

THIỆN PHÚC

**SUMMARIES OF
THE FA YEN SCHOOL
(SƠ LƯỢC VỀ PHÁP NHÃN TÔNG)**

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Preface

Generally speaking, each Zen school supplies practitioners with its own light, but it can help practitioners to see everything. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. Therefore, sincere Buddhists should always remember that meditation is only a means, one of the best means to obtain wisdom in Buddhism.

The Ch'an (Zen), meditative or intuitional, sect usually said to have been established in China by Bodhidharma, the twenty-eighth patriarch, who brought the tradition of the Buddha-mind from India. Ch'an is considered as an important school of Buddhism in China. This was the recreation of the Buddhist sutras in the Fourth Council. The first three councils being the Abhidharma, the Mahayana, and the Tantra. Zen is nearly contemporary with the Tantra and the two have much in common. Bodhidharma came to China about 470 A.D. and became the founder of esoteric and Zen schools there. It is said that he had practised meditation against the wall of the Shao-Lin-Tzu monastery for nine years. The followers of Bodhidharma were active everywhere, and were completely victorious over the native religions with the result that the teachings of Zen have come to be highly respected everywhere in China.

After Bodhidharma Patriarch, Zen School was divided into five main sects or the Five Houses of Zen which refer to separate teaching lines that evolved from the traditions associated with specific masters. Three of these traditions, Ts'ao-tung, Yun-men, and Fa-yan, descended from the transmission line traced back to Ch'ing-yuan Hsing-ssu and Shih-t'ou Hsi ch'ien. The other two, the Lin-chi and Kuei-yang, proceeded from Ma-tsu Tao-i and Pai-chang Huai-hai. Kuei-Yang School, a Zen sect established by two disciples of Pai-Ch'ang-Huai-

Hai. 'Kuei' is the first word of 'Kuei-Shan Ling-Yu' (a disciple of Pai-Ch'ang). 'Yang' is the first word of 'Yang-Shan-Hui-Ji' (a disciple of Kuei-Shan). The Five Houses of Zen refers to separate teaching lines that evolved from the traditions associated with specific masters. Three of these traditions, Ts'ao-tung, Yun-men, and Fa-yan, descended from the transmission line traced back to Ch'ing-yuan Hsing-ssu and Shih-t'ou Hsi ch'ien. The other two, the Lin-chi and Kuei-yang, proceeded from Ma-tsu Tao-i and Pai-chang Huai-hai. The Lin-chi House later produced two offshoots, the Yang-chi and Huang-lung. When these last two were added to the Five House, together they are referred to as the Seven Schools of Zen. The Fa-Yen Sect, established by Wen-Yi Zen Master. The Fa-Yen school of Zen that belongs to the 'Five houses-Seven schools', i.e., belongs to the great schools of the authentic Ch'an tradition. It was founded by Hsuan-sha Shih-pei, a student and dharma successor of Hsueh-feng I-ts'un, after whom it was originally called the Hsuan-sha school. Master Hsuan-sha's renown was later overshadowed by that of his grandson in dharma Fa-yen Wen-i and since then the lineage has been known as the Fa-yen school. Fa-yen, one of the most important Zen masters of his time, attracted students from all parts of China. His sixty-three dharma successors spread his teaching over the whole of the country and even as far as Korea. For three generations the Fa-yen school flourished but died out after the fifth generation.

This little book titled "A Summary of the Fa-Yen School" is not a profound philosophical study of the Fa-Yen School, but a book that summarizes the Fa-Yen School and its methods of cultivation. Devout Buddhists should always remember the ultimate goal of any Buddhist cultivator is to attain enlightenment and emancipation, that is to say to see what method or methods to escape or to go beyond the cycle of births and deaths right in this very life. Although the Fa-Yen School faded away for more than 800 years ago, special characteristics of the teachings of the Fa-Yen School still survive. Its Zen methods are still resounding to these days, very practical, and always useful for Zen practitioners. For these reasons, though presently even with so many books available on Buddhism, I venture to compose this booklet titled "A Summary of the Fa-Yen School" in Vietnamese and English to briefly introduce Zen methods of the Fa-Yen School. Hoping this little

contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace, mindfulness and happiness.

Respectfully,
Thiền Phúc

Part One
Summaries of Buddhism
& Buddhist Zen

Chapter One

A Summary of Buddhism

I. An Overview & Meanings of Buddhism:

An Overview of Buddhism: In the year 563 B.C. a baby was born into a royal family in northern India. He grew up in wealth and luxury but soon found that worldly comfort and security do not guarantee real happiness. He was deeply moved by the suffering he saw all around, so He resolved to find the key to human happiness. When he was 29 he left his wife and child and his Royal Palace and set off to sit at the feet of the great religious teachers of the day to learn from them. They taught him much but none really knew the cause of human sufferings and afflictions and how it could be overcome. Eventually, after six years study and meditation he had an experience in which all ignorance fell away and he suddenly understood. From that day onwards, he was called the Buddha, the Awakened One. He lived for another 45 years in which time he traveled all over northern India teaching others what he had discovered. His compassion and patience were legendary and he made hundreds of thousands of followers. In his eightieth year, old and sick, but still happy and at peace, he finally passed away into nirvana. It couldn't have been an easy thing for the Buddha to leave his family. He must have worried and hesitated for a long time before he finally left. There were two choices, dedicating himself to his family or dedicating himself to the whole world. In the end, his great compassion made him give himself to the whole world. And the whole world still benefits from his sacrifice. This was perhaps the most significant sacrifice ever made.

Even though the Buddha is dead but 2,500 years later his teachings still help and save a lot of people, his example still inspires people, his words still continue to change lives. Only a Buddha could have such power centuries after his death. The Buddha did not claim that he was a god, the child of God or even the messenger from a god. He was simply a man who perfected himself and taught that if we followed his example, we could perfect ourselves also. He never asked his followers to worship him as a god. In fact, He prohibited his followers

to praise him as a god. He told his followers that he could not give favors to those who worship him with personal expectations or calamities to those who don't worship him. He asked his followers to respect him as students respect their teacher. He also reminded his followers to worship a statue of the Buddha to remind ourselves to try to develop peace and love within ourselves. The perfume of incense reminds us of the pervading influence of virtue, the lamp reminds us of the light of knowledge and the followers which soon fade and die, remind us of impermanence. When we bow, we express our gratitude to the Buddha for what his teachings have given us. This is the core nature of Buddhist worship. A lot of people have misunderstood the meaning of "worship" in Buddhism, even sincere Buddhists. Buddhists do not believe that the Buddha is a god, so in no way they could possibly believe that a piece of wood or metal is a god. In Buddhism, the statue of the Buddha is used to symbolize human perfection. The statue of the Buddha also reminds us of the human dimension in Buddhist teaching, the fact that Buddhism is man-centered, not god-centered, that we must look within not without to find perfection and understanding. So in no way one can say that Buddhists worship god or idols. In fact, a long time ago, when primitive man found himself in a dangerous and hostile situations, the fear of wild animals, of not being able to find enough food, of diseases, and of natural calamities or phenomena such as storms, hurricanes, volcanoes, thunder, and lightning, etc. He found no security in his surroundings and he had no ability to explain those phenomena, therefore, he created the idea of gods in order to give him comfort in good times, courage in times of danger and consolation when things went wrong. They believed that God arranged everything. Generations after generations, man continues to follow his ancestors in a so-called God because God responds to their prayers when they feel fear or frustration. Some say they believe in God because their parents and grandparents believed in God. Some others say that they prefer to go to church than to temple because those who go to churches seem richer and more honorable than those who go to temples.

The Meanings of Buddhism: To someone it can be only life of the Buddha; the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and

declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes from the word “Bodhi” which means “waking up,” and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers world wide (including Chinese followers in Mainland China). People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist text were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America.

To the Buddha, man is a supreme being, thus, he taught: “Be your own torch and your own refuge. Do not seek refuge in any other person.” This was the Buddha’s truthful word. He also said: “All realizations come from effort and intelligence that derive from one’s own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha.” Buddhism is the only way that leads people from the evil to the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

Buddhism is a philosophy, a way of life or a religion. The teaching of Buddha. This is not important. Buddhism is what the Buddha taught. His teaching was based on human inner wisdom. Buddhism always values reason. Blindly believing in everything is contrary to Buddha's teaching. The Buddha taught: "Do not believe blindly in my teachings. Always test them like using fire to test gold to determine whether it is authentic or counterfeit." Buddhism is not a religion versed in worshipping and imploring favors from deities. It is different from other religions and doctrines in that it respects personal opinions, beliefs, and intellectual development. Buddhism does not prevent its disciples from learning other religious teachings. The Buddha said that if there were reasonable and rational teachings in other religions, His followers were free to respect such things. From that basic principle, the Buddha declared that there was nothing hidden in the sleeve of His saffron robe when referring to His teachings. He also added that His doctrine was consistent with how people understood the Truth. It did not depend on the favors bestowed by any deity or any other spiritual power. The Buddha emphasized the concept of free inquiry when He asked His disciples to judge even the Tathagata in order to have an utter trustfulness in Him. He asked them to study, understand, and believe latter on. Whoever has not yet understood or still has doubt but blindly believes has thus defamed the Buddha. Doubt is not a sin because Buddhism has no creed to be believed. Doubt will automatically dissipate when people fully understand or perceive the Truth. In short, whether the Buddha wanted or not, His teachings and the way of life preached by Him became a religion called "Buddhism." However, Buddhism is not a religion just for discussion, but it is a religion of deliverance for those who diligently cultivate. One needs not be a scholar or a blind devotee to become a Buddhist, all you need is your sincerity of cultivation. In Buddhism, blind faith has no ground, each one of us must know how to find and absorb what is relevant and what is not to our life and to our problems. If we pay a little attention, we'll see that Buddhist doctrines are boundless and timeless, but they are the inconceivable truth for all time. Messages handed down to us by the Buddha remain eternally valuable. No one can argue against or deny the doctrine of impermanence in Buddhism. Impermanence does not mean that things are not existing. Impermanence means that everything

continues in a flux, in a process of continuing change and evolution. Thus, Buddhism is able to adjust to different civilizations in different times in the world. Even in modern world, Buddhism is always appropriate in all circumstances. In fact, if you approach any aspect of Buddhism, you will immediately find out that it is something relevant, beneficial and applicable to your daily life. Sincere Buddhists should always remember that in Buddhism there is no such so-called bonds of supernatural ties, nor Godhead, nor creation, nor sin inherited from anyone else, other than what you yourself have done.

II. The Buddha Preached the First Sermon:

In the Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: “O monk! You must know that there are Four Noble Truths. *The first is the Noble Truth of Suffering:* Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant, they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. *The second is the Noble Truth of the Cause of Suffering:* When our mind is filled with greed and desire and wandering thoughts, sufferings of all types follow. *The third is the Noble Truth of the End of Suffering:* When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescribable happiness. *And finally, the fourth is the Noble Truth of the Path:* The Path that helps us reach the ultimate wisdom.”

Since then, the Buddha spread the seeds of Bodhi far and wide. Specifically, after the time the Buddha met with Yasas and preached to him the teachings of Buddhism, Yasas and fifty friends of his immediately donned the yellow robe and followed Him. They were the first large group of Sangha to take vows right after the Buddha's enlightenment. Henceforth, the Buddha and His Sangha started his preaching mission. On one occasion, while in his way to Magadha, a

kingdom in central India at the time, the Buddha called on Uruvilva-Kasyapa, the leader of the fire-worshipping cult and asked for lodging. Uruvilva-Kasyapa showed the Buddha a stone hut and warned that inside the hut there was a poisonous dragon that always appeared in the middle of the night to devour human beings. So, not be regret if the Sangha of the Buddha chose to stay there and were eaten up. However, the Buddha and his new Sangha still decided to enter the stone hut and sat calmly in a crossed-legs posture. By midnight, the poisonous dragon appeared, showed its jaws widely and clutched its sharp claws, but it could neither harm the Buddha nor the new Sangha. The following day, beyond the prediction of Uruvilva-Kasyapa and his followers, the Buddha and his new Sangha were still safe and sound in that stone hut. So Uruvilva Kasyapa and his followers went from extreme surprise to admiration. So, Uruvilva Kasyapa came to consult the Buddha about the methods of correct practices. After hearing the wonderful Dharma from the Buddha in his ever-convincing tone and his virtuous manner, Uruvilva Kasyapa was now totally convinced. He then determined to give up what he had practiced in the past and led his five hundred disciples to take refuge in the Buddha. After the Buddha converted Uruvilva Kasyapa and his five hundred followers, he also preached to them the Four Noble Truths. All of them was filled with joys of the Dharma and found that they were very lucky to have the Buddha's help to get rid of the evils, to receive the good, and come to tread on the right path. After that, Uruvilva Kasyapa met his two brothers and gave them the account of how he was converted. The two brother also agree to attend the Buddha's preaching and finally took refuge in the Buddha. It should be reminded that the two brothers of Uruvilva Kasyapa also had five hundred followers. So in a very short period of time, the new Sangha of the Buddha already had more than one thousand people. All of them followed the Buddha to return to Mount Vulture Peak in Rajagrha. For the whole Sangha only walked, this long procession of Monks on the move caught the attention of the entire Kingdom og Magadha.

