

# **BUDDHISM & ZEN IN VIETNAM**

**in Relation to the Development of Buddhism in Asia**



**by THICH THIEN-AN**

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# Preface

SINCE THE nineteenth century the destiny of Vietnam has been closely tied to that of the West by reason of its geographical location, its natural resources, and its place in the military alignment of the world. Because of its position as a dominated nation, Vietnam has had little opportunity to introduce its traditional culture to the rest of the world as a free member of the international community. World War II, the Independence War, the division of the country, and the present war with its terrible destruction of human life and resources have covered the picture of Vietnam with darkness and death. To be sure, the Western nations, including France and the United States, have sent many educated men to Vietnam, but they have been primarily involved in the spheres of administration, business, economics, politics, and the military, while others with a religious and cultural background have been more concerned with spreading Western religions in Vietnam than with objectively studying the indigenous religions of the country. As a result, the traditional culture and religious life of Vietnam have tended to elude the grasp of Western understanding; this has been especially true with regard to Vietnamese Buddhism.

Beginning with the work of various Western scholars in the nineteenth century, Buddhism as a religion and a philosophy was introduced to the Western world through Translations of Buddhist texts and original works on Buddhism. In the area of Zen Buddhism, the writings and Translations of the late D. T. Suzuki have made available a rich and thorough introduction to Japanese Zen Buddhism and a perceptive study of its origins in China and India. The recent Translations of Lu K'uan Yü have furnished especially valuable material from Chinese Ch'an tradition. Very little, though, has been written concerning Vietnamese Buddhism—in particular, Vietnamese Zen Buddhism.

Since 1963, however, the struggle for religious equality led by the Unified Buddhist Church of Vietnam has aroused the attention of the Western world and made the task of

understanding Vietnamese Buddhism more imperative. With the exception of a few scholars, the majority of Western people still hold a number of misconceptions about Vietnamese Buddhism. It is commonly believed, for example, that Buddhism in Vietnam belongs to the Hinayāna tradition shared by neighboring Laos, Cambodia, and Thailand. But most seriously of all, Vietnamese Buddhism is wrongly thought to be entirely political in emphasis with all its activities directed only towards gaining political power. The present work aims at correcting these misconceptions and at providing a much needed introduction to the West concerning the traditional Buddhism of Vietnam—its history, practices, concepts, and role in the life of the people, the nation, and their culture.

The mainstream of Chinese Ch'an provided the background tradition for Buddhism in Vietnam, particularly Vietnamese Zen Buddhism. An Indian monk and student of the third patriarch of Chinese Ch'an, Sêng-ts'an, a Chinese monk and disciple of the prominent master Pai-chang, and a second Chinese monk and follower of the famous Hsüeh-t'ou founded the first three schools of Zen Buddhism in Vietnam. Other schools of Buddhist philosophy and practice were also introduced to the country, and various indigenous sects grew up around celebrated Vietnamese masters. In the later development of Vietnamese Zen, the Lâm-Tế (C. Lin-chi, J. Rinzai) branch of practice came to the country and found firm basis for its growth through the innovations of a talented Vietnamese master, so that today most Buddhist monks, nuns, and laymen in Vietnam belong to the Lâm-Tế Zen tradition.

The different chapters in the pages that follow briefly present the history, traditions, and methods of practice of the various Zen Buddhist schools established in Vietnam, and whenever possible relate these traditions or philosophies to aspects of Buddhism in India, China, Japan, Korea, and Tibet, as well as to customs shaping the culture and life of the Vietnamese people. It is the hope of the author that such a work on the Buddhism of Vietnam will augment and enrich the available materials concerning Zen in China and Japan.

