THE SERMON OF SHEN-HUI

by W. LIEBENTHAL

The following text is translated from a photograph of the Tun-huang MSS. P. (Pelliot) 2045 (2). 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. The reading made no difficulty because the MS.

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NS = Mahaparinirvāṇa Sūtra (northern edition), Taishō 347.
VS = Vimañcakera Niśāda, Taishō 475.
SPT = Saddharma-pundarikasūtra, Taishō 362.
MPPS = Mahāprajñāpāramitā Sūtra, Taishō 1590.
Yu-lu = Ch'ù-san-t'ang chi-chi, Taishō 2145.
T'an-ching = Liu-tsu t'an-ching (Tun-huang text), Taishō 2007.
I-chi = 胡適, 神旨和和尚集, Shanghai 1930.
Taishō = Taishō Itsai Kyō. The Roman letters refer to the volumes.
Hsiu-Hsiu-t'ang ching, it refers to the 起 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-t'ang tshih 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.]

2. I doubt whether this is the same MS. as that published by Suzuki Daigetsu in the Shōshūsō tishō, Kyōto 1915, and again in the Ōmura Kakuō XVI, 4 pp. 1-30, Tōkyō December 1915. Cf. Journal Asiatique 239 (1951), fasc. 1, Biographie du moine Chenchou du Hō-ō (668-760) par Jacques Gernet, p. 60, note 2. I was unable to procure a copy of the Ōmura Kakuō, but M. Gernet most kindly copied the text for me. So I could compare both versions (P. and S.) and found the following:

a. S. contains very few additions, such as 者, 是, 間, which are rather irrelevant, but very many omisions 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 smoother out version of S. Anyway P. is much the better text.

b. 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.

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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 南陽和尚. He might have kept this designation while in Loyang.

In the Chiing-ke chi'an-ten-gü a monk named Hui-chung 華忠 is listed as Nan-yang Hui-chung kuo-shih 南陽慧忠國師. But the Saying (yü-lu 語錄) of this monk have little in common with the Sermon (t'an-yü 相語). Shen-hui was assigned to Lung-hsing-sau in Nan-yang in 720 and stayed there some twenty years. His Sayings contain about two-thirds of the Sermon. Many passages are literally the same. Thus it seems to be almost certain that Shen-hui was the author.

In the title-line "Nan-yang ho-shang tun-chiao-chieh-lo ch'ian-men chih-liao-hsing t'an-yü 南陽和尚上頓解蔽惟真入性諸語" 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" 演講. 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 (that of Shen-hui and Pu-chi) and established that of the Tathāgatas 如來." He explained (the difference between) knowledge and recognition. He explained ālāma, samādhi, prajñā. He spoke of freedom from illusion. He demanded vision of one's nature. This seems to refer to our text.

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1 Suzuki (Gernet, loc. cit.) omits "Nan-yang" which in my version is clearly legible.
2 Cf. his Yu-lu, Taishō, LI, 437c.
3 Following Suzuki I prefer this translation to "cohemenstions" (entretiens). In the Shen-hui yu-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 Pai-hsiu.
4 Cf. the references in the notes and Gernet, p. 60, note 4.
5 In the biography of Wu-hsing, Li-iu fu-pao-chü, Taishō, LI, 185b, 14.
7 徳見, Taishō p. 150.
8 The text is corrupt. My translation renders the probable meaning. Cf. Translation p. 141.
9 見性, Translation p. 148.
10 晉性, 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 pratimoksa 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 or chieh t'an 彌勒. During the T'ang dynasty, when the Emperors needed Buddhism for purposes of inner coalition and certain Buddhist priests were ordered to erect platforms and make definite numbers of conversions, 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 uncouth 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 西 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 bodhimandārājita in accord as much of you as you, that the world is impermanent..." The congregation is urged (to enter the saṅgha, (2) to remove all doubts, (3) repent, (4) to open the heart to bodhi (buddhisatvā), (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-hsian 道宣, the famous ritualist, erected a platform in the year of his death (667). His Sūtra on the Erection of a Bodhimandāra with Illustrations contains the best information we possess on

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11 In the dictionaries t'an is explained as "bodhimandāra" 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.

Bodhimandāra is the place where Sākyamuni attained Enlightenment. Chieh refers to chieh 聰戒 and shou chieh 夢戒, the two ceremonies of "taking the vows".