In his preachings, the Buddha always reminded that Buddhists always need two ways of education: the first way is secular education and the second one is religious education. These two ways are considered as the two wings for a bird. Without two wings, no bird can

fly. Similarly, without these two ways of education, Buddhists would lead to a poor and obscure life, not only in the secular world but also in the spiritual life. Secular education will help us with an appropriate profession to support our family while religious education will help us lead a true happy life. As a matter of fact, religious education is extremely necessary, for it teaches us how to think and act in order to be good and happy. Besides, it also helps us love and understand the meaning of life so that we are able to adjust ourselves to its laws in any circumstances. After experiencing six years in ascetic practices, the Buddha advised his followers to follow the middle path. He taught: “Buddhists should always make best use of their secular life while cultivating the path of true happiness in this world and hereafter.”

According to The Agama Sutra, in 49 years of preaching the Dharma, the Buddha declared explicitly that He did preach only on Suffering and the End of Suffering, and nothing else. He exhorted His disciples to go forth to preach the Dharma and to explain the holy life for the welfare of the many, for the happiness of the many, out of compassion for the world, for the advantage, for the happiness of the deities and human beings. The Buddha made it very clear that His purpose in preaching the Dharma was not to quarrel with other religious leaders or to compete with antagonistic doctrines. There is no quarrel in His preaching. He just shows the way to enlightenment and liberation from all sufferings and afflictions. The Buddha is always filled with love and compassion for all living beings. Even when He takes a rest, He still wants to spread His love and compassion to other beings. His preaching is only performed out of compassion and love for the world. There are over 150 Buddhist sutras, all of them are talking about the danger of mortality, so to preach others about Buddha’s teachings with the hope that they will eventually understand and be able to escape the cycle of births and deaths.

III. Core Teachings of Buddhism:

As mentioned in the preface, after the Buddha’s Enlightenment at Buddha Gaya, he moved slowly across India until he reached the Deer Park near Benares, where he preached to five ascetics his First Sermon. The Sermon preached about the Middle Way between all extremes, the Four Noble Truths and the Noble Eightfold Path. In the

Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: “O monk! You must know that there are Four Noble Truths. The first is the Noble Truth of Suffering. Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant, they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. The second is the Noble Truth of the Cause of Suffering. When our mind is filled with greed and desire and wandering thoughts, sufferings of all types follow. The third is the Noble Truth of the End of Suffering. When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescrivable happiness. And finally, the Noble Truth of the Path. The Path that helps us reach the ultimate wisdom.” The path leading to the end (extinction) of suffering, the fourth of the four axioms, i.e. the eightfold noble path. The truth of the PATH that leads to the cessation of suffering (the way of cure). To practice the Eight-fold Noble Truths. The Buddha taught: “Whoever accepts the four dogmas, and practises the Eightfold Noble Path will put an end to births and deaths. In short, finally, the Buddha already discovered supportive conditions leading to bodhi or Buddhahood. The Noble Truth of the Right Way includes the following Noble Paths: The Eightfold Noble Truth, Seven Bodhi Shares, Four Right Efforts, Four Sufficiencies, Five Faculties, Five Powers, Four Elements of Popularity, Four Immeasurable Minds, and Four Kinds of Mindfulness.

To someone, all that the Buddha said can only be considered as life of the Buddha Himself. However, in fact, the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes from the word “Bodhi” which means “waking up,” and thus Buddhism

is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers world-wide, including Chinese followers in Mainland China. People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, "Travels of Marco Polo". From the eighteenth century onwards, Buddhist texts were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America. At the beginning of the twentieth century, Alan Bennett, an Englishman, went to Burma to become a Buddhist monk. He was renamed Ananda Metteya. He returned to Britain in 1908. He was the first British person to become a Buddhist monk. He taught Dharma in Britain. Since then, Buddhist monks and nuns from Sri Lanka, Thailand, Japan, China and other Buddhist countries in Asia have come to the West, particularly over the last seventy years. Many of these teachers have kept to their original customs while others have adapted to some extent to meet the demands of living in a western society. In recent years, there has been a marked growth of interest in Buddhism in Europe. The membership of existing societies has increased and many new Buddhist centers have been established. Their members include large numbers of professionals and scholars. Today, Britain alone has over 140 Buddhist centers found in most major cities.

To the Buddha, man is a supreme being, thus, he taught: "Be your own torch and your own refuge. Do not seek refuge in any other person." This was the Buddha's truthful word. He also said: "All realizations come from effort and intelligence that derive from one's own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha." Buddhism is the only way that leads people from the evil to the virtuous, from deluded to fully enlightened sagehood. Buddhism is

a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

The Buddha admitted the presence of sufferings and afflictions in human life because of the ignorant attachment to all things. But it is truly wrong to believe that Buddhism is a religion of pessimism. This is not true even with a slight understanding of basic Buddhism. When the Buddha said that human life was full of sufferings and afflictions, he did not mean that life was pessimistic. In this manner, the Buddha admitted the presence of sufferings and afflictions in human life, and by a method of analysis he pointed out to his disciples that attachment to things without a correct view as to their nature is the cause of sufferings and afflictions. Impermanence and change are inherent in the nature of all things. This is their true nature and this is the correct view. He concluded: "As long as we are at variance with this truth, we are bound to run into conflicts. We cannot alter or control the nature of things. The result is 'hope deferred made the heart sick'. The only solution lies in correcting our point of view." In fact, the thirst for things begets sorrow. When we like someone or something, we wish that they belonged to us and were with us forever. We never think about their true nature, in other words, or we refuse to think about their true nature. We expect them to survive forever, but time devours everything. Eventually we must yield to old age and freshness of the morning dew disappears before the rising sun. In the Nirvana Sutra, when Ananda and other disciples were so sad and cried when the Buddha lay on his death-bed, the Buddha taught: "Ananda! Lament not. Have I not already told you that from all good things we love and cherish we would be separated, sooner or later... that they would change their nature and perish. How then can Tathagata survive? This is not possible!" This is the philosophy which underlies the doctrine of the "Three Marks" (impermanence, suffering and no-self) of existence of the Buddhist view of life and the world. All Buddhist values are based on this. The Buddha expected of his disciples, both laity and

clergy, good conduct and good behavior and decent standard of living in every way. With him, a simple living did not amount to degenerate human existence or to suffer oneself. The Buddha advised his disciples to follow the “Middle Path”. It is to say not to attach to things nor to abandon them. The Buddha does not deny the “beauty”, however, if one does not understand the true nature of the objects of beauty, one may end up with sufferings and afflictions or grief and disappointment. In the “Theragatha”, the Buddha brought up the story of the Venerable Pakka. One day, going to the village for alms, Venerable Pakka sat down beneath a tree. Then a hawk, seizing some flesh flew up into the sky. Other hawks saw that attacked it, making it drop the piece of meat. Another hawk grabbed the fallen flesh, and was flundered by other hawks. And Pakka thought: “Just like that meat are worldly desires, common to all, full of pain and woe.” And reflecting hereon, and how they were impermanent and so on, he continued to contemplate and eventually won Arahanship. The Buddha advised his disciples not to avoid or deny or attach to objects of beauty. Try not to make objects of beauty our objects of like or dislike. Whatever there is in the world, pleasant or unpleasant, we all have a tendency to attach to them, and we develop a like or dislike to them. Thus we continue to experience sufferings and afflictions. Buddhists recognize beauty where the sense can perceive it, but in beauty we should also see its own change and destruction. And Buddhist should always remember the Buddha’s teaching regarding to all component things: “Things that come into being, undergo change and are eventually destroyed.” Therefore, Buddhists admire beauty but have no greed for acquisition and possession.

IV. The Concept of Enlightenment in Buddhism:

The term Enlightenment is from the Sanskrit word of “Bodhi” from the root “Bodha” which means knowing, understanding, and illumination. Buddhiboddhavya also means knowing and knowable. To enlighten means to awaken in regard to the real in contrast to the seeming, as to awake from a deep sleep. To enlighten also means to realize, to perceive, or to apprehend illusions which are harmful to good deeds, or the intuitive awareness or cognition of the Dharma-Nature, the realization of ultimate reality. According to Buddhism, enlightenment is the great avenue that leads practitioners to Nirvana. The concept of “Bodhi” in Sanskrit has no equivalent in Vietnamese

nor in English, only the word “Lóe sáng,” “Bừng sáng,” “Enlightenment is the most appropriate term for the term Bodhi in Sanskrit. A person awakens the true nature of the all things means he awakens to a oneness of emptiness. The emptiness experienced here here is no nihilistic emptiness; rather it is something unperceivable, unthinkable, unfeeling for it is endless and beyond existence and nonexistence. Emptiness is no object that could be experienced by a subject, a subject itself must dissolve in it (the emptiness) to attain a true enlightenment. In real Buddhism, without this experience, there would be no Buddhism. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given, we utterly fail. In Zen, the term “enlightenment” is used for direct apprehension of truth. It literally means “seeing nature,” and is said to be awareness of one’s true nature in an insight that transcends words and conceptual thought. It is equated with “Satori” in some Zen contexts, but in others “kensho” is described as an initial awakening that must be developed through further training, while “satori” is associated with the awakening of Buddhas and the patriarchs of Zen. Enlightenment also means to see the nature, or awakening, or seeing into your True-nature and at the same time seeing into the ultimate nature of the universe and all things (This is another way of speaking of the experience of enlightenment or self-realization. Awakening to one’s true nature and hence of the nature of all existence). It is the sudden realization that “I have been complete and perfect from the very beginning. How wonderful, how miraculous!” If it is true awakening, its substance will always be the same for whoever experiences it, whether he be the Sakyamuni Buddha, the Amitabha Buddha, or any one of you. But this does not mean that we can all experience awakening to the same degree, for in the clarity, the depth, and the completeness of the experience there are great difference.

According to the Northern Buddhist School, there are eight awakenings of great people. The form of the Sutra “Eight Awakenings of Great People” is very simple. The text form is ancient, just like the Forty-Two Chapters and the Sutra on the Six Paramitas. However, its content is extremely profound and marvelous. Shramana An Shi Kao, a Partian monk, translated from Sanskrit into Chinese in about 150 A.D. (during the Later Han Dynasty). Most Venerable Thích Thanh Từ translated from Chinese into Vietnamese in the 1970s. The original text of this sutra in Sanskrit is still extant to this day. This sutra is entirely in accord with both the Theravada and Mahayana traditions. In fact, each of the eight items in this sutra can be considered as a subject of

meditation which Buddhist disciples should at all times, by day and by night, with a sincere attitude, recite and keep in mind eight truths that all great people awaken to. These are eight Truths that all Buddhas, Bodhisattvas and great people awaken to. After awakening, they then energetically cultivate the Way. By steeping themselves in kindness and compassion, they grow wisdom. They sail the Dharma-body ship all the way across to Nirvana's other shore, only to re-enter the sea of death and rebirth to rescue all living beings. They use these Eight Truths to point out the right road to all beings and in this way, help them to recognize the anguish of death and rebirth. They inspire all to cast off and forsake the Five Desires, and instead to cultivate their minds in the way of all Sages. If Buddhist disciples recite this Sutra on the Eight Awakenings, and constantly ponder its meaning, they will certainly eradicate boundless offenses, advance toward Bodhi, quickly realize Proper Enlightenment, forever be free of death and rebirth, and eternally abide in joy. Everyone of us knows what we deeply aspire to gain is happiness and what we try to avoid is sufferings and afflictions; however, our actions and behaviors in daily life do not bring us any joy and happiness; on the contrary, they only lead us to more sufferings and afflictions. Why? Buddhism believes that we cause our own sufferings and afflictions because we are not awakening of the truth. Buddhism claims that experiences which are apparently pleasurable in this world are ultimately states of suffering. Devout Buddhists should see clearly the point is that we perceive them as states of pleasure only because, in comparison to states of sufferings and afflictions, they appear as a form of relief. A disciple of the Buddha, day and night, should wholeheartedly recite and meditate on the eight awakenings discovered by the great beings. *The First Awakening* is the awareness that the world is impermanent. All regimes are subject to fall; all things composed of the four elements that are empty and contain the seeds of suffering. Human beings are composed of five aggregates, and are without a separate self. They are always in the process of change, constantly being born and constantly dying. They are empty of self, without sovereignty. The mind is the source of all unwholesome deeds and confusion, and the body is the forest of all impure actions. If we meditate on these facts, we can gradually be released from the cycle of birth and death. The world is impermanent, countries are perilous and fragile; the body's four elements are a source of pain; ultimately, they are empty; the Five Aggregates (Skandhas) are not me; death and rebirth are simply a series of transformations; misleading, unreal, and uncontrollable; the mind is the wellspring of evil; the body is the breeding ground of offenses; whoever can investigate and contemplate these truths, will gradually break free of death and rebirth. *The Second Awakening* is the awareness that more desire brings more suffering. The awareness that more desire brings more suffering. All

