

THE SERMON OF SHEN-HUI*

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The following text is translated from a photograph of the Tun-huang MS. P. (Pelliot) 2045 (2).¹ The photograph is in the National Library of Peking. I ordered a handwritten copy to be made which I compared with the photo-copy and corrected.^{1a} The reading made no difficulty because the MS.

* Abbreviations used:

NS = *Mahāparinirvāṇa Sūtra* (northern edition), *Taishō* 374.

VS = *Vimalakīrti Nivṛta*, *Taishō* 475.

SPS = *Saddharmapuṇḍarīka Sūtra*, *Taishō* 262.

MPPS = *Mahāprajñāpāramitā Śāstra*, *Taishō* 1509.

Yu-lu = *Ch'u-san-tsang chi-chi*, *Taishō* 2145.

T'an-ching = *Liu-tsu t'an-ching* (Tun-huang text), *Taishō* 2007.

I-chi = 胡適, 神會和尚遺集, Shanghai 1930.

Taishō = *Taishō Issai Kyō*. The Roman letters refer to the volumes.

Hsü = *Hsü-tsang ching*. B refers to the 乙 section, the following numbers to *t'ao* and *pen*.

¹ According to a communication kindly supplied to me by M. Jacques Gernet there is a sheet missing in the T'an-yü MS. of Paris and this sheet has been inserted in the text which precedes the T'an-yü in MS. Pelliot No. 2045 (this text is the *Nan-tsung shih fei lun*). Pelliot himself indicated that the scroll with the No. 2045 was found in a bad state of preservation and had to be remounted about 30 years ago. But this remount has been put together haphazardly for quite a number of sheets are not in sequence. [Ed.]

^{1a} I doubt whether this is the same MS. as that published by Suzuki Daisetsu in the *Shōshitsu issō*, Kyoto 1935, and again in the *Ōtani Gakuhō* XVI, 4 pp. 1-30, Tōkyō December 1935. Cf. *Journal Asiatique* 239 (1951), fasc. 1, Biographie du maître Chen-houei du Ho-tsō (668-760) par Jacques Gernet, p. 60, note 2. I was unable to procure a copy of the *Ōtani Gakuhō*, but M. Gernet most kindly copied the text for me. So I could compare both versions (P. and S.) and found the following:

1. The basic text is the same.

2. S. contains very few additions, such as 者, 是, 問, which are rather irrelevant, but very many omissions which sometimes make the basic text incomprehensible. These are too numerous and too long to be explainable as inaccuracies of the copyist. Perhaps the sermon was read too quickly to follow for one who wanted to take it down. Or P. represents a smoothed out version of S. Anyway P. is much the better text.

3. One sheet of S. is lacking in P. This I have inserted in my translation from Gernet's copy. It begins at p. 150 and ends at p. 153 (and is printed with another spacing). It contains many omissions and slips as does the rest of S. and my translation certainly needs correction.

is clearly written. The abbreviations are those common in the Tun-huang MSS. Some apparent slips have been corrected. This I have indicated in the notes. Lacking epigraphical knowledge I do not dare to conjecture the date of the MS. According to Jacques Gernet the sermon was composed after 745, when Shen-hui arrived at Loyang. This seems probable because then he used to hold his "platform-meetings" (see below) attacking the teachers of the Northern School. In the title-line of our MS. he is called Nan-yang ho-shang 南陽和上.² He might have kept this designation while in Loyang.

In the *Ching-te ch'uan-teng-lu* a monk named Hui-chung 慧忠³ is listed as Nan-yang Hui-chung kuo-shih 南陽慧忠國師. But the *Sayings* (*yü-lu* 語錄) of this monk have little in common with the *Sermon* (*t'an-yü* 壇語). Shen-hui was assigned to Lung-hsing-ssu in Nan-yang in 720 and stayed there some twenty years. His *Sayings*⁴ contain about two-thirds of the *Sermon*. Many passages are literally the same.⁵ Thus it seems to be almost certain that Shen-hui was the author.

In the title-line "*Nan-yang ho-shang tun-chiao-chieh-t'o ch'an-men chih-liao-hsing t'an-yü*" 南陽和上頓教解脫禪門直了性壇語 I translate "*t'an-yü*" as "sermon". J. Gernet, *loc. cit.*, translates "entretiens de l'estrade". But our text is even less than the *Sayings* a conversation. What looks like that is probably part of a liturgy (p. 140). The intermezzo of question and answer on p. 146 is also not actually a conversation; perhaps the congregation asks in chorus or one of the congregation for all. We read that Shen-hui held monthly "platform-meetings" 壇場.⁶ He might have used a standard sermon to which the community got accustomed, so that a kind of liturgy could develop. "(On these occasions) he read a sermon in which he denounced *dhyāna* with the aim of purity 清淨禪 (that of Shen-hsiu and P'u-chi) and established that of the Tathāgata 如來禪.⁷ He explained (the difference between) knowledge and recognition.⁸ He explained *śīla*, *samādhi*, *prajñā*.⁹ He spoke of freedom from illusion.¹⁰ He demanded vision of one's nature".¹¹ This seems to refer to our text.

² Suzuki (Gernet, *loc. cit.*) omits "Nan-yang" which in my version is clearly legible.

³ Cf. his *Yu-lu*, *Taishō*, LI, 437c.

⁴ Following Suzuki I prefer this translation to "conversations" (*entretiens*). In the *Shen-hui yü-lu* questions are answered during formal meetings in which the teacher keeps the chair. Such meetings were still held not long ago, e.g. by Abbot T'ai-hsi.

⁵ Cf. the references in the notes and Gernet, p. 60, note 4.

⁶ In the biography of Wu-hsiang, *Li-tai fa-pao-chi*, *Taishō*, LI, 185b, 14.

⁷ Translation pp. 146-7. The term Tathāgata *dhyāna* originates in the *Vajracchedika samādhi*, *Taishō*, IX, 370a, 23.

⁸ 知見, Translation p. 150.

⁹ The text is corrupt. My translation renders the probable meaning. Cf. Translation p. 141.

¹⁰ 無念, Translation p. 148.

¹¹ 見性, Translation p. 147.

There are only two opportunities to deliver addresses in the ritual of Buddhist monasteries, one during the *uposatha* ceremony held monthly, when the *pratimokṣa* rules are read to the members of the community and they are admonished to confess their sins, one during the initiation ceremony held once or twice a year. For the purpose of initiation special platforms are raised, one for monks and one for nuns, inside the compound of some, especially selected, monasteries. These platforms are called *t'an* 壇 or *chieh t'an* 戒壇.¹² During the T'ang dynasty, when the Emperors needed Buddhism for purposes of inner colonization and certain Buddhist priests were ordered to erect platforms and make definite numbers of conversions,¹³ such ceremonies must have been numerous and crowded. Converts came from all layers of the population, and were generally not well educated. This explains the unctuous and often vulgar language of the sermons.

The first sermon of which we know was written by order of Emperor (Liang) Wu Ti in memory of his consort Hsi 鄒 who appeared before him at night in the shape of a snake. It begins: "All members of this assembly who to-day have come to the *bodhimaṇḍa* united in purpose, you must, each of you, be intent upon your awakening, and remember that the world is impermanent . . .".¹⁴ The congregation is urged (1) to enter the *saṅgha*, (2) to remove all doubts, (3) to repent, (4) to open the heart to *bodhi* (*bodhicittotpāda*), (5) to take the vows, (6) to transfer the good Karma thus acquired to other Beings. This shows that in these sermons we have to deal with a peculiar kind of literature which serves another purpose and addresses another audience than the polemical treatises, catechisms or collections of Sayings. Tao-hsüan 道宣, the famous ritualist, erected a platform in the year of his death (667).¹⁵ His *Sūtra on the Erection of a Bodhimaṇḍa in Kuan-chung with Illustrations*¹⁶ contains the best information we possess on

¹² In the dictionaries *t'an* is explained as "bodhimaṇḍa" and "maṇḍala", two terms with a very different content, but which were mixed up. *T'an* is a Chinese word, denoting a raised level place on which an address could be held. There seems to be no need to refer to the Sanskrit for its etymology.

Bodhimaṇḍa is the place where Śākyamuni attained Enlightenment. *Chieh* refers to *chieh chieh* 結戒 and *shou chieh* 受戒, the two ceremonies of "taking the vows".

¹³ Yin-tsung 印宗, the great friend and promoter of Hui-neng, was ordered "to establish platforms and convert up to a thousand monks and nuns". Cf. his biography in the (Sung) *Kuo-seng-chuan*, 731b. Shen-hui was so successful in making converts that he could finance a war by merely collecting stamp-duties from entrance certificates. Cf. Hu Shih: *I-chi*, p. 68 f. The demand for monks lasted during the seventh and eighth centuries, then dropped.