12 Yin-tung 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-teng-tuan, 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 Ibid., vol. XLV, 819b.

15 Ibid., n. 1892, Kuan-chung ch'ung-li chieh-t'an t'u-ching 圓中創立戒壇．

16 Ibid., n. 1892, Ching-hsun chieh-kuan fo 濟心慈觀法. Cf. ibid., vol. XLV, 819c, 5 foll.

17 The only reliable source is the tomb-inscription composed by the famous poet Wang Wei 王維 on demand of Shen-hui (Ch'in-t'ang-wen, Ch. 327). All copies of the T'an-ch'ing 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.

represents a concise outline of the teaching of the Southern School.\(^9\)

Shen-hui says repeatedly that he takes his stand on the Prajñāpāramitā, especially the Vimalakīrti 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 Pu-čhi 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 (tou 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 tuo-t 不作意). (2) Freedom from illusion (tou 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 continnum is illusory. The senses work as usual and "manas distinguishes dharmatā" but "no desire is aroused" (p. 148). (3) Bodhi (tou 佛). This describes rather a change of mind than the state which is its result. This change happens suddenly (tou 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 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 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, priya and samādhi, are not things but aspects. Samādhi and priya, 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 dharmas 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 (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 被) 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 (ta hsiung 自性); or our own heart (ta 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-chih 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-tzu calls the universe (ta-fang 大方) and in which he wanders at will (hsiao-yao 逍遥).
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 tzü 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 of Ch'an Buddhism of the Southern School. 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 Agamas. 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 Vimalakirti Nirdesā 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-t'ung lu. Others are extant in still unpublished Tun-huang MSS. Some of these are perhaps older than the Wu-k'eng 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 Ch'i-hsi 章渙. 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 Samātā 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. A secular theme was here adopted by Buddhists.

**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. Buddha and Bodhisattvas who all are good, truly reliable, friends are met with very rarely indeed. 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: "The Buddha asked Kasyapa: Is it difficult to hit a needle point placed on the earth (jambudīpā) with a sesame seed thrown out of the highest heaven (tusita)? It is indeed, said Kasyapa. 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

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1 Cf. Ch'eng Ch'en-ko, Ch'ung-huo su-wen-hsih shih (History of Chinese Popular Literature), I, 134 sqq. and Wen-ch'ung T'ao, Ch. 4, p. 68 (in the edition of the Twenty-four Philosophers).

2 I owe this information to the editor.

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

4 K'ang-yin-sheng, spiritual guides.

5 Northern edition, 2, XII, 372c, 18. 菩薩救度法無盡識. The NS distinguishes 正因 and 緣起, 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; that both together meet is “good”.6
(ab) The mouth of the indifferent 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.)

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 sīra-pitaka 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 hearts confess! Let the three stirrings of my friends be pure.8 (The assembly joins in.)

All the past, future and present stirrings of my body, my mouth and my mind, the four unforgivable sins,9 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,10... again.
All the..., the seven sins,11... again,12 (3a)
All the..., the ten sins,13... 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 (bodhimanḍa); 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 upon the doctrine of the Buddha. What are the words the Buddha has said?14

The Sūtra says:15

"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.16 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 dharma-kāya 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 Saṁsāra, during many mahākālam as innumerable as the sand of the Ganges River, unable to attain salvation, because you did not even 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 Saṁsāra during many mahākālam 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 (Hinayāna) which lead to incarnations among men and gods. When the Karma (warranting your happy sojourn on these planes) is exhausted,
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(59) 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). Those who strive for salvation get rid of citta-manovo-jīvāna, the five dharma, the three svabhāvas, the eight viśīvāna, the two nairatmya. They get rid of both: realization of the inner and outer world, "and in the Three Worlds neither their body nor their co-ordinating organ (manas) appears. That is meditation." This kind of meditation is authorized by the Buddha. The Sixth Patriarch has transmitted (his message) from heart to heart because it cannot be expressed in words. 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. Why? The Nirvāṇa

68 These are actually two concepts, not exactly the same, but Shen-hui could quote the NS loc. cit., 549c. 8, "佛性者即第一義空, 第一義空名為中道." 69 Text has 身意即 which gives no good meaning because 身 (kša) and 心 (citta) are never contrasted in Buddhist texts but only rajap and citta. The Yn.iu (l-i-chi), p. 132, where the whole passage also occurs, reads 心意即 which is better. The Lakkhāvātā Sūtra contains this version though rarely. The best would be 心意即 corresponding to citta-manovo-jīvāna.