hardships in daily life arise from greed and desire. Those with little desire and ambition are able to relax, their bodies and minds are free from entanglement. Too much desire brings pain. Death and rebirth are tiresome ordeals which stem from our thoughts of greed and desire. By reducing desires, we can realize absolute truth and enjoy independence and well-being in both body and mind. *The Third Awakening* is the awareness that the human mind is always searching for possessions and never feels fulfilled. This causes impure actions to ever increase. In our daily life we always want to have good food, nice clothes, attractive jewellery, but we only feel satisfied with them for a short time, after that, the very same object that once gave us pleasure might cause us frustration now. The same can also be applied to fame. At the beginning we might think ourselves that we are so happy when we are famous, but after some time, it could be that all we feel is frustration and dissatisfaction. Bodhisattvas, however, always remember the principle of having few desires. They live a simple life in peace in order to practice the Way, and consider the realization of perfect understanding as their only career. Our minds are never satisfied or content with just enough. The more we obtain, the more we want; thus, we create offenses and do evil deeds; Bodhisattvas do not make mistakes, instead, they are always content, nurture the way by living a quiet life in humble surroundings. Their sole occupation is cultivating wisdom. *The Fourth Awakening* is the awareness of the extent to which laziness is an obstacle to practice. For this reason, we must practice diligently to destroy the unwholesome mental factors which bind us, and to conquer the four kinds of Mara, in order to free ourselves from the prison of the five aggregates and the three worlds. Idleness and self-indulgence will be our downfall. With unflagging vigor, Great people break through their afflictions and baseness. They vanquish and humble the Four Kinds of Demons, and they escape from the prison of the Five Skandhas. *The Fifth Awakening* is the awareness that ignorance is the cause of the endless cycle of birth and death. Therefore, Bodhisattvas always listen and learn in order to develop their understanding and eloquence. This enables them to educate living beings and bring them to the realm of great joy. Stupidity and ignorance are the cause of death and rebirth; Bodhisattvas are always attentive to and appreciative of extensive study and erudition. They strive to expand their wisdom and refine their eloquence. Teaching and transforming living beings, nothing brings them greater joy than this. *The Sixth Awakening* is the awareness that poverty creates hatred and anger, which creates a vicious cycle of negative thoughts and activity. When practicing generosity, Bodhisattvas consider everyone, friends and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate those who are presently causing harm. The suffering of poverty breeds deep resentment; wealth unfairly

distributed creates ill-will and conflict among people. So, Bodhisattvas practice giving and treat friend and foe alike. They neither harbor grudges nor despise evil-natured people. *The Seventh Awakening* is the awareness that the five categories of desire lead to difficulties. Although we are in the world, we should try not to be caught up in worldly matters. A monk, for example, has in his possession only three robes and one bowl. He lives simply in order to practice the Way. His precepts keep him free of attachment to worldly things, and he treats everyone equally and with compassion. Great people, even as laity, are not blighted by worldly pleasures; instead, they constantly aspire to take up the three precepts-robes and blessing-bowl of the monastic life. Their ideal and ambition are to leave the household and family life to cultivate the way in immaculate purity. Their virtuous qualities are lofty and sublime; their attitudes toward all creatures are kind and compassionate. *The Eighth Awakening* is the awareness that the fire of birth and death is raging, causing endless suffering everywhere. Bodhisattvas should take the Great Vow to help everyone, to suffer with everyone, and to guide all beings to the realm of great joy. Rebirth and death are beset with measureless suffering and afflictions, like a blazing fire. Thus, great people make the resolve to cultivate the Great Vehicle to rescue all beings. They endure endless hardship while standing in for others. They lead everyone to ultimate happiness.

Enlightenment in Zen Buddhism means we must strive to cultivate until we begin to get a glimmer that the problem in life is not outside ourselves, then we have really stepped on the path of cultivation. Only when that awakening starts, we can really see that life can be more open and joyful than we had ever thought possible. In Zen, enlightenment is not something we can achieve, but it is the absence of something. All our life, we have been running east and west to look for something, pursuing some goal. True enlightenment is dropping all that. However, it is easy to say and difficult to do. The practice has to be done by each individual, and no-one can do it for us, no exception! Even though we read thousands of sutras in thousands of years, it will not do anything for us. We all have to practice, and we have to practice with all our efforts for the rest of our life. The term 'Enlightenment' is very important in the Zen sects because the ultimate goal of Zen discipline is to attain what is known as 'enlightenment.' Enlightenment is the state of consciousness in which Noble Wisdom realizes its own inner nature. And this self-realization constitutes the truth of Zen, which is emancipation (moksha) and freedom (vasavartin). Enlightenment is the whole of Zen. Zen starts with it and ends with it. When there is no enlightenment, there is no Zen. Enlightenment is the measure of Zen, as is announced by a master. Enlightenment is not a state of mere quietude, it is not tranquilization, it is an inner experience which has no trace of knowledge of discrimination; there must be a certain awakening from

the relative field of consciousness, a certain turning-away from the ordinary form of experience which characterizes our everyday life. In other words, true enlightenment means the nature of one's own self-being is fully realized. The technical Mahayana term for it is 'Paravritti,' turning back, or turning over at the basis of consciousness. By this entirety of one's mental construction goes through a complete change. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given, we utterly fail.

"Satori" is a Japanese term for "Awakening." In Japanese, it literally means "to know." In Zen, this refers to non-conceptual, direct apprehension of the nature of reality, because it is said to transcend words and concepts. It is often equated with another term "Chien-Hsing" in Chinese, both of which signify the experience of awakening to truth, but which are not considered to be the end of the path; rather, the experience must be deepened by further meditation training. In Zen, the state of satori means the state of the Buddha-mind or consciousness of pure consciousness itself. However, go back to the time of the Buddha, Prince Siddhartha, beneath the Bodhi Tree, attained Anuttara-Samyak-Sambodhi. What did he attain? Very simple, He attained the Truth, the Eternal Truth. The Four Noble Truths and the Eightfold Noble Path are what the Buddha found. Devout Buddhists who want to attain the same peace and happiness, have no other route but cultivating in accordance with these Truths. That is to say, we must learn about these Truths and walk the Path the Buddha showed. As the Buddha told his disciples: "All I did can be done by every one of you; you can find Nirvana and attain joy and happiness any time you give up the false self and destroy the ignorance in your minds."

According to the Samanaphalasuttanta, the Buddha taught the followings on the experience of enlightenment: "With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he directs and bends down to the knowledge of the destruction of the defilements. He knows as it really is: 'this is pain', 'this is the origin of pain', this is the cessation of pain', and 'this is the Way that leads to the cessation of pain'. He also knows as it really is: 'this is affliction', 'this is the origin of affliction', this is the cessation of affliction', and 'this is the Way that leads to the cessation of affliction'. To him, thus knowing, thus seeing, the heart is set free from the defilement of lusts, of existence, of ignorance... In him, thus set free, there arises the knowledge of his emancipation, and he knows: 'Rebirth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no

more life beyond!’ However, the dharma which I have realized is indeed profound, difficult to perceive, difficult to comprehend, tranquil, exalted, not within the sphere of logic, subtle, and is to be understood by the wise. Sentient beings are attached to material pleasures. This causally connected ‘Dependent Arising’ is a subject which is difficult to comprehend. And Nirvana, the cessation of the conditioned, the abandoning of all passions, the destruction of craving, the non-attachment, and the cessation is also a matter not easily comprehensible.” It is quite clear that “Satori” is the true fulfillment of the state of a perfect normal state of mind in which you will be more satisfied, more peaceful, fuller of joy than anything you ever experienced before. So, “Satori” is a state in which the person is completely tuned to the reality outside and inside of him, a state in which he is fully aware of it and fully grasped it. He is aware of it that is, not in his brain nor any part of his organism, but as the whole man. He is aware of it; not as of an object over there which he grasps with his thought, but it, the flower, the dog, or the man in its or his full reality. He who awakes is open and responsive to the world, and he can be open and responsive because he has given up holding on to himself as a thing, and thus has become empty and ready to receive. To be enlightened means “the full awakening of the total personality to reality.”

Enlightenment is the perfect normal state of mind even the final aim of Zen is the experience of enlightenment, called “Satori.” Satori is not an abnormal state of mind; it is not a trance in which reality disappears. It is not a narcissistic state of mind, as it can be seen in some religious manifestations. If anything, it is a perfect normal state of mind. As Joshu declared, “Zen is your everyday thought,” it all depends on the adjustment of the hinge, whether the door opens in or opens out. Satori has a peculiar effect on the person who experiences it. All your mental activities will now be working in a different key, which will be more satisfying, more peaceful, fuller of joy than anything you ever experienced before. The tone of life will be altered. There is something rejuvenating in the possession of Zen. The spring flowers will look prettier, and the mountain stream runs cooler and more transparent. Enlightenment is the full awakening to reality. It is very important to understand that the state of enlightenment is not a state of dissociation or of a trance in which one believes oneself to be awakened, when one is actually deeply asleep. The Western psychologist, of course, will be prone to believe that “satori” is just a subjective state, an auto-induced sort of trance. A satori is the acquisition of a new viewpoint. The full awakening to reality means to have attained fully “productive orientation.” That means not to relate oneself to the world receptively, exploitatively, hoardingly, or in a marketing fashion, but creatively and actively. In the state of full productiveness, there are no veils which separate me from “not me.” The object is not an object anymore;

it does not stand against me, but is with me. The rose I see is not an object for my thought, in the manner that when I say "I see a rose" I only state that the object, a rose, falls under the category "rose," but in the manner that "a rose is a rose." The state of productiveness is at the same time the state of highest activity; I see the object without distortions by my greed and fear. I see it as it or he is, not as I wish it or him to be or not to be. In this mode of perception there are no parataxic distortions. There is complete aliveness, and the synthesis is of subjectivity-objectivity. I experience intensely yet the object is left to be what it is. I bring it to life, and it brings me to life. Satori appears mysterious only to the person who is not aware to what degree his perception of the world is purely mental, or parataxical. If one is aware of this, one is also aware of a different awareness, that which one can also call a fully realistic one. One may have only experienced glimpses of it, yet one can imagine what it is. One day Hsuan-Chieh went to Cao-Xi to visit the Sixth Patriarch. Upon his first meeting with Hui Neng, Hsuan-Chieh struck his staff on the ground and circled the Sixth Patriarch three times, then stood there upright. The Sixth Patriarch said, "This monk possesses the three thousand noble characteristics and the eighty thousand fine attributes. Oh monk! Where have you come from? How have you attained such self-possession?" Hsuan-Chieh replied, "The great matter of birth and death does not tarry." The Sixth Patriarch said, "Then why not embody what is not born and attain what is not hurried?" Hsuan-Chieh said, "What is embodied is not subject to birth. What is attained is fundamentally unmoving." The Sixth Patriarch said, "Just so! Just so!" Upon hearing these words, everyone among the congregation of monks was astounded. Hsuan-Chieh then formally paid his respect to the Sixth Patriarch. He then advised that he was immediately departing. The Sixth Patriarch said, "Don't go so quickly!" Hsuan-Chieh said, "Fundamentally there is nothing moving. So how can something be too quick?" The Sixth Patriarch said, "How can one know there's no movement?" Hsuan-Chieh said, "The distinction is completely of the master's own making." The Sixth Patriarch said, "You have fully attained the meaning of what is unborn." Hsuan-Chieh said, "So, does what is unborn have a meaning?" The Sixth Patriarch said, "Who makes a distinction about whether there is a meaning or not?" Hsuan-Chieh said, "Distinctions are meaningless." The Sixth Patriarch shouted, "Excellent! Excellent! Now, just stay here a single night!" Thus, people referred to Hsuan-Chieh as the "Overnight Guest." The next day Hsuan-Chieh descended the mountain and returned to Wen-Chou, where Zen students gathered to study with him.