¹⁴ Cf. *Sermon Teaching Repentance Spoken on the Bodhimaṇḍa of Mercy*, Ts'u-peitao-ch'ang ch'an-ja chuan 慈悲道場懺法傳, *Taishō*, n. 1909, vol. XLV, 923a, 28.

¹⁵ *Ibid.*, vol. XLV, 818b.

¹⁶ *Ibid.*, n. 1892, *Kuan-chung ch'uang-li chieh-t'an t'u-ching* 關中創立戒壇圖經.

this subject. His *Way to Purify one's Mind by Śīla and Samādhi* is a sermon.¹⁷ It begins: "Against all evil passions you indulge in and all sins you commit and for which you suffer, I teach you to practise the antidote, leading to immediate salvation of each one as he needs it. Your moral defilement will slowly diminish, your mind will be purified. *Samādhi* and *prajñā* rises from the pure believing mind of Mahāyāna; it is directed towards *bodhi*, its home. A small exertion will bear great fruit. Therefore, I teach you to examine the antidote of your disease . . .". The similarity of these texts with our *Sermon* is apparent. This concerns not only the form but also the content. *Śīla*, *samādhi*, *prajñā* must have been a very popular subject, dealt with by all the preachers of that period, though the recommendations given in the Ch'an sermons were, of course, very peculiar.

Ch'an Buddhism is, or at least is supposed to be, free from dogma. The study of text-books and commentaries is in this Sect replaced by meditation upon certain enigmatic statements (*kung-an* 公案) which a teacher may drop during a meeting or conversation and which contain his personal religious experience. For Truth cannot be expressed otherwise. Sermons, often reduced to short admonitions, are therefore more important in the Ch'an than in other Sects, which emphasize scholarship and ritual. The *Sermon of Shen-hui* is the earliest Ch'an sermon extant. Whether it renders the teaching of Shen-hui's master Hui-neng or his own, is difficult to say because we know very little authentic about the Sixth Patriarch.¹⁸ A comparison with the *Sayings* of other disciples would make this point clear.

A large part of the *Sayings of Shen-hui* has been discovered and published by Hu Shih.¹⁹ It is now extant in the excellent translation of J. Gernet so that a comparison with the *Sermon* is easy. In the *Sayings* Shen-hui answers questions asked by interested laymen or clerical opponents, which he is forced to answer whether he is interested in the subject or not. A leading teacher could not afford to acknowledge his ignorance. His statements are therefore not always characteristic for Ch'an Buddhism, while in the *Sermon* he expresses himself freely about all he considers as essential. It

¹⁷ *Ibid.*, n. 1893, *Ching-hsin chieh-kuan fa* 淨心誠觀法. Cf. *ibid.*, vol. XLV, 819c, 5 foll.

¹⁸ The only reliable source is the tomb-inscription composed by the famous poet Wang Wei 王維 on demand of Shen-hui (*Ch'üan T'ang-wen*, Ch. 327). All copies of the *T'an-ching* we possess are late forgeries. Though they might use material from an old collection of Hui-neng's Sayings it is impossible to know what is genuine and what is not.

¹⁹ In the *I-chi*. Cf. Jacques Gernet, *Entretiens du maître dhyāna Chen-houei en Ho-tsé* (668-760). Publications de l'École Française d'Extrême Orient, Hanoi 1949.

represents a concise outline of the teaching of the Southern School.²⁰

Shen-hui says repeatedly that he takes his stand on the *Prajñāpāramitā*, especially the *Vajracchedikā Prajñāpāramitā*. He regards himself as an orthodox Buddhist who quotes only sūtras, not worldly literature.

He distances himself from inferior believers who use gradual means of salvation. The School he fights is apparently the Lankāvatāra School, represented by P'u-chi 普濟, disciple of Shen-hsiu 神秀, the Sixth Patriarch of this school. Together with their type of meditation (freezing the mind, fixing it upon the subject of purity, expanding and contracting it) he rejects the teaching of the *Lankāvatāra Sūtra* itself (p. 143).

His own meditation he describes as short in opposition to that of Hinayāna Buddhists which lasts many *kalpas*. He seems to have rejected meditation in the technical sense of the word. Instead of methodical endeavours designed to promote religious progress he recommends a change of point of view leading to non-attachment. Four terms are almost identical. (1) Freedom from attachment (*wu chu* 無住). Non-attachment in this case means that external objects are not allowed to catch our fancy. We should not aspire to anything in preference to anything else, things as well as ideals, inclusive of religious ideals such as Enlightenment (*bodhi*) or Nirvāṇa. This Shen-hui calls "living without a purpose" (*pu tso-i* 不作意). (2) Freedom from illusion (*wu nien* 無念). The term *nien* means "recollection". A thing recollected is isolated, it is singled out of the whole and is thus an illusion; for all short of the undifferentiated *continuum* is illusive. The senses work as usual and "manas distinguishes *dharma*s" but "no desire is aroused" (p. 148). (3) *Bodhi* (*wu* 悟). This describes rather a change of mind than the state which is its result. This change happens suddenly (*tun* 頓), that is, it is not dependent upon preceding exertions; it can be brought about without first passing through the stages of a career. That is why it is called "sudden

²⁰ In Gernet's "Biographie", Appendice p. 68, a statement is found which demands a discussion. "Le T'an-yu nous montre . . . combien le maître du Ho-tsō fut loin d'être un défenseur intransigeant de la doctrine subite." I do not think that this is correct. Gernet relies mainly on a passage which in my translation p. 153 reads: "Friends, when you study *prajñāpāramitā*, you must read extensively the *Mahāyāna Sūtras*. There are Ch'an teachers who do not like Sudden Awakening but want you to awaken (gradually) by using the expedients (the Buddhas) offer, but that is a good method only for a very inferior type of Beings." Gernet translates the same passage (minus the last half-sentence) as follows: "Mes amis, si vous étudiez la *prajñāpāramitā*, il faut lire abondamment les sūtra du Grand Véhicule, et voir les instructeurs en *dhyāna*, (car) si l'on ne peut s'éveiller subitement, il faut s'éveiller une première fois par l'intermédiaire des moyens (*upāya*)." After a careful study of this passage, I am rather inclined to stick to my translation. I doubt that Shen-hui was compromising in the least. Cf. Gernet, *loc. cit.*, p. 65.

awakening". Shen-hui suggests that this change be made during his sermon by the community. This seems to imply that no more than an immediate apprehension of his view, perhaps accompanied by an ecstatic feeling, is sought. (4) Vision (*chien* 見) in opposition to knowledge (*chih* 知). A change of valuation is sought, not one of the scientific world-view or knowledge of facts.

It is impossible to describe valuation changes in any other way than in symbolic language. Shen-hui favours two symbols which both stand for the same experience: the Middle Path and Buddha-nature. The Middle Path propagated in the *Prajñāpāramitā*s is a doctrine teaching the identity of two opposites. As Shen-hui says: bright space and dark space are not two things but two aspects of the same. Thus *Samsāra* and *Nirvāṇa*, motion and rest, *prajñā* and *samādhi*, are not things but aspects. *Samādhi* and *prajñā*, the passive and active sides of meditation, are in thinking identified with World and non-World. When it is said that they are achieved simultaneously, this means that salvation does not interrupt the flux of changing events; that the motion of the *dharma*s has not first to be brought to a standstill so that later their essential unreality may be understood or seen, but that both aspects, the worldly and the religious, refer to the same thing.

To achieve this insight, Shen-hui penetrates to Origin 本 (p. 146), a concept which in the Chinese mind is always associated with purity, rest, freedom from conflict and qualms, omnipotence and omniscience. "Penetrating to the fundamental state we encounter a natural wisdom conscious of its original tranquillity and purity." With that step Shen-hui has shifted into the Chinese pattern in which World develops from a latent state (*t'i* 體) to a manifest one (*yung* 用). Yet, since the doctrine of the Middle Path does not allow development, both states are identified (p. 149). "A lamp represents the latent aspect and light the manifest one (of the lamp-light unit)". A mere change of valuation leads from the one to the other. No step has to be taken.

The original state of things in which right and wrong are not yet distinguished, which is free from vexations because it is free from individualization, Shen-hui rediscovers in Buddhist concepts, such as Buddha-nature, propagated in the *Nirvāṇa Sūtra*. Buddha-nature he identifies with our own nature (*tsū hsing* 自性), or our own heart (*tsū hsin* 自心). Our heart is the lake in which the undisturbed state of things can be seen if it is not tossed up by desires or frictions with other individuals. As soon as this state is seen, it is also recovered. Then we are in *dharma-dhātu* (*fa-chieh* 法界), the innocent, integral Whole, into which we expand without meeting resistance (p. 150), and which, in my opinion, is the same sphere which Chuang-tzū calls the universe (*ta-fang* 大方) and in which he wanders at will (*hsiao-yao* 逍遙).