This present work, originally based on a booklet the author wrote while Professor at the University of Saigon (1962 -1966), Visiting Professor at the University of California at Los Angeles (1966-1968), and Director of the International Buddhist Meditation Center in Los Angeles (from 1970), has been edited and developed considerably with notes and additions to the text by Miss Carol Smith, a student of Zen since 1960 and now Zen

instructor at the International Buddhist Meditation Center, who handles the complex field of Buddhist thought in an easy and competent manner. Such students and scholars in the Western world, disciplined in the practice of meditation and seriously pursuing their studies out of true adherence to the Buddhist way, demonstrate that the basic truth of Buddhism, the Buddha-nature inherent in all beings who need only wake to its realization to attain its fruits, is a living reality today, and indicate that the future of Buddhist practice in America may be looked upon with all optimism.

Chapter 5 of this work has appeared in less complete form as a booklet, *Zen Buddhism and Nationalism in Vietnam*, published by the International Buddhist Meditation Center at Los Angeles in honor of their opening ceremonies in July 1970. Chapter 4 of this work has appeared in its present form as a booklet, *The Zen-Pure Land Union and Modern Vietnamese Buddhism*, published by the International Buddhist Meditation Center to commemorate the opening of its permanent facilities in April 1971.

In concluding this preface, I would like to take the opportunity to express my gratitude to the Institute of Buddhist Studies at Báo-Quốc temple in Hue, where I studied as a monk during the years of my youth, for granting me the privilege of continuing my higher education in Japan. I would also like to express my sincere thanks to Toyo University, from which I earned a B. A. degree in Buddhist Studies in 1957, and especially to the Japanese government for offering me a five-year scholarship to complete advanced studies at Waseda University, a leading university in Tokyo, where I earned my M. A. degree in Oriental Philosophy in 1959 and Doctor of Literature degree in the same field in 1964; this was the first time such a degree was conferred by the university after World War II. I am very grateful for the guidance I received during this period by two most eminent professors in Japan, Dr. Shoson Miyamoto, Professor Emeritus of the University of Tokyo and President of the Buddhist Studies Association in Japan, and Dr. Kojun Fukui, Chairman of the Oriental Philosophy Department at Waseda University and Archbishop of the Tendai sect of Japanese Buddhism. With their help I obtained valuable careers, both academically and spiritually. Furthermore, I wish to express my appreciation to the distinguished Professor Ensho Ashikaga, former Chairman of the Department of Oriental Languages at the University of California at Los Angeles, who invited me to U. C. L. A. as Visiting Professor during the 1966-1968 academic years.



By this invitation I have been able to complete this work with the invaluable assistance of Miss Carol Smith.

We sincerely hope that this humble work may make some contribution towards enabling the people of the West to better understand Vietnamese culture and religion, especially Zen Buddhism in Vietnam. We would like to forward all spiritual benefits of this work to all people and beings who have suffered from the war in Vietnam and to mankind in general with the hope that by the guidance of the wisdom and compassion of Buddhism, men in the near future will be able to build for themselves a prosperous and peaceful world in which man will love man, man will respect man, and man will help man in attaining self-realization and enlightened life-Nirvāna.

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the other hand, he was “widely read in the Six (Confucian) Classics, and well-versed in astronomy, diagrams 圖 and apocrypha 緯,” which implies that he had obtained a Chinese literary education, and the truth of this statement is amply borne out by the nature of his writings. All this proves that in the extreme South a hybrid form of Buddhism strongly influenced by Chinese notions had already developed and that some kind of contact existed between the foreign clergy and the Chinese cultured minority in that region.<sup>7</sup>

K'ang Seng-hui left Chiao-chih for Chien-yeh (modern Nanking), the capital of the Wu dynasty in China, arriving there in A.D. 247 where he Translated Sūtras, wrote commentaries, and compiled various works before his death in A.D. 280.

