in the Ling-nan region are blessed to have the Buddha born here. Anyone, no matter who, can attain wisdom." At once the assembly scattered.

The Great Master lived in the Ts'ao-hsi Mountain. For more than forty years he went around to convert people in Shao-chou and Kwang-chou. With respect to disciples, there were at least three to five thousand, including both monks and lay disciples. With respect to the fundamental doctrine, he transmitted the Platform Scripture, which served as the basis. If one has not obtained the Platform Scripture, it means he has received nothing. Where the scripture has gone, the year, the month, and the day, the family name and private name of the one who receives it must be in turn noted and passed on. Those who have not received the Platform Scrip-
ture are not disciples of the Southern School. Even though they expound the method of the doctrine of sudden enlightenment, those who have not received the scripture do not know the fundamentals and cannot finally avoid argument. Those who obtain the Law should simply exhort people to practice it. Arguing results from the awareness of victory and defeat and is contrary to the Way.

39 Everyone says that Hui-neng represents the Southern School while Shen-hsiu represents the Northern School. They do not know the fundamental facts. Furthermore, Zen Master Shen-hsiu lived and practiced in the Yü-ch’üan Monastery, Tang-yang District, Nan-ch’ing Prefecture. The Great Master Hui-neng lived in the Ts’ao-hsi Mountain thirty-five li east of the capital city of the Shao-chou Prefecture. The Law is only one although people differ as southerners and northerners. It is for this reason that two different schools, Northern and Southern, have been instituted. Why are there sudden and gradual enlightenments? In reality there is only one Law, but people’s understanding of it may be quick or slow. Those who understand it slowly become enlightened gradually while those who understand it quickly become enlightened suddenly. In the Law there is neither gradual nor sudden enlightenment, but people are distinguished as sharp or dull in intelligence. Therefore enlightenment is called sudden or gradual.

40 For a long time Shen-hsiu had heard that Hui-neng’s method could quickly and directly point to the way of salvation. He called in his disciple Chih-ch’eng and said, “You are intelligent and very wise. Go to Hui-neng’s place in Ts’ao-
不知所云...
hsi Mountain for me. Pay reverence and listen to him; that is all. Do not say that I sent you. Remember the ideas and doctrines you hear and come back to tell me so that I can see whether his views or mine lead more quickly to understanding. Come back as soon as possible; do not cause me to reprimand you.”

Chih-ch'eng accepted the order and was very happy. In about half a month he reached Ts'ao-hsi Mountain and saw Hui-neng the priest. He paid reverence and immediately began to listen, without saying where he was from. As he listened, he comprehended the words immediately and understood his own mind. He stood up, paid reverence, and said, “Your Holiness, your disciple has come from the Yü-ch'üan Monastery, Master Shen-hsiu’s place, where I could not achieve any understanding. When I heard Your Holiness, I became enlightened immediately. Your Holiness, please be compassionate and instruct me.”

Great Master Hui-neng said, “Since you have come from there, you must be a spy.”

Chih-ch'eng said, “Before I spoke, I was. Having spoken, I am no more.”

The Sixth Patriarch said, “That is the same as afflictions being identical with perfect wisdom.”

The Great Master said to Chih-ch'eng, “I hear that in teaching people your Zen Master only transmits the methods of discipline, calmness, and wisdom. What are the discipline, calmness, and wisdom taught by your priest? Please tell me.”
Chih-ch'eng said, "Priest Shen-hsiu said that discipline means not to do any evil, wisdom means to practice all good deeds, and calmness means to purify one's own mind. These are called discipline, calmness, and wisdom. That is what he teaches. I do not know what the views of Your Holiness are."

Answered Priest Hui-neng, "This doctrine is wonderful but my views are different."

Chih-ch'eng asked, "What is the difference?"

Hui-neng answered, "Some people realize the Law more quickly than others."

Chih-ch'eng begged the priest to explain the discipline, calmness, and wisdom according to his views. The Great Master said, "Please listen to me and see what my views are.

When the mind is free from evil,¹⁸³ that is the discipline of one's own nature.

When the mind is free from disturbance, that is the calmness of one's own nature.

When the mind is free from delusions, that is the wisdom of one's own nature."

Great Master Hui-neng further said, "The discipline, calmness, and wisdom of your Master are meant to exhort people of small intelligence,¹⁸⁴ whereas my discipline, calmness, and wisdom are for people of high intelligence. But if one understands his own nature,¹⁸⁵ there is no need to set up the doctrine of discipline, calmness, and wisdom."

Chih-ch'eng said, "Please, Great Master, explain why it is not necessary to set it up?"
大師言，自性非元亂，念念若觀照，常離法相，有何可
立？自性頓修，立有漸契。所以不立。～

志誠禮拜。便不離澡溪山，即為門人，不離大師左右。

四十二，又有一僧名法達，常誦法華經七年。心迷不知正法之處，經
上有疑。大師智惠廣大，願為決疑。大師言，法達，法即
不達。經上無疑。汝心自疑。汝心自疑。汝心自疑。汝心
自疑而求正法！吾心正定，即是持經
法達取經到，對大師讀一遍。六祖聞已，即
識佛意，便與法達說法

六祖言，法達，法華經先多語。七卷盡是譬喻因緣。如
來廣說三

華經。
The Great Master said, "When one's own nature is free from evil, disturbance, and delusion, when he examines his mind in the light of wisdom at every instant, and when he is constantly free from attachment to the characters or dharmas, what is there to set up? The cultivation of self-nature is sudden but setting up the doctrine is gradual. Therefore there is no need to set it up."

Chih-ch'eng paid reverence. He did not leave the Ts'ao-hsi Mountain but immediately became a disciple and never left the Great Master.

There was another monk by the name of Fa-ta who for seven years had constantly recited the Lotus Scriptures. His mind being deluded, he did not know where the correct Law was and thought there was something doubtful in the scripture. Because the Great Master's wisdom was great and extensive, he wanted to resolve his doubts for him.

The Great Master said, "Fa-ta, the Law is very clear; it is only your mind that is not clear. There is nothing doubtful in the scripture. Your mind is itself perverse, and you seek the correct Law! When one's mind is correct and calm, that is the same as holding on to the scripture. For my entire life I have not known how to read. Suppose you bring the Lotus Scripture here, read it once to me. As soon as I hear it, I shall understand."

Fa-ta took the scripture and read it once to the Great Master. As soon as the Sixth Patriarch heard it, he understood the idea of the Buddha. Thereupon he talked to Fa-ta about the Lotus Scripture.

The Sixth Patriarch said, "Fa-ta, the Lotus Scripture does not say much. All seven chapters are parables and explana-
乘，只為世人根熟。經文分明，先有餘乘，唯一佛乘。

大師言，法達，汝聽一佛乘？莫求二佛乘，迷卻汝性。經中何處
是佛乘？與汝說。經云，諸佛世尊，唯以一大事因緣故，出現於世
一。已上十六字是正法。此法如何解？此法有何修？汝聽吾說。

人心不思，本源空寂，離卻邪見。即一大事因緣。内外不迷，即
離兩邊。外迷著相，內迷著空。於相離相，於空離空，即是内外不迷。

悟此法，一念心開，出現於世。心開何物？開佛知見。佛猶如覺也。分
為四門。開覺知見，示覺知見，悟覺知見，入覺知見。開示悟入，從一
tions of the causes of the Buddha's appearance. The Tathāgata spoke at length about the Three Vehicles only because people of the world are dull in intelligence. The scripture is quite clear that there is no other vehicle than the One Vehicle."

The Great Master continued, "Fa-ta, listen to the One Vehicle and do not seek two vehicles, or your nature will be deluded. Where does the scripture talk about the One Vehicle? Let me tell you. The scripture says, 'The various Buddhas and the World-honored Ones appeared in the world simply because of one great event.' (This sentence represents the correct Law.) How do we explain this Law? How do we practice it? Listen to me.

"When the human mind is free from thoughts, its original source will be empty of differentiated characters and be tranquil, and perverse views will be gone. That is the same as causing the great event. When one is free from delusions both internally and externally, he is free from both extremes. When externally deluded one is attached to the characters of dharmas and when internally deluded one is attached to emptiness. When he is free from characters while in the midst of characters and free from emptiness while in the midst of emptiness, that means not being deluded either internally or externally. If one understands this principle, in one instant his mind is opened up and this thing appears in the world. What is that to which the mind is opened? It is opened to the Buddha-knowledge."

"The word buddha means enlightenment, which may be divided into four phases, namely, to open our minds to the enlightening knowledge, to show us the enlightening knowledge, to make us understand the enlightening knowledge, and to enable us to enter into the way of the enlightening knowl-
edge. When we enter through any of these four, we shall immediately achieve the enlightening knowledge, and see our own nature, and be free from the bondage of the world."

The Great Master continued, "Fa-ta, I have ever wished that all people would open their minds to the Buddha-knowledge but not to the knowledge of the common people. When people's minds are perverse, they are ignorant, deluded, and do evil. They open their minds to the knowledge of the common people. When their minds are correct, it is aroused to examine things in the light of wisdom and they themselves open their minds to the Buddha-knowledge. Do not open your mind to the knowledge of the common people. If you open your mind to the Buddha-knowledge, you will be free from the bondage of the world."

The Great Master further said, "Fa-ta, this is the doctrine of the One Vehicle in the Lotus Scripture. At first it was divided into three vehicles for the sake of deluded people. But you should follow only the One Vehicle."

The Great Master said, "Fa-ta, if in your mind you practice the Law, your mind will turn the Lotus Scripture around. If it does not, the Lotus Scripture will turn it around. If your mind is correct, it will turn the Lotus Scripture around. If it is perverse, the Lotus Scripture will turn it around. If you open your mind to the Buddha-knowledge, it will turn the Lotus Scripture around. If you open your mind to the knowledge of common people, it will be turned around by the Lotus Scripture."

The Great Master continued, "If you make an effort to practice according to the Law, that is turning the Lotus Scripture around."
As soon as Fa-ta heard this, he understood profoundly and was moved to tears. He said, “Your Holiness, I have in fact never turned the Lotus Scripture around. For seven years I have been turned around by the Lotus Scripture. Hereafter I shall turn it around and at every instant I shall practice the way of the Buddha.”

The Great Master said, “To practice the Way of the Buddha is no different from being a Buddha.”

At that time none of those who heard failed to be enlightened.

43 Once a monk by the name of Chih-ch’ang came to the Ts’ao-hsi Mountain to pay reverence to the priest and ask about the doctrine of Four Vehicles.

He asked the priest, saying, “The Buddha expounded the Three Vehicles and yet he talked about the Very Best Vehicle. Your disciple does not understand. Please teach me and explain it to me.”

Great Master Hui-neng said, “Try to find out in your own mind and your body. Do not be attached to the characters of dharmas outside. Originally there were not four vehicles. But because the capacity of the human mind is divided into four levels, therefore there are four vehicles in the Law. To see, to hear, and to recite the scriptures is the Small Vehicle. To understand the Law and comprehend its meaning is the Middle Vehicle. To practice according to the Law is the Great Vehicle. To understand all dharmas, to have them all completely, to be free from all impurities, even to be free from the characters of dharmas, and not to possess any-
坐禪，見亦不見？

大師起把打神會三下。問神會，

六祖答曰，

神會又問，

大師言，

神會答曰，

若不痛即同死情木石。若痛即同凡夫，即起於恨。

人過罪。所以亦見亦不見。常見自過患，故云亦見。亦不見者，不見天地

大師言，

神會，向前見不見是兩邊，痛不痛是生滅。汝自性且不
thing\textsuperscript{201}—that is the Very Best Vehicle. The Very Best Vehicle means the very best practice. This does not depend on any argument. You must yourself practice it. Do not ask me.”

There was another monk named Shen-hui who was a native of Hsiang-yang.\textsuperscript{202} He came to the Ts’ao-hsi Mountain to pay reverence. He asked, “Your Holiness, when you sit in meditation, do you see [your mind] or not?”

The Great Master rose and beat Shen-hui three times and asked him, “As I beat you, do you feel the pain or not?”

Shen-hui answered, “I am both pained and not pained.”