Interpreting this experience in modern language, which is, of course, dangerous because each term in one civilization is surrounded by other associations than the corresponding term in another civilization, we might say: conflicts roused by hate, love, ambition, guilt and repentance, originate in social life. A radical way to get rid of them is to refuse participation and join society-free nature, or to deal with society as with nature. Nature heals all wounds. Nature, like the prenatal condition, provides everybody with what he needs. It does not resist, does not hurt. One can pass through unimpeded, reach any distance, expand and contract at will, transform and share life in its thousand forms. Nature is the mirror which remains unaffected though the universe in it moves. It reflects our true state which is now torn, distorted. It is our home, there we are alone. Excluding all contacts, we cannot be hurt, we are back in that safety from which we started. Then we share cosmic life without getting entangled into it. Shen-hui's experience differs from the cosmic adventure of Chuang tzū only insofar as it is realizable at any time. There is no need to acquire a spirit body in death.

Much seemingly similar language is found in Indian Buddhist scriptures, as e.g. in the *Lankāvatāra Sūtra*, as is pointed out by D. T. Suzuki, but I cannot believe that the theory of this sūtra which is anything but clear, especially in the Chinese translations, was understood by the simple men the Ch'an Buddhists of the Southern School were. Besides Shen-hui sets himself at a distance from the *Lankāvatāra Sūtra* explicitly in his *Sermon*. I am also not convinced that Shen-hui knew much of early Buddhism, viz. that of the *Āgamas*. If so, he would have quoted these texts, which he never did. That is why I think that recourse to them will not help much to the understanding of Ch'an Buddhism. Quoted most often in the *Sermon* and the *Sayings* are the *Vajracchedikā Prajñāpāramitā*, the *Vimalakīrti Nirdeśa* and the *Nirvāṇa Sūtra*, the theories of which were interpreted in a very peculiar way by the Chinese, who could not get rid of the associative pattern with which they were born. Their incessant work with Buddhist problems (Middle Path, Buddha-nature) resulted in totally new religious experiences which seem to have grown from the Chinese background rather than from the Indian one, though the growth was possible only through the impact of Indian Mahāyāna Buddhism.

Upon the sermon follow two songs which, as I believe, were sung in assembly. The popular Buddhist song is peculiar to Ch'an Buddhism. Many Ch'an patriarchs made verses, some of which are extant. Ch'an monks, more than those of other sects, wandered about begging alms. Their songs were heard in the markets and at the gates. They are collected in the *Ch'uan-teng lu*. Others are extant in still unpublished Tun-huang MSS. Some of these are perhaps older than the *Wu-keng chuang*, but this song is interesting as a specimen of a kind which describe religious progress, the best known of

which are the verses of P'u-ming 普明 accompanying the *Cowherd Pictures*. Pilgrim's progress is a topic which has often been described by Ch'an monks in verses and diagrams as for instance in those of Liang Chieh 良价. Sometimes there are five, sometimes ten and more stages. These have nothing in common with the seven or ten stages of the Indian Saint, which in Ch'an understanding imply gradual progress, and are for that reason rejected. The stages of the Ch'an monk do not lead from Saṃsāra to Nirvāṇa, but merely symbolize growing insight into the identity of both (the Middle Path).

"Songs of the Hours" are found on Tun-huang MSS. and are occasionally mentioned in the literature.²¹ A secular theme was here adopted by Buddhists.²²

TRANSLATION

Sermon of the monk from Nan-yang, in which is taught the Ch'an doctrine of salvation through Sudden Awakening and direct understanding of (one's own true) nature.

Dharma of incomparable *bodhi* (awakening)—all the Buddhas highly praise its profundity. Friends! Come each of you, open your heart to incomparable *bodhi*.¹ Buddhas and Bodhisattvas who all are good, truly reliable, friends are met with very rarely indeed.² What you have never heard before you will hear to-day; whom you have never met before you will meet to-day. The *Nirvāṇa Sūtra* says:³ "The Buddha asked Kaśyapa: Is it difficult to hit a needle point placed on the earth (*jambudvīpa*) with a sesame seed thrown out of the highest heaven (*tuṣita*)? It is indeed, said Kaśyapa. Yet, said the Buddha, less difficult it is than that a true cause and a true condition together meet." What is a true cause and a true condition? Friends, that you open your heart to the truth (*bodhicittotpāda*) is the true cause; that Buddhas and Bodhisattvas, your good, truly reliable, friends, arrive at the *dharma* of incomparable *bodhi*, so that you may attain final

²¹ Cf. Cheng Chen-to, *Chung-kuo su-wen-hsüeh shih* (History of Chinese Popular Literature), I, 134 seq. and Wen-chung Tzu, Ch. 4, p. 6a (in the edition of the *Twenty-four Philosophers*).

²² I owe this information to the editor.

¹ The *MPPS* XXV, 362c, 28, defines: "When the Bodhisattva opens his heart he enters the incomparable Way. I shall become a Buddha, (he decides)".

² *Kalyāṇamitra*, spiritual guides.

³ Northern edition, 2, XII, 372c, 18, 芥子投針錄佛出難於是. The *NS* distinguishes 正因 and 緣因, the substantial cause and the accidental cause, Buddha-nature innate in every being and the accidental meeting of a Buddha (*ibid.*, 533b, 4). Quotations in this sermon are probably from memory and often very free.

salvation, that is the true condition;⁴ that both together meet is "good".^{4a} (2b) The mouth of the indifferent⁵ is full of bad language, their mind full of bad thoughts, long will they revolve in the wheel-of-life without being saved. May each of you open his heart to the truth! I shall lead your confession. May each of you pay homage to the Buddha! (The assembly joins in.)⁶

We pay homage to all the Buddhas of the past, to all of them.⁷

We pay homage to all the Buddhas of the future, to all of them.

We pay homage to all the Buddhas of the present, to all of them.

We pay homage to the holy Dharma, the *sūtra-piṭaka of the Prajñāpāramitās*.

We pay homage to all the great Bodhisattvas and the monks who have attained more or less complete illumination.

Let us all from the depth of our hearts⁸ confess! Let the three stirrings of my friends be pure.⁹ (The assembly joins in.)

All the past, future and present stirrings of my body, my mouth and my mind, the four unforgivable sins,¹⁰ I now sincerely confess from the depth of my heart. From these sins may I be delivered. Never shall I commit them again.

All the . . . , the five sins,¹¹ . . . again.

All the . . . , the seven sins,¹² . . . again.¹³ (3a)

All the . . . , the ten sins,¹⁴ . . . again.

All the . . . , all sins binding me to Karma, . . . again.

All the . . . , all sins which I commit now, . . . again.

Friends, all who are present, you have this occasion to join our congregation (*bodhimāṇḍu*); you may now, each one of you, open your heart to incomparable *bodhi*, strive for the dharma of incomparable *bodhi*. If you want to attain this *bodhi*, you must believe the words of the Buddha, rely

⁴ Notice the divergence from the NS! The original meaning of 正因, a dogmatically very important term, is completely lost. Cf. *T'an-ching* XLVIII, 340c, 8.

^{4a} This defines "good" in "good friends".

⁵ 凡夫.

⁶ That the following is spoken in chorus is an assumption of the translator.

⁷ Supplement 盡過去.

⁸ Read 至 for 志.

⁹ "Stirrings" translates 業.

¹⁰ The four *pārājika Mahāvīyutpatti* 257.

¹¹ The five *ānantarya Mahāvīyutpatti* 122.

¹² The *ānantarya* plus murder of a monk and a teacher. From the *Brahmajāl Sūtra*. Cf. dictionaries under 七逆.

¹³ The following sentence, which is omitted, is apparently an interpolation.

¹⁴ *Prāṇātipāta*, etc. called *karmapatha* or *duśa akusālāni*. See dictionaries under 十惡.

upon the doctrine of the Buddha. What are the words the Buddha has said?¹⁵ The *Sūtra* says:¹⁶

"All bad things you shall not do; all good things you shall obediently do.

"You shall purify your mind. That all the Buddhas have taught."

That is what all the Buddhas of the past have preached. "All bad things you shall not do", defines discipline (*śīla*). "All good things you shall obediently do", defines insight (*prajñā*). "You shall purify your mind", defines meditation (*samādhi*). (3b) Friends, these three points are integral parts (of the same doctrine); not until (this is understood) may one speak of Buddhism.¹⁷ Which are the points that are one? *Śīla, samādhi, prajñā*. Not to let illusion rise is *śīla*; to be free of it is *samādhi*; to know about this is *prajñā*. These are the points that are one.

Everybody must observe *śīla*, the Rules of Conduct. If you do not observe the Rules of Conduct, the good *dharma* cannot grow. If you aim at incomparable *bodhi* you must first observe the Rules of Conduct, then you can enter (Nirvāṇa). If you do not observe the Rules of Conduct, you will not even be incarnated in a scabby jackal, how much less in the *dharmakāya* of a Tathāgata, reward of his meritorious deeds.¹⁸ Friends, if you study incomparable *bodhi* without purifying the three stirrings, without observing the Rules of Conduct, and declare that you may become a Tathāgata (you try something) impossible.