67 These terms are the main dharmas of the Yogācāra system which is set forth in the Lakkhāvātā Sūtra: As Suzuki (Studies in the Lakkhāvātā Sūtra, London 1930, p. 412) tells us, another name of this sūtra was Cittavāna-manovo-jīvāna-pālanti-dharma-svabhāvah-kahayāna dhammapārya. 心意即五法自性相相和法門. Cf. Studier, p. 66 (Taisi XVI, 514c or 517b) and other places (translation Suzuki, pp. 61, 64, 71, etc.). The theory is clearly set forth in Bodhiruci's translation p' in p' in (5p 557a-558a, corresponding to Gupābhadra's translation, p. 510c-511b, Suzuki's translation pp. 131-135) which closes "The five dharmas, the svabhāvas, the eight viśīvānas, and the twofold egolessness—they are all embraced in the Mahāyāna". Does Shen-hui here repudiate the teaching of the Lakkhāvātā School, or also that of the Sūtra itself? The Sūtra says that "when a Bodhisattva-mahāsattva recognizes that all dharmas are free from Citta, Manavas, and Mahāyāna, the Five Dharmas, and the Threefold Svabhāva, he is said to understand well the signification of Dharmarājārāma.

66 We have the choice between 信 and 願. I have chosen the latter.

61 VS XIV, 540c. 27.
62 Cf. the Sūtra, Taishō, p. 384, 菩薩遍施經 p' in 5, XII, 1022c. "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."
63 Cf. NS 431c. 15-432b. 6.
64 In the VS XIV, 549b. 22, this is said by Kaśyapa to Mahāvīra. 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.
65 This cannot well refer to the Lakkhāvātā Sūtra, but rather to the VS 559c. 23, 心住內不出住內外是為真坐.
66 Quoted from ibid. c. 20.
67 Literally "is seated by the Buddha." 68 以心證信聖言文字. 69 Here and in the following text always read 人者 for 人者.
Sūtra says that once (the Buddha) has already foretold your destination, namely, that all the Beings are from the beginning in Nirvāṇa; from the beginning they are endowed with the gift of immaculate wisdom (andaśrava 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 Buddh), cease to wander, and 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, not the Doctrine itself. For all the Buddh 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, is the dharm of incomparable bodhi; one cannot separate from it. All actions and operations are inseparable from the sphere of the dharm (dharmadhātu). In a sūtra (Vimalakirti) says: “I can remove my disease but not the dharm 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. 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 have that bodhi; and so when you hear speaking of Nirvāṇa, of irrelity (śūnyatā), of purity, of samādhi, you think you must have that Nirvāṇa, that irrelity, that purity, that samādhi. These are all self-deceptions, these are fettets, heresies. With that in mind you cannot attain salvation. If (unaware of the fact that) you are saved, that you are guiltless from the very beginning without anything additional required —you think of (leaving the world and) abiding in Nirvāṇa, this Nirvāṇa becomes a fetter (binding you to life); in the same way purity, irrelity, samādhi, become fettets. Such thoughts impede your progress to bodhi. A Prajñāpāramitā Sūtra says: “A person whose mind contains a definite representation of something (is called) clinging to the Self (ātman) or (its substitutes), puruṣa, pudgala, jīva; one whose mind does not contain such representations is called a Buddha.” (The Buddh are) free from representation of dharma. The Vimalakirti Sūtra says: “What is the root 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 āśrā) that you must have bodhi; when you hear talking of Nirvāṇa (6b) or purity or irrelity or samādhi, don’t calculate that you must have all this. If you behave in that way, then you are tranquil and pure (without first seeking tranquillity and purity). The Nirvāṇa Sūtra says: “To get rid of your passions is not Nirvāṇa; to look upon them as no matter of yours 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. A sūtra says: “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: “Always seek intution into truth which is free from illusion.” 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).”
Friends, discontinue all pondering over what is virtuous and what is not. Don’t “freeze your thoughts” (thus) attaching yourselves to a purpose; 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:44 “Buddhi 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”.50