The Sixth Patriarch said, “I both see and do not see.”

Shen-hui again asked the Great Master, “How is it that you both see and do not see?”

The Great Master said, “I see means that I see my own mistakes and trouble all the time. Therefore I said I see. I do not see means that I do not see the mistakes and sins of the people in the world. Therefore I both see and do not see. How is it that you are both pained and not pained?”

Shen-hui answered, “If I were not pained I would be insensible as a piece of wood or stone. But if I were pained, I would be the same as any ordinary man, and hatred would arise in me.”

The Great Master said, “Shen-hui, a little while ago what you meant by seeing and not seeing are two extremes and your being pained and not being pained\textsuperscript{203} are instances of birth and extinction. You do not even see your own nature. How
dare you come and insult people?”

Shen-hui paid reverence again and again and said no more.

The Great Master further said; “If your mind is deluded and cannot see, you should ask a good and learned friend to show you the way. If your mind is enlightened and you see yourself, you should practice according to the Law. Now you are yourself deluded and do not see your own mind, and yet you come and ask me if I see! If I do not know it myself, I cannot take your place by being deluded. If you can see it yourself, can you take my place by being deluded? Why do you not practice yourself? Instead you come and ask me if I can see!”

Shen-hui paid reverence and became a disciple. He did not leave the Ts‘ao-hsi Mountain but always remained at the Great Master’s side.

45 The Great Master thereupon called his disciples Fa-hai, Chih-ch‘eng, Fa-ta, Chih-ch‘ang, Chih-t‘ung, Chih-ch’e, Chih-tao, Fa-chen, Fa-ju, and Shen-hui to him. The Great Master said, “You ten disciples, please come forward. You are different from the rest. After I enter Nirvāṇa, each of you will be the head of a district. I am now going to instruct you how to expound the Law so that you will not be out of accord with our own school. Mention the Three Divisions of dharmas and utilize the Thirty-six Pairs of Opposites. Then whether you go this way or that, you will always be free from the two extremes. In expounding on the various dharmas, never depart from their nature or character. Whenever people ask you about dharmas, always speak in terms of pairs and utilize the method of opposites. For example, coming and going cause each other. In the end both dharmas are eliminated and there is no longer any place to go [or to come].
三科法門者，五陰入。五陰是五陰，界是十八界，入是十二入。何名五陰？色陰、受陰、想陰、行陰、識陰是。何名十八界？六塵、六門。何名十二入？外六塵、中六門。何名六門？眼耳鼻舌身意是。法性起六識。眼識耳識鼻識舌識身識意識，六門六塵。自性含萬法，名為含藏識。思量即轉識，生六識，出六門，見六塵。是三六十八。由自性邪，起十八邪。若自性正，起十八正。

（科、動、法對、界、是、相、未獨、六、含、性、含、油、油）
"The Three Divisions of the dharmas are: the aggregates, the realms, and the entrances. The aggregates are the Five Aggregates, the realms are the Eighteen Realms, and the entrances are the Twelve Entrances. What are the Five Aggregates? They are matter, sensation, thought, disposition, and consciousness. What are the Eighteen Realms? They are the Six Qualities produced by the objects and sense organs, the Six Gates, and the Six Consciousnesses. What are the Twelve Entrances? They are the External Six Qualities and the Internal Six Gates. What are the Six Qualities? They are sight, sound, smell, taste, touch, and dharmas. What are the Six Gates? They are the five sense organs and the mind. The nature of dharmas gives rise to the Six Consciousnesses, that is, the five sense consciousnesses and the sense-center consciousness, the Six Gates, and the Six Qualities. Since the self-nature embraces all dharmas, it is called the storehouse consciousness. As soon as deliberation takes place, the storehouse consciousness is transformed into the various consciousnesses, thus giving rise to the Six Consciousnesses, producing the Six Gates, and bringing on the appearance of the Six Qualities. Three times six makes eighteen. Because one's self-nature is perverse, it will give rise to eighteen perverse embraces. If one's self-nature is correct, it will give rise to eighteen correct embraces. If they function in an evil way, they are those of the common people, but if they function in a good way, they are those of the Buddha. How can the function be the same as the Buddha? It can be through one's own nature.
四十六，外境無情對有五對。天與地對。日與月對。暗與明對。陰與
陽對。水與火對。語言法相對有十二對。有為先為有色先色對。有相
相對。有漏無漏對。色與空對。動與靜對。清與濁對。凡與聖對。僧與
俗對。老與少對。大與小對。長與短對。高與下對。自性起用對有十九
對。邪與正對。癡與慧對。愚與智對。亂與定對。戒與非對。直與曲對
對。進與退對。生與滅對。常與共常對。法身與色身對。慈與害對。喜
與瞋對。捨與得對。體與用對。性與相對。言語與法相有十二對。外境
無情有五對。自性
起用有十九對。都合成三十六對法也。此三十六對法，解用通一切經。
出入即離兩邊。如何自性起用三十六對？共人言語，出外於相離相，入
There are five pairs concerning external objects that are insentient, namely, heaven and earth, sun and moon, light and darkness, passive element (yin) and positive element (yang), water and fire. There are twelve pairs concerning those of sentence and words and those of dharmas and characters, namely, what is produced from causes and is material and what is not produced from causes and is immaterial, that with character and that without character, that with defilement and that without defilement, matter and Emptiness, activity and tranquillity, purity and impurity, the ordinary man and the sage, the monk and the layman, the old and the young, the large and the small, the long and the short, and the high and the low. There are nineteen pairs concerning the function of one’s self-nature, namely, perversion and correctness, delusion and wisdom, stupidity and intelligence, disturbance and calmness, discipline and evil, the straight and the crooked, reality and unreality, steep and level, affictions and perfect wisdom, compassion and injury, joy and anger, almsgiving and thrift, advance and retreat, production and annihilation, permanence and impermanence, the Law-body and the physical body, the Reward-body and the Transformation-body, substance and function, and nature and character. Thus the twelve pairs concerning sentence, words, dharmas, and characters, the five pairs concerning the external objects that are insentient, and the nineteen pairs concerning the function of the self-nature, make altogether thirty-six pairs of dharmas. If you understand how to use these thirty-six pairs of dharmas, you will understand all scriptures. Then whether you go this way or that way you will be free from the two extremes.

How are the thirty-six pairs to be used in the functioning
內於空離空。著空即性長空明，著相惟邪見。語法直言不用文字。既云
不用文字，人不合言語。言語即是文字。自性不空
自性上說空正語言。本性不空
還自言，語言邪故。暗不自暗，以明故暗。以明
相因。三十六對，亦復如是。

四十七，大師言，十弟子，已後傳法，遞相教授一卷經，不失本
宗。不憚承檀經，非我宗旨。如今得了，遞代流行，得者必當見性。

拾僧得教授已，搜為壇經，遞代流行，得者必當見性。
of one’s own nature? In conversation with others, externally be free from characters while in the midst of characters and internally be free from Emptiness while in the midst of Emptiness. To be attached to Emptiness merely means to increase ignorance. To be attached to characters merely means to increase perverse views. Some people slander the Law and urge restraint from writing. Such people should not use language, since language is the same as writing and they have urged restraint from writing. If one speaks of Emptiness on the basis of his own nature, his language will be correct. However, if one’s self-nature is not empty, he will himself be deluded because his language will be perverse. Darkness does not become darkness by itself; it is dark because there is brightness. Darkness is manifested by brightness, and brightness is revealed by darkness. One is the cause of the other. It is the same with the thirty-six pairs.”

The Great Master said, “My ten disciples, hereafter when you transmit the Law, hand on and teach this one book, the Platform Scripture, and then you will not be out of accord with our school. If you do not transmit the Platform Scripture, you will not be teaching my fundamental doctrine. Now that you have received this scripture, you must make it prevail from generation to generation, so that anyone who comes into contact with it will, as it were, be receiving instructions from me personally.”

Having received this instruction, the ten monks had the Platform Scripture written down so that it would prevail from generation to generation, enabling everyone who obtained it to see his own nature.
The Great Master entered Nirvāṇa on the third day of
the eighth month in the second year of the Hsien-t’ien period
[713]. On the eighth day of the seventh month he called his
pupils in to say goodbye. Then in the first year of the Hsien-
t’ien period the Great Master had a pagoda built in the Kuo-en
Tempel at Hsin-chou. In July of the following year, he
said goodbye. The Great Master said, “Will you please come
forward. I wish to leave the world in the eighth month. If you
have any doubts please ask me now so I may remove them for
you. I will eliminate all your delusions and make you happy.
After I leave, there will not be anyone to teach you.”

When Fa-hai and other monks heard this, they all cried
sorrowfully. Shen-hui alone remained unperturbed. Nor did he
shed any tears. The Sixth Patriarch said, “Young monk Shen-
hui alone has attained the state of indifference to good and
evil and is not affected by praise or blame. The rest of you
have not been able to do so. You have been here on this moun-
tain for several years. What Way have you practiced? For
whom are you now crying so sorrowfully? Are you worrying
because I do not know where I am going? If I did not know
where I am going, I would never part from you. You cry
sorrowfully because you do not know where I am going. If you
knew where I am going, you would not cry so sorrowfully.
The substance of our nature is neither produced nor anni-
hiliated; it neither comes nor goes. Please sit down, all of you.
I will give you a verse, a verse on truth and falsehood and on
activity and tranquility, so that all of you may recite it. If
you understand these ideas, it will be the same as understand-
ing my own ideas. If you practice according to it, you will be
in accord with my fundamental doctrine.”

The monks paid reverence, asked the Great Master to leave
若能自有真，離假即心真。
自心不離假，元真何處真？
若見於真者，是見盡非真。
一切先有真，不以見於真。

若見於真者，是見盡非真。
若能自有真，離假即心真。
自心不離假，元真何處真？
若見於真者，是見盡非真。
一切先有真，不以見於真。

若見於真者，是見盡非真。
若能自有真，離假即心真。
自心不離假，元真何處真？
若見於真者，是見盡非真。
一切先有真，不以見於真。
the verse with them so they might reverently devote themselves to it. The verse says:

All things are unreal.
We should not regard what we see as real.
If we view them as real,
Such a view is entirely false.
If one is to discover reality himself,
He must be free from falsehood and his mind will then be reality itself.
If one’s own mind is not free from falsehood,
There will be no reality and where can one find it?
Sentient beings know to be active.
Insentient beings are the same as inactivity [immovability].
If you cultivate the practice of inactivity,
You will be as inactive as insentient objects.
If you want to see true inactivity,
You must be inactive in your activity.
Inactivity is nothing but inactivity.
Therefore there are no Buddha seeds in insentient objects.
“One who skilfully differentiates the various dharma-characters,
Abides immovably in the First Principle.”
If one is enlightened and adopts this view,
It will mean that True Thusness is at work.
Tell seekers of the Way
To be attentive when they make effort,
And in the Great Vehicle school
Not to cling to the views of birth and death.
When people before you respond sympathetically, 
Forthwith discuss Buddhist doctrines with them. 
If they do not really respond, 
Bring your palms together to pay them respect and 
make them happy. 
At bottom there are no quarrels in this doctrine. 
Do not quarrel and be out of accord with the idea of the 
Way. 
If you cling to delusions and quarrel over the Law, 
Your own self-nature will enter into the cycle of birth 
and death.

49 Having heard the verse, the monks understood the 
Great Master's ideas. They dared not quarrel any further but 
practiced according to the Law. Together they paid reverence 
and knew right away that the Great Master would not remain 
in the world forever.

Head Monk Fa-hai looked to the Great Master and said, 
"Great Master, after you leave, to whom should the robe and 
the Law be given?"

The Great Master said, "The Law has already been given. 
You do not need to ask. Twenty years or more after my death, 
perverse systems will create disorder and will confuse my 
fundamental doctrines. Someone without any care for his own 
life will come to determine\textsuperscript{225} the right and wrong in Buddha's 
teaching and to firmly establish the fundamental doctrine. 
That will be my correct Law. The robe should not be trans- 
mittted. If you do not believe me, let me recite to you the verses 
of the past five patriarchs on the manner in which the robe 
should be transmitted. According to the idea of the First 
Patriarch, 'Bodhidharma, the robe should not be transmitted.
Listen. I shall recite it to you. The verse says:

The verse of the First Patriarch, Bodhidharma, says,
I originally\textsuperscript{226} came to the state of T'ang [China]
To spread the Law for the salvation of people with
perverse thoughts.
A flower opens with five petals.\textsuperscript{227}
The fruit it bears will naturally be mature.