Chapter Two

An Overview of the Meditation

I. An Overview of the Term “Zen”:

When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation, the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree. The Buddha taught more than 25 centuries ago that by practicing Zen we seek to turn within and discover our true nature. We do not look above, we do not look below, we do not look to the east or west or north or south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. To this day, we, Buddhist followers still worship Him in a position of deep meditation. Thus, we can not take Zen out of Buddhism. According to Zen Master Thich Thien An in “Zen Philosophy, Zen Practice”, some people believe that Zen Buddhism is a religious phenomenon peculiar to Japan. This is especially the case with many Western World who first learned about Zen through the work of the great Japanese scholar D.T. Suzuki. But while Zen may truly be the flower of Japanese civilization, the Zen school of Buddhism has not been confined to Japan but has flourished in other countries as well. Zen is traced to a teaching the Buddha gave by silently holding a golden lotus. The general audience was perplexed, but the disciple Mahakasyapa understood the significance and smiled subtly. The implication of this is that the essence of the Dharma is beyond words. In Zen, that essence is transmitted from teacher to disciple in sudden moments, breakthroughs of understanding. The meaning Mahakasyapa understood was passed down in a lineage of 28 Indian Patriarchs to Bodhidharma. Bodhidharma, an Indian meditation master, strongly adhered to the Lankavatara Sutra, a Yogacara text. He

went to China around 470 A.D., and began the Zen tradition there. It spread to Korea and Vietnam; and in the 12th century became popular in Japan. Zen is a Japanese word, in Chinese is Ch'an, in Vietnamese is Thiền, in Sanskrit is "Dhyana" which means meditative concentration. There are a number of different Zen lineages in China, Japan and Vietnam, each of it has its own practices and histories, but all see themselves as belonging to a tradition that began with Sakyamuni Buddha. Zen histories claim that the lineage began when the Buddha passed on the essence of his awakened mind to his disciple Kasyapa, who in turn transmitted to his successor. The process continued through a series of twenty-eight Indian patriarchs to Bodhidharma, who transmitted it to China. All the early Indian missionaries and Chinese monks were meditation masters. Meditation was one of many practices the Buddha gave instruction in, ethics, generosity, patience, and wisdom were others, and the Ch'an tradition arose from some practitioners' wish to make meditation their focal point. An underlying principle in Zen is that all beings have Buddha nature, the seed of intrinsic Buddhahood. Some Zen masters express this by saying all beings are already Buddhas, but their minds are clouded over by disturbing attitudes and obscurations. Their job, then, is to perceive this Buddha nature and let it shine forth without hindrance. Because the fundamental requirement for Buddhahood, Buddha nature, is already within everyone, Zen stresses attaining enlightenment in this very lifetime. Zen masters do not teach about rebirth and karma in depth, although they accept them. According to Zen, there is no need to avoid the world by seeking nirvana elsewhere. This is because first, all beings have Buddha-nature already, and second, when they realize emptiness, they will see that cyclic existence and nirvana are not different. Zen is accurately aware of the limitations of language, and gears its practice to transcend it. When we practice meditation we seek to turn to within and to discover our true nature. We do not look above, we do not look below, we do not look to the east or to the west, or to the north, or to the south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. Experience is stressed, not mere intellectual learning. Thus, associating with an experienced teacher is important. The Zen teacher's duty is to

bring the students back to the reality existing in the present moment whenever their fanciful minds get involved in conceptual wanderings.

II. Zen Is Not So Much an Unpractical Theoretical Philosophy:

Zen is not so much a theoretical philosophy to be discussed and debated at leisure as it is a way of action, a philosophy to be practiced and realized every moment of our daily life. To attain the experience of enlightenment, the ultimate goal of Zen, sitting meditation is necessary, but only sitting meditation is not enough. Meditation serves to develop wisdom, but we must be able to give concrete expression to this wisdom, and to do so, we have to cultivate right action. Many people think that a Zen practitioner turns his back upon the world to submerge himself in abstract meditation. This is a misconception. To practice meditation is to make the practice of sitting meditation an integral part of our daily life, but it is at the same time to work, to act with loving-kindness and respect for others, to contribute our part to the world in which we live in order to change this world into a better world. The Zen way is not to withdraw from life into an isolate environment, but to get into life and change it from the inside action. To perform our daily activities in the spirit of meditation, we should perform everything as a form of meditation. We should not meditate only when we sit in quiet, but should apply the method of meditation to our daily life. When we wash dishes, we must meditate. When we work in the garden, meditate. When we drive, meditate. When we work in an office, meditate. In other words, we must meditate at every moment, in every activity of our daily life for at last, Zen is one of many methods of cultivation handed down to us from the Lord Buddha. However, Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization, and discovering that the true nature is, in fact, nothing less than the Buddha nature.

III. Meditation Is a Mental Development:

Zen does not encourage practitioners to involve worshipping or praying to some supernatural being, but seeing into our true nature and realizing that our true nature is Buddha-nature. To arrive at this insight we must cultivate ourselves, we must practice. How can we discover

our true nature if we blindly cling to the scriptures and do not practice for ourselves? If we go to a meditation center and speak with a Zen master, sometimes he may answer our questions with silence. This is the silence of knowledge. It does not mean that the Zen master does not know how to answer; rather it means that he is trying to communicate that there are some things which cannot be explained in words, things which will ever remain in the dark until we discover them through our own experience. This is one of the three flavors taught by the Buddha. To sit in dhyana (abstract meditation, fixed abstraction, contemplation). Its introduction to China is attributed to Bodhidharma, though it came earlier, and its extension to T'ien-T'ai. According to the Vimalakirti Sutra, Vimalakirti reminded Sariputra about meditation, saying: "Sariputra, meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of desire, form and no form); giving no thought to inactivity when in nirvana while appearing (in the world) with respect-inspiring deportment; not straying from the Truth while attending to worldly affairs; the mind abiding neither within nor without; being imperturbable to wrong views during the practice of the thirty-seven contributory stages leading to enlightenment: and not wiping out troubles (klesa) while entering the state of nirvana. If you can thus sit in meditation, you will win the Buddha's seal." We, Buddhist followers, should always see this, so that we can practice meditation on a regular basis to purify our body and mind.

The exposition of meditation as it is handed down in the early Buddhist writings is more or less based on the methods used by the Buddha for his own attainment of enlightenment and Nirvana, and on his personal experience of mental development. The word meditation really is no equivalent for the Buddhist term "bhavana" which literally means 'development' or 'culture,' that is development of the mind, culture of the mind, or 'making-the-mind become.' It is the effort to build up a calm, concentrated mind that sees clearly the true nature of all phenomenal things and realizes Nirvana, the ideal state of mental health. Meditation as practiced and experienced by the Buddha is twofold: Concentration of the mind (samatha or samadhi) that is one-pointedness or unification of the mind, and insight (vipassana, skt—vipasyana or vidarsana). Of these two forms, samatha or concentration

has the function of calming the mind, and for this reason the word samatha or samadhi, in some contexts, is rendered as calmness, tranquility or quiescence. Calming the mind implies unification or “one-pointedness” of the mind. Unification is brought about by focussing the mind on one salutary object to the exclusion of all others. Meditation begins with concentration. Concentration is a state of undistractedness. What is concentration? What is its marks, requisites and development? Whatever is unification of mind, this is concentration; the four setting-up of mindfulness are the marks of concentration; the four right efforts are the requisites for concentration; whatever is the exercise, the development, the increase of these very things, this is herein the development of concentration. This statement clearly indicates that three factors of the samadhi group, namely, right effort, right mindfulness, and right concentration function together in support of each other. They comprise real concentration. It must be mentioned that the development of concentration or calm (samatha or bhavana) as taught in Buddhism, is not exclusively Buddhist. Practitioners, before the advent of the Buddha, practiced different systems of meditation as they do now. India has always been a land of mysticism, but the Yoga then prevalent in India never went beyond a certain point. Sciences and other academic studies are formed after thinking, while Zen is keeping the mind which is before thinking. It is to say we must always keep the “don’t know” mind, for the “don’t-know” mind is the mind that cuts off all thinking. When all thinking has been cut off, our mind will become empty. This is exactly the mind before thinking. Thus, we, Zen practitioners, must return to before thinking, then we will attain our true self. If we already had a thinking mind and desires have already arisen; then Zen is letting go off all our desires.

Chapter Three

Zen in Early Buddhism

I. Zen in Early Buddhism:

Almost 26 centuries ago, after experiencing a variety of methods of cultivation without success, the Buddha decided to test the truth by self purification of his own mind. He sat cross-legged for 49 days and nights under the bodhi-tree and reached the highest meditative attainments which are now known as enlightenment and deliverance. On a full moon day of May in 578 B.C., Prince Siddhartha attained Supreme Enlightenment by completely comprehending the Four Noble Truths and became the Buddha. This is the greatest unshakable victory, the final victory. He gradually entered the first, second, and third Jhanas. So Zen originated from the very day of the Buddha and Buddhist meditation forms the very heart and core of the Buddha's teaching. Therefore, meditation is not a practice of today or yesterday. From time immemorial people have been practicing meditation in diverse ways. There never was, and never will be, any mental development or mental purity without meditation. Meditation was the means by which Siddhartha Gotama, the Buddha, gained supreme enlightenment. Meditation is not only for Indian, not for the country of India, or not only for the Buddha's time, but for all mankind, for all times and all places in the world. The boundaries of race and religion, the frontiers of time and space, are irrelevant to the practice of meditation.

II. The Four Foundations of Mindfulness, the Only Path To Nirvana:

Contemplating the Impurity of the Body: According to the Satipatthanasutta, the Buddha taught: Bhikkhus, a Bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: "In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile,

phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.” Just as though there were a bag with an opening at both ends full of many sorts of grain, such as white rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: “This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice;” so too, a Bhikkhu reviews this same body... as full of many kinds of impurity thus: “In this body there are head-hairs... and urine.” Again, Bhikkhus, a Bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: “In this body there are the earth element, the water element, the fire element, and the air element.” Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a Bhikkhu reviews this same body... as consisting of elements thus: “In this body there are the earth element, the water element, the fire element, and the air element.” Again, Bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days, dead, bloated, livid, and oozing matter, a Bhikkhu compares this same body with it thus: “This body too is of the same nature, it will be like that, it is not exempt from that fate.” Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a Bhikkhu compares this same body with it thus: “This body too is of the same nature, it will be like that, it is not exempt from that fate.” Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews... a fleshless skeleton smeared with blood, held together with sinews a skeleton without flesh and blood, held together with sinews disconnected bones scattered in all directions, here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull, a Bhikkhu compares this same body with it thus: “This body too is of the same nature, it will be like that, it is not exempt from that fate.” Again, Bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the color of shells... bones heaped up, more than a year old... bones rotted and crumbled to dust, a

Bhikkhu compares this same body with it thus: “This body too is of the same nature, it will be like that, it is not exempt from that fate.” In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a Bhikkhu abides contemplating the body as a body.

Contemplation of the Sensation Leading to Sufferings:

Contemplation of feelings or sensations means to be mindful of our feeling, including pleasant, unpleasant and indifferent or neutral. When experiencing a pleasant feeling we should know that it is a pleasant feeling because we are mindful of the feeling. The same with regard to all other feelings. We try to experience each feeling as it really is. Generally, we are depressed when we are experiencing unpleasant feelings and are elated by pleasant feelings. Contemplation of feelings or sensations will help us to experience all feelings with a detached outlook, with equanimity and avoid becoming a slave to sensations. Through the contemplation of feelings, we also learn to realize that there is only a feeling, a sensation. That feeling or sensation itself is not lasting and there is no permanent entity or “self” that feels. According to the Satipatthana Sutta in the Majjhima Nikaya, the Buddha taught “How, Bhikkhus, does a Bhikkhu abide contemplating feelings as feelings? Here, when feeling a pleasant feeling, a Bhikkhu understands: ‘I feel a pleasant feeling;’ when feeling a painful feeling, he understands: ‘I feel a painful feeling;’ when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling;’ when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling;’ when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling;’ when feeling an

unworldly painful feeling, he understands: ‘I feel an unworldly painful feeling;’ when feeling a worldly neither-painful-nor pleasant feeling, he understands: ‘I feel a worldly neither-painful-nor-pleasant feeling;’ when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: ‘I feel an unworldly neither-painful-nor-pleasant feeling.’ In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their arising factors, or he abides contemplating in feelings their vanishing factors, or he abides contemplating in feelings both their arising and vanishing factors. Or else, mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And, he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating feelings as feelings.”

Contemplation of the Impermanence of the Mind: Contemplation of the impermanence of mind means contemplation of the mind as transient. Meditation and full realization on the evanescence or impermanence of mind and thoughts (contemplating the impermanence of the thought). According to the Satipatthanasutta, in the Majjhima Nikaya, the Buddha taught about ‘contemplation of mind’ as follows: How, Bhikkhus, does a Bhikkhu abide contemplating mind as mind? Here a Bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind. In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both

internally and externally. Or else he abides contemplating in mind its arising factors, or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising and vanishing factors. Or else mindfulness that 'there is mind' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a Bhikkhu abides contemplating mind as mind.