The congregation asks the priest:44 “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?”—“No.”—“Is your mind attached to something somewhere?”—“It is not.”—“Since, as Your Holiness (hohang) 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) underling (all motions and passions) is called samādhī. Penetrating to this fundamental state we encounter a natural wisdom (sthayamārgijñāna) that is conscious of this original tranquillity and guilelessness. (This wisdom)

44 The term in quotation marks translates 作心, 住, 聽心, 造看近看. They agree with the description of Pu-chi’s meditation by a Dharma-teacher Yuan 遠: 作心不定, 住心看夢, 聽心外照, 聽心內照. See below note 63, T'ang-ching 352a, 29 f. and 1-chi 81—84. The fact that this type of meditation is outlined in both the Samayas 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-yu. I am unable to say exactly what these terms imply. None of them has a Sanskrit equivalent. One may compare the Ch’iang tsa 22, Ch. 7, p. 44b, 若正汝形, 汝形，在於汝心, 汝心為在, 住汝心, 神將同舍. “If you straighten your body, concentrate your body, the harmony of Heaven will overcome you; if you assemble your thoughts, concentrate your purpose, a Spirit will enter and live (in your body).”

45 The Vimalakirti Sūtra, loc. cit. 54ab, 24, has 不觀是菩提離諸緣故. 不行是善提離念故. 飯是梵義離諸緣故. This is Sanskrit tathāga which is not “meditation”, but I translate as I believe Shen-hui understood this passage.

46 Cf. Nirvāṇa Sūtra XII, 3755a, 15, 自性空寂.

47 Read 乃 for 乃.

48 Cf. I-chi 132, Peh-chuan Hsia IV 19/5, 185b, 3; MPS, Ch. 21. beginning.

49 T’i 本能. An untranslatable term which I have often tried to define in other papers, cf. e.g. Liebenthal, The Book of Chu (Monumenta Serica Monograph XIII) Peking 1948, p. 18 f. It refers to the original, undisturbed state of Existence.

44 Literally “sameness”.

45 Not traced.

46 Allusion to NS 5472, 7 f.

47 SPS, Taishō IX, 5c, 5.

48 A phrase from the beginning of the Hydaya Sūtra, Taishō VIII, 838c, 6.

49 The Vajracchedikā Prayāṇārāmī Sūtra, Taishō VIII, 745c, 21.

50 應無所住而生其心. 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.

51 This refers again to Pu-chi’s doctrines. See above p. 146, n. 51.

52 I read with S. 出定 for 後定.
this way do not get rid of their passions. Those who “force their mind to the contemplation of purity, cause it to the reflection of external things, concentrate it upon inner realization”, do not free it from the dharmas but let it to them—a useless endeavour. The Bodhisattva Sūtra says:66 “The Buddha said to Vāraṇasīprabhā Bodhisattva: ‘Dear son, don’t make (the Sangha) enter into very deep (samādhi).’ Why! You make the Sangha listless. When they enter into samādhi they forget all prajñā-prārambhā.’” 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 tathātā-kāyā of the Buddhas. Tathātā is (the quality) inherent in the absence of self-deception. Because we understand this fact we preach freedom from self-deception (or attachment). 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. In one act he practises tika, samādhi and prajñā simultaneously and fulfils the ten thousand conditions of virtue (trīyāpaṇa). Then he possesses the wisdom of the Tathāgata which is wide and large, profound and far-reaching.”67 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.68

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

all the organs distinguish well, that is original prajñā; (9a) when no (desire) arises, that is original samādhi. What the sūtra69 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. The same applies to samādhi and prajñā.67 (For) samādhi represents the latent aspect of prajñā, and prajñā the manifest aspect of samādhi. Prajñā 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 Vimalakirti demonstrated by his silence (when asked about the meaning of) “entering the gate of true non-duality.”68

I shall explain in short to my friends what is meant by identity of the inner and the saint (kleśa and bodhi)69 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.67 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:69 “It is