The verse of the Second Patriarch, Hui-k'o, says,
From the beginning there is the causal soil.\textsuperscript{228}
The seed is able to sprout from the soil and become a
flower.
If originally there were no soil,
Where could the flower grow?

The verse of the Third Patriarch, Seng-ts'\textsuperscript{229}an, says,
Although when the seed is sown on the causal soil,
It grows up from the soil to become a flower,
If, however, the seed did not possess the nature of a
flower,\textsuperscript{230}
It would not grow from the soil.

The verse of the Fourth Patriarch, Tao-hsin,\textsuperscript{231} says,
Although the seed has the nature to grow
And on the causal soil it grows to become a flower,\textsuperscript{232}
If, however, the prerequisite conditions were not
harmoniously combined,
Nothing would grow.

The verse of the Fifth Patriarch, Hung-jen, says,
A sentient being comes to sow a seed,
The flower, insentient, will grow.
But if a thing is insentient and there is no seed,
Even in the soil of the mind nothing will grow.
第六祖惠能和尚頌曰，

c.心地含諸種，法雨即花生。自悟花情已，菩提果自成。

c.心地正花放，五葉逐根隨。共造光明業，見被業風吹。

第二頌曰，

六祖說偈已了，放衆生散。門人出外思惟，即知大師不久住世。

（葉、葉、恨）

 submissions.
The verse of the Sixth Patriarch, Hui-neng, says,

The mind embraces all [Buddha]-seeds.
With the rain of the Law, they will all grow to be flowers.
When one has understood, by himself, the flowers and all sentient and insentient beings,
The fruit of perfect wisdom will naturally mature.”

50 Great Master Hui-neng said, “Listen to the two verses I have composed according to the ideas of Bodhidharma. If you, as deluded people, practice according to this verse, you will surely see your nature. The first verse says,

When an evil flower blossoms from the mind
Its five petals and its root will follow.
They will all perform deeds of ignorance,
And will be blown down by the wind of these deeds.

The second verse says,

When a good flower blossoms from the mind,
Its five petals and root will follow.
They will all cultivate wisdom,
And the perfect wisdom of the Buddha will arise.”

After the Sixth Patriarch had finished reciting these verses, the group dispersed. The disciples went out to think; they knew immediately that the Great Master would not live long in the world.
Later, on the third day of the eighth month, after he had finished his meal, the Great Master said, "Will all of you sit down. I will now bid you goodbye."

Fa-hai asked, "From the very beginning up to now, for how many generations has this doctrine of sudden enlightenment been transmitted?"

The Sixth Patriarch said, "At first it was transmitted to seven Buddhas. Śākyamuni was the seventh. The eighth was Mahākāśyapa. The ninth was Ānanda. The tenth was Madyhanitka. The eleventh was śaṇavāsa. The twelfth was Upagupta. The thirteenth was Dhritaka. The fourteenth was Buddhhanandi. The fifteenth was Buddhhamitra. The sixteenth was Pārśva. The seventeenth was Puṇyayaśas. The eighteenth was Aśvaghosha [c. 100 A.D.]. The nineteenth was Kapimala. The twentieth was Nāgārjuna [c. 100-200 A.D.]. The twenty-first was Kāṇadeva. The twenty-second was Rāhulata. The twenty-third was Saṅghānandi. The Twenty-fourth was Gayaśāta. The twenty-fifth was Kumārata. The twenty-sixth was Jayata. The twenty-seventh was Vasubandhu. The twenty-eighth was Manorhita. The twenty-ninth was Haklenayaśas. The thirtieth was Āryasimha. The thirty-first was Basiasita. The thirty-second was Upaguta. The thirty-third was Saṅgharaksha. The thirty-fourth was Vasumitra. The thirty-fifth was Bodhidharma, a prince, the third son of a king in Southern India. The thirty-sixth was the Chinese monk Hui-k'o. The thirty-seventh was Seng-ts'an. The thirty-eighth was Tao-hsin. The thirty-ninth was Hung-jen. And I have been given the Law in our own time as the fortieth."
The Great Master further said, “From now on in handing on the Law, there must be something to rely on. Do not disagree with the fundamental doctrine.”

Fa-hai again said, “Now that you are going, what Law are you going to leave behind? How will you enable future generations to realize their Buddhahood?”

The Sixth Patriarch said, “Please listen. If deluded people of future generations only know [the nature of] sentient beings, they will realize Buddhahood. If they seek Buddhahood without knowing sentient beings, they will never attain realization even after ten thousand infinitely long periods. Now I will instruct you how to know sentient beings and realize Buddhahood. Also I will leave with you a verse on emancipation through the realization of real Buddhahood. The deluded will not realize Buddhahood, but the enlightened will.”

Fa-hai expressed a wish to hear the verse as it would prevail generation after generation without end.

The Sixth Patriarch said, “Listen, I will tell you. If people of future generations who wish to attain Buddhahood recognize the Buddha-mind and sentient beings, they will know Buddhahood. [There is Buddhahood] because of sentient beings. Apart from sentient beings, there is no Buddha-mind. If deluded, even a Buddha is the same as sentient beings. If enlightened, sentient beings are the same as the Buddha.
貳若，心若，佛在心生中。心生若，生起，自佛是佛。若，若，佛是佛。自若，若，向何處求佛？

(伐、伐、伐、伐、伐、伐、伐、伐、伐、伐)

後代迷人識此，即見自心自性真佛。與汝此頌，吾共汝別。頌

真如性，生起，邪見三界是真佛。
With ignorance and delusion, the Buddha is the same as sentient beings.
With wisdom, sentient beings are the same as the Buddha.
When the mind is malicious, the Buddha is the same as sentient beings.
When the mind makes no differentiations, sentient beings are the same as the Buddha.
Once His mind is made up to be malicious,
The Buddha will be on the same level as sentient beings.
If for one instant of thought they make no differentiations,
All sentient beings will in themselves be Buddha.
There is Buddhahood in my own mind.
This Buddhahood in oneself is the real Buddha.
Without the Buddha-mind,
Where can one seek the Buddha?"

The Great Master said, "My disciples, take good care of yourselves. I leave with you a verse, called "Emancipation through the Realization of Real Buddhahood in One's Own Nature." If deluded people of future generations understand the meaning of this verse, they will realize the real Buddhahood in their own mind and in their own nature. I will give you this verse and then will depart from you. The verse says:

The pure nature of True Thusness is the real Buddhahood.
Perverse views and the Three Poisons are the Real Mara [Devil].

53
Māra resides in people of perverse views,
But the Buddha will go to those with correct views.
When the Three Poisons grow in our nature,
This means that King Māra comes to reside there.
When correct views eliminate the mind of Three Poisons,
Māra will be transformed into the real and not the false Buddha.
The Transformation-body, the Reward-body, and the Law-body —
All Three Bodies are originally one body.
If one seeks in this body his own realization,
That is the cause for the perfect wisdom to realize Buddhahood.
Basically our pure nature is produced from the Transformation-body.
Pure nature is always present in the Transformation-body.
If our nature guides the Transformation-body in following the correct Way,
It will attain perfection, real and infinite.
The nature of lewdness is originally caused by purity.
When lewdness is eliminated, the body of pure nature is present.
If in our own nature we can only be free from the five desires of the five senses themselves,
In that instant we shall see our nature as real.
If in this life we understand the doctrine of sudden enlightenment,
We shall be enlightened and see the Buddha right in front of us.
若欲修行去覓佛，不知何處求真。
若能心中自見真，見真即是成佛因。

自不求真外覓佛，去覓總是大癡人。
頓教法者已今留，救度世人須自修。
今報世間學道者，不於此見大悠悠。

大師說偈已了，遂告門人口，汝等好住。今共汝別。吾去已後，
莫作世情悲泣，而受人弔問錢帛，著孝衣，卽非正法，非我弟子。如吾
在日一種。一時端坐，但先動先靜，先生先滅，先去先來，先生先非，
先住先往。坦然寂靜，即是大道。吾去已後，但依法修行，共吾在日一
種。吾若在世，汝違教法，吾住先益。
If one wishes to follow certain practices in order to seek the Buddha [outside],
I do not know where he can expect to find the real Buddha.
If one can in his own mind see the real Buddha,
That will bring about his realization of Buddhahood.
He who does not seek the real Buddha in himself but seeks Him outside,
Is surely a man of great delusion.
I have hereby left the doctrine of sudden enlightenment
For the salvation of the world; all, however, must practice it themselves.
Now tell seekers of the Way in this world
In the presence of this doctrine, not to fool away their time."

Having finished reciting this verse, the Great Master told the disciples, "Take good care of yourselves. I leave you now. After I am gone, do not follow the way of the world and shed sorrowful tears, accept condolence or money, or wear mourning clothes. This would not be in accord with the correct Law, and you would not be my disciples. Feel just as though I were still present. Sit still correctly for a while, so long as there is neither activity nor tranquility, neither production nor annihilation, neither coming nor going, neither right nor wrong, and neither remaining nor going away. So long as you are quiet and tranquil, that is the great Way. After I am gone, simply practice according to my teaching, just as though I were still present. Even if I were present in the world and you violated my teaching, it would do no good for me to remain."
大師言此語已。夜至三更，奄然遂化。大師春秋七十有一。

五十四、大師減度，諸日寺內異香氤氲，經數日不散。山崩地動。林木變白。日月光明，風雲失色。八月三日減度。至十一月，迎和尚神座於漕溪山葬。在龍龺之內，白光出現，直上衝天，二日始散。韶州刺史韋璩立碑。至今供養。

門人悟真。悟真在嶺南漕溪山法興寺，見今傳授此法。
Having said this, the Great Master ceased talking. Suddenly, at midnight, he entered Nirvāṇa. The Great Master was seventy-six years old.

After the Great Master entered Nirvāṇa, for days a rare fragrance flourished in the monastery, and for several days did not disperse. Mountains crumbled and the earth shook. The trees in the woods turned white. The sun and moon no longer shone. The wind and the clouds became lifeless. He passed away on the third day of the eighth month. In the eleventh month, the spirit shrine holding the body of the priest was taken to the Ts’ao-hsi Mountain to be buried. As the body remained in the dragon shrine, a flash of white light appeared and dashed up straight toward the sky and did not disperse until two days later. The prefect of Shao-chou, Wei Ch’ü, erected a tablet. Until this day, offerings are made to it.

This Platform Scripture was put together by Head Monk Fa-hai. When he died he left it to his fellow student Tao-chi. When he died, he left it to his pupil Wu-chen. He is now spreading this doctrine in the Fa-shing Temple in the Ts’ao-hsi Mountain in Ling-nan.
If this doctrine is to be left to anyone, he must be one with high intelligence and wisdom, who has faith in the Law of the Buddha, who has aroused great compassion in himself, and who holds on to this scripture as the basis. [That has been done] without interruption to this day.

The priest was originally from the Ch’ü-chiang District of Shao-chou. After the Tathāgata entered Nirvāṇa, his doctrine spread to the Eastern Land (China). Let us together spread the doctrine of non-remaining [non-attachment], that is, one’s own mind not remaining. This is real bodhisattva. Let our expositions reveal directly, and let our practice be really instructive. Teach only those with great wisdom who will follow this doctrine. Only those who, in all their work of saving people or taking vows, in all their practices and action, do not retreat when they encounter danger, who can endure hardship, and whose merit and virtues are great, should be given this Law. Those whose intelligence is inadequate for the task and whose capacity is insufficient should seek this Law. Those who are not able to understand or to establish [their character] should not erroneously be left with this Platform Scripture. Tell all fellow seekers of the Way so that they may understand these subtle ideas.

The Method of the Platform Scripture on the Very Best Doctrine of Sudden Enlightenment of the Southern School, one book.
Notes to Introduction
1. This word means “that which is held to.” It connotes all things, with or without form, real or imaginary, the material or principle of an entity, something that holds on to its nature as a particular thing.