If you practise *śīla* and *prajñā* by action while bent on *śīla, prajñā*, and *samādhi* without action,¹⁹ you are miscalculating. If you practise *samādhi* by action this will lead to incarnations among men and gods (a fruit which is) not equal to incomparable *bodhi*. Friends, for a long time you drift in the Ocean of Saṃsāra, during many *mahākālpas* as innumerable as the sand of the Ganges River, unable to attain salvation, because you did not even once open your heart to the truth. (4a) Maybe you did not meet the Buddhas and Bodhisattvas, your truly reliable friends. But even if you had met them you would not have opened your heart to the truth; in fact it is this reason that makes you drift in the Ocean of Saṃsāra during many *mahākālpas* as innumerable as the sands of the Ganges River without being able to attain salvation.

Or you did open your heart but only to the truth of the two Vehicles (*Hīnayāna*) which lead to incarnations among men and gods. When the Karma (warranting your happy sojourn on these planes) is exhausted,

¹⁵ 佛說道沒語.

¹⁶ NS XII, p. 451c, 11. From the *Anguttara nikāya* 1.

¹⁷ *I-chi* 138 reads 定惠等學. This suggests 三等學. Cf. *T'an-ching*, 342b, 25.

¹⁸ This again is, from the point of view of Buddhist dogmatics, pure nonsense. One is not incarnated in the Body of the Law.

¹⁹ Cf. *Yung-chia cheng-tao-ko* (*Monumenta Serica*, VI, p. 16) 18 (or 23 in Suzuki's translation). A character-change is not an action but an experience which cannot be made on purpose. 有作 = Sanskrit *abhisamkāra*.

resourceless²⁰ you will drop back (into lower ones). The Buddhas who arise in this world are as numerous as the Ganges sands; the great Bodhisattvas arising are as numerous as the Ganges sands. Those human beings whom each of these Buddhas and Bodhisattvas, their good friends, arises to save are as numerous as the Ganges sands. Why did you not meet them? That you are now wandering in Samsāra without attaining salvation is surely due to the fact that the condition for your *bodhi* is absent, for on all the Buddhas and Bodhisattvas of the past, your truly reliable friends, you have never spent a single thought.

Or there are good friends (spiritual guides) who do not quite understand what incomparable *bodhi* really is. Teaching Śrāvaka doctrines of the two Vehicles which lead to incarnations among men and gods, they resemble one who puts dirty food in a precious vessel.²¹ In this simile a precious vessel stands for a friend who opens his heart to the truth, (4b) dirty food for the doctrines of the two Vehicles which lead to incarnations among men and gods. (Such a friend), though he reaps the sweet fruit of an incarnation among gods, which is not too bad, will again share the lot of the common people of our days when his Karma is exhausted.

Friends, now open your mind to the teaching which is in accordance with the *Prajñāpāramitā* (*yukti-deśanā*, yielding results) excelling those (gained by) the Śrāvakas and Pratyekabuddhas, in no point distinct from those which Śākyamuni has prophesied for Maitreya.²² The numbers of *kalpas* which the two Vehicles (Hinayāna saints) spend in meditation are: for the *śrota-āpanna* 80,000, the *sakṛdāgāmin* 60,000, the *anāgāmin* 40,000, the *arhat* 20,000, the *pratyekabuddha* 10,000—for what purpose (do they practise so long)?²³ When the (prescribed) number of *kalpas* during which they practise meditation is full, the Bodhisattvas Mahāsattvas, if there is an occasion, preach them the Law. Then, opening their heart to the truth for the first time they are in no way distinct from my friends who now open their heart to the truth. For, as long as they were absorbed in meditation, the two Vehicles were unfit to grasp the *dharma* of incomparable *bodhi* preached to them. A *sūtra* says:²⁴ "The Heavenly Maiden said to Śāriputra, common people may lose their bearing and regain it again, but not the Śrāvakas." (These have decided for the wrong side.)

²⁰ We have the choice between 免 and 逸. I have chosen the latter.

²¹ VS XIV, 540c, 27.

²² Cf. the *Sūtra*, *Taishō*, n. 384, 菩薩處胎經 *p'in* 5, XII, 1025c. "I have been born from the right side of my mother, you will rise from the head of yours; I live 100, you 84,000 years; the matter from which my realm is made is earth, that of yours will be gold; in my realm suffering prevails, in yours joy . . ."

²³ Cf. NS 431c, 15-432a, 6.

²⁴ In the VS XIV, 549b, 22, this is said by Kaśyapa to Mañjuśrī. A slip of memory? Common people are superior to the Śrāvaka, for the Śrāvaka believes himself to be at the goal and thus excludes himself from progress. He has become rigid.

(5a) You have mounted this platform in order to learn and practise *Prajñāpāramitā*. Friends, I want you, each one of you, to open yourselves with heart and mouth to incomparable *bodhi* and, before you rise from your seats, to understand the meaning of "the Middle Path" which is "the highest truth" (*paramārtha satya*).²⁵ Those who strive for salvation get rid of *citta-mano-vijñāna*,²⁶ the five *dharma*, the three *svabhāva*, the eight *vijñāna*, the two *nairātmya*.²⁷ They get rid of both: realization of the inner and outer world,²⁸ "and in the Three Worlds neither their body nor their co-ordinating organ (*manas*) appears. That is meditation".²⁹ This kind of meditation is authorized by the Buddha.³⁰ The Sixth Patriarch has transmitted (his message) from heart to heart because it cannot be expressed in words.³¹ In this form it is handed down.

Friends, all of you, each single one, possesses the nature of a Buddha. The good friends (the Bodhisattvas) do not take the *bodhi* of the Buddha and hand it out to you, nor do they settle things for you.³² Why? The *Nirvāṇa*

²⁵ These are actually two concepts, not exactly the same, but Shen-hui could quote the NS *loc. cit.*, 524b, 8, 佛性者即第一義空。第一義空名爲中道。

²⁶ Text has 身意識 which gives no good meaning because 身 (*kāya*) and 心 (*citta*) are never contrasted in Buddhist texts but only *rūpa* and *citta*. The *Yü-hu* (*I-chi*), p. 132, where the whole passage also occurs reads 心意識 which is better. The *Lankāvatāra Sūtra* contains this version though rarely. The best would be 心意意識 corresponding to *citta-mano-manovijñāna*.

²⁷ These terms are the main *dharma*s of the Yogācāra system which is set forth in the *Lankāvatāra Sūtra*. As Suzuki (*Studies in the Lankāvatāra Sūtra*, London 1930, p. 412) tells us, another name of this *sūtra* was *Citta-mano-manovijñāna-pañcadharma-svabhāva-lakṣaṇa dharmaparyāya* 心意意識五法自性相衆妙法門. Cf. *Studies*, p. 66 (*Taishō* XVI, 514c or 587b) and other places (translation Suzuki, pp. 61, 64, 71, etc.). The theory is clearly set forth in Bodhiruci's translation *p'in* 12 (p. 557a-558a, corresponding to Guṇabhadra's translation, p. 510c-511b, Suzuki's translation pp. 193-198) which closes "The five Dharmas, the Svabhāvas, the eight Vijñānas, and the twofold egolessness—they are all embraced in the Mahāyāna". Does Shen-hui here repudiate the teaching of the Lankāvatāra School, or also that of the *Sūtra* itself? The *Sūtra* says that "when a Bodhisattvamahāsattva recognizes that all *dharma*s are free from Citta, Manas, and Manovijñāna; the Five Dharmas, and the Threefold Svabhāva, he is said to understand well the signification of Dharmanairātmya". But Shen-hui rejects more than that, in fact all that is taught in the *Sūtra*. Now, Mahāyāna allows virtually any denial, yet mark the contrast to the preceding text in which the believer is told to "understand without hesitation the doctrines of the Middle Path and *paramārtha satya*"! Why doesn't Shen-hui teach the reader to get rid of these doctrines too?

²⁸ This cannot well refer to the *Lankāvatāra Sūtra*, but rather to the VS 539c, 23, 心不住內亦不住外是爲冥坐。

²⁹ Quoted from *ibid.* c 20.

³⁰ Literally "is sealed by the Buddha" 印可。

³¹ 以心傳心離文字故。

³² Here and in the following text always read 仁者 for 人者。

Sūtra says³³ that once (the Buddha) has already foretold your destination, namely,³⁴ that all the Beings are from the beginning in Nirvāṇa; from the beginning are they endowed with the gift of immaculate wisdom (*anāsrava jñāna*). Why do they not recognize this fact? (Why do they) wander in Samsāra and cannot attain salvation? Because their view is obstructed by the dust of evil passions. They need the direction of a good friend, (5b) then they will recognize (that they are Buddhas), cease to wander, and³⁵ attain salvation.