Kalyānaruci 彊梁樓 (C. Chiang-liang-lou, V. Cu'o'ng-Lu'o'ng-Lâu or Chi-Cu'o'ng-Lu'o'ng) was an Indo-Scythian who, according to Vietnamese sources, Translated the *Saddharmasamādhī Sūtra* 法華三昧經 (C. *Fa-hua San-mei Ching*) and other Sūtras at Tonkin from A.D. 255 to 257.<sup>8</sup> He was followed by Mārajīvaka 摩羅耆域 (V. Ma-La Kỳ-Vức), an Indian Buddhist monk who spent some time in Tonkin propagating the Dharma before continuing via Kuang-Chou 廣州 (Canton) to Loyang in China where he arrived approximately A.D. 306.<sup>9</sup>

In terms of their historical sequence, Mou-po (V. Mâu-Bác), K'ang Seng-hui (V. Khu'o'ng-Tăng-Hội), Kalyānaruci (V. Cu'o'ng-Lu'o'ng-Lâu), and Mārajīvaka (V. Ma-La Kỳ-Vức) preceded Venerables Vinītaruci (V. Tỳ-Ni-Đa-Lu'u-Chi) and Wu-yen Tung (V. Vô-Ngôn-Thông) in Vietnam, but from the point of view of the lasting impact of their contributions to Vietnamese Buddhism, we may say that Buddhism in Vietnam, especially Zen Buddhism, began with the latter two Venerables. So, concluding our brief outline history of Vietnamese Buddhism, we turn now to the first important Zen school in Vietnam, the Tỳ-Ni-Đa-Lu'u-Chi school, and follow with, in order of their introduction by foreign masters or their founding by Vietnamese masters, the subsequent sects comprising the general history of Zen Buddhism in Vietnam.

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unbound by the rules and measures of language and logic. As Tỳ-Ni-Đa-Lu'u-Chi's teacher Sêng-ts'an makes clear in his *On Believing in Mind* (Trans. Suzuki, *Manual*, pp. [80-81](#)):

The ultimate end of things where they cannot go any  
further  
Is not bound by rules and measures;  
In the Mind harmonious [with the Way] we have the  
principle of identity,  
In which we find all strivings quieted;  
Doubts and irresolutions are completely done  
away with,  
And the right faith is straightened;  
There is nothing left behind,  
There is nothing retained,  
All is void, lucid, and self-illuminating;  
There is no exertion, no waste of energy—  
This is where thinking never attains,  
This is where the imagination fails to measure.

In the history of Vietnamese Zen, few have been so greatly admired as Tỳ-Ni-Đa-Lu'u-Chi. Many centuries following his death, King Thái-Tôn 太宗 (ruled 1028-1054) of the Lý 李 dynasty, inspired by the dauntless spirit of the old enlightened sage, composed the following poem in commemoration of the founding of the Tỳ-Ni-Đa-Lu'u-Chi school of Zen:<sup>2</sup>

To teach Zen in Vietnam  
You came as a pioneer  
With an enlightened mind  
Spreading Dharma across the land.  
Lankāvātara like the bright moon  
Or prajñā, fragrance of the lotus,  
When shall we ever meet  
To discuss such deep concerns?

As for the first patriarch of Tỳ-Ni-Đa-Lu'u-Chi Zen, Pháp-Hiền, we know his family name was Do and his home was in the Chu-Diên district, So'n-Tây province, North Vietnam. When he first entered the Sangha he took his precepts from Ven. Quảng-Duyên at Pháp-vân temple, where Tỳ-Ni-Đa-Lu'u-Chi lodged after leaving China to settle in Vietnam. Upon receiving Tỳ-Ni-Đa-Lu'u-Chi's seal-of-mind and last instructions, Pháp-Hiền

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countryside teaching Buddhism, periodically retiring to Mt. BỒ-ĐỀ where he would sit in deep samādhi for as many as five or seven days. Because of these lengthy sittings, the people called him *Phật sống*, meaning "Buddha-body" or "living Buddha."