Contemplation of the No-Self on Mind-Objects: Devout Buddhist cultivators should always remember that all things in the universe have no-self of their own. If we can see this, we will always have a right look on all mental objects. According to the Satipatthana Sutta in the Majjhima Nikaya, contemplation of Mental Objects means to be mindful on all essential dharmas. The contemplation of mental objects is not mere thinking or deliberation; it goes with mindfulness in discerning mind objects as when they arise and cease. For example, when there is a sense desire arising, we immediately know that a sense desire is arising in us; when a sense desire is present, we immediately know that a sense desire is present in us; when a sense desire is ceasing, we immediately know that a sense desire is ceasing. In other words, when there is sense desire in us, or when sense desire is absent, we immediately know or be mindful that there is sense desire or no sense desire in us. We should always be mindful with the same regard to the other hindrances, as well as the five aggregates of clinging (body or material form, feelings, perception, mental formation, and consciousness). We should also be mindful with the six internal and six external sense-bases. Through the contemplation of mental factors on the six internal and external sense-bases, we know well the eye, the visible form and the fetter that arises dependent on both the eye and the form. We also know well the ear, sounds, and related fetters; the nose, smells and related fetters; the tongue and tastes; the body and tactile objects; the mind and mind objects, and know well the fetter arising dependent on both. We also know the ceasing of the fetter. Similarly, we discern the seven factors of enlightenment, and the Four Noble Truths, and so on. Thus, we live mindfully investigating and understanding the mental objects. We live independent, clinging to nothing in the world. Our live is totally free from any attachments. At the time of the Buddha, the Buddha often advised his disciples to try to

escape the five skandhas through cultivating the mindfulness of the dharma or mental objects.

Chapter Four

Zen & the Buddha

I. Six Years of Ascetic Practicing in order to Find the Truth of the Buddha:

After Prince Siddhartha left the royal palace, he wandered in the forest of ascetics. There were many practicing ascetics. The Prince consulted one of the elders: “How can I attain true enlightenment and emancipation?” The elder replied: “We practice asceticism diligently, hoping that upon our death we could be reborn in the heavens to enjoy happiness. We don’t know anything about enlightenment and emancipation.” The elder added: “The way we take to the asceticism is that when we are hungry, we eat grassroots, bark, flowers, and fruits. Sometimes we pour cold water on our heads all day long. Sometimes we sleep by a fire, allowing the body to be baked and tanned. Sometimes we hang ourselves upside down on tree branches. We practice in different ways, the purpose of which is to worship the sun, moon, stars, the running water and the blazing fire.” After listening to the explanations of this elder, the wise Prince knew that they had practically no knowledge of the problems of life and death and they could not even redeem themselves, not to mention saving other sentient beings. The ascetics were merely inflicting sufferings upon themselves. Then Prince Siddhartha came to study with Masters Arada and Udraka. In a short time, he mastered everything they had to teach him. But still he was not satisfied. “My teachers are holy people, but what they taught me does not bring an end to all suffering. I must continue to search for the Truth on my own.” So, the Prince decided to relinquish this kind of ascetic life, left the forest and headed towards other places where the hermits were. He came to Gaya Hill to practice asceticism and meditation. The life which the prince led was very simple. He just ate a little wheat and barley everyday while devoting all his energy to his practice. So, his body became thinner by the day. His body lost its radiance and became covered with dust and dirt. Eventually he looked like a living skeleton. But he still refused to give up his practices. After six years of ascetic practice, the prince could not

reach his goal. He realized that it was a mistake to punish his body like that. Finally, he realized that the major issue of enlightenment and emancipation could never be achieved through ascetic practicing alone. To find the Truth, he must follow a middle path between too much pleasure and too much pain.

II. The Buddha and the Birth of Zen:

After Prince Siddhartha Gautama decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the leading masters of the day such as Alara Kalama and Uddaka Ramaputta. He learned all they could teach Him; however, He could not find what He was looking for, He joined a group of five mendicants and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude, He emaciated His body for six years, and carried out a number of strict methods of fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken; but his boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana River to bathe. The five mendicants left Him, because they thought that He had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the “Knowledge of Former Existence,” recollecting the successive series of His former births in the three realms. At midnight, He acquired the “Supreme Heavenly Eye,” perceiving the spirit and the origin of the Creation. Then early next morning, He reached the state of “All Knowledge,” realizing the origin of sufferings and discovering the ways to eliminate them so as to be

liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha.

III. The Buddha in the Point of View of Zen Tradition:

According to the Zen sects, Buddhists accept the historic Sakyamuni Buddha neither as a Supreme Deity nor as a savior who rescues men by taking upon himself the burden of their sins. Rather, it venerates him as a fully awakened, fully perfected human being who attained liberation of body and mind through his own human efforts and not by the grace of any supernatural being. According to Buddhism, we are all Buddhas from the very beginning, that means everyone of us is potentially a Buddha; however, to become a Buddha, one must follow the arduous road to enlightenment. Various classifications of the stages of Buddhahood are to be found in the sutras. A Buddha in the highest stage is not only fully enlightened but a Perfect One, one who has become whole, complete in himself, that is, one in whom all spiritual and psychic faculties have come to perfection, to maturity, to a stage of perfect harmony, and whose consciousness encompasses the infinity of the universe. Such a one can no longer be identified with the limitations of his individual personality, his individual character and existence; there is nothing by which he could be measured, there are no words to describe him.

IV. Zen Practitioners Should Always Remember the Image of the Buddha in the Dharmapada Sutra:

No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all perceiving, the trackless? (Dharmapada 179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (Dharmapada 180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (Dharmapada 181). It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (Dharmapada 182). Not to do evil, to do good, to purify

one's mind, this is the teaching of the Buddhas (Dharmapada 183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (Dharmapada 184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (Dharmapada 186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (Dharmapada 187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (Dharmapada 188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (Dharmapada 189). On the contrary, he who takes refuge in the Buddhas, the Dharma and the Sangha, sees with right knowledge (Dharmapada 190). With clear understanding of the four noble truths: suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (Dharmapada 191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (Dharmapada 192). It is difficult to find a man with great wisdom, such a man is not born everywhere. Where such a wise man is born, that family prospers (Dharmapada 193). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (Dharmapada 195). The merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone (Dharmapada 196).

V. The Priceless Message from the Buddha Which is Related to the Cultivation of Meditation:

The Priceless Message from the Buddha or the Four Noble Truths is one of the most important parts in the Buddha's Teachings. The

Buddha gave this message to suffering humanity for their guidance, to help them to be rid of the bondage of “Dukkha” and to attain happiness, both relative and absolute (relative happiness or worldly happiness, absolute happiness or Nirvana). These Truths are not the Buddha’s creation. He only re-discovered their existence. The Buddha said: “I am neither a vaguely so-called God nor an incarnation of any vaguely so-called God. I am only a man who re-discovers what had been covered for so long. I am only a man who attains enlightenment by completely comprehending all Noble Truths.” In fact, the Buddha is a man who deserves our respect and reverence not only as a teacher but also as a Saint. He was a man, but an extraordinary man, a unique being in the universe. All his achievements are attributed to his human effort and his human understanding. He achieved the highest mental and intellectual attainments, reached the supreme purity and was perfect in the best qualities of human nature. He was an embodiment of compassion and wisdom, two noble principles in Buddhism. The Buddha never claimed to be a savior who tried to save ‘souls’ by means of a revelation of other religions. According to the Buddha, only through continuous meditation we can perceive our mind clearly and purely. Only through continuous meditation we can gradually overcome mental wandering and abandon conceptual distractions. At the same time, we can focus our mind within and observe whatever arises (thoughts, sensations of body, hearing, smelling, tasting and images). Through continuous meditation we are able to contemplate that they all are impermanent, we then develop the ability to let go of everything. Nirvana appears right at the moment we let go of everything. The Buddha’s message is simple but priceless to all of us: “Infinite potentialities are latent in man and that it must be man’s effort and endeavor to develop and unfold these possibilities. That is to say, in each man, there exists the Buddha-nature; however, deliverance and enlightenment lie fully within man’s effort and endeavor.”

Chapter Five

Zen in Buddhist Theories

I. Meditation and Contemplation in Buddhism:

Zen is the Japanese pronunciation of the Chinese word “Ch’an” which in turn is the Chinese pronunciation of the Sanskrit technical term Dhyana, meaning meditation. The distinctive characteristic of the Buddha’s practice at the time of his enlightenment was his inner search. For this reason, many people believe that they meditate to become a Buddha. Yes, they’re right. The final goal of any Buddhist is becoming a Buddha; however, meditation itself will not turn any beings to a Buddha. Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization to discover that the Buddha-nature is nothing other than the true nature. However, the contemplative traditions of Buddhism are not simple like that. What distinguishes Buddhism from the contemplative traditions of other religions is the fact that, for Buddhism, meditation by itself is not enough. We might say that, for Buddhism, meditation is like sharpening a knife. We sharpen a knife for a purpose, let’s say, in order to cut something easily. Similarly, by means of meditation, we sharpen the mind for a definite purpose, in the case of cultivation in Buddhism, the purpose is wisdom. The wisdom that’s able us to eliminate ignorance and to cut off sufferings and afflictions. Before the moment of ‘Enlightenment’, the Buddha practiced the inward way for forty-nine days until suddenly He experienced enlightenment and became the Buddha. By turning inward upon Himself, he discovered His true nature, or Buddha-nature. This is the ultimate aim of Zen. Zen in Buddhism differs from meditation in other religions. Most other religions place a supreme God above man and then ask that man should pray to God and worship Him, implying that reality is to be sought externally. While Zen in Buddhism holds that reality is to be gotten hold of, not externally, but inwardly. According to Buddhism, every living being has within himself the Buddha-nature, and to become a Buddha is simply to turn inward to discover this Buddha-nature. This Buddha-nature is always present within, and eternally

shining. It is like the sun and the moon. The sun and the moon continually shine and give forth light, but when the clouds cover them, we cannot see the sunlight or the moonlight. The goal of any Zen practitioner is to eliminate the clouds, for when the clouds fly away, we can see the light again. In the same way, human beings always have within ourselves the Buddha-nature, but when our desires, attachments and afflictions cover it up, it does not appear. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. Therefore, sincere Buddhists should always remember that meditation is only a means, one of the best means to obtain wisdom in Buddhism. Furthermore, owing to obtaining the wisdom, one can see right from wrong and be able to avoid the extremes of indulgence in pleasures of senses and tormenting the body.

II. The Real Meaning of Flower Which the Buddha Held up in the Assembly:

The Buddha was born near the end of the sixth century before the Common Era. As a prince living in the lap of luxury, the Buddha started to ponder very deeply on why living beings suffer in this world. He asked himself: "What is the cause of this suffering?" One day while sitting under a tree as a young boy, he saw a snake suddenly appear and catch an eel. As the snake and the eel were struggling, an eagle swooped down from the sky and took away the snake with the eel still in its mouth. That incident was the turning point for the young prince to start thinking about renouncing the worldly life. He realized that living beings on the earth survive by preying on each other. While one being tries to grab and the other tries to escape and this eternal battle will continue forever. This never-ending process of hunting, and self-preservation is the basis of our unhappiness. It is the source of all suffering. The prince decided that he would discover the means to end this suffering. He left His father's palace at the age of 29 and six years

later he gained enlightenment. According to the Buddha, the Law of Cause and Effect control all beings. Karma simply means action. If a person commits a bad action (karma) it will be impossible for that person to escape from its bad effect. The Buddha is only a Master, who can tell beings what to do and what to avoid but he cannot do the work for anyone. In the Dhammapada Sutra, the Buddha clearly stated: “You have to do the work of salvation yourself. No one can do anything for another for salvation except to show the way.” In one occasion when a large gathering that came to hear a talk by the Buddha. Instead of speaking about enlightenment, He simply held up a flower, twirling it slowly in his fingers. Of the whole assembly only one person understood, the Venerable Mahakashyapa. He smiled. From that time on, the Buddha’s True Dharma or the Supreme Nirvana was handed down to Mahakashyapa.