When thus my friends (are told to) discard as useless all they have learned before, then those who have spent fifty or more, or (only) twenty years in practising meditation, hearing this, might be very much puzzled. (I therefore explain.) By "discard" is meant "give up", deceiving yourself about the Doctrine,³⁶ not the Doctrine itself. For all the Buddhas of the ten directions could not discard the true Doctrine, much less so your good friend. As the air in which we walk, stand, and lie, unable to separate from it, such is the *dharma* of incomparable *bodhi*: one cannot separate from it. All actions and operations are inseparable from the sphere of the *dharma* (*dharmadhātu*). In a *sūtra*³⁷ (*Vimalakīrti*) says: "I can remove my disease but not the *dharma* of the disease."

Friends, listen attentively, I speak to you of self-deception. What does self-deception mean? You, who have assembled at this place to-day, are craving for riches and the pleasures of intercourse with males and females; you are thinking of gardens and houses. This is the coarse form of self-deception.³⁸ To believe that it must be discarded is the fine form of self-deception. That you do not know.

What is the fine form of self-deception? When you hear speaking of *bodhi* (6a) you think you must have that *bodhi*;³⁹ and so when you hear speaking of Nirvāṇa, of irreality (*sūnyatā*), of purity, of *samādhi*, you think you must have that Nirvāṇa, that irreality, that purity, that *samādhi*. These are all self-deceptions, these are fetters, heresies.⁴⁰ With that in mind you

³³ The whole passage is not found in the *Nirvāṇa Sūtra*. The first sentence seems to be additional. Cf. *N.S.*, 492a, 18.

³⁴ 授記 is a prophesy, *vyākaraṇa*, revealing the predestined fate of a person. This might allude to some passage where the Buddha states that he has foretold somebody's Nirvāṇa ages ago. This he could not have done if the Beings were not destined for Nirvāṇa from the very beginning.

³⁵ 便 = 便?

³⁶ 妄心 *moha*.

³⁷ XIV, 545a, 16. "The *dharma*", that means the latent possibility of disease and suffering, the ontological fact of suffering, inseparable from existence.

³⁸ Read 心 for the second 此!

³⁹ Cf. *Nirvāṇa Sūtra* XII, 387b, 20-c 10, in particular c 8, "salvation is not a thing" 滅煩惱者不名爲物。

⁴⁰ 法見. Dictionaries s. v. 法我見.

cannot attain salvation. If (unaware of the fact that) you are saved, that you are guiltless from the very beginning without anything additional required⁴¹—you think of (leaving the world and) abiding in Nirvāṇa, this Nirvāṇa becomes a fetter (binding you to life); in the same way purity, irreality, *samādhi*, become fetters. Such thoughts impede your progress to *bodhi*. A *Prajñāpāramitā Sūtra*⁴² says: "A person whose mind contains a definite representation of something (is called) clinging to the Self (*ātman*) or (its substitutes), *puruṣa*, *puṅgala*, *jīva*; one whose mind does not contain such representations is called a Buddha." (The Buddhas are) free from representation of *dharma*s. The *Vimalakīrti Sūtra* says:⁴³ "What is the root⁴⁴ of the disease? The craving for external things. How to get rid of craving? When you have lost all interest in single things, the root of the disease is destroyed." If those who seek the Tao are not conscious of the subtle form of self-deception, how can they emerge from the great Ocean of Samsāra? Friends, listen attentively and consider carefully what I tell you! Let us in short examine (what is meant by) the originally pure mind! When you hear tell of *bodhi*, don't calculate (*manasi kṛ*) that you must have *bodhi*; when you hear talking of Nirvāṇa (6b) or purity or irreality or *samādhi*, don't calculate that you must have all that. If you behave in that way, then you are tranquil and pure (without first seeking tranquillity and purity). The *Nirvāṇa Sūtra* says:⁴⁵ "To get rid of your passions is not Nirvāṇa; to look upon them as no matter of yours⁴⁶ that is Nirvāṇa." A seeker of the Tao resembles a bird hovering in the air. When it halts, it will drop and get hurt. So the seeker (of salvation) who tries to live free from attachment, whenever his mind is arrested by a *dharma*, then he is attached and cannot attain salvation.⁴⁷ A *sūtra* says:⁴⁸ "There is no other disease but that which does not exist. Yet a non-existent disease does (also) not exist." (For) what non-exists does also not exist. A *sūtra* says:⁴⁹ "Always seek intuition into truth which is free from illusion.⁵⁰ If, realizing the *dharmadhātu* (you tell yourself that) you have realized the *dharmadhātu* you are still a conceited (human being because you apply your human standard to the Absolute)."

⁴¹ 本自寂淨。

⁴² From the *Vajracchedikā* VIII, 749b, 6. The last sentence is found on p. 750b, 9.

⁴³ XIV, 545a, 17.

⁴⁴ Read 本 for 不; read 以無所得故 with the *Sūtra*, literally "when there is nothing to be owned".

⁴⁵ XII, 514c, 24.

⁴⁶ 煩惱不生 literally "when passions are not born". Buddhism regards it as possible not to identify oneself with that sentimental life which is commonly considered as life in itself.

⁴⁷ The comparison of Nirvāṇa with air is common (cf., e.g. *Nirvāṇa Sūtra* XII, 393c, 28), but this charming simile seems to be a creation of Shen-hui.

⁴⁸ *Vimalakīrti Sūtra*, XIV, 545a, 12. Delete 無!

⁴⁹ Cf. dictionaries s. v. 觀門十法界. I have not traced the source.

⁵⁰ Perhaps *avikalpita-tattva-jñāna* (?).

Friends, discontinue all pondering over what is virtuous and what is not! Don't "freeze your thoughts" (thus) attaching yourselves (to a purpose);⁶¹ don't "stare" (trying to) fix your attention, for your thoughts fixed by your stare are then attached (to a purpose). (Such endeavour) is useless. Don't cast your eyes downwards, for your thoughts fixed by the direction of your eyes are then attached (to a purpose). (Such endeavour) is useless. Don't purposely "concentrate your mind", and don't "bring into the focus of your attention far and near (objects of meditation)" (7a). All that is useless. A sūtra says:⁶² "Bodhi is not a meditative state because it is free from recollection." This registers the fact that "one is by nature blank (not a part of this world) and (therefore) tranquil".⁶³

The congregation asks the priest:⁶⁴ "Does your mind distinguish between right and wrong?"—"No."—"Is your mind attached to something somewhere, does it return to that location and issue from it?"—"No."—"Is your mind coloured: blue, yellow, red or white?"⁶⁵—"No."—"Is your mind attached to something somewhere?"—"It is not."—"Since, as Your Holiness (*hoshang*) has said, your mind is not attached to anything anywhere, do you know that it is not attached?"—"I know."—"You say, you know?"—"I know."

Now, let us penetrate to that state in which we are not attached, what do we get to know? Not being attached we are tranquil and guileless. (This state) underlying (all motions and passions)⁶⁶ is called *samādhi*. Penetrating to this fundamental state we encounter a natural wisdom (*svayambhūjñāna*) that is conscious of this original tranquillity and guilelessness. (This wisdom)

⁶¹ The term in quotation marks translate 凝心, 住心, 攝心, 遠看近看. They agree with the description of P'u-chi's meditation by a Dharma-teacher Yuan 遠: 凝心不定, 住心看淨, 起心外照, 攝心內證. See below note 63, *T'an-ching* 352a, 29 f. and *I-chi* 81-84. The fact that this type of meditation is attacked in both the *Sayings of Shen-hui* and the *T'an-ching*, is used by Dr. Hu Shih to prove that the *T'an-ching* is at least partly the work of Shen-hui. We can avail ourselves of his method to prove the same for the *T'an-yü*. I am unable to say exactly what these terms imply. None of them has a Sanskrit equivalent. One may compare the *Chuang tzü* 22, Ch. 7, p. 44b, 若正汝形. 一汝視. 天和將至. 攝汝知. 一汝度. 神將來舍. "If you straighten your body, concentrate your look, the harmony of Heaven will overcome you; if you assemble your thoughts, concentrate your purpose, a Spirit will enter and live (in your body)."

⁶² The *Vimalakīrti Sūtra*, loc. cit. 542b, 24, has 不觀是菩提離諸緣故. 不行是菩提離憶念故. 觀 is Sanskrit *vicāra* which is not "meditation", but I translate as I believe Shen-hui understood this passage.

⁶³ Cf. *Nirvāṇa Sūtra* XII, 379a, 15. 自性空寂.

⁶⁴ Read 問 for 心!

⁶⁵ Cf. *I-Chi* 133; *Pieh-chuan Hsü* B 19/5, 185b, 4; *MPPS*, Ch. 21 beginning.