When King Lý-Thái-Tôn (ruled 1028-1054) heard of Huệ-Sinh's attainments, he invited him again and again to speak on Buddhism, but the master continually refused until, ascertaining true sincerity behind the constant overtures, he accompanied the king's messenger to the palace where he discoursed on Buddhist practice, after which the king named him Monk of the Inner Palace 內宮奉僧, indicating he was supported by the king, and asked him to stay at Vạn-Tuế temple in the Thăng-Long imperial palace. During Huệ-Sinh's residence at Vạn-Tuế, the king held a most ceremonious banquet, inviting all eminent monks to be present at the affair. As the banquet concluded Lý-Thái-Tôn looked round the gathering of prominent guests and opened the discussion by saying, "Scholars are always arguing concerning the nature of Buddha's Mind. This evening I should be most appreciative if you would all present your enlightened ideas and instruct me on the subject." At this point Huệ-Sinh extemporaneously spoke the following poem:

Dharma itself is not dharma—  
Neither existent nor nonexistent;  
Realizing this but once  
All beings attain Buddha-mind.  
Mt. Lankāvātara, a calm moon shining,  
The prajñā boat appearing in a vacuum sea,  
Going beyond "non" then beyond "exist"  
This samādhi—how free of all things!

After thus settling so conclusively any arguments on the nature of Buddha's Mind, Huệ-Sinh earned the respect of those at the banquet, and from that day on his reputation as a famous teacher began to be known in the land. Both scholars and lay folk journeyed from miles around to study with him; all acknowledged him their master. When King Lý-Thánh-Tôn (ruled 1054-1072) came to power, Huệ-Sinh received the title Tăng-Dô-Thông 僧都統, or National Head Monk; in this position he was greatly revered as the leader of all Buddhists in the court and the nation. During this time he wrote the *Pháp-su' Trai-nghi*

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'gradual,' but some men will attain enlightenment quicker than others." And, "While there is only one system of Dharma, some disciples realise it quicker than others, but the reason why the names, 'Sudden' and 'Gradual,' are given is because some disciples are superior to others in their mental dispositions. So far as the Dharma is concerned, the distinction between Sudden and Gradual does not exist."<sup>14</sup>

Known for her teaching on the importance of detachment from sound and form, of not taking external manifestations for essence, Bhiksunī Diêu-Nhân remained absorbed in silence, appearing completely unconcerned with happenings around her. One day a disciple, bothered by the seeming disinterest with which she regarded things, voiced his consternation by asking, "The Sūtra says: 'If one single human being is suffering then I still suffer.' Why are you not more demonstrative along this line, talk more, and give expression to Dharma through sound and form?"

"Buddha taught, 'To see me by form, to follow me by voice, is to engage in wrong activities. How impossible then to ever see Buddha,'" Diêu-Nhân replied, basing her reply on a stanza of the *Diamond Sūtra* 金網經 (S. *Vajracchedikā Sūtra*, C. *Chin-kang Ching*, J. *Kongōkyō*) involving a question and answer session between Subhuti and Śākyamuni concerning the true nature of the Tathāgata—whether or not he is to be seen by possession of the marks of perfection. Since the Tathāgata's true nature can never be perceived as an object of perception, but can only be known through the Dharma-eye, Śākyamuni counsels Subhuti (Trans. Shih Shing-Yun, p. [130](#)):

He who sees me by outward appearance,  
(And) seeks me in sound;  
Treads the heterodox path,  
(And) cannot perceive the Tathāgata.

Professor Murti notes in this regard in *The Central Philosophy of Buddhism* (p. [285](#)) that the *prajñāparamita* texts, to which the *Diamond Sūtra* belongs, "repeatedly ask us to consider Buddha as Dharmakāya, and not in the overt form which appears to us. Dharmakāya is the essence, the reality of the universe. It is completely free from every trace of duality."<sup>15</sup>

One other incident recorded in the Zen history of the Ty-Ni-Da-Lu'u-Chi school gives a further indication of Bhik-sunī's

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- Fourteenth Generation:* 18. Ven. Khánh-Hỷ 慶喜 (d. 1142)
- Fifteenth Generation:* 19. Ven. Gio'i-Không 戒空  
20. Ven. Pháp-Dung 法融 (d. 1174)
- Sixteenth Generation:* 21. Ven. Trí-Thuyền 智禪  
22. Ven. Chân-Không 真空 (d. 1100)  
23. Ven. Đạo-Lâm 道林 (d. 1203)
- Seventeenth Generation:* 24. Bhiksunī Diệu-Nhân 妙因 (d. 1115)  
25. Ven. Viên-Học 圓學 (d. 1136)  
26. Ven. Tĩnh-Thiền 靜禪 (d. 1193)
- Eighteenth Generation:* 27. Ven. Viên-Thông 圓通 (d. 1151)
- Nineteenth Generation:* 28. Ven. Y-So'n 依山 (d. 1216)