III. Who Can Be a Zen Practitioner in Buddhism?:

He is the one who is practicing Buddhist meditation in each moment of his life. Perhaps he has attained partial or complete enlightenment. When cultivating Zen, the practitioner can realize that this body is not real, that the so-called mind is impermanent, that wishful thinking is also not real, that all things are without a so-called ‘self’. Buddhist Zen Patriarchs always say, “The Sutra is the Buddha’s mouth, and Zen is the Buddha’s heart. The Buddha’s mouth and heart are not two, not different.” The Buddha’s words come from his mind; thus how can Zen and sutra be two different things? Many people still misinterpret the special concepts of Zen, saying that Zen is an outside sect, not Buddhism because its instruction or teaching from outsiders, its special transmission outside of the teaching, its transmission is from mind to mind. This intuitive school which does not rely on texts or writings. However, after thorough understanding, we will see that Zen and sutra are not different at all. The Buddha became enlightened from practicing Zen; other masters also followed his step and attained their enlightenment as well. Then, we practice meditation means we only follow the Buddha’s path to enlightenment, not any other paths. The true spirit of Zen Buddhism is to use wisdom to see the truth; the body and mind are not real. When we are able to see the truth, we can then forsake greed and anger; our mind then will be calm, and we shall see

the truth within ourselves; that is emancipation through wisdom. Besides, when practicing Zen, we also see the truth within ourselves; that is emancipation through wisdom. The Buddha can only provide us with guidelines of Zen. It is completely up to us to apply these techniques in our daily life.

IV. The Buddha's Teachings on "Meditation" in the Dharmapada Sutra:

From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikkhu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386).

Chapter Six

The Indian Zen Sect

I. An Overview & Preliminary of the Indian Zen Sect:

An Overview of Indian Zen Sect: We are told that Sakyamuni Buddha had given the secret doctrine to Mahakasyapa. So, Indian Zen Sect began with the First Patriarch Maha Kasyapa and handed down to the twenty-eighth Patriarch Bodhidharma before moving to China (handing down the Patriarchs in China). According to the Zen sect, men who inherited and passed on teaching of Sakyamuni. Zen sect was transmitted from one patriarch after the other, which was not expounded in words but transmitted from mind to mind and without the use of written texts.

Preliminary of the Indian Zen School: According to the Lankavatara Sutra, the Zen sects believe in direct enlightenment, disregarded ritual and sutras and depended upon the inner light and personal influence for the propagation of its tenets, founding itself on the esoteric tradition supposed to have been imparted to Kasyapa by the Buddha, who indicated his meaning by plucking a flower without further explanation. Kasyapa smiled in apprehension and is supposed to have passed on this mystic method to the patriarchs. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, as an inheritance from the ancient Aryan race, India has had the habit of meditation practiced in all schools of philosophy as well as in religion. There are six systems of Indian philosophy, one of which called Yoga, is especially devoted to meditation or concentration. The Yoga system is the practical side of the Sankhya philosophy, which is dualistic. In Sankhya, Self (Atman) and Nature (Prakriti), one blind as it were, and the other lame, cannot function without being united. Self has the intellectual function, but cannot move without the physical function of Nature. When the two combine together, they see the way and move at will. Self, like the promoter of a theatrical play, simply looks on his mate's acting and moving but curiously thinks that he himself is acting in the moving, though in reality only Nature is moving and achieving. Only self-culture brings about freedom, that is, dependence of Self.

The method of self-culture is practically the Yoga system of Patanjali in the second century B.C. The Sankhya system, originally heterodox since it was atheistic, asserted only the existence of the individual Self (Atman) and not of Universal Self (Mahatman). But in the practice of abstract meditation an object of self-concentration was necessary and so the doctrine assumes the form of deism, but not theism. At the end of meditation, when the absolute separation of Self from Nature has been effected; the object of meditation, Brahman, Paramatman or God, whatever it is, is no longer used. The importance of the abstract meditation of the Yoga system is laid upon the evolution and reversion of the dual principles and upon the final liberation of Self from Nature, while that of the idealistic Yogacara School of Buddhism is centered on the unification of the world within and without, on the synthesizing of our causal and illusory existences, and thus negatively discovering the state of Thusness (Tathata). Buddhism, has, of course, a special doctrine of meditation. Although the depth and width of contemplation depend upon one's personal character, the methods or contents of meditation taught by the Buddha are similar in Hinayana and Mahayana. This special meditation is generally called 'Tathagata meditation,' as it forms one part of the sacred teaching. The highest development of it is seen in the perfect 'calmness and insight' (samathavipasyana) of the T'ien-T'ai School and in the mystical Yogacara of the Shingon School.

II. Winking and Twirling a Flower Between the Fingers, the Starting Point of the Transmission in Indian Meditation:

Smiling and twirling a flower between the fingers. "Buddha held up a flower and Kasyapa smiled." This incident does not appear till about 800 A.D., but is regarded as the beginning of the tradition on which the Ch'an or Intuitionist sect based its existence. In Japanese, the term 'Nenge-misho' means 'smiling and swirling a flower between the fingers'; a Zen expression that refers to the wordless transmission of the Buddha-dharma from Sakyamuni Buddha to his student Kashyapa, later called Mahakashyapa. The transmission from heart-mind to heart-mind is the beginning of the "Special transmission outside the orthodox teaching," as Zen calls itself. The story begins with a sutra, the "Ta-fan T'ien-wang Wen Fo Ching." In it it is told that once Brahma, the highest

deity in the Hinduist assembly of gods, visited a gathering of disciples of the Buddha on Mount Gridhrakuta (Vulture Peak Mountain). He presented the Buddha with a garland of flowers and requested him respectfully to expound the dharma. However, instead of giving a discourse, the Buddha only took a flower and twirled it, while smiling silently, between the fingers of his raised hand. None of the gathering understood except for Kashyapa, who responded with a smile. When the World-Honored One holds up a flower to the assembly. Mahakasyapa's face is transformed, and he smiles. Zen practitioners should open your eyes and look carefully. A thousand mountain ranges separate the one who reflects from the one who is truly present. According to Zen Keys, Vietnamese King Tran Thai Tong said: "While looking at the flower that the World-Honored One raised in his hand, Mahakasyapa found himself suddenly at home. To call that 'transmission of the essential Dharma' is to say that, for him alone, the chariot shaft is adequate transport." According to the somewhat shortened version of this episode given in example 6 of the Wu-Men-Kuan, the Buddha then said, "I have the treasure of the eye of true dharma, the wonderful mind of nirvana, the true form of no form, the mysterious gate of dharma. It cannot be expressed through words and letters and is a special transmission, outside of all doctrine. This I entrust to Mahakasyapa." After this event, Kashyapa was called Mahakasyapa, thus became the first patriarch of the Indian transmission lineage of Ch'an. The story of the Buddha twirling a flower before his assembly, like the story of the baby Buddha taking seven steps in each of the cardinal directions, need not be taken literally. The first account of his transmitting the Dharma to Mahakasyapa is set forth in a sutra of Chinese origin that is dated A.D. 1036, fourteen hundred years after the Buddha's time. This was the Sung period, a peak in the development of Chinese culture when great anthologies, encyclopedias, and directories were being produced. Myth, oral tradition, and sectarian justification all played a role in this codification. The fable of the Buddha twirling a flower filled a great need for connection with the founder, and it was picked up immediately and repeated like gospel. The 'Four Principles' attributed to Bodhidharma were also formulated during the Sung period, some six hundred years after Bodhidharma's time, using some of the same

language attributed to the Buddha: 'A special transmission outside tradition, not established on words or letters.' The Sung teachers were making important points with their myths."

III. Five Kinds of Meditation Practice in Indian Meditation:

According to Buddhist history, there are five varieties of meditation. *First, Ordinary Zen* for anybody and everybody, which help people learn to concentrate and control their mind, being free from any philosophic or religious content. Ordinary is a pure Zen practice, in the belief that it can improve both physical and mental health. However, the fact remains that ordinary Zen, although far more beneficial for the cultivation of the mind than the reading of countless books on ethics and philosophy, is unable to resolve the fundamental problem of man and his relation to the universe, because it cannot pierce the ordinary man's basic delusion of himself as distinctly other than the universe. *Second, an outside way of meditation* or Outsider Zen, i.e. Indian (Hindu) Yoga, the quiet sitting of Confucianism, contemplation practices in Christianity, etc. One aspect of the outsider Zen is that it is often practiced in order to cultivate various supranormal powers or skills, or to master certain arts beyond the reach of ordinary man, i.e. walking barefooted on sharp sword blades or staring at sparrows so that they become paralyzed. Another aspect of the outsider Zen is that it is practiced to obtain rebirth in various heavens. These aspects of the outsider Zen are not the objects of Zen Buddhism; the ultimate goal of Buddhist meditators is to become a Buddha. *Third, Hinayana Zen* or Zen of Small Vehicle. This is the vehicle or teaching that is to take you from one state of mind to another state of mind, i.e. from delusion to enlightenment. However, Zen of the Small Vehicle looks only into one's own peace of mind. The purpose of Zen of Small Vehicle is to attain one of the four degrees of saintliness of Hinayana. *Fourth, Mahayana Zen* or Great Vehicle Zen, this is a truly Buddhist Zen, for it has its central purpose, seeing into your essential nature and realizing the way in your daily life. In the practice of Mahayana Zen your aim in the beginning is to awaken to your true-nature, but upon enlightenment you realize that meditation is more than a means to enlightenment. It is the actualization of your true-nature. The object of the Mahayana Zen is Awakening; it is easy to mistakenly regard

meditation as but a means. However, any enlightened masters point out from the beginning that meditation is in fact the actualization of the innate Buddha-nature and not merely a technique for achieving enlightenment. If meditation were no more than such a technique, it would follow that after awakening meditation would be unnecessary. But T'ao-Yuan himself pointed out, precisely the reverse is true; THE MORE DEEPLY YOU EXPERIENCE AWAKENING, THE MORE YOU PERCEIVE THE NEED FOR PRACTICE. *Fifth, Zen of the highest vehicle:* This is the culmination and crown of Buddhist Zen. This Zen was practiced by all Buddhas of the past, namely Sakyamuni and Amitabha. It is the expression of the Absolute Life, life in its purest form. It is the meditation that T'ao-Yuan chiefly advocated and it involves no struggle for awakening or any other objects. In this highest practice, means and end are just one, Mahayana Zen and Zen of the highest vehicle are in fact complementary for one another. When rightly practiced, you sit in the firm conviction that meditation is the actualization of your undefiled True-nature, and at the same time you sit in complete faith that the day will come when, exclaiming "Oh, this is it!" You will unmistakably realize this True-nature. Therefore, you need not self-consciously strive for enlightenment.

Chapter Seven

An Overview of Lines of Transmission & Twenty-eight Indian Patriarchs in Indian Zen School

(A) An Overview of Lines of Transmission In Indian Zen School

The history of Zen is mythical. It is said that one day Brahma came to the Buddha who was residing at the Vulture Peak, offered a Kumbhala flower, and requested him to preach the Law. The Buddha ascended the Lion seat and taking that flower touched it with his fingers without saying a word. No one in the assembly could understand the meaning. The venerable Mahakasyapa alone smiled with joy. The world-Honoured One said: "The doctrine of the Eye of the True Law is hereby entrusted to you, Oh Mahakasyapa! Accept and hand it down to posterity." Once when Ananda asked Mahakasyapa what the Buddha's transmission was, Mahakasyapa said: "Go and take the banner-stick down!" Ananda understood him at once. Thus, the mind-sign was handed down successively. The teaching was called the 'school of the Buddha-mind.' We are told that Sakyamuni Buddha had given the secret doctrine to Mahakasyapa through the incident of "Smiling and twirling a flower between the fingers" (Buddha held up a flower and Kasyapa smiled). However, this incident does not appear till about 800 A.D., but is regarded as the beginning of the tradition on which the Ch'an or Intuitionist sect based its existence. In Japanese, the term 'Nenge-misho' means 'smiling and swirling a flower between the fingers'; a Zen expression that refer to the wordless transmission of the Buddha-dharma from Sakyamuni Buddha to his student Kashyapa, later called Mahakasyapa. The transmission from heart-mind to heart-mind is the beginning of the "Special transmission outside the orthodox teaching," as Zen calls itself. The story begins with a sutra, the "Ta-fan T'ien-wang Wen Fo Ching." In it it is told that once Brahma, the highest deity in the Hinduist assembly of gods, visited a gathering of disciples of the Buddha on Mount Gridhrakuta (Vulture Peak Mountain). He

presented the Buddha with a garland of flowers and requested him respectfully to expound the dharma. However, instead of giving a discourse, the Buddha only took a flower and twirled it, while smiling silently, between the fingers of his raised hand. None of the gathering understood except for Kashyapa, who responded with a smile. When the World-Honored One holds up a flower to the assembly. Mahakasyapa's face is transformed, and he smiles. Zen practitioners should open your eyes and look carefully. A thousand mountain ranges separate the one who reflects from the one who is truly present. According to Zen Keys, Vietnamese King Tran Thai Tong said: "While looking at the flower that the World-Honored One raised in his hand, Mahakasyapa found himself suddenly at home. To call that 'transmission of the essential Dharma' is to say that, for him alone, the chariot shaft is adequate transport." According to the somewhat shortened version of this episode given in example 6 of the Wu-Men-Kuan, the Buddha then said, "I have the treasure of the eye of true dharma, the wonderful mind of nirvana, the true form of no form, the mysterious gate of dharma. It cannot be expressed through words and letters and is a special transmission, outside of all doctrine. This I entrust to Mahakasyapa." After this event, Kashyapa was called Mahakasyapa, thus became the first patriarch of the Indian transmission lineage of Ch'an. The story of the Buddha twirling a flower before his assembly, like the story of the baby Buddha taking seven steps in each of the cardinal directions, need not be taken literally. The first account of his transmitting the Dharma to Mahakasyapa is set forth in a sutra of Chinese origin that is dated A.D. 1036, fourteen hundred years after the Buddha's time. This was the Sung period, a peak in the development of Chinese culture when great anthologies, encyclopedias, and directories were being produced. Myth, oral tradition, and sectarian justification all played a role in this codification. The fable of the Buddha twirling a flower filled a great need for connection with the founder, and it was picked up immediately and repeated like gospel. The 'Four Principles' attributed to Bodhidharma were also formulated during the Sung period, some six hundred years after Bodhidharma's time, using some of the same language attributed to the Buddha: 'A special transmission outside tradition, not established on words or letters.' The Sung teachers were

making important points with their myths." No matter what we say, Indian Zen Sect began with the First Patriarch Maha Kasyapa and handed down to the twenty-eighth Patriarch Bodhidharma before moving to China (handing down the Patriarchs in China). According to the Zen sect, men who inherited and passed on teaching of Sakyamuni. Zen sect was transmitted from one patriarch after the other, which was not expounded in words but transmitted from mind to mind and without the use of written texts.