⁶⁶ *T'i* 體. An untranslatable term which I have often tried to define in other papers, cf. e.g. Liebenenthal, *The Book of Chao* (Monumenta Serica Monograph XIII) Peking 1948, p. 18 f. It refers to the original, undisturbed state of Existence.

is called *prajñā*. The intimate relation between *samādhi* and *prajñā* is thus defined.⁶⁷ A sūtra says:⁶⁷ "In tranquillity arises intuition." This expresses the same. An unattached mind is impossible without consciousness (of this fact); this consciousness is impossible without an unattached mind. Who is conscious of his mind being unattached needs no consciousness of other (facts). The *Nirvāṇa Sūtra* says:⁶⁸ "When *samādhi* outweighs *prajñā*, this increases illusion (*avidyā*): when *prajñā* outweighs *samādhi*, this increases heresy (*mithyā dṛṣṭi*). When both are in balance, then the Buddha-nature is clearly seen." (7b) Now, let us penetrate with our mind to that state in which we are not attached and ask what we have got to know. We know that our mind (in its undisturbed state) is blank and tranquil. Such endeavour is useful. The *Lotus Sūtra* says the same.⁶⁹ "The vision of the Tathāgata is wide and large, profound and far-reaching." Our mind (also) is not restricted within limits, like that of the Buddha it is wide and large; our mind is unlimited in application, like that of the Buddha it reaches every depth. There is no difference. (Do you remember) how the Buddha seeing the Bodhisattvas practise very deep *prajñāpāramitā*⁷⁰ indicates the weak point (in their practice)? A *Prajñāpāramitā Sūtra* says:⁶¹ "The Bodhisattvas Mahāsattvas should keep their mind clean; they should not let it embrace alluring material things, good to see, to hear, to smell, to taste, to touch. Without being attached to anything their mind should work."⁶² If now you penetrate to that state in which your mind is not attached, and yet remain open (to impressions), and thus are conscious of the fact that your mind is not attached, then you have reached the state of original blankness and tranquillity. From that state of blankness and tranquillity there arises an inner (*'i*) knowledge through which the blue, yellow, red, white things in this world are well distinguished. That is *prajñā*. Yet no (desires) arise from these distinctions. That is *samādhi*.

Those who "freeze their mind when entering *samādhi*"⁶³ first drop into an irrelevant (*avyākṛta*) void, afterwards⁶⁴ when they awake from *samādhi* and their mind works again, they discern all the different mundane entities. This they call *prajñā*, but the sūtras call it self-deception (8a). In their case *prajñā* alternates with *samādhi*. People who understand (*samādhi-prajñā*)

⁶¹ Literally "sameness".

⁶² Not traced.

⁶³ Allusion to *NS* 547a, 7 f.

⁶⁴ *SPS*, *Taiśō* IX, 5c, 5.

⁶⁵ A phrase from the beginning of the *Hydaya Sūtra*, *Taiśō* VIII, 848c, 6.

⁶⁶ The *Vajracchedikā Prajñāpāramitā Sūtra*, *Taiśō* VIII, 749c, 21.

⁶⁷ 應无所住而生其心. This sentence which is one of the best known in Chinese Buddhist circles is full of implications. It expresses the message of the Middle Path, in the Chinese understanding.

⁶⁸ This refers again to P'u-chi's doctrines. See above p. 146, n. 51.

⁶⁹ I read with S. 出定於後空.

this way do not get rid of their passions. Those who "force their mind to the contemplation of purity, rouse it to the reflection of external things, concentrate it upon inner realization", do not free it from the *dharmas* but fetter it to them—a useless endeavour. The *Bodhisattva Sūtra* says:⁶⁵ "The Buddha said to Vaiḍūryaprabha Bodhisattva: 'Dear son, don't make (the Sangha) enter into very deep (*samādhi*).⁶⁶ Why? You make the Sangha listless. When they enter into *samādhi* they forget all *prajñāpāramitās*.'⁶⁷ Get conscious of the fact that in the natural state (your mind) is tranquil and pure, completely blank; (then it) is also unsupported and unattached, unbiased like empty space, reaching everywhere, that is, identical with the *tathatā-kāya* of the Buddhas. *Tathatā* is (the quality) inherent in the absence of self-deception. Because we understand this fact we preach freedom from self-deception (or attachment).⁶⁸ One who looks at (things) free from self-deception, though fully seeing, hearing, feeling and knowing, is always blank (uninterested in single things) and tranquil,⁶⁹ in one act he practises *śīla*, *samādhi* and *prajñā* simultaneously and fulfils the ten thousand conditions of virtue (*tryāpatha*). Then he possesses the "wisdom of the Tathāgata which is wide and large, profound and far-reaching".⁷⁰ What means "profound and far-reaching"? When (one's own) nature is clearly seen, then *samādhi* is profound and far-reaching; when one's nature is not seen, it is not profound and far-reaching."⁷¹ (8b).

Use all your strength, my friends, so that you may attain salvation by Sudden Awakening. When your eyes see a form, clearly distinguish every form, and yet no (desire) is evoked by these varying forms, when in their midst you remain unaffected, among them attain salvation, then you have accomplished the *samādhi* of forms. When your ears hear a sound . . . When your nose smells a fragrance . . . When your tongue tastes something savory . . . When your body feels a touch . . . When your *manas* distinguishes a *dharma*, and yet no (desire) is evoked by these varying *dharmas*, when in their midst you remain unaffected, among them attain salvation, then you have accomplished the *samādhi* of *dharmas*. When in this manner

⁶⁵ Cf. *NS*, XII, 490c. 4.

⁶⁶ Some words of the text seem to be missing. *NS* reads 深空定.

⁶⁷ That is, they practise *samādhi* to the exclusion of *prajñā*.

⁶⁸ 立無念爲宗. French scholars translate "free from thinking", but cf. the following text.

⁶⁹ Cf. *T'an-ching* XLVIII, 338c, 20 and *ibid.*, 15.

⁷⁰ Cf. note 51. The *Mahāyānasraddhotpāda Śāstra* XXXII, 576b, 26, quotes a sūtra, "when a Being meditates of freedom from illusion 無念, it attains that wisdom which leads to the Buddha". The *Śāstra* calls this 見心性.

⁷¹ This passage can be explained: "profound and far-reaching". These are attributes of *samādhi* while it should be free from attributes. Cf. *Nirvāṇa Sūtra* XII, 527c f.

all the organs distinguish well, that is original *prajñā*; (9a) when no (desire) arises, that is original *samādhi*. What the sūtra⁷² calls "those mundane affairs with which the meditator is occupied while still dwelling in the supramundane sphere", those various motions in this world—when in the midst of these activities he is not deceived (about their valuelessness as measured with the absolute standard), then *samādhi* and *prajñā* are both practised and not one to the exclusion of the other. *Samādhi* is not apart from *prajñā*, *prajñā* not apart from *samādhi*, just as, to use a mundane simile, lamp and light cannot exist one to the exclusion of the other. As seen from the light side, a lamp represents the latent aspect (of the lamp-light unit); as seen from the lamp side, light represents the manifest aspect (of this unit). Lamp and light are not two things, they cannot exist at different times; when there is light there is (also) a lamp, when there is a lamp there is (also) light.⁷³ The same applies to *samādhi* and *prajñā*.⁷⁴ (For) *samādhi* represents the latent aspect of *prajñā*, and *prajñā* the manifest aspect of *samādhi*. *Prājñā* and *samādhi* are not two things; whenever there is *prajñā* there is *samādhi*, whenever there is *samādhi* there is *prajñā*. (Or we may say:) whenever there is *prajñā* there is (also) non-*prajñā*; whenever there is *samādhi* there is (also) non-*samādhi*. Thus they must be practised together, not one by one. The last two sentences express (9b) what Vimalakīrti demonstrated by his silence (when asked about the meaning of) "entering the gate of true non-duality".⁷⁵

I shall explain in short to my friends what is meant by identity of the sinner and the saint (*kleśa* and *bodhi*)⁷⁶ using the simile of empty space. In itself empty space neither changes nor ceases to change. In daylight those are right who think it to be bright; at night those are right who think it to be dark. Yet whether bright or dark it is the same space. Brightness and darkness alternate while the space itself neither changes nor ceases to change.⁷⁷ The same applies to sin and saintliness. Don't distinguish between truth and error; in reality saintliness is not different (from sin). A sūtra says:⁷⁸ "It is

⁷² Cf. *VS* 539c, 21.

⁷³ Cf. *T'an-ching* 338b, 27.

⁷⁴ Cf. *I-chi* 129; *T'an-ching* 338b, 8; Hui-yüan, Introduction to a chapter of the *Dharmatrāta-dhyāna Sūtra*, *Yu-lu* 9, 14, LV 65b, 28, 照不離寂寂不離照. *Samādhi* and *prajñā* are here, as often in this literature, identified with the Two Truths, non-Existence and Existence (無和有). In the routine treatment of the Middle Path associations of the *t'i-yung* type (體用, 本末, etc.) are also often found. The speculation on *samādhi-prajñā* was a fashion of that period and is not peculiar to Ch'an Buddhism.