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宣 (J. Dōsen's) *Biographies of the Great Masters* 續高僧傳 (J. *kōsōden*) and Tao-yüan's 道原 (J. Dōgen's) *Records of the Transmission of the Lamp* 景德傳燈錄 (J. *Keitoku dentō roku*).

Both "On the Pacification of Mind" and "Four Acts of Meditation" are similar in content to the concepts expressed in the *Vajrasamādhi Sūtra* 金剛三昧經 (J. *Kongō-sammaikyō*) which mentions the effectiveness of abiding in the samādhi of singleness of thought or one-pointedness of mind, the samādhi of "perceptive-awakening." Around A.D. 400 this idea was Translated into Chinese as *chüeh-kuan* 覺觀, *chüeh* meaning "awakening," "enlightening." Bodhidharma substituted *pi* for *chüeh*, thus providing himself with a more expressive term for his practice of meditation where facing to the wall served as an adjunct in concentration until an imperturbable state of mind resulted comparable to a straight-standing wall. Tao-yüan's *Records of the Transmission of the Lamp* indicate Bodhidharma exhorted his Dharma-successor Hui-k'o 慧可 (J. Eka) to achieve such an immovable condition of mind, strong and firm, free of all graspings after attachments, and therefore able to enter the arena, of Zen.

In addition, according to Tao-yüan's work, Bodhidharma, like Vô-Ngôn-Thông later on, took up the practice of *pi-kuan* because he found circumstances unfavorable for the Transmission of mind, as we see from Bodhidharma's initial encounter with Emperor Wu-ti of the Liang dynasty 梁武帝 who greeted the master upon his arrival in China with the question: "I've built temples, reproduced Sūtras, and supported as many monks and nuns as possible. How much merit do you think I've accumulated?"

Bodhidharma told him, "None whatsoever, your excellency."

"But how can this be?" retorted the astonished Wu-ti.

"All your acts belong to the world," the patriarch explained. "They show attachment to the things of this life and will only result in continual rebirth in the realm of samsara. The real worth of these deeds is so illusory that even their shadows cannot be caught; they appear to exist but are only empty dreams. Truly great deeds are beyond all thoughts. They are perfect in wisdom and are unsupported by even the thought of existence. How can worldly ways accomplish even one great deed?"

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following example of Ma-tsu's teaching is a good illustration:

One day a monk asked Ma-tsu, "What is the Buddha?" Ma-tsu said, "Mind is the Buddha." Later on another monk approached him and asked the same question. This time Ma-tsu answered, "Not Mind, Not Buddha." A disciple who studied with Ma-tsu then ascended the lecture platform and declared, "'Mind is the Buddha' is medicine for sick people. 'Not Mind, Not Buddha' is to cure people who are sick because of the medicine."<sup>13</sup>

As for Cầm-Thành, after his awakening to both Mind and Buddha, Vô-Ngôn-Thông passed to him the seal-of-mind, saying, "Nan-yüeh left a poem for his disciples before his death. Now I will do the same. Please listen carefully and try to remember it:

Form, formlessness, all things  
From Mind derive their being.  
Mind is without origin;  
Objects have no abode.  
Knowing the nature of Mind,  
You know your own home.  
If you do not meet an able man,  
Do not teach this doctrine."