(B) Twenty-Eight Indian Patriarchs

(I) Mahakashyapa

Mahakashyapa: The First Patriarch of the Indian Zen School: He was a wealthy man and a wise and widely read scholar. He lived on the outskirts of Rajagrha, one of the Buddha's great disciples. He was said to be foremost among the ten great disciples in non-attachment, and foremost at the practice of austerity. He never missed any of the Buddha's discourse at Venuvana Vihara. On one occasion when he had just finished listening to the Buddha's exposition of a sutra and was on his way home, he saw the Buddha already seated underneath a tree in the road ahead. He was very surprised. It transpired that the Buddha showed a little of his supernatural powers to win over Mahakasyapa. Since then, he became a close disciple of the Buddha. He was renowned for his ascetic self-discipline and moral strictness. Thanks to the qualities right after the death of the Buddha, he was asked to reside at the First Council and to take over leadership of the Sangha. He was considered (reckoned) as the first of 28 Great Ancient Patriarchs Indian Zen. He was regarded as the First Patriarch from the story of the "transmission" of the Mind-seal when the Buddha held up a golden flower and Maha-Kasyapa smiled. Maha-Kasyapa is said to have become an Arhat after being with the Buddha for eight days. After the Buddha's death, Mahakasyapa succeeded the Buddha as a leader of Buddhist Order. He also presided the First Council at Rajagrha. After his death he is reputed to have entrusted Ananda with leadership of the Order.

A Smile with One Twirls a Flower: The story begins with a sutra, the "Ta-fan T'ien-wang Wen Fo Ching." In it it is told that once Brahma, the highest deity in the Hinduist assembly of gods, visited a gathering of disciples of the Buddha on Mount Gridhrakuta (Vulture Peak Mountain). He presented the Buddha with a garland of flowers and requested him respectfully to expound the dharma. However, instead of giving a discourse, the Buddha only took a flower and twirled it, while smiling silently, between the fingers of his raised hand. None of the gathering understood except for Kashyapa, who responded with a smile. According to the somewhat shortened version of this episode given in example 6 of the Wu-Men-Kuan, the Buddha then said, "I have the treasure of the eye of true dharma, the wonderful mind of nirvana, the true form of no form, the mysterious gate of dharma. It cannot be expressed through words and letters and is a special transmission, outside of all doctrine. This I entrust to Mahakashyapa." According to Wu Men Hui-Kai in the Wu-Men-Kuan, as a matter of fact, suppose that all the monks had smiled, how would the eye treasury have been transmitted? Or suppose that Mahakasyapa had not smiled, how could he have been entrusted with it? If you say the eye treasury can be transmitted, that would be as if the World Honored One were swindling people in a loud voice at the town gate. If you say the eye treasury cannot be transmitted, then why did the Buddha say that he entrusted it to Mahakasyapa? Zen practitioners should open your eyes and look carefully. A thousand mountain ranges separate the one who reflects from the one who is truly present. According to Zen Keys, Vietnamese King Tran Thai Tong said: "While looking at the flower that the World-Honored One raised in his hand, Mahakasyapa found himself suddenly at home. To call that 'transmission of the essential Dharma' is to say that, for him alone, the chariot shaft is adequate transport." According to the somewhat shortened version of this episode given in example 6 of the Wu-Men-Kuan, the Buddha then said, "I have the treasure of the eye of true dharma, the wonderful mind of nirvana, the true form of no form, the mysterious gate of dharma. It cannot be expressed through words and letters and is a special transmission, outside of all doctrine. This I entrust to Mahakashyapa." After this event, Kashyapa was called Mahakashyapa, thus became the first patriarch of the Indian

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(II) Ananda

An Overview on Ananda: Ananda, a cousin of Shakyamuni, a younger brother of Devadatta; he was noted as the most learned disciple of the Buddha. He had a perfect memory and thus was capable of recalling all of the Buddha's sermons, one of the Buddha's ten great disciples. Ananda served as the Buddha's personal attendant during the last twenty-five years of his life. He was famous for his excellent memory and is supposed to have memorized all the Buddha's sermons, which were later recorded as sutras. Ananda is often extolled (praised) in the canonical writings for his humility and devotion toward the Buddha. He first took his position of a personal attendant after the Buddha had assured him; he would acquire no advantages as a result of his position. His name means 'rejoicing,' because he was born on the day the Buddha realized Buddhahood. With his flawless memory, he was chosen to recite the Dharma at the First Council (4 months after the cremation of Buddha's sacred body). Ananda was more than any other an advocate for the cause of women. After the Buddha initially

refused a request by his stepmother Mahaprajapati that he allow her and other women to be ordained, Ananda interceded with the Buddha on her behalf, and the Buddha eventually agreed to institute ordination for women.

Life of Ananda: Ananda was the son of Dronodana-rajā (a younger brother of King Suddhodana). Ananda was a younger brother of Devadatta. He was known as Sundarananda or Beautiful Nanda, as he was born bringing happiness to all his kinsfolk, he was named Ananda. He was a cousin of Sakyamuni and one of the Buddha's ten great disciples. In the second year of the Buddha's ministry, Ananda entered the Sangha together with the other Sakya Nobles (Anuruddha, Devadatta, Bhaddiya, Bhagu, and Kimbala). When the Buddha was fifty-five years old, Venerable Ananda became his chief attendant (he was personal attendant to the Lord Buddha for more than twenty years). Ananda volunteered to become a personal attendant for Lord Buddha on condition the Buddha would grant the following eight things.

He was famous (famed) for his extraordinary (excellent) memory, capable of remembering every word ever spoken by the Buddha in his sermons, which were later recorded as sutras. Who was chosen to recite the Dharma at the First Council (4 months after the cremation of Buddha's sacred body). He is said to have recited all the Buddhas's sermons which were later recorded as "Basket of Buddhist Scriptures." He was the second patriarch in India, after Mahakasyapa. Ananda is said to have attained enlightenment after the passing of the Buddha and to have lived to the age of 120. The Buddha predicted that Ananada will become a Buddha named Saga-ravara-dhara-buddhi-vikridi-tabhidjina.

Ananda Begged to Serve the Buddha with the Following Conditions: First, the Buddha should not give him robes which people offered to the Buddha. Second, the Buddha should not give him food which people offered to the Buddha. Third, the Buddha should not allow him to dwell in the same fragrant chamber. Fourth, the Buddha should not take him with him wherever the Buddha is invited. Fifth, the Buddha should kindly go with him wherever he is invited. Sixth, the Buddha should give him permission to introduce visitors that come from afar to see the Buddha. Seventh, the Buddha should kindly grant

him permission to approach him whenever any doubt should arise. Eight, the Buddha should kindly repeat to him the discourses that were declared in his absence.

The Roles of Ananda in Buddhism: After King Siddhodana's funeral, the Buddha still stayed at Namatighani in Kapilavastu. Ananda insisted the Buddha to accept his mother, Mahaprajapati, she was also the Buddha's aunt and step-mother, to be the first nun to be ordained. In the fourteenth years after his enlightenment, the Buddha yielded to persuasion and admitted his aunt and women to his order of religious mendicants, but said that the admission of women would shorten the period of Buddhism by 500 years. One day, Prajapati requested the Buddha to accept the 500 odd women for ordination, but the Buddha did not consent. However, since they were already determined to do so, they shaved away their long hair themselves, put on the kasaya, and rushed to where the Buddha was staying. Ananda was very surprised when he saw the 500 women all with their hair shaven, he inquired as to the cause, and he was sympathetic. Prajapati begged Ananda to plead for them. Ananda led them to see the Buddha and they prostrated before him. The Buddha compassionately agreed to the sincere request of Ananda and Prajapati. It was the request of Elder Ananda and Queen Mahaprajapati, that the Buddha founded the Order of Nuns. The Buddha also appointed Nun Gotami, used to be Queen Mahaprajapati, Chief of the Order of Nuns, and Venerable Nuns Khema and Uppalavanna, two chief to be deputy for Venerable Nun Gotami. He then spoke to them of Precepts for a Bhiksuni as well as the Eight Rules of Respect. Henceforth, there were Bhiksunis and Sramanerika, femal members of the Order among the Buddhist Sangha. They are first Bhiksunis and Sramanerikas in Buddhist Sangha.

Roles of Ananda in the First Buddhist Council: Ananda also played a crucial role in the "First Buddhist Council" held at Rajagrhā, at which 500 Arhats assembled to recite the discourses of the Buddha from memory. Ananda had been presented at most of these, but he had not yet attained arhathood, and so was initially excluded from the council. He became an arhat on the night before the council, however, and so was able to attend. *In the First Council:* Venerable Ananda, the closest disciple and the attendant of the Buddha for 25 years. He was endowed with a remarkable memory. First Ananda was not admitted to

the First Council. According to the Cullavagga, later other Bhikkhus objected the decision. They strongly interceded for Ananda, though he had not attained Arhathood, because of the high moral standard he had reached and also because he had learnt the Dharma and vinaya from the Buddha himself. Ananda was eventually accepted by Mahakasyapa into the Council, and was able to recite what was spoken by the Buddha (sutras and doctrines). However, Ananda was charged by other Bhikkhus several charges which he explained as follows: a) He could not formulate the lesser and minor precepts, as he was overwhelmed with grief at the imminent death of the Master. b) He had to tread upon the garment of the Master while sewing it as there was no one to help him. c) He permitted women to salute first the body of the Master, because he did not want to detain them. He also did for their edification. d) He was under the influence of the evil one when he forgot to request the Master to enable him to continue his study for a kalpa. e) He had to plead for the admission of women into the Order out of consideration for Mahaprapati Gautami who nursed the Master in his infancy. f) However, according to the Dulva, two other charges also seem to have brought against Ananda. g) He failed to supply drinking water to the Buddha though he had thrice asked for it. He said that the water of the river at that time was muddy, not potable for the Buddha. h) He showed the privy parts of the Buddha to men and women of low character. He said that the exhibition of the privy parts of the Buddha would rid those concerned of their sensuality.

The Chandala Maid and Venerable Ananda: At the time of the Buddha, one day Venerable Ananda donned his robe with neatness and care and taking bowl in hand entered the city of Savatthi with measured steps and downcast eyes. After he had finished his meal, he searched for water and saw a well by the roadside. At that time, a Chandala maid was drawing the water at the well. Venerable Ananda approached the well and stood with downcast eyes, holding the bowl with both arms. The girl asked: "What do you need?" Ven. Ananda replied: "Please give me some water." The Chandala maid replied: "How can I, a Chandala girl, offer you water? The people of high class dare not trample even our shadows. They avoid us, they spurn us, and if by chance they see us, they will rush to the bathroom to wash their face with perfumed water, lamenting 'O bad luck, we have seen an

outcast' in such a contemptuous manner do they look down upon us." Venerable Ananda replied: "I know not of high and low caste, you are just as much a human being as I am. All human beings are alike. We all belong to the common race of mankind. Our blood is red. What difference is there? What distinction can there be? I have learned from my Teacher that not by birth is one an outcast, not by birth is one a Brahmin; by deed one becomes an outcast, by deed one becomes a Brahmin." The Chandala was so impressed and could not say a word, but bending forward and graciously offered water to Venerable Ananda. This is one of the long stories about Ananda; however, I just want to conclude the story right here to emphasize that to Buddhist disciples, there does not exist a so-called "caste system", only good and bad deeds will make a person a Brahmin or a Chandala. In the Dhammapada Sutta, sentence 43, the Buddha taught: "What neither mother, nor father, nor any other relative can do, a well-directed mind can do one far greater good."