⁷⁵ *VS* 551c, 22.

⁷⁶ Cf. *T'an-ching* p. 340a, 15.

⁷⁷ Read 无 for 元. Unchangeability and darkness associate with *t'i*, change and brightness with *yung*.

⁷⁸ *VS* XIV, 554c, 29; *I-chi* 126 explains that this is 如來禪.

the same if one contemplates one's own true nature (*svalakṣaṇa*?) or the Buddha." It follows that freedom from attachment (to external things, which replaces meditation in Ch'an Buddhism), enables you to look into the heart of all the Buddhas of the past, and yet it is nothing else than what you yourselves experience to-day. A sūtra says:⁷⁸ "Contemplating the Tathāgata (I am aware that he) neither arrives out of the future, nor departs to the past, nor lasts in the present." Who seeks the *dharma* (truth) should not seek it in the Buddha, the Dharma, the Sangha.⁸⁰ Why? Because the Buddha-nature (of each Being) is found in his own heart.⁸¹

A friend, who sets out to seek (the Dharma) among external things is a heretic. In the sūtra of Suvikrāntavikrāmin⁸² it is said: "Great King, it (*dharmadhātu*) is just what in reality there is. (10a) Great King, it is the never-changing.—World-honoured One,⁸³ what is the never-changing?—Great King, it is named *tathatā*.—World-honoured One, what is *tathatā*?—Great King, that is known by one who knows, it cannot be expressed in words. It is without characteristics and without want of characteristics, far beyond all definitions, not to be grasped by reasoning (*vitarka-vicāra*)." It means that the Bodhisattva who clearly understands the very deep *dharmadhātu* has attained a wisdom equal to that of the Buddha.

Friends, you yourselves possess the Buddha-nature but you cannot yet clearly recognize it. Why? Let me use an example. Each of those present, when he bethinks himself that in his room at home there are garments, beds and all kinds of other utensils, knows without doubt that they are there. That is called knowledge but not recognition.^{83a}

If you come into that room and see all those above-mentioned things, that is called recognition but not knowledge. (S. p. 559,30) All that you have experienced to-day you have heard from somebody else. You know that you carry the Buddha-nature in your own body but you cannot yet clearly recognize it. Do not set yourself any goal, let no fancy arise, then you are truly free from self-deception. Surely neither recognition is apart from knowledge nor knowledge apart from recognition.⁽¹⁾

All Beings are originally without definite characteristics. Now, if I am thus speaking of definite things (*lakṣaṇa*), I am also speaking in illusion. A

⁷⁸ *Ibid.* 551a, 1. Concerning the reversed direction of time evident in the following quotation, cf. *The Book of Chao*, p. 35.

⁸⁰ The Buddhist trinity (*triratna*). This was certainly a daring speech.

⁸¹ Cf. *NS* XII, 405b, 9 and *passim*.

⁸² 勝天王般若 *Taiśhō* 231, VIII, 693c f., cf. 694a, 9, 13, 20. The name of the King stands for the sūtra itself, which is another translation of part of the *Aṣṭasahasrikā*. Cf. *I-chū* 181 f.

⁸³ Read 世 for 也.

^{83a} The following text from MS. S, lacking in MS. P follows upon P. 10a, 5. Numbers in brackets refer to the Suzuki version.

(1) I read 見無離知.

mind which contains nothing definite is that of the Buddha (*buddha-citta*).⁽²⁾ A consciousness in which no thoughts arise which are reactions⁽³⁾ is safe (from disturbance, *niyata*). This is also called recognition of the *dharma* (*dharmā-pratyavekṣā*?). This safe state is the natural condition of the mind (31). Aśvaghosa has said: "Beings who understand freedom from illusion possess the wisdom of the Buddhas."⁽⁴⁾ Thus, (whoever attains) that *prajñāpāramitā* of which I am speaking now, enters the gate of Tathatā immediately from that of Samsāra; he neither reflects first (and concentrates later) nor reflects later (and concentrates first); he neither expands nor contracts (his vision),⁽⁵⁾ but remains free from all such thoughts. All that (thinking done) in the first seven stages the Bodhisattvas have overcome. They teach only the *buddha-citta*. Buddha is in your own heart (*citta*).

A sūtra says: "You shall preach what is taught in the Dharma⁽⁶⁾. (But) your mouth preaches *bodhi* while your mind is without support⁽⁷⁾; your mouth preaches Nirvāṇa while your mind is not at rest;⁽⁸⁾ your mouth preaches salvation while your mind is in bondage. Formerly I have explained to you, my friends, what an unsupported mind is. Do you know?—(The congregation) answers: We know.⁽⁹⁾—(32) The *Nirvāṇa Sūtra* says: "This is *paramārtha-sūnyatā*: if the three aspects⁽¹⁰⁾ are all empty and in rest", then the Middle Path does not occupy an exceptional position (which would set it apart from the two border-situations, existence and non-existence). The Middle Path is defined as apart from the two border-situations. If all three aspects (are to be proved as) equal, the two border-situations are first to be proved as non-existent (*i.e.* neither existent nor non-existent) from which fact it follows that the Middle Path is also non-existent (in the above sense)." A sūtra says: "The void is posited neither in any of the border-situations nor in the middle." The same is the case with the bodies of the Buddhas, also with the salvations and *dharmakāyas* which are void and found neither in the border nor the middle situation. (33) Friends, you should always demonstrate in that way.

Now, I have presented you, my friends, with the unrivalled Dharma of Buddhism (*tao*), quoting the sūtras. If you have grasped my words, the six *pāramitās* and the 84,000 *samādhis* of all the innumerable Buddhas will flow into your body and heart all at once. In the *Vimalakīrti Sūtra* it is said: "*Bodhi* is to be found neither in a body nor in a mind; calm and lifeless is

⁽²⁾ 佛心. I translate *buddha-citta* not *bodhi-citta* because for Shen-hui it has that meaning.

⁽³⁾ 作 (*krta*), literally "made". The original simile is the mirror, reflecting objects but not reactive upon their fascinations, and thus not "making" an artificial World.

⁽⁴⁾ Cf. *Mahāvāyāna-sraddhotpāda Śāstra*, *Taiśhō* XXXII, 576b, 26 (585a 22). But *Paramārtha* reads 向佛智 *buddhādhimuktijñāna*.

⁽⁵⁾ Cf. note 51.

⁽⁶⁾ Cf. *VS* XIV, 540a, 4.

⁽⁷⁾ Should we read 有 for 无?

⁽⁸⁾ I read 無 for 說.

⁽⁹⁾ Cf. above p. 146.

⁽¹⁰⁾ The aspects of Existence, non-Existence, and that which is neither, the Middle Path. They are, as belonging to a trinity, real only in the sense as everything else is real as part of the super-super-absolute which is *paramārtha-sūnyatā*. This seems to be an allusion to *NS* II, 1, XIV, 523b, 12 and 18. The following text is corrupt and my translation is mere guess-work.

bodhi, because all individual motions are extinguished. Fancies do not rise.⁽¹¹⁾ That reflection is not initiated by impressions,⁽¹²⁾ the spirit is not bound to any definite place.⁽¹³⁾

(34) When people of highest intelligence and knowledge hear the preaching of *prajñāpāramitā*, they are able to understand (what they hear), take it to heart, preach it and put it into practice; those of average intelligence, though not capable to grasp (the meaning), might yet succeed when they take pains to find a teacher (who can help them); those of lowest intelligence, let them only believe and not relapse, might in the future also be able to embrace the ten points of the Mahāyāna creed (and in consequence get understanding). (35) But (notice that) those who practise Buddhism, when removing illusions and acquiring purities, though cleaning themselves from guile, do not basically (change and become) pure persons.

In the *Avatamsaka Sūtra* it is said: "Like washing cloth. When the dirt is first covered with ashes and lye and then washed out with clean water, it gets clean. It is, however, not called 'clean'. Why not? This cleanness is only removed dirtiness. In the absolute sense it is not clean." In the *Vimalakīrti Sūtra* it is said: "The life of a Bodhisattva is neither a dirty nor a pure life."⁽¹⁴⁾

(36) Friends, when inadvertently an illusion rises and you remember a remote or nearby object, you need not (immediately) go into meditation (in order to remove the stain on your mind). Why not? You are sinners in any case,⁽¹⁵⁾ whether you let your thoughts wander or concentrate them. In a sūtra it is said: "The *dharma* neither come nor go. The quiddity of the *dharma* (*dharma*) is everywhere. Therefore they neither come nor go." When an illusion rises, you get conscious (of that fact); when that consciousness vanishes, the original state is restored. To an unattached mind existence and non-existence (of an illusion) make no difference; (for) objects and the knowledge of objects both have vanished.⁽¹⁶⁾ In both cases (when an illusion rises and when it disappears) simply don't care! Then your own nature (comes out), which is *bodhi*.

If you wish to sublimate your mind,⁽¹⁷⁾ use (the method of) non-attachment. Original Substance⁽¹⁸⁾ is empty and at rest; not one single thing is there to be found. It is called: *anuttara-bodhi*.⁽¹⁹⁾ In the *Vimalakīrti Sūtra* it is said: "Upon the unattached basis (of Existence) all the *dharma* are established."⁽²⁰⁾ *Nirvāṇa* and *śīla* are realized in the same way.⁽²⁰⁾

(37) Your own nature is empty and at rest; it possesses neither a body nor characteristics. The act of conversion (*cittotpāda*) can also not

⁽¹¹⁾ VS XIV, 542b 22.

⁽¹²⁾ 獨立, literally "independent". The mirror is free to reflect all because it is not, by interest, induced to prefer one thing to another one.

⁽¹³⁾ 神無方所. A lapse into Taoist thinking.

⁽¹⁴⁾ VS XIV, 545b.

⁽¹⁵⁾ 病, literally "sick", "at fault".

⁽¹⁶⁾ That is: objects have ceased to draw your attention.

⁽¹⁷⁾ 微細心. In Indian Buddhism *citta* can be brought to rest but cannot, like the Taoist "spiritual body" be sublimized.

⁽¹⁸⁾ 本體. Here too we are in the Taoist associative pattern, that of *l'i*, the latent, and *yang*, the manifest, aspects of Existence.

⁽¹⁹⁾ I do not translate 无.

^(20a) VS XIV, 547c 22.

^(20b) This and the following Chinese text are not clear.

(be construed as) change (from one state of mind to another one). Suppose there were two minds, then the first could not easily, itself still unreleased, cause the release of the second mind. Therefore (it is said):⁽²¹⁾

"I worship the one who has first opened his mind (to the truth),

I regard him as the leader of gods and men.

He has surpassed the Śramaṇas and Pratyekabuddhas."

Who opens his mind in this way surpasses the Three Worlds. He is therefore called "the very highest".

(38) All other schools keep occasionally silent and refuse to promulgate (their message) while I am quite different with respect to mine. Whether there are many listeners or few, I hand it to everybody. (Yet I must warn you.) When by a teacher you are taught the message of Ch'an, you must form your own opinion with respect to what you have heard . . .⁽²²⁾

Set yourselves your own rules, penetrate to your own heart! Then you have penetrated to the understanding of all the sūtras. (No scholarship is needed.) When the Buddha was still living there were Beings of every description who left their families and followed him. All the Buddhas of the past preached to the eight kinds of listeners,⁸⁴ not selectively or privately. As the sun at mid-day illuminates every spot, as the dragon king⁸⁵ sends rain impartially and equally, so that the grasses and trees are watered, each kind in accordance with its need, so are the Buddhas when they preach the Law. (10b) Then their mind is open to every need, showing no preference to one or the other, and Beings of every description understand his message. A sūtra says:⁸⁶ "The Buddha uses one and the same language in order to preach the Law; the Beings understand each in his own way."

Friends, when you study *prajñāpāramitā*, you must read extensively the *Mahāyāna Sūtras*.⁸⁷ There are Ch'an teachers who do not like Sudden Awakening but want you to awaken (gradually) by using the expedients (the Buddhas) offer, but that is a method good only for a very inferior type of Beings.^{87a} As in a clear mirror one sees one's face (undistorted) so in the *Mahāyāna Sūtras* one sees the true picture of one's own heart. First, you must not doubt; trusting the word of the Buddha you must purify the three stirrings,⁸⁸ then you can enter Mahāyāna. The School of Sudden Awakening relies exclusively upon the word of the Tathāgata for its practice. I am

⁽²¹⁾ This looks like a *stotra*, as are often found at the beginning of *śāstras*, but the text is corrupt and my translation uncertain.

⁽²²⁾ Here ends the sheet inserted from MS. S. The last half sentence replaces the following "set yourselves your own rules" on p. 153 of my translation.

⁸⁴ Gods, dragons, etc.

⁸⁵ *Mahāprajñāpāramitā Śāstra* XXV, 197c, 6. Cf. *I-chi* 86.

⁸⁶ VS XIV, 538a, 2 f.

⁸⁷ This seems not to fit with the acknowledged hostility of Ch'an Buddhism to book reading. Cf. *T'an-ching* 337a, "Hung-jen advised the Sangha to study only the *Vajracchedikā*, which would be enough to see one's nature and attain Buddhahood."

But cf. the following 大乘經可以正心.

^{87a} Cf. Gernet *loc. cit.*, p. 64 and my note 20, p. 136.

⁸⁸ See above p. 140.

telling you the pure truth. Bestir yourselves! Come and ask if you have any doubt. Fare you well!

Truth and untruth as taught in the Southern School.
One verse for each of the five watches of the night.

In the first watch we start.⁸⁹

Illusion⁹⁰ and truth are not two different things.
Misunderstood, truth is illusion; rightly understood, illusion is truth.⁹¹
When the images have vanished, nothing is found behind (the images);
when the original state shows, it (is found to be) self-same and devoid of content.

Acting, seeking, we cannot attain salvation; not acting, not seeking, we accomplish our work.

In the second watch we press forward.

The great round precious Mirror⁹² rests firmly on its pedestal.
Beings reaching for (external) things are not aware of the disease they catch; they slam the door against themselves and their mind cannot open (to the truth).

(They do not know that the Mirror is always) as clean as it was originally by its very nature, without any dust and stain; that (they by nature are) guiltless, unattached, not chained to the Wheel of Life.

"All efforts (to reach salvation) are inadequate, are (moves inside) Samsāra";⁹³ if only (the Beings) would recognize their own true face as that of the Tathāgata (whom they so eagerly seek).

In the third watch we enter.

The Wisdom of the Tathāgata (is concealed) in the dark depth of Origin.

Only Buddhas can hand it down to Buddhas. Śrāvakas and Pratyekabuddhas are deaf to its music.

They live in valleys deep in the mountains, stay in monasteries of the Dhyāna Sect; they enter into trance and "freeze their thoughts".

(Not knowing that) in one life one can achieve as much as in 80,000 kalpas (of dhyāna practice),⁹⁴ they carry away the hemp (of their gradual practices) and pay no heed to the gold (of Sudden Awakening).

⁸⁹ 初, 催, etc. indicate the rhymes.

⁹⁰ Read 想 for 相.

⁹¹ As soon as there is judgment there is duality, and truth becomes illusion.

⁹² *Mahāvīryūtpatti*, 5, 1, gives *ādarīajñāna* with a special meaning which is irrelevant in our case.

⁹³ This is the famous half *gāthā* for which the Buddha Śākyamuni in the incarnation of an ascetic sold his body to Indra. *NS* 450a, 16.

⁹⁴ Above p. 141, n. 16.

In the fourth watch we approach the end.⁹⁵

We are not anxious to see the *dharmakāya* in its original (glory).
For, it might catch our fancy and make us attached to a purpose.

A purpose is a deceptive thing (and should be shunned).
Let yourself go, don't scheme; follow your own nature, be your own authority!

Don't moralize, that you may not deceive yourself! Free from self-deception, free from moral standards, you are in Nirvāṇa.

In the fifth watch we close.

Bodhi is freedom from attachment, we have no root anymore (in the world of single things).

(How often) in past *kalpas* have we sacrificed our lives without being able to attain (*bodhi*). (Therefore) our teacher has told everybody that he should not hope for (Karmic) rewards.

He has supplied us with medicine, has thrown the gate wide open; he has removed the membrane hindering our sight, dispersed the floating clouds (in our eyes).

He has suddenly opened the Buddha-eyes of the Beings;⁹⁶ he has taught them to recognize themselves so that they may not be drowned in the Ocean of Life.⁹⁷

(To be sung in chorus.)

The Genuine Vehicle (other than that adapted to the use of inferior believers) is surely not often met; universal order can be believed to be hidden deep (below the surface).

Who wishes to part with individual things and their negative counterparts must use his mind as a mirror reflecting his mind.

In a hair tuft a pearl is lost,⁹⁸ sewn in a garment a jewel is difficult to find.⁹⁹

To those who carry hemp I say: why don't you pay heed to the gold?¹⁰⁰

⁹⁵ Read 闌 for 蘭.

⁹⁶ Looking into *dhūtakopi*.

⁹⁷ Read 淪 for 輪.

⁹⁸ Simile from the *Lotus Sūtra*, cf. *Taishō* IX, 39a, 9.

⁹⁹ *Ibid.*, 29a, 7.

¹⁰⁰ For this proverbial saying, cf. *Pao Chi Ching*, *Taishō* XI, 464c: "It is like the man who threw away real gold and loaded his back with weeds, which he thought were jewels." Compare also the Japanese proverb *Asa wo ninaite, kane wo sutsu* (Note added by A. Waley).