2. By character or characteristic (hsiāng 性 in Chinese and laṅkhaṇa in Sanskrit) in Buddhist thought is meant the describable, external, and particular aspects of a thing. It is not just its appearance or form.


4. Lao Tzu, chs. 3, 10, and 16.


6. According to traditional accounts, not entirely reliable, Hui-k’o joined the Buddhist order in Lo-yang 洛陽. At forty he became a disciple of Bodhidharma and studied under him for six years. Bodhidharma transmitted to him the Scripture about the Buddha Entering into Laṅka, containing the doctrine which he propagated. He died in Lo-yang at the age of 107. For his biography, see Tao-hsüan
According to the research of Hu Shih 胡適 (1891-1962), the myths are found only in late sources. The earliest record about Bodhidharma, the Lo-yang chia-lan chi 洛陽伽藍記 (Records of Monasteries in Lo-yang) by Yang Hsüan-chih 楊衒之, finished in 547, records in ch. 1 that Bodhidharma saw the Yung-ning Temple 永寧 in Lo-yang and praised its magnificence as unsurpassed by anything he had seen in any of the many countries he had visited. Hu Shih has pointed out that this temple was built in 516, that the top of the mast in the form of a vase was blown down by wind in 526, that troops were stationed in the temple compound in 528 and again in 529, and that the temple was burned down in 534. He therefore concluded that Bodhidharma must have seen the temple between 516 and 526. Furthermore, Hu found that it is recorded in the biography of Bodhidharma in the Hsü kao-sang chuan, ch. 19, that he came to Sung territory of the Liu Sung dynasty (420-479) and then went to north China, and in the biography of Seng-fu 僧副 in the same chapter it is recorded that Seng-fu was Bodhidharma’s disciple and died in 524 at the age of 61. Assuming that Seng-fu was ordained at twenty by Bodhidharma in north China in 483, the latter probably arrived in Canton in 470-475 but certainly before 479. (See Hu Shih wen-ts’un 胡適文存 or Preserved Essays by Hu Shih [Taipei: 1953], vol. 3, pp. 293-296, 302-303, and Hu Shih lun-hsiieh ch’in-chu 胡適論學近著 or Recent Essays on Learned Subjects by Hu Shih [Shanghai: 1935], pp. 200-202.) This conclusion has been accepted by T’ang Yung-t’ung 湯用彤. (See his Han Wei Liang-Chin Nan-pei-ch’ao Fo-chiao shih 漢魏兩晉南北朝佛教史 or History of Chinese Buddhism from 206 B.C. to 589 A.D. [Ch’ang-sha: 1938], p. 780.) Lo Hsiang-lin 羅香林 has added (The New Asia Journal 新亞學報, 4[1959], p. 146, also in his T’ang-tai
Kuang-chow Kuang-hsiao-ssu yu Chung-Yin chiao-t’ung chih kuan-hsi 唐代廣州光孝寺與中印交通之關係, or Kwang-hsiao Monastery of Canton during the T’ang with Reference to Sino-Indian Relations [Hong Kong: Institute of Chinese Culture, 1960], pp. 74-75) that when Bodhidharma first arrived in Canton during the early Liu Sung dynasty, he stayed in what is now called the Kuang-hsiao Temple 光孝 (See below, n. 49). According to the biography of Hui-k’o, in ch. 19 of the Hsü kao-seng chuan, his arm was cut off by robbers. As to Bodhidharma’s interview with the emperor, Hu Shih has shown that the later the story, the more elaborate it became. (Hu Shih wen-ts’un, vol. 3, pp. 299-301.)

8. The Leng-chia ching 楞伽經 or Lankāvatāra sūtra. Three of the four Chinese translations are extant. The one Bodhidharma transmitted is the oldest, the four-chapter version of 443. This is found in the Taishō shinshu daizō kyō, 大正新修大藏經 (Taishō Edition of the Buddhist Canon) vol. 16, pp. 480-514. Dr. Suzuki has translated the Sanskrit text, which varies in many places and has additional chapters, into English, Lankāvatāra-sūtra (London: Routledge, 1932). Laṅka refers to an island south of India, popularly identified with Ceylon, where the Buddha is supposed to have spoken the scripture.

9. Lao Tzu, chs. 10 and 2, respectively.

10. Chuang Tzu, ch. 2.

11. We do not know much about him. His biography in ch. 8 of the Sung kao-seng chuan 宋高僧傳 (Biographies of Eminent Monks Compiled in the Sung Period) of 988 puts his death in 675, but this biography contains many legends. The earliest record of him, the biography written by his disciple Hsüan-tse 玄奘 about 708, the Leng-chia jen-fa chih 楞伽人法志 (Records of the Masters and the Law of the Laṅka School), says he joined the Buddhist order at seven, had among his outstanding disciples Shen-hsiu and Hui-neng, taught both Shen-hsiu and Hsüan-tse the Scripture about the Buddha Entering into Laṅka, and died in 674 at the age of 74.
12. Notably those in ch. 8 of the Sung kao-seng chuan and ch. 5 of the Ching-te ch'uan-teng lu.

13. One source is the Liu-tsu Ta-shih fa-pao t'an-ching liüeh-hsü 六祖大師法寶壇經畧序 (A Short Preface to the Platform Scripture, the Treasure of the Law, of the Great Master, the Sixth Patriarch) of c. 714 by Fa-hai 法 海, which is included in the Ch'üan-T'ang wen 全唐文 (Collection of Literary Works of the Whole T'ang Dynasty), 1901 edition, ch. 915, pp. 7b-9a. With a slight variation, it is the same as the Liu-tsu Ta-shih yüan-shih wai-chi 六祖大師緣始外紀 (Story of the Life of the Great Master, the Sixth Patriarch), attributed to Fa-hai and is appended in Tsung-pao's version of the scripture. For Fa-hai, see below, note 3 to the translation of the Platform Scripture, and for Tsung-pao's version, see below, note 58. Other sources are the Ts'ao-hsi Ta-shih pieh-chuan 曹溪大師別傳 (Biography of Great Master Hui-neng) of 781 by an unknown author, in Zokuzōkyō 繼藏經 ( Supplement to the Buddhist Canon), second collection, part B, case 19, vol. 5, pp. 483-488, the memorial tablet inscription by Wang Wei 王維 (699-759), “Liu-tsu Neng Ch'än-shih pei-ming”六祖能禪師碑銘 (Memorial Tablet Inscription for the Sixth Patriarch, Zen Master Hui-neng), written about 734 and included in the Ch'üan-T'ang wen, ch. 327, pp. 1b-3b, that by Liu Tsung-yüan 柳宗 元 (773-819), “Ts'ao-hsi Ti-liu-tsu tz'u-shih Ta-chien Ch'än-shih pei” 曹溪第六祖賜諡大鑑禪師 碑 (Memorial Tablet Inscription for the Sixth Patriarch of Ts'ao-hsi Whose Imperially Bestowed Posthumous Title is Zen Master Ta-chien), written in 816 and included in the Liu Ho-tung chi 柳河東集 (Collected Works of Liu Tsung-yüan), Ssu-pu pei-yao 四部備要 (Essentials of the Four Libraries) edition, ch. 6, pp. 1a-3a, that by Liu Yü-hsi 劉禹錫 (772-842), “Ta-T'ang Ts'ao-hsi Ti-liu-tsu Ta-chien Ch'än-shih ti-erh pei” 大唐曹溪第六祖大鑑禪師第二碑 (Second Memorial Tablet Inscription for Zen Master Ta-chien, the Sixth Patriarch of Ts’ao-hsi of the Great T’ang Dynasty), in the
Liu Pin-k'o wen-chi 劉賓客文集 (Collection of Literary Works by Liu Yü-hsi), Ssu-pu pei-yao edition, ch. 4, pp. 1a-2a, and the Shen-hui yü-lu 神會語錄 (Recorded Sayings of Shen-hui). The last work is found in two different versions. One is in Hu Shih’s Shen-hui Ho-sheng i-chi 神會和尚遺集 (Surviving Works of Priest Shen-hui), Shanghai, 1930, pp. 91-167 (French translation by Jacques Gernet, “Entretiens de Maître de Dhyāna Chen-Houei de Ho-Tsö, Publications de l’École Francaise de Extrême-Orient, vol. 31 [1949]). The other version, more or less corresponding to the first, is the Tonko shetsudo Shin-kai roku 墳煌出土神會語錄 (Recorded Sayings of Shen-hui Discovered at Tun-huang), Tokyo, 1932; collated edition by D. T. Suzuki entitled Kataku Shinkai Zenshi goroku 荷澤神會禪師語錄 (Recorded Sayings of Zen Master Shen-hui of Ho-tse Temple) (Tokyo: 1934). This latter version was corrected in 792.


15. The Tsung-pao version of the scripture says 620 but offers no evidence.

16. According to the Ching-te ch’üan-teng lu and the Liu-tsu Ta-shih yüan-shih wai-chi, he was three years old. The Ts’ao-shih Ta-shih pieh-chuan says both his parents died when he was three.

17. See translation below, sec. 2.

18. Probably some city other than Canton.

19. According to Fa-hai’s preface, but the Shen-hui yü-lu says twenty-two.

20. This is perhaps the most popular Buddhist scripture in China. For English translation of this scripture, see Shao Chang Lee 李紹昌, Popular Buddhism in China (Shanghai: Commercial Press, 1939), pp. 27-52, or Ed-
21. Evidently for dramatic effect, the Ts‘ao-hsi Ta-shih pieh-chuan, which is repeated by the Sung kao-seng chuan and other accounts, has added that in order to increase his weight, he tied a large piece of rock to his waist. It is said that this rock with the inscription “Recorded by lay Buddhist Lu, 661,” has been preserved in the Tung-ch‘an Temple 東 禪 at Huang-mei. During the Chia-ch‘an 嘉靖 period (1522-1566) at the request of officials in Canton, it was moved to Ts‘ao-hsi, according to the Liu-tsu fa-pao tan-ch‘ing, (Hongkong: 1961), p. 6. What a strange commentary on a man who attached no importance to the written word! And he was an illiterate!

22. It is often said he had 500 disciples. In the preface to the scripture by Te‘-i 德 異 (1290), it is 700. This preface is included in the Ming Canon version.

23. Sec. 3-11.

24. For a discussion on this question, see Lo Hsiang-lin, pp. 132-133.

25. Tonko shetsudo Shinkai roku, p. 58.

26. The former is in central-western Kwangtung Province and the latter in eastern Kwangsi Province. Some accounts say that he lived among hunters for five, ten, or fifteen years.

27. According to the Ts‘ao-hsi Ta-shih pieh-chuan, Hui-neng arrived at Huang-mei in 671, when he was thirty-four. This is repeated in the Ching-te ch‘uan-teng lu. Thus instead of sixteen years in these districts, he spent five. Fai-hai’s preface says that the Sixth Patriarch “escaped and retired to the south for sixteen years.” Wang Wei’s and Liu Tsung-yüan’s tablet inscriptions also mention sixteen years. The Ming Canon version of the scripture says he spent fifteen years “among hunters to whom he often preached” (sec. 1, Lu’s translation, p. 27). All records agree that he reached Canton in 676. This was sixteen years after he left Huang-mei in 661. Neither the Sung kao-seng chuan nor the Ching-te ch‘uan-teng lu gives any specific number of years. Tei-i’s preface says “More than ten years.” For Lu’s translations, see below, note 58.
28. The *Sung kao-seng chuan* says this took place in the middle of the Hsien-heng 咸亨 period (670-673).

29. The present Nan-hua Monastery.

30. *Ts'ao-hsi*, also pronounced *Ts'ao-ch'i*, is about thirty *li* southwest of the city of Shao-chou. A *li* is about one third of a mile.