Ananda Bodhi Tree: Ananda Bodhi Tree, so called because it was Venerable Ananda who was responsible for the planting of the tree. In the absence of the Buddha, devout followers, who used to bring flowers and garlands, laid them at the entrance to the fragrant chamber and departed with much rejoicing. Anathapindika heard of it and requested Venerable Ananda to inquire from the Buddha whether there was a possibility of finding a place where his devotees might pay obeisance to the Buddha when he is away on his preaching tours. Venerable Ananda mentioned this matter to the Buddha and asked if he might bring a seed from the great Bodhi Tree and plant at the entrance to Jetavana, as a symbol of the Buddha for people to pay homage when the Buddha was on his preaching tours. The Buddha agreed. The tree that sprang up in that place was known as the Ananda-Bodhi.

(III) S(h)anavasa

A younger brother and disciple of Ananda. According to the history of the Buddha's successors, he was a wealthy man of Rajagriha, the capital of Magadha in India. In daily life, he was wise and valiant. As a

layperson, he made offerings of buildings and other things for to the Buddhist Order. Finally, he renounced the secular world to devote himself as a monk to practicing the Buddha's teachings. Shanavasa became Ananda's Dharma heir and later became the third Patriarch in Indian tradition. He, then, traveled to Mathura and Kashmir to spread the Buddha-dharma. An arhat, whom Eitel, in *The Dictionary of Chinese-English Buddhist Terms*, gives as the third patriarch, and says: "A Tibetan tradition identifies him with yasas, the leader of the II Synod. Because of his name he is associated with a hemp or linen garment, or a covering with which he was born. However, according to the Buddhist legends, Madhyantika was also another successor of the Second Patriarch Ananda. Although Madhyantika also propagated in Kashmir, no distinct lineage or successorship emerged from his efforts and the recorded transmission of teachings he had received from Ananda ended. Madhyantika, however, is sometimes included among the Buddha's successors, bringing the total number of successors to twenty-nine successors, Shanavasa is traditionally regarded as the fourth, and Madhyantika, as the third.

(IV) Upagupta

The fourth patriarch in the Indian lineage of Zen. A Sudra by birth, who entered upon monastic life when 17 years of age. He was renowned as almost a Buddha, lived under king Asoka, and teacher of Asoka, and is reputed as the fourth patriarch, 100 years after the nirvana. According to the *Mahavamsa Commentary* and the *Manjusrimulakalpa*, Ananda asked his dharma heir Sanavasa to protect the religion after his demise and to ordain Upagupta, a citizen of Mathura, to become the fourth patriarch of Indian Ch'an Sect. He foretold that, according to the prophecy of the Buddha, Upagupta would become a Buddha but not a Sambuddha. Due to the absence of his name in Theravada literature, it is assumed that Upagupta was a Sarvastivadin monk (Realistic school, Prajnaptivadinah, a branch of the Mahasanghikah (Đại Chúng Bộ), one of the twenty Hinayana sects, the school which preaches the Existence of All Things which held that dharmas have a real existence in the past, present and future. This

school took the view of phenomenality and reality, founded on the Prajnapti-sastra. This school flourished in India for many centuries and was widely studied in China and Japan).

(V) *Dhitaka (Dhritaka)*

According to Eitel in The Dictionary of Chinese-English Buddhist Terms, Dhrtaka, the fifth patriarch “Unknown to Southern Buddhists, born in Magadha, about a little more than one hundred years after the Buddha's parinirvana. He was a disciple and dharma heir of Patriarch Upagupta, went to Madhyadesa, the central kingdom (in Central India), where he converted the heretic Micchaka and his 8,000 followers.

(VI) *Mikkaka (Micchaka)*

According to Eitel in The Dictionary of Chinese-English Buddhist Terms, Mikkaka, a native of Central India, who laboured in Northern India transported himself to Ferghana where he chose Vasumitra as his successor. He died by the fire of samadhi of his own. Mikkaka was originally a teacher of Brahmanism with a following of eight thousand disciples. When he heard the preaching of Dhritaka, his predecessor, he converted to Buddhism with all his followers. Known for his scholarship and eloquence, Mikkaka spread the Buddha's teachings in northern India.

(VII) *Vasumitra*

Vasumitra, name of a Bodhisattva, born 400 years after the Buddha's death, a native of Northern Indian state of Gandhara, born at the end of the first century AD. A Sanskrit term for “Excellent Friend.” An Indian monk named Vasumitra, who according to tradition presided over the “Fourth Buddhist Council” sponsored by Kaniska I and held in Gandhara around 100 A.C. in Kashmir. He was also the seventh patriarch of Indian Zen Sect. According to Eitel in the Dictionary of Chinese-English Buddhist Terms, Vasumitra is described as a native of

northern India, converted from riotous living by Micchaka, was a follower of the Sarvastivadah school, became president of the last synod for the revision of the Canon under Kaniska, and wrote the Abhidharma-prakarana-pada sastra. Vasumitra's argument from the difference of function or position in accounting where the same numeral may be used to express three different values. He helped compile the "Great Commenatary on the Abhidharma" and he was also known as the author of the "Doctrines of the Different Schools."

(VIII) Buddhanandi

A descendant of the Gautama family and eighth patriarch in India. He was from Kamarupa in northern India. According to Eitel in The Dictionary of Chinese-English Buddhist Terms, Kamarupa, now Kamrup, an ancient kingdom formed by the western portion of Assam. Until the T'ang dynasty, no temples were ever built there. When King Kamala heard that Hsuan-Tsang crossed by the country, he invited Hsuan-tsang to stop by to preach Buddha's teaching. He is said to have immediately attained the state of Arhat right after he was converted to Buddhism. He excelled in preaching and propagated the Hinayana teachings. It is said that Buddhananda often converted people by skillful means, and defeated a number of Brahmanists in debates.

(IX) Buddhamitra

We do not have detailed records of this Patriarch; we only know that the reason he became the ninth patriarch because he was one of the best disciples of Patriarch Buddhanandi. He was born and raised in Jalandhara, an ancient kingdom and city in the Punjab, the present Jalandar. According to Hsuan-Tsang in the Records of the Western Lands, there were about 20 monasteries with 1,000 monks, who were either Hinayanists or Mahayanists, but the number of Hinayanists was few. It is said that as his predecessor, Buddhamitra often converted people by skillful means, and defeated a number of Brahmanists in debates. According to the Buddhist legends, the king of his country was

strongly supported Brahmanism and tried by all means to rid the kingdom of all Buddhist influences. Determined to overcome the king's prejudice, Buddhmitra, bearing a red flag, is said to have walked back and forth in front of the palace for twelve years. Finally the king, moved by his resolve, allowed him to debate with a Brahmanist teacher in the king's presence. Buddhmitra refuted his opponent and thus converted the king to Buddhism. On another occasion, he refuted an ascetic who was slandering the Buddha, and converted the man and his five hundred followers to Buddhism, an accomplishment for which he became widely known.

(X) Bhikshu Pars(h)va

A native of Central India. He is also said to have presided over the Fourth Council. According to Professor Soothill in *The Dictionary of Chinese-English Buddhist Terms*, Parsva was the tenth patriarch, the master of Avaghosa, previously a Brahman of Gandhara, who took a vow to not lie down until he had mastered the meaning of the Tripitaka, cut off all desire in the realms of sense, form, and non-form, and obtained the six supernatural powers and the eight paramitas. This he accomplished after three years. He died around 36 B.C.

(XI) Punyayas(h)as

A native of the ancient Indian state of Kosala, north of India. He was a descendant of Gautama family, born in Pataliputra (Pataliputra is name of an anccient Indian city corresponding to modern-day Patna, originally Kusumapura. It was the capital of Magadha kingdom of the Mauryan dynasty, it located in the southern part of Magadha. The residence of King Asoka, known as Pataliputra, the modern Patna. It was the residence of King Asoka, he there convoked the third synod), about over five hundred years after the Buddha's parinirvana. He laboured in Varanasi and converted Asvaghosa. Punyanaysa was the eleventh of the twenty-eight Patriarch in the Indian Zen tradition.

(XII) Asvaghosha

Asvaghosha was a native of Sravasti. He was the author of the *Buddha Carita*, a biography of the Buddha. He was a Buddhist writer and poet of the first or the second century A.D. (600 years after the Buddha's nirvana). Author of the *Buddha-Carita Kavya*, famous life of Buddha in verse. He was a famous writer whose patron was the Indo-Scythian king Kanishka. According to Buddhist tradition he was born a brahman but was converted to Buddhism by a monk named Parsva, who belonged to the Vaibarsva. He finally settled at Benares, and became the twelfth patriarch. His name is attached to the ten works. The two of which have exerted great influence on Buddhism are *Buddha-carita-kavya-sutra*, translated into Chinese by Dharmaraksa around 414-421 A.D., later translated into English by Beal, S.B.E.; and *Mahayana-sraddhotpada-sastra*, translated by Paramartha, around 554 A.D., and by Siksanda, 695-700 A.D.; later translated into English by Taitaro Suzuki in 1900. He gave to Buddhism the philosophical basis for its Mahayana development. Asvaghosa occupies a unique position not only in the history of Buddhist thought but also in the whole tradition of Sanskrit poetry. The chief contribution which Asvaghosa made to the history of Buddhist thought was his emphasis on *Buddha-bhakti*. Though the Mahayanist teachings had been spreading for at least two to three centuries before his time, they find the first notable expression in his writings, in spite of the fact that he belonged to the Sarvastivada school. The *Buddhacarita* described the life of Lord Buddha in a chaste and stately style, though written with considerable restraint. The original poem, as known to I-Ch'ing in the Chinese translation in the seventh century A.D., contains 28 cantos. The Tibetan translation also has the same number of cantos. Hence the original Sanskrit version must also have consisted of 28 cantos. However, only 17 are preserved in Sanskrit today, and generally only the first thirteen are regarded as authentic. I-Ch'ing says that in his time this beautiful poem was 'widely read or sung throughout the five divisions of India, and the countries of the Southern Sea.' In *Buddhacariya*, Buddhaghosa not only gives us the best account of the life of Lord Buddha, but also gives evidence of his encyclopaedic knowledge of India's mythological

traditions and pre-Buddhistic philosophical systems, notably the Sankhya. The Saundarananda-kavya narrates the ordination by the Buddha of Nanda, his half-brother. Besides these two significant poetical works, Asvaghosa wrote three Buddhist dramas which were discovered by H. Luders in Turfan in Central Asia at the beginning of the twentieth century. Of these, the Sariputraprakarana with nine acts is the most important. It is the oldest dramatic work in Sanskrit literature. Asvaghosa also wrote a lyrical poem called Gandistotragatha which consists of 29 stanzas in the sragdhara metre. E.H. Johnston questions Asvaghosa's authorship of this work, but as Winternitz observes: "It is a beautiful poem, worthy of Asvaghosa both in form and content." Besides, according to Buddhist tradition, when Rashtrapala, a Buddhist drama he wrote about a noted monk whom the Buddha mentioned in the Agama Sutra, he left home to follow the Buddha, then went back to preach to save his parents. When this drama was staged, five hundred princes immediately renounced secular life to become Buddhist monks. He propagated Buddhism in Northern India under the patronage of King Kanishka. He wrote epics such as Buddhacharita and Saundarananda. Buddhacharita recounts the Buddha's life and is considered a masterpiece of Indian literature. Saundarananda is the story of Nanda, a cousin of the Buddha, who severed his relationship with his beloved and beautiful wife and became a monk.

(XIII) Bhikshu Kapimala

Kapimala was a native of Pataliputra in the Indian state of Magadha in central Indian in the second century. Pataliputra was an ancient Indian city corresponding to modern-day Patna, originally Kusumapura. It was the capital of Magadha kingdom of the Mauryan dynasty, it located in the southern part of Magadha. This was the residence of Asoka, to whom the title of Kusuma is applied. At the time Pataliputra was ruled by king Asoka. It is said that at first, he led a group of three thousand non-Buddhists, but later he met Asvaghosa, realized the truth, and spread the Dharma through the North and West of India.

(XIV) Nagarjuna

Also called Long Thảng. Nagarjuna lived in the second or third century AD. He was born into a Brahmin family in Southern India. When he became a monk, he first studied Hinayana canon, but later he travelled to the Himalaya and learned the teachings of Mahayana. An Indian Buddhist philosopher, founder of the Madhyamika School. He was the 14th Patriarch of Indian Zen School. He composed Madhyamika sastra and sastra on Maha prajna paramita. According to Kumarajiva, Nagarjuna was born in South India in a Brahmin