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66 Cf. NS, XII, 490c. 4.
67 Some words of the text seem to be missing. NS reads 深空定.
68 That is, they practise samādhi to the exclusion of prajñā.
69 立無念為宗. French scholars translate “free from thinking”, but cf. the following text.
70 Cf. T'an-ch'ing XLVIII, 338b, 20 and ibid., 15.
71 Cf. note 51. The Mahāyāna-vadāntapāda Sūtra 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 Sūtra calls this 眞心性.
72 This passage can be explained: “profound and far-reaching”. These are attributes of samādhi while it should be free from attributes. Cf. Nirūpa Sūtra XII, 527e f.
73 Cf. VS 5390. 21.
74 Cf. T'an-ch'ing 338b, 27.
75 Cf. 1-chi 129, 1-Ch'i 338b, 8; Hu-yuan, Introduction to a chapter of the Dhammacatā-dhyāna Sūtra, Yu-lu 9, 14, LV 65b, 20, 照不動寂寂不動照. Samādhi and prajñā are here, as often in this literature, identified with the Two Truths, non-Existence and Existence (無 and 有). In the routine treatment of the Middle Path associations of the c'i-yung type (習用, 本來, etc.) are also often found. The speculation on samādhi-prajñā was a fashion of that period and is not peculiar to Ch'án Buddhism.
76 VS 5510. 22.
77 Cf. T'an-ch'ing p. 340b, 15.
78 Read 無 for 空. Unchangeability and darkness associate with c'i, change and brightness with yung.
79 VS XIV, 554c, 29; I-chi 126 explains that this is 如來經.
the same if one contemplates one's own true nature (svalakyana?) or the Buddha. It follows that freedom from attachment (to external things, which replaces meditation in Ch'an Buddhism), enables one to look into the heart of all the Buddhas of the past, and yet it is nothing else than what you yourselves experience today. A sutra says: "Contemplating the Tathagata (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. Why? Because the Buddha-nature (of each Being) is found in his own heart.

A friend, who sets out to seek (the Dharma) among external things is a heretic. In the sutra of Suvikramatvikramin it is said: "Great King, it (dharma-dhātu) is just what in reality there is. (10a) Great King, it is the never-changing.—World-honoured One, what is the never-changing?—Great King, it is named tathata.—World-honoured One, what is tathata?—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 (niṣṭhāla-viśeṣa)." It means that the Bodhisattva who clearly understands the very deep dharma-dhātu 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 beholds 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. If you come into that room and see all those above-mentioned things, that is called recognition but not knowledge. (S. p. 559, 39) 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.

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

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mind which contains nothing definite is that of the Buddha (buddha-citta). A consciousness in which no thoughts arise which are reactions is safe (from disturbance, niyata). This is also called recognition of the dharma (dharma-pratayehtā). This safe state is the natural condition of the mind (11). Asaṅgha has said: "Beinga who understand freedom from illusion possess the wisdom of the Buddhas." Thus, (whoever attains) the prajñāpāramitā of which I am speaking now, enters the gate of Tathātā immediately from that of Samādhi; he neither reflects first (and concentrates later) nor reflects later (and concentrates first); he neither expands nor contracts (his vision), 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 sutra says: "You shall preach what is taught in the Dharma (But your mouth preaches bodhi while your mind is without support; your mouth preaches Nirvāṇa while your mind is not at rest; 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. (12) The Nirvāṇa Sūtra says: This is paramārtha-sānyātā: if the three aspects (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 sutra says: "The void is posited neither in any of the border-situations nor in the middle. The same is the case with the bodhisattva of the Buddhas, also with the salvations and dharma-hāyas which are void and found neither in the border nor the middle situation. (33) Friends, you should always demonstrate in this way.

Now, I have presented you, my friends, with the univalved Dharma of Buddhism (tao), quoting the sutras. If you have grasped my words, the six paramārtha and the 84,000 samādhis of all the innumerable Buddhas will flow into your body and heart all at once. In the Vimālahīrī Sūtra it is said: "Bodhi is to be found neither in a body nor in a mind; calm and lifeless is the heart. I translate buddha-citta not bodhi-citta because for Shen-hui it has that meaning.

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(a) 佛心. I translate buddha-citta not bodhi-citta because for Shen-hui it has that meaning.
(b) 作 (kshata), literally "cause". The original is the mirror, reflecting objects but not reactive upon their fascinations, and thus not "making" an artificial World.
(c) Cf. Mahāyāna-sraddhapāda Sūtra, Taishō XXXII, 575b 26 (585a 22). But Paramārtha reads 向 佛智 buddhādhinamukhyānā.
(d) Cf. note 51.
(e) Cf. VŚ XIV, 550a 4.
(f) Should we read 有 for 无?
(g) 读 for 読.
(h) Cf. above p. 146.
(i) 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-sānyātā. This seems to be an allusion to NS I, 1, XIV, 533b 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.⁶¹ That reflection is not initiated by impressions,⁶² the spirit is not bound to any definite place.⁶³