Vô-Ngôn-Thông then joined his hands and passed away. The year was A.D. 826, six years after he had first come to Vietnam. According to a Buddhist custom originating in India, whenever a high-ranking monk died his disciples cremated him and placed his remains in a stūpa.<sup>14</sup> Cầm-Thành did the same and enshrined his teacher's relics on Mt. Tiên-Du in Bắc-Ninh province, North Vietnam. As first patriarch of the Vô-Ngôn-Thông school Cầm-Thành continued his master's work, wandering from place to place to teach the Dharma. History does not clearly state the events in Cam-Thanh's life. All we know is his native home was in the Tiên-Du district, Bắc-Ninh province, and after renouncing worldly concerns to seek religion he accepted the Buddhist name Lập-Dức 立德 at Kiến-So' temple in the village of Phù-Dông. Upon becoming Vô-Ngôn-Thông's disciple when the latter settled at Kiến-So', he received the name Cầm-Thành 感誠 from the master.

During Cầm-Thành's time the Chinese persecution of Buddhism occurring under Emperor Wu-tsung 武宗 of the T'ang

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Chiêu, had previously made substantial progress in meditation practice. We have little information of Dinh-Hu'o'ng's activities while at Cẩm-Ứng other than that the Dharma prospered; before passing away in A.D. 1051 he Transmitted his seal-of-mind to Ven. Viên-Chiều 圓照 (998-1090) whose surname was Mai, name was Tru'c, and native village was Long-Dam, North Vietnam. He was the grand-nephew of Queen Linh-Cảm, wife of King Lý-Thái-Tôn. When still young Viên-Chiều began practicing meditation and studying Buddhist texts, concentrating on mastering the difficult discipline of *Tam-Quan* 三觀<sup>19</sup> as presented in the *Viên-Giác Kinh* 圓覺經, or *Sūtra of Complete Enlightenment* (C. *Yüan-chüeh Ching*, J. *Engakukyō*). After completing this practice with Dinh-Hu'o'ng, he received the latter's seal-of-mind; putting his studies to practical use, Viên-Chiều then wrote various books on aspects of Buddhist practice and tradition, one of which, the *Du'ợc-Su' Thập-nhi-nguyên văn* 藥師十二願文 [Twelve Vows of the Buddha of Healing and Longevity], dealing with the vows of Bhaisajyaguru, Buddha of Healing 藥師如來 (J. Yakushi Nyorai), so impressed King Lý-Nhân-Tôn (ruled 1072-1127) that he gave it to the Chinese foreign minister as a gift for the emperor of the Sung dynasty, who then handed the manuscript to a panel of eminent Buddhist monks for comment. After careful study the panel concluded: "The author of this book must be a Bodhisattva in the South [Vietnam]. He explains the Sūtra clearly and completely. We cannot add a single word." Upon receiving this report the Sung emperor ordered copies made of the manuscript and returned the original to King Lý-Nhân-Tôn with honest congratulations.

Three other works, much esteemed for their insight into Buddhist practice, are attributed to Viên-Chiều: *Tan Viên-Giác Kinh* 讚圓覺經 [In Praise of the *Sūtra of Complete Enlightenment*], *Thập-nhi-Bồ-Tát-hạnh Tu-chiu'ng Dao-Tráng* 十二薩行修證道場 [A Realization Platform for the Twelve Bodhisattva Practices], and *Tham-do Bieu-Quyết* 參圖表決 [Illustrated Manual of the Enlightenment Experience].

King Lý-Thái-Tôn 季太宗 (ruled 1028-1054), the one Lý monarch receiving the seal-of-mind in the Vô-Ngôn-Thông tradition, was called Phật-Mả before succeeding to the throne with the name Lý-Thái-Tôn. Like his father King Lý-Thái-Tổ

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*Ninth Generation:* 19. Ven. Đạo-Huệ 道慧 (d. 1072)

20. Ven. Biện-Tài 辯才

21. Ven. Bảo-Giam 寶學 (d. 1173)

22. Ven. Không-Lộ 空路 (d. 1113)

23. Ven. Bảo-Tính 寶性 (d. 1177)

*Tenth Generation:* 24. Ven. Minh-Trí 明智 (d. 1190)