31. The *Ching-te ch'uan-teng lu* also relates these stories about the nun and the recluse but does not specify any definite year except that these events took place before he arrived at Huang-mei. The Ming Canon version of the scripture (sec. 7, Lu, p. 58) puts these after he left Huang-mei and omits the encounter at the cave. The stories are a variation of those in the *Ts'ao-hsi Ta-shih pieh-chuan*. According to this source he met the nun at thirty, studied at the Pao-lin Monastery for three years, and at the advice of Zen Master Yuan, went to Huang-mei at thirty-four. That he entered a monastery at thirty seems to agree with Liu Yu-hsi's statement that he left home at thirty. But if he went to Huang-mei at thirty-four, there would have been only five years between his arrival there and arrival at Canton, whereas earlier records, including Fa-hai's preface, agree that there were sixteen years in between.

32. The *Ts'ao-hsi Ta-shih pieh-chuan* says Yin-tsung lectured in the Chih-chih Temple and Hui-neng was ordained in the Fa-hsing Temple, evidently without realizing that Chih-chih was an old name of the Fa-hsing Temple. The name was changed in 645.

33. In the *Wu-teng hui-yüan* (Five Lamps Combined), ch. 1, p. 9b, there is the story about the seventeenth patriarch who, when asked whether the wind or the bell made the noise, said that neither but the mind did. Perhaps this famous story about Hui-neng, very much cherished by Zen followers, is a borrowing from the earlier anecdote.

34. These dates are according to Fa-hai's preface. The *Ts'ao-hsi Ta-shih pieh-chuan* has the seventeenth day of the first month and the eighteenth day of the second instead.

35. For the history and detailed descriptions of the Kuang-hsiao Temple and its treasures, see Lo Hiang-lin, *T'ang-tai*
Kuang-chou Kuang-hsiao-ssu yü Chung-Yin chiao-t'ung chih kuan-hsi, pp. 27-32, and 131-172.

36. On the basis of Wang Wei’s statement that Hung-jen transmitted the robe to Hui-neng when Hung-jen was “near death” in 674, Hu Shih decided that Hui-neng received the Law then, spent sixteen years in retirement, and began to preach in about 690. Thus he preached for only twenty-three or -four years (Hu Shih lun-hstieh chin-chu, p. 302). I have followed Fa-hai’s preface instead.

37. The Ts’ao-hsi Ta-shih pieh-chuan says more than 3000 people sent him off, he preached for thirty-six years (a miscalculation), and had 100,000 disciples. According to the scripture, sec. 38, he preached for forty years (a round number) and had 3 to 5000 disciples. The Shen-hui yü-lu also says forty years.

38. The Ts’ao-hsi Ta-shih pieh-chuan says when Hui-neng began his professional career in 676, Shen-hui was his “boy disciple,” aged thirteen. This is repeated in many accounts, including the Ming Canon version of the scripture (sec. 8, Lu, p. 84). Other accounts say he was fourteen. But as Hu Shih has pointed out (Shen-hui Hoshang i-chi, p. 6), according to Wang Wei’s inscription, which was written during Shen-hui’s lifetime, Shen-hui met Hui-neng in his own middle age and in the latter’s old age. Since Hui-neng died in 713 and Shen-hui was born in 670, Wang Wei’s statement is correct. In 676 Shen-hui was only seven. For further information on Shen-hui, see below, n. 51.

39. The Bukkyó daijiten (Great Dictionary of Buddhism), edited by Mochizuki Shinkyo 信 月 信 月 月 (1869-1948), under the entry for Hui-neng, seems to imply that this was in 677.

40. This and the following numbers refer to the sections of the Platform scripture translated below.

41. Both Wang Wei and the Sung kao-seng chuan say that both Emperor Wu 吴 (reigned 684-705) and Emperor Chung-sung 中 宗 (reigned 705-709) invited him. There is no record that she did. Under pressure, she abdicated in the second month of 705 in favor of her son,
Chung-tsung. The *Ts’ao-hsi Ta-shih pieh-chuan* says the emperor invited Hui-neng in the first month. This is clearly a mistake.

42. Empress Wu and her two emperor-sons.

43. See Chang Yüeh, “*T’ang Yu-ch’üan-ssu Ta-t’ung Ch’anshih pei-ming*” (Memorial Tablet Inscription for Zen Master Shen-hsiu of the Yu-ch’üan Temple of the T’ang Dynasty), in *Ch’üan-T’ang wen*, ch. 231, pp. 1a-3b.

44. For Shen-hsiu’s biography, see the *Sung kao-seng chuan*, ch. 8, the *Ching-te ch’üan-teng lu*, ch. 4, and Lo Hsiang-lin, *T’ang-tai wen-hua shih*, pp. 105-108, 136-143. He was quite a student of Chinese philosophy before he joined the Buddhist order, having thoroughly studied Lao Tzu, Chuang Tzu, and the *Book of Changes*. He probably became a monk at fifteen or older and Hung-jen’s pupil in 669 when he was at least fifty years old. He was therefore Hung-jen’s pupil for six years until the latter died.

45. This is stated in all biographies of Hui-neng.

46. It is significant that in the biographies of the patriarchs at the end of *Tonko shetsudo Shinkai roku*, pp. 51-56, it is claimed that every patriarch from Bodhidharma to Hung-jen taught the *Diamond Scripture*. This is clearly an effort of Shen-hui’s followers to make even Bodhidharma, who definitely taught the Scripture about the Buddha Entering into Lanka, teach the *Diamond Scripture*.

Suzuki has traced the development of the importance of the *Diamond Scripture* in the Hui-neng School. While Hui-neng, he has observed, referred to several scriptures, his followers singled out the *Diamond Scripture* to the exclusion of others. In later versions of the *Platform Scripture*, it has been added that when Hui-neng heard the *Diamond Scripture*, he heard specifically its saying in sec. 10, “One should have no attachment to external things and in this way let the mind grow,” a saying that eventually became a basic doctrine of the school. See Suzuki, *Shōshū Sokai san Kokuosho dantsyō* (The Platform Scripture of the Master, the Sixth Patriarch of the Ts’ao-hsi Mountain of

47. For further discussion on this and the controversy on sudden and gradual enlightenments in the fifth century, see T'ang Yung-t'ung, Han Wei Liang-Chin Nan-Pei-ch'ao Fou-chiao shih, pp. 625-632.


49. This is an early Buddhist school in China based on the She ta-ch'eng lun (Mahāyānasamgraha śāstra or Acceptance of the Great Vehicle). This treatise was written by Asaṅga (c. 410-c. 500?). There are three Chinese translations. The one made by Paramārtha (Chen-ti 真 諦) in 563 took place in the Kuang-hsiao Temple in Canton. For the French translation of the Tibetan version and the Chinese version by Hsüan-tsang 玄 善 (596-664), see Étienne Lamotte, trans., La somme du Grand Véhicule (Louvain: Bureaux du Muséon, 1938-39). For the influence of the school on Hui-neng, see Lo Hsiang-lin, “Nan-ch'iao chih T'ang Kuang-chou Kuang-hsiao-ssu yü Ch' an-tsung chih kuan-hsi, 南朝至 唐 广 州 光 孝 寺 與 禪 宗 之 関 係 (The Relation between the Kuang-hsiao Temple in Canton and the Zen School from the Southern Dynasties to the T'ang Dynasty), The New Asia Journal, 4 (1959), 149-151, reprinted in his T'ang-tai Kuang-chou Kuang-hsiao-ssu yü Chung-Yin chiao-t'ung chih kuan-hsi, pp. 78-86.

50. Sec. 2 and 9.

51. See Shen-hui's recorded sayings in Hu Shih, Shen-hui Ho-shang i-chi, pp. 160-162, 175-176. According to the surviving works and his biographies in the Sung kao-seng chuan, ch. 8, and Ching-te ch'uan-teng lu, ch. 5, Shen-hui was a native of Hsiang-yang 襄 陽 in modern Hupei. Originally a student of Taoism, he joined the Buddhist order in Ch'ang-an. Later, attracted by the fame of Hui-neng, he went to Ts'ao-hsi to become his pupil and remained there for several years (See above, note 38). Subsequently he traveled extensively. In 720 he was ordered by imperial decree to be stationed in a monastery in Nan-yang 南 阳 in Honan. In 745, when he was seventy-seven, he was called to
the Ho-tse Monastery at Lo-yang where he stayed for more than eight years and came to be known as the Great Master of Ho-tse. After he died he was honored by the emperor with a posthumous title. His dates have been determined by Hu Shih to be 670-762. See Bulletin of the Institute of History and Philosophy, Academia Sinica, 29 (1958), p. 875.


53. Pu-shuo-p’o 不説破

54. This is Japanese pronunciation. In Chinese it is kung-an.


57. Besides the Tsung-pao version, which is a modification and enlargement of the text of Ch’i-sung 契嵩 of 1056, there is the Te-i version. A year before Tsung-pao published his in the south, Te-i published his in the north.


59. The Tun-huang text is neither punctuated nor divided into
sections or chapters. It has been reproduced in the Taishō shinshū daizōkyō, vol. 48, pp. 337-345, with many misprints. D. T. Suzuki and Kuda Rentarō published a collated edition in Tokyo in 1934, entitled Tonkō shutsudo Rokuso dankyō (The Platform Scripture of the Sixth Patriarch Discovered in Tun-huang) and divided it into 57 sections. Ui, Zenshū kenkyū shi, vol. 2., pp. 75-100, has also collated it. There is also an edition collated by Yi Nüng-hwa in Korea. The manuscript has been photographically reproduced in the Meisa yoin 鳴沙餘韻 (Rare and Unknown Chinese Manuscript Remains of Buddhist Literature Discovered in Tun-huang Collated by Sir Aurel Stein and Preserved in the British Museum), ed. by Yabuki Keiki (1879-1939), (Tokyo: 1950), no. 102-103. The Chinese title literally means “remaining melodies of the Singing Sound Stone Chamber” where the manuscripts were found.

60. It is in two chapters and eleven sections. In 1934, Suzuki published a collated edition of it, dividing it into 57 sections.

61. In sec. 21.

62. In sec. 56.


64. It is also divided into two chapters and eleven sections. In 1939 Suzuki published a collated edition of it entitled Shōshū Sokeisan Rokusoshi dankyō, dividing it into 57 sections.


66. Hu Shih has compared the Tun-huang text (about 12,000 words) with the Hui-hsin version (about 14,000 words) and the Ming Canon version (about 21,000 words) and found that the later the version, the more elaborate the accounts, with much of the additional material from the Ts'ao-hsi Ta-shih pieh-chuan (Hu Shih lun-hsüeh chin-chu, pp. 297-299, 314-317). Ui (pp. 2-74) has compared all the five versions and shown that they differ in length, in the order of sections, in expressions, and in increasingly elaborate accounts.

67. These are found in sec. 1, 7, 8, and 10 (Lu, pp. 24, 58, 60, 82, 96).
68. Sec. 5 (Tun-huang version, sec. 18).
69. Sec. 1 (Lu, p. 29).
70. Sec. 1 (Lu, p. 25), quoting from the Diamond Scripture, sec. 10. Cf. the Tun-huang version, sec. 9.
71. Sec. 1 (Lu, p. 27). Cf. the Tun-huang version, sec. 11.
72. Sec. 3 (Lu, p. 43).
73. The quotation about bitter taste and good medicine (sec. 3, Lu, p. 43) is from the K'ung Tzu chia-yü, sec. 15. The expression “soften the light” (sec. 6, Lu, p. 51) is from the Lao Tzu, ch. 4.
74. See Hu Shih lun-hsiieh chin-chu, pp. 310-314. Dr. Hu Shih has incidentally suggested that t’an is a trans-literation of the Sanskrit word dāna, (almsgiving). (See his “An Appeal for a Systematic Search in Japan for Long-hidden T'ang Dynasty Source Materials of the Early History of Zen Buddhism,” in Buddhism and Culture, ed. by Susumi Yamaguchi [Tokyo: 1960], p. 16.) If Dr. Hu is correct, the title would mean the scripture that gives Hui-neng’s doctrines. In recent years Dr. Hu has extensively researched the scripture but unfortunately the results had not been published before his death. I do not know his reasons for equating t’an with dāna.
75. A district in the Shao-chou Prefecture, about 180 miles northeast of Hsin-chou, Hui-neng’s birthplace.
76. See sec. 14, 19, 24, 26, 33, and 36.
78. Hu Shih in Buddhism and Culture, p. 20.

The document is Wei Ch’u-hou’s Hsing-fu-szz Ta-i Ch’an-shih pei-ming, in Ch’uan-T’ang wen, ch. 715, pp. 14a-16b.
79. Hui-chung 慧忠 (d. 777) said that in north China people altered the scripture purposely to distort Hui-neng’s teachings. See his biography in the Ching-te ch’uan-teng lu, ch. 5. For the authorship of the scripture, in addition to Hu Shih’s work, see Lo Hsiang-lin, T’ang-tai wen-hua shih,
In my translation I have emended the text only where it is absolutely necessary. I have left old terms like tsung (all, general) and liao (officials) intact since their meanings have not changed. Both Ui’s and Suzuki’s emendations have been consulted but unfortunately Yi Nünhua’s has not been available to me. However, Ui had consulted it and did not seem to have made use of it.

In collating the text, Ui has rendered it into colloquial Japanese, but since he did not translate many passages, including whole sections, which he considered spurious, his rendering is not complete. Suzuki included in his *Manual of Zen Buddhism* (Kyoto: The Eastern Buddhist Society, 1935), pp. 98-105, an English translation of sec. 24-30 and 48.
1. *Ch’uan*, 卷 in Chinese, literally a roll. Early Chinese books were in the form of a long folding scroll.

2. This is the discipline that enables one to understand that Perfect Reality has no differentiated characteristics and how to free oneself from attachment to them. Dr. D. T. Suzuki thinks that this discipline is unique to Hui-neng, for it is not known elsewhere. It includes taking refuge in the Three Bodies of the Buddha, taking the Four Very Great Vows, and taking refuge in the Three Treasures in sec. 20-23. See Suzuki, *Shôshû Sokeisan Rokusoshi dankyô*, pt. 2, p. 20.

3. According to sec. 7 of the Ming Canon version (Lu, p. 58), he was a native of the Ch’ü-chiang District of Shao-chou Prefecture. This information is repeated in the *Ch'ing-te ch'uan-teng lu*, ch. 5, p. 6a. Otherwise nothing is known of him. The *Ch’üan-T’ang wen*, ch. 915, says his family name was Chang 張 and his courtesy name was Wen-yün 文允, that he was a native of Tan-yang 丹陽 or, according to some, of Ch’ü-chiang, that he joined the Buddhist order in the Ho-lin Monastery 鶴林, and was a disciple of the Sixth Patriarch. Aside from the references to Ch’ü-chiang and the Sixth Patriarch, the rest of the material came from the biography of another
Fa-hai in the *Sung kao-seng chuan*, ch. 6.

4. Other versions have “one thousand.”

5. The word *tao* 道 has been rendered by translators of the *Platform Scripture*, including Wong (p. 38) and Lu, (p. 29) as Taoists, and Ui (p. 76) wonders what it means. It is a Buddhist term used together with *su* 俗 (worldly), the latter denoting Buddhist disciples who retain their family ties and the former denoting those who have renounced their families. See Oda Tokunō 織田得能, *Buddhkyō daijiten* 佛教大辭典 (Great Dictionary of Buddhism) or Ting Fu-pao 丁福保, *Fo-hsüeh ta-tz’u-tien* 佛學大辭典 (Great Dictionary of Buddhism), which repeats Oda. It is interesting that Ting has overlooked his own dictionary and in his commentary on the scripture (p. 2b) interprets *tao* as Taoists. For Wong, Lu, Ui, etc., see notes to Introduction.

6. Nothing is known of him.

7. This word is added according to the Ming Canon version, sec. 1. See

8. Literally south of the mountain ranges, including eleven districts in Kwangtung Province, South China. The demotion took place in the middle of the Wu-te 武德 period 618-626).


10. Read *hu* 忽 (suddenly) as *shih* 時 (time), according to the Ming Canon version, sec. 1 (Lu, p. 19).

11. Read *ming* 名 (name) as *ming* 明 (to understand). See *Taishō shinshū daiizōkyō*, vol. 48, p. 348. According to Fa-hai’s preface to the scripture, this understanding took place when Hui-neng was twenty-four.

12. By bringing two palms together to salute.

13. Ch’i-chou Prefecture is in present Hupei Province. Huangmei is about 30 miles north of Kiukiang City.

14. For this insertion, see Ui, *Zenshūshi kenkyū*, vol. 2, p. 119.

15. A *fang* 坊, which could be a sizable area or simply a room.

16. Read *chi* 記 (record) as *ch’i* 記 (already), according to Ui, *ibid.*, p. 120.

17. Where the blessings will keep on growing.
18. Of the Law preached by the Buddha.
19. This title was used for a monk with a high age, a monk with great wisdom, or a high official in a monastery. Shen-hsiu was the head monk.
20. From Bodhidharma, the First Patriarch, to Hung-jen, the Fifth Patriarch.
21. According to Ching-te ch’uan-teng lu, ch. 3, p. 15a, he was a retired eminent gentleman but in sec. 7, below, he was described as a court artist.
22. The text reads, “If [he] looks for me,” which does not make sense. The present clause is substituted according to p. 3b of the Kōshō Temple version.
23. T’ai 臺, a mirror stand, is a chest of drawers with a folding mirror on top.
24. Read ch’ing-chi 請記 (please record) as sung-ch’i 诵訶 (finished reading).
25. The word hsiang 相 means form, feature, etc. and is here used in its different meanings of picture and characters.
26. Diamond Scripture, sec. 5.
27. The stages of hells, hungry ghosts, and beasts.
28. Read 來 lai (to come) as 未 未 (not yet), following Suzuki and Kuda.
29. Tsai 增 is a corruption of tsai 怪 (to surprise). The latter is interchangeable with kuai 怪 (to surprise).
30. Read ch’i 氣 (breath) as ming 命 (life), according to the Ming Canon version, sec. 1 (Lu, p. 26).
31. In Chiu-chiang Prefecture, Kiangsi Province. The station is on the southern bank of the Yangtze River and is about 70 li south of Huang-mei District. A li is about one third of a mile.
32. Both the Daijō Temple and Kōshō Temple versions (p. 6b) have “five.”
33. Read wu 悟 (enlightenment) as 于 于 (me). Without the emendation, the sentence would read, “If you open up your mind, it will not be different from your enlightenment.” Ui follows this reading (p. 122), but it does not make good sense. In the following section, opening up the mind refers to a convert, not the preacher.
34. In Kiangsi, on the border of Kwangtung Province.
35. The Daijō Temple version has “several tens.”
36. Read t'ou 头 (head) as ken 跟 (to follow).
37. According to the Ching-te ch'uan-teng lu, ch. 4, pp. 16a-b, he was Zen Master Tao-ming 道明, and was called a general because he was a descendant of an emperor of the Ch'en 陈 dynasty (557-589). He joined the Buddhist order and was a disciple of the Fifth Patriarch.
38. The Shao-chou area.
39. Read hsing 性 (nature) as sheng 聖 (sage), according to the Taishō shinshū daizōkyō, vol. 48, p. 338. Past sages here refer to past Buddhas and patriarchs.
40. Read yū 於 (in) as ju 如 (as). The Ming Canon version, sec. 2 (Lu, p. 29) has ju.
41. Original note in the text.
42. Read fa 發 (start) as hou 後 (afterward).
43. Insertion following Suzuki and Kuda.
44. The Ming version, sec. 4, has “self dharma,” that is, the dharma of self, instead of dharma-self, or dharmas and the self. In this case the Four Characters become those of a self, a human being, a being among men, and a being with a definite span of life.
45. The Four Characters are coming into existence, remaining in the same state, changing, and going out of existence.
46. Read chen-hsin 真心 (true heart) as chih-hsin 真心 (sincere heart). It is obvious from the following sentence. The latter also appears in the Ming Canon version, sec. 4 (Lu, p. 45).
47. The Ching-ming ching or Vimalakīrtinirdeśa sūtra, sec. 4 and 1, respectively. See Taishō shinshū daizōkyō, vol. 14, pp. 538 and 542, respectively. Vimalakīrti is said to have been a contemporary of the Buddha, who as a lay friend, helped the Buddha to spread His gospel. He was therefore called Vimalakirti, or “Famous for Purity.”
48. Read k'ou-shuo fa-chih 口說法直 as k'ou tan shuo-chih 口但說直 according to the Kōshō Temple text, p. 7b, and the Ming Canon version, sec. 4 (Lu, p. 45).
49. Read ch'ing 清 (clear) as ch'ing 情 (feeling) according
to ibid.

50. Read *shun* 順 (to obey) as *hsü* 須 (must), according to ibid.

51. This word has been added according to ibid.


53. This word has been added according to the Ming version, *ibid*.

54. Read *ming* 明 (to understand) as *mi* 迷 (deluded), according to *ibid.* (Lu, p. 46).

55. Read *ch'üan* 勸 (to exhort) as *ch'i* 契 (to agree or to understand). Cf. *ibid*.

56. See below, n. 74.

57. The text has “not, not,” obviously a mistaken repetition.

58. The Ming Canon version, sec. 4 (Lu, p. 47) has “If merely” instead of “don’t,” which makes the sentence say the opposite.

59. Read *wu* 元 (no) as *ssu* 死 (die), *ibid*.

60. Reading *mo* 莫 (none) as *jo* 若 (if), *ibid*.

61. Read *hsi* 息 (stop) as *ssu* 思 (think), *ibid*.

62. Read *ming* 名 (name) as *mi* 迷 (deluded), *ibid*.

63. Read *ch'u* 去 (go) as *ch'i* 起 (arise), *ibid*.

64. Insertion according to *ibid*.

65. True Thusness or Suchness (*tathatā* in Sanskrit and *chen-ju* 真如 in Chinese) means truth and it-is-so. As truth it is the antithesis to illusion and falsehood and “being so” it is eternal, unchangeable, indestructible, without character or nature and is not produced by cause. It is the Absolute, Ultimate Reality, or True Reality.

66. Read *chih* 之 (that) as *chih* 知 (to know), according to Suzuki and Kuda. Sensing refers to the activities of the five sense-consciousnesses and knowing to the functioning of the sense-center consciousness.

67. The *Wei-mo chieh [so-shuo] ching* or *Vimalakirtinirdeśa sūtra*, sec. 1, *Taishō shinshū daizōkyō*, vol. 14, p. 537. This scripture is the same as the one referred to in note 47.

68. Read *cho* 著 (to attach) as *k'an* 看 (to look at). The reason is obvious from what follows.
69. This interpretation accords with the sense in the Ming Canon version, sec. 5 (Lu, p. 48).

70. Read chi-ju 記汝 (remember, you) as chi-ju 既如 (already such), following Suzuki and Kuda.

71. Read shang 上 (up) as hsin 心 (mind), according to the Ming Canon version, sec. 5 (Lu, p. 49).


73. The P’u-sa chieh ching, which is part of sec. 10 of the Brahmajāla sūtra (Fan-wang ching, 梵網經 or Brahma-net Scripture), Taishō shinshū daizōkyō, vol. 24, p. 1003.

74. Buddhism conceives a Buddha to have a threefold body, namely, the Law-body or spiritual body (Dharmakāya), the Reward-body or Enjoyment-body (Sambhogakāya) and the Transformation-body or body of incarnation (Nirmāṇakāya). The Law-body is the Buddha-body in its self-nature, the body of the Dharma or truth, the body of reality, the body of principle. The “body” has no bodily existence. It is identical with truth. In various schools it is identical with the Realm of Dharma (Dharmadhātu), Buddha-nature, or the Storehouse of the “Thus-come” (Tathāgatagarbha). The Reward-body is the person embodied with real insight, enjoying his own enlightenment or that of others. The Transformation-body is a body variously appearing to save people. The three bodies are three in one, are possessed of all Buddhas, and are potential to all men.

75. Original note in the text.

76. Literally “thus come” or “thus go,” one of the ten titles of the Buddha. It means that the Buddha comes as all things come, that is, through causation, but achieves perfect wisdom and attains Buddhahood. It also means that He has come by the way of “thus come” to preach and save sentient beings.

77. This word has been added according to the Ming Canon version, sec. 6 (Lu, p. 55).

78. Read k’an-ching 看 敬 (see reverence) as cho-ching 著 境 (attach to sphere), according to Suzuki and Kuda; and also Ui, p. 130.
79. A bodhisattva is one who is strongly determined to seek enlightenment and salvation for all.

80. The higher realm is the Buddha region while the lower region refers to the three stages of hells, hungry ghosts, and beasts.

81. Read ming 名 (name) as to 多 (many), according to Suzuki and Kuda and the Taishō shinshū daizōkyō, vol. 48, p. 339.

82. This sentence has been added according to the Ming Canon version, sec. 6 (Lu, p. 55).

83. Read hsin 心 (mind) as wang 亡 (to destroy), according to Suzuki and Kuda.

84. Read wu-ch’ang 無 (impermanent) as wu-shih 無始 (at all times).

85. Read tsai 在 (in) as yen 言 (saying), according to Suzuki and Kuda.

86. These vows are common to all Buddhas. Therefore they are very great.

87. Fa-men 法門 , translated in sec. 13 as method, is here rendered as “gates to the Law.” Fa means method. Men has both meanings of gate and divisions of kinds, thus it means the different approaches, methods, variety, etc.

88. Original note.

89. Ui (p. 132) punctuates the sentences to read: “I save you good and learned friends in your mind. All living beings must each save himself . . ..” According to the Kokuyaka Rokuso Daishi hōho dankyō 国譯六祖大師法寶 壇経 (Platform Scripture, the Treasure of the Law, of Great Master the Sixth Patriarch in Japanese Translation), p. 56 (in Kokuyaku zengaku taisei 國譯禪學 大成 or Great Collection of Zen Works in Japanese Translation, vol. 3), “all living beings in the mind” means all living beings in the realm of dharmas.

90. This word is added according to the Ming Canon version, sec. 6 (Lu, p. 51).

91. This word is added according to ibid.

92. The word does not appear in the Ming version.

93. Read chūi 痱 (ulcer) as ch’ih 痴 (delusion).

94. Original note.
95. This word has been added according to the Ming version, *ibid*.

96. Supreme Twofold Sufficiency is one of the titles for the Buddha, who possesses sufficiency in blessings and wisdom, discipline and calmness, understanding and conduct, etc., according to various interpretations. The term has also been interpreted literally as “two feet,” meaning that the Buddha is the most supreme among two-footed beings.

97. Read *teng ming* 燈名 (lamp and name) as *cheng-ming* 證明 (testify), according to the Ming Canon version, sec. 6 (Lu, p. 53).

98. This word has been added according to *ibid*. (Lu p. 54).

99. Read *jih 日* (day) as *yeh 夜* (night) according to *ibid*.

100. Buddahood.

101. Read *mo 不* (do not) as *jo 若* (if), according to *ibid.*, sec. 2 (Lu, p. 31).

102. Read *lo 落* (to fall) as *cho 著* (to attach), according to *ibid*.

103. Neither good nor evil.

104. This word has been added according to *ibid*.

105. The phrase is added according to *ibid*. (Lu, p. 32).

106. These three words are added according to *ibid*.

107. This word has been added according to *ibid*.

108. Read *ch'u 去* (to go) as *ch'i 起* (to rise), according to *ibid*.

109. Matter, sensation, thought, disposition, and consciousness, the five elements making up the self, which is but a temporary aggregate and therefore false.

110. This word is added according to the sentence earlier in the paragraph.

111. The Three Poisons are greed, hatred, and delusion. Discipline, calmness, and wisdom are called the Three Learnings.

112. These three words are added according to the Ming Canon version, *ibid*. (Lu, p. 33).

113. The number merely represents a great number.

114. Read *yü 於* (in) as *fang 放* (to spread or let loose) to conform with the sentence after next. Perhaps *yü* should
be read pei 被 (to cover) according to Hu Shih, Shen-
hui Ho-shang i-chi, p. 85. Suzuki and Kuda, following the
Ming Canon version, sec. 2 (Lu, p. 33), read fang in the
sentence after next as yü to conform with the yü here,
but the improvement is negligible, if any.

115. 南瞻部洲 One of the four continents, situated
south of Mount Meru, comprising the world known to the
early Indians.

116. This part of the sentence is added according to the Ming
Canon version, sec. 2 (Lu, p. 33).

117. See note 188.

118. Following the Ming Canon version, ibid., Suzuki and
Kuda read wu 元 (nothing) as t'ien 天 (heaven), evidently
to agree with t'ien-lung 天龍 (heavenly deities
and dragon) in the Ming Canon version instead of ta-lung
大龍 (great dragon) mentioned here earlier. But as
Hu Shih has pointed out (ibid.), the corrupted expres-
sions in the popular version are much inferior. The heav-
enly deities are not involved.

119. Read hsiang 像 (image) as meng 想 (to be given), ac-
cording to Taishō shinshū daizōkyō, vol. 48, p. 140.

120. This ordinarily refers to a large group of scriptures ex-
pounding the doctrine of wisdom, of which the Diamond
Scripture is only one, but Hui-neng emphasized the
Diamond Scripture exclusively. There is no doubt that
this means this scripture alone. Ui (P. 140), however,
omits the word "scripture" and understands the phrase
to mean "no different from wisdom."

121. This word has been added according to Taishō shinshū
daizōkyō, ibid.

122. Read wu 元 (no) as yüan 元 (originally).

123. Read jan 染 (infected) as hsin 心 (mind) to conform
with the sentence that follows.

124. The word pu 不 has been omitted here according to the
Ming Canon version, ibid.

125. See note 73.

126. See note 72.

127. This word has been added according to the Ming Canon
version, ibid. (Lu, p. 35).
128. Read shih 是 (is) as shih 示 (to show), according to ibid.
129. Read wei 為 (to act) as wei 謂 (to say), according to ibid.
130. Read fo 佛 (Buddha) as hsing 性 (nature), according to ibid.
131. This clause has been added according to the Ming version, ibid.
132. The five sense-consciousnesses and the sense-center consciousness.
133. The five sense organs and the mind.
134. The Six Qualities are sight, sound, smell, taste, touch, and mind. The last is the mind as intellection, to be distinguished from the mind that discriminates, which is called consciousness. The Chinese term for the Six Qualities is Six Dusts, for the qualities can contaminate the pure mind.
135. Read mo 莫 (do not) as jo 若 (if), according to ibid.
136. Read ch’uan 傳 (to transmit) as fo 縛 (bondage), according to ibid.
137. Read shih 是 (this) as shih 事 (to serve), according to ibid.
138. Read yü 欲 (desire) as ting 定 (surely), according to the Ming Canon version, sec. 2 (Lu, p. 36).
139. This word has been added according to ibid., sec. 6 (Lu, p. 57).
140. The same as the Three Poisons. See note 111.
141. Read wu-tsao 無造 (not to create) as huan-tsai 還在 (still remains), according to ibid.
142. Read shih 世 (generation) as hsing 性 (nature), according to ibid.
143. Read pen 本 (original) as fa 法 (law), according to ibid.
144. In the traditional governmental system, the prefect was an appointee of the emperor.
145. Read chen 彦 (me) as ch’ing 請 (please). Ui (p. 147) reads it as chen 鎮 (calm) which is pronounced the same, but it does not add to the sense of the sentence.
146. This word has been added according to the Ming version,
Buddhist scriptures call this most popular Buddhist deity many names and interpret him differently. He is identified with various Buddhas. Avalokiteśvara (see note 160) is often regarded as one of his incarnations. He appears in various combinations in the Buddhist Triad, usually in the center, with Avalokiteśvara, the embodiment of compassion, on the left, and Mahāstham (see note 161), the embodiment of wisdom, on the right. Specifically, he is the object of devotion in the Pure Land School, who, as the Lord of the Western Region, welcomes all faithful to the Pure Land where they will eventually become Buddhas. When he was a bodhisattva he made forty-eight vows, promising not to attain Buddhahood until all people are saved. His Pure Land is to many devout Buddhists the final abode of life, although strictly speaking it is but a stage toward Nirvāṇa.


The words “far” and “near” are interposed in accordance with the Ming version, sec. 3 (Lu, p. 40), and to conform with the general doctrine of the Zen School.

The word t'ung 同 (same) has been added according to Ui, p. 148.

Vimalarkirtinirdeśa sūtra, sec. 1; Taishō shinshū daizō-kyō, vol. 14, p. 538.

Read (not identified, probably a corruption) as ch’ien 罪 (sin), following Suzuki and Kuda.

Killing, stealing, adultery, lying, double-tongue, coarse language, filthy language, covetousness, anger, and perverted views. The word “ten” has been added according to the Ming Canon version, sec. 3 (Lu, p. 41).

The perversion of the Noble Eightfold Path, namely, perverse views, perverse intention, perverse speech, perverse action, perverse livelihood, perverse effort, perverse mind-
fulness, and perverse concentration.

155. The opposite of the Ten Evils.

156. The word t'ang 唐 is here used in a most unusual meaning, the passage way.

157. Did the Sixth Patriarch create an illusion by some shocking gesture? Or did he merely shock the congregation by this needling statement? Or did he perform a miracle? Ui (p. 149) reads the passage as: “If you see the Western Region in the passage way and are without doubt, it will disappear immediately.” Such reading is neither smooth nor natural.

158. This word has been added according to the Ming Canon version, sec. 3 (Lu, p. 42).

159. This word has been added according to ibid.

160. Kuan-yin 觀音 in Chinese, and called Goddess of Mercy in the West, he is the most popular bodhisattva who works for the salvation of all. In the exoteric schools of Buddhism, he is considered a disciple of the Buddha. In the esoteric (Mystical) school, he is considered an incarnation of Amitābha. See the following two notes.

161. Avalokiteśvara, Mahāsthāma, and Amitābha are the Three Holy Ones of the Pure Land. See the following note.

162. Name of the historical Buddha. The Ming Canon version, sec. 3 (Lu, p. 42), has Amitābha instead, obviously influenced by the concept of the Pure Land triad of Amitābha, Avalokiteśvara, and Māhasthāma. But here Maitreya is paired with Sākyamuni as Māhasthāma is paired with Avalokiteśvara. The coupling is neat and correct.

163. The next Buddha, the Buddhist Messiah who in time will follow Sākyamuni as the savior of the world.

164. The first is described as half way up Mount Meru, the second on its summit, and the rest above it.

165. Read o 惡 (evil) as hsi 西 (west).

166. Read mi 迷 (deluded) as hsi 悉 (all), according to the Ming Canon version, sec. 2 (Lu, p. 37).

167. Read li 離 (to separate) as li 理 (principle), according to ibid.

168. Among the various sets of Three Hindrances are afflictions, evil deeds and retribution.
169. Read *hsien-tsai* 现 在 (at present) as *chien-tzu* 見 自 (see one's own) according to the Ming Canon version, *ibid.* (Lu, p. 37).

170. Read *p'o-pi* 破 彼 (destroy them) as *pi-yu* 彼 有 (them to have), according to *ibid.* (Lu, p. 38).

171. Read *ch'u* 出 (exit) as *shih* 是 (are), according to *ibid.*

172. This line has been added according to *ibid.*

173. A *li* is about one third of a mile.

174. Read *ch'ih* 持 (to hold) as *tai* 侍 (to wait), according to *ibid.*, sec. 3 (Lu, p. 43).

175. The prefecture where Canton is situated.

176. Read *fa* 法 (dharma) as *ch'ii* 去 (to go), according to Suzuki and Kuda.

177. In modern Hupei Province, north of Kwangtung.

178. He was a Zen Master from Chi-chou of Kiangsi Province who became a disciple of Shen-shui in his youth. See *Ching-te ch'uan-teng lu*, ch. 5, p. 6a-b.

179. *Tsai* 堆 is a corruption of *tsai* 怨 (to reprimand). The latter *tsai* is interchangeable with *kuai* 怪 (to reprimand).

180. *Ch'i* 契 ordinarily meaning to be in harmony with, here means enlightenment.

181. Read *san* 散 (to scatter) as *chiao* 敎 (to instruct), according to the Ming Canon version, sec. 8 (Lu, p. 79).

182. This word has been added according to Suzuki and Kuda.

183. The word *i* 疑 (doubt) here has been deleted from the translation, according to the Ming Canon version, sec. 8 (Lu, p. 80).

184. Read *chu* 諸 (many) as *chih* 智 (intelligence), according to *ibid.*

185. This word has been added according to Suzuki and Kuda.

186. He was from Hung-chou 洪州, or present Nan-ch'ang District in Kiangsi, according to *ibid.*, sec. 7 (Lu, p. 59).

187. This is the most popular Buddhist scripture in East Asia, the *Miao-fa lien-hua ching* 妙法蓮華經 (Scripture of the Lotus of the Wonderful Law), the *Saddharma-puṇḍarīka sūtra*. For English translations, see *The Lotus of the Wonderful Law*, or *the Lotus Gospel*, trans. by W. E. Soothill (Oxford: Clarendon Press, 1930) or *The
Saddharma puṇḍarika or the Lotus of the True Law, trans. by H. Kern (London: Oxford University Press, 1884).

188. The Three Vehicles are the three conveyances carrying living beings to the shores of Nirvāṇa. The first is that of the Śrāvaka, or vehicle for ordinary disciples who attain their own salvation by hearing the Buddha’s teaching. The second is that of the Pratyakṣabuddha or vehicle for the self-enlightened ones who attained to their personal enlightenment by their own exertion in an age in which there was no Buddha. The third is that of the bodhisattva who has dedicated himself to seek salvation for himself and for all others. The former two are Hinayāna or Small Vehicle, which aims at individual salvation, while the third is Mahāyāna or Great Vehicle, which aims at universal salvation.


190. Lotus Scripture, ibid. See Soothill, p. 68. The great event refers to the salvation of the world.

191. Original note in the text.

192. Read pu-k'ung 不空 (not empty) as nei-wai-pu 内外不 (not internally or externally), according to the Ming canon version, sec. 7 (Lu, p. 61).

193. The knowledge that penetrates True Reality.

194. See Lotus Scripture, sec. 2 (Soothill, pp. 68-69).

195. This word has been added according to the Ming version, sec. 7 (Lu, p. 62).

196. Chuan 轉 literally means to read time and again.

197. According to the Ming canon version, ibid. (Lu, p. 66), he was a native of Hsin-chou 信州 in present Kiangsi and joined the Buddhist order when very young.

198. Read pu 不 (no) as chih 之 (that of). Suzuki and Kuda read liang 量 (capacity) as wei 唯 (only), but pu-wei 不唯 (not only) does not fit in as well as “capacity.”

199. Read hsin 幸 (fortunate) as fa 法 (dharma) according to the Ming Canon version, sec. 7 (Lu, p. 68). Suzuki and Kuda and also Ui (p. 156) read hsin 行 (practice), but that does not make much sense.
200. Read 里 (separate) as たさ (impure), following Suzuki and Kuda.

201. Read 作 (to act) as 一 (one), according to the Ming Canon version, *ibid*.

202. Read 南 as hsiang 裏 according to both the Ming Canon version, sec. 8 (Lu, p. 84) and the *Sung kao-seng chuan*, ch. 8. However, “Nan-yang” is not really wrong because Hsiang-yang was called Nan-yang during the Western Wei dynasty (535-556).

203. The phrase “not being painful” is added according to the Ming Canon version, sec. 8 (Lu, p. 85).

204. The recorder of the scripture.

205. He was from Shou-chou 州 in present Anhui Province. For his biography, see *Ching-te ch’uan-teng lu*, ch. 5, p. 9a-b. There is a conversation between him and Hui-neng in the Ming Canon version, sec. 7 (Lu, pp. 64-66).

206. A native of Kiangsi Province. For his conversation with Hui-neng, see *ibid.*, sec. 8 (Lu, pp. 81-84). For his biography, see *Ching-te ch’uan-teng lu*, ch. 5, pp. 9b-10a.

207. He was a native of Canton. There is a conversation between him and Hui-neng in *ibid.*, sec. 7 (Lu, pp. 68-71). For his biography, see *Ching-te ch’uan-teng lu*, ch. 5, pp. 11a-12a.

208. There is no record of these two either in the Ming Canon version or in the *Ching-te ch’uan-teng lu*.

209. This word is added according to the Ming Canon version, sec. 10 (Lu, p. 90).

210. Read 動 (to activate) as 動用 (to activate and utilize) according to *ibid*.

211. The two words 正 (correct) and 起 (to rise) have been added.

212. Following this, there are the words, “the clear and the unrelated,” which do not make sense and which would form an extra pair. The nineteen pairs are not all the same as those in the Ming Canon version, sec. 10 (Lu, p. 91).

213. Delete 内 (internal) and read 有 無 (existence and nonexistence) as 無情 (insentient), following Ui, p. 159.
214. Instead of the last phrase, the text reads, “Three pairs concerning the Three Bodies.” This does not agree with the total number. There are only two pairs concerning the Three Bodies, which are included in the nineteen.

215. This word is added according to the Ming Canon version, sec. 10 (Lu, p. 91).

216. Read ch’ü 除 (to remove) as hsieh 邪 (perverse). In the Taishō shinshū daizōkyō it has been emended to read yü 餘 (extra). This does not represent any improvement. Neither Suzuki and Kuda nor Ui (p. 159) have made any emendation.

217. Following this, the sentence, “Darkness does not become darkness by itself” is repeated, obviously superfluously.

218. Read pien 變 (change) as hsien 顯 (manifest), according to the Ming Canon version, sec. 10 (Lu, p. 93).

219. Read ch’i 樺 (Ch’i-chou) as hsin 新 (Hsin-chou), according to ibid. (Lu, p. 93) and to conform to historical fact.

220. Read t’ing 聽 (to hear) as t’i 體 (substance), according to Ui, p. 162.

221. Dr. Suzuki, instead of the literal rendering of “truth, falsehood, activity, and tranquillity,” has “The Absolute” and adds a note which reads, “The title literally reads: ‘the true-false moving-quiet.’ ‘True’ stands against ‘false’ and ‘moving’ against ‘quiet’ and as long as there is an opposition of any kind, no true spiritual insight is possible. And this insight does not grow from a quietistic exercise of meditation.” See his Manual of Zen Buddhism, p. 106.

222. Read hsin 性 (nature) as ch’ing 情 (feeling), in this and the next line, according to the Ming Canon version, sec. 10 (Lu, p. 93).

223. Read chung 衆 (many) as chung 種 (seed), according to ibid.

224. See note 67.

225. Read ti 第 (order) as ting 定 (to determine), according to the Kösei Temple version, p. 29b.

226. Read ta 大 (great) as pen 本 (original), according to Ching-te ch’uan-teng lu, ch. 3, p. 8a.
227. Alluding to the five sects that later developed in the Zen School.

228. The causal soil is where one cultivates the Way to become a Buddha, while the ground of effect is where Buddhahood is attained.

229. Little is known of him except that for more than ten years he roamed the T'ai-hu district in present Anhui Province without being well known. In 592, however, Tao-hsin, a boy of fourteen, came and followed him for fourteen years. After visiting Lo-fou Mountain for two years, Seng-ts'an returned to T'ai-hu to preach until he died in 606. See *Ching-te ch'uan-teng lu*, ch. 3.

230. *Ibid.*, p. 12b, this line reads, “If one sows the seed.”

231. Tradition says Tao-hsin (580-651) began to study Buddhist scriptures at seven. In 617, when he and his disciples arrived at Chi-chou in present Kiangsi Province, the city was surrounded by bandits for more than seventy days. Amid fear and suffering, he told the residents to recite together aloud a wisdom scripture. Whether impressed or bewildered, the bandits withdrew. Later he resided and preached in Huang-mei Mountain in present Hupei Province for more than thirty years, attracting many followers. His outstanding disciple, Hung-jen, became the fifth patriarch. See *Hsi kao-seng ch'uan*, ch. 26, and *Ching-te ch'uan-teng lu*, ch. 3.

232. The line in the *Ching-te ch'uan-teng lu*, ch. 3, p. 15b, reads, “It will bear fruit because of the soil.”

233. Read *ch'ing* 情 (sentient) as *chu* 諸 (many), according to *Ching-te ch'uan-teng lu*, ch. 5, p. 4a and the Ming Canon version, sec. 10 (Lu, p. 95).

234. Read *chung* 種 (seed) as *i* 已 (has) according to *ibid.*

235. According to *ibid.*, it reads *tun* 聽 (sudden) instead of *tzu* 自 (self).

236. According to the Ming Canon version, *ibid.* (Lu, p. 96) and the *Ching-te ch'uan-teng lu*, ch. 1, pp. 1b-3b, they were Buddha Vipaśyin, Buddha Śikhin, Buddha Veśtabhū, Buddha Krakucchanda, Buddha Kanakamuni, Buddha Kāśyapa, and Buddha Śākyamnui, the seven Buddhas of antiquity. For their biographies, see *Ching-te ch'uan-
teng lu, ibid.

237. The name of the historical Buddha, meaning the sage of the Śākya clan.

238. A prominent disciple of the Buddha.

239. Reputed to be the most learned disciple of the Buddha.

240. Ānanda’s pupil who was sent to convert Kashmir.

241. A younger brother of Ānanda.


243. Upagupta’s pupil.

244. He was a descendant of the Gautama family.

245. He was from Northern India, author of a scripture on meditation.

246. He was of the first century B.C. His name means Monk Rib because he was so diligent in his ascetic practice that he hardly sat down. He was Aśvaghosha’s teacher.


248. One of the greatest writers in Buddhist history. His work, Māhayānaśraddhotpāda śāstra, has exerted tremendous influence on the Great Vehicle School of Buddhism. See English translation by Teitarō Suzuki, Aśvaghosha’s Discourse on the Awakening of Faith in the Mahāyāna (Chicago: Open Court, 1900).

249. He lived in the second century A.D., converted by Aśvaghosha and said to have converted Nāgārjuna.

250. One of the greatest teachers of the Mahāyāna School and founder of the Middle Doctrine School which advocates the Absolute Void which is devoid of differentiation.

251. Nāgārjuna’s disciple.

252. Reputed to have performed miracles.

253. A prince of Śrāvastī, lived in a cave, and was discovered by Rāhulāta.

254. Tradition says he performed miracles and finally purposely cremated himself.

255. He was an outstanding Hinayāna teacher from Kashmir and later moved to Central India.

256. Teacher of Vasubandhu.

257. He was of the second century, a native of Rājargṛha, capital of Magadha, the first metropolis of Buddhism.
He is not to be confused with the founder of the Idealistic School of Buddhism, who came several centuries later.  
258. Vasubandhu's pupil.  
259. A Brahmin born in Northwest India.  
260. A native of Central India, died a martyr c. 259 A.D. in Kashmir.  
261. He was from Kashmir, originally a Brahmin, died in 325.  
262. A repetition of the twelfth patriarch mentioned above.  
263. He was the author of several scriptures on meditation. According to Hu Shih, he lived between the second and third century and preached in Kashmir. See Hu Shih wen-ts’un, vol. 3, pp. 256-259.  
264. He lived in the third or fourth century.  
265. He was the thirty-fifth in the Indian lineage, but the first in the Chinese lineage.  
266. Fortieth in the Indian lineage but sixth in the Chinese lineage.  
267. Read chin 今 (now) as ling 令 (to enable), according to the Ming Canon version, sec. 10 (Lu, p. 98).  
268. Read tse 則 (principle) as chü 除 (to remove), according to ibid. (Lu, p. 99).  
269. Read sheng 生 (life) as hsin 心 (mind), according to ibid.  
270. The word ch'eng 成 (to become) is added according to ibid.  
271. Read wu 無 (no) as shih 是 (is), according to ibid.  
272. Read yu 有 (to have) as chien 見 (to see), according to ibid.  
273. Read shih-shih-liu 是西流 (is Western current) as i-chin-liu 已今留 (already left now) according to ibid.  
274. These three words have been added according to ibid.  
275. These are the characteristics and principles of Nirvāṇa.  
276. Nothing is known of him.  
277. Not identified.  
278. Read shan 山 (mountain) as tz’u 此 (this).  
279. Delete tso 座 (seat).
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