(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, unable 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 Asatamakruṣṭa Sūtra it is said: "Like washing cloth. When the dirt is first covered with ashes and lye and then washed with clean water, it gets clean. It is, however, not called 'clean.' Why not? This clearness is only removed dirtiness. In the absolute it is not "clean." In the Vimalakīrti Sūtra it is said: "The life of a Bodhisattva is neither a dirty nor a pure life."⁶⁴

(36) Friends, when inadvertently an illusion rises and you remember a remote or nearby object, you need not (immediately) go into meditation (to remove the stain on your mind). Why not? You are sinner in any case,⁶⁵ 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 (dharmanatā) 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.⁶⁶ 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 subliminate your mind,⁶⁷ use (the method of) non-attachment. Original Substance⁶⁸ is empty and at rest; not one single thing is there to be found. It is called: anuttara-bodhi.⁶⁹ In the Vimalakīrti Sūtra it is said: "In the unattached basis (of Existence) all the dharma are established."⁷⁰ In the same way, a sūtra says:⁷¹ "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.⁷² There are Ch'an teachers who do not like Sudden Awakening but want you to awaken (gradually) by using the expedients (the Buddhhas) offer, but that is a method good only for a very inferior type of Beings.⁷³ 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,⁷⁴ then you can enter Mahāyāna. The School of Sudden Awakening relies exclusively upon the word of the Tathāgata for its practice. I am

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⁶¹ VS XIV, 542b 22.
⁶² 神無所方所. A lapse into Taoist thinking.
⁶³ VS XIV, 545b.
⁶⁴ 病, literally “sick”, “at fault”.
⁶⁵ 但及 objects have ceased to draw your attention.
⁶⁶ 能以心. In Indian Buddhism citta can be brought to rest but cannot, like the Taoist “spiritual body,” be sublimized.
⁶⁷ 本體. Here too we are in the Taoist associative pattern, that of t'i, the latent, and yang, the manifest, aspects of Existence.
⁶⁸ VS XIV, 547c 22.
⁶⁹ VS XIV, 547c 22.
⁷⁰ This and the following Chinese text are not clear.
⁷¹ This looks like a stora, as are often found at the beginning of sūtras, but the text is corrupt and my translation uncertain.
⁷² VS XIV, 538a 2f.
⁷³ This seems not to fit with the acknowledged hostility of Ch'an Buddhism to book reading. Cf. Tou-ching 3379a, “Hsing-jen advised the Sangha to study only the Vajracchedika, which would be enough to see one's nature and attain Buddhahood.” But cf. the following 大乘經可以正心.
⁷⁵ 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.88

Illusion89 and truth are not two different things.
Misunderstood, truth is illusion; rightly understood, illusion is truth.90
When the images have vanished, nothing is found behind (the images);
when the original state shows, it is found to be) selfsame 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 Mirror91 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";92 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 Buddhhas can hand it down to Buddhhas. 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),93 they carry away the hemp (of their
gradual practices) and pay no heed to the gold (of Sudden
Awakening).

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88 作, 做, etc. indicate the rhymes.
89 读 for 想.
90 As soon as there is judgment there is duality, and truth becomes illusion.
91 Mahāyānasūtra, 5, 1, gives sūtra, sūtra with a special meaning which is irrelevant
in our case.
92 This is the famous half gīthā for which the Buddha Śākyamuni in the incarnation
of an ascetic sold his body to India. NS 450A, 16.
93 Above p. 141, n. 16.

THE SERMON OF SHEN-KUI

In the fourth watch we approach the end.94

We are not anxious to see the dharma's 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;95 he has
taught them to recognize themselves so that they may not be
drowned in the Ocean of Life.96

(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 counter-
parts must use his mind as a mirror reflecting his mind.
In a hair tuft a pearl is lost;97 sewn in a garment a jewel is difficult to
find.98

To those who carry hemp I say: why don't you pay heed to the gold?99

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94 Read 读 for 作.
95 Looking into bhūtakṣobhi.
96 Read 警 for 理.
98 Ibid., 398, 7.
99 For this proverbial saying, cf. Pao Chi Ching, Taishō XI, 466C: "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 Age wo minaitte, kane wo mitai. (Note added
by A. Waley).