25. Ven. Tín-Học 信學 (d. 1190)

26. Ven. Tính-Không 性空 (d. 1170)

27. Ven. Đại-Xá 大舍 (d. 1180)

28. Ven. Tĩnh-Lực 靜力 (d. 1175)

29. Ven. Tá nh-Lự-c 性力 (d. 1193)

30. Ven. Tràng-Nguyên 長源 (d. 1207)

31. Ven. Tịnh-Giới 淨戒 (d. 1138)

32. Ven. Giác-Hải 覺海 (d. 1121)

33. Ven. Nguyệt-Học 月學

*Eleventh Generation:* 34. Ven. Quảng-Nghiêm 廣嚴 (d. 1190)

*Twelfth Generation:* 35. Ven. Thu'ò'ng-Chiêu 常照 (d. 1203)

*Thirteenth Generation:* 36. Ven. Thông-Thuyền 通禪 (d. 1228)

37. Ven. Thần-Nghi 神儀 (d. 1216)

*Fourteenth Generation:* 38. Ven. Tú'c-Lu-息慮

39. Ven. Hiện-Quảng 現光 (d. 1221)

*Fifteenth Generation:* 40. Layman U'ng-Vu'o'ng 應王

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present an outlook supported by most enlightened monks within the Ch'an tradition. According to Hui-nêng:

The deluded man repeats the Buddha's name to seek rebirth in the (Western) Paradise but the enlightened man purifies his own mind (instead). This is why the Buddha said that purification of mind is simultaneous with purification of the Buddha land. The ignorant man who does not know clearly about his own nature and ignores the Pure Land which is within himself, looks to the east and the west. For the enlightened man, the position in which he may find himself makes no difference. This is why the Buddha said that happiness existed anywhere one might happen to be. If your mind is entirely right, the West(ern) Paradise is near at hand. If your mind is wrong, it will be very difficult to reach it by (merely) repeating the Buddha's name. . . . If thought after thought and without interruption you perceive your own nature, and if you are constantly impartial and straightforward, you will arrive there in a snap of the fingers and will behold Amitābha Buddha. If you practice the ten good virtues, there will be no need for you to be reborn there. If you do not get rid of the ten evils, which Buddha will come and receive you? If you are awakened to the instantaneous doctrine of the uncreate, you will perceive the Western Paradise in an instant (ksana). If you are not awakened to it and if you (only) repeat the Buddha's name to be reborn there, the distance being so great how can you go there?

Hui-nêng's teachings provided a basis for the subsequent union of Zen and Pure Land traditions—a union producing a cooperant methodology drawn from the source of knowledge and inspiration cultivated by each school. One of Hui-nêng's chief disciples, Nan-yüeh Huai-jang 南嶽懷讓 (J. Nangaku Ejō, d. 744), did in fact suggest the recitation of Buddha's name to augment Zen meditation. The important compiler of the basic rules for monastic living, Pai-chang Huai-hai 百丈懷海 (J. Hyakujō Ekai, 720-814), a student of Ma-tsu Tao-i 馬祖金一 (J. Baso Dōitsu, d. 788), the famed disciple of Nan-yüeh Huai-jang, included in his twenty monastic principles the method of Buddha's-name-recitation. Contemporaneous with Pai-chang, a school of practice developed by Hsüan-shih in Szechwan, claiming descentance from the fifth patriarch Hung-jên 弘忍 (J. Gunin, 601—675), advocated meditation on the recitation of Buddha's name. So we see that between Zen and Pure Land Buddhism, as Heinrich Dumoulin writes in *The Development of Chinese Zen* (pp. 36-37),

connecting links had existed for a long time. The Nembutsu 念佛, the devout invocation of Amida Buddha's name, was practiced by many important adherents of Zen, as for instance Hōji 法持, the Fourth Patriarch of the branch line of Gozu Zen 牛頭禪, by Enō's disciple Nangaku Ejō, and others. . . . Yōmyō Enju of the Hōgen Sect, one of the greatest syncretists of Chinese Buddhism, declared himself emphatically in favor of combining the Nembutsu and Zen (*zenjō icchi*). While one who limited himself to Zen practice alone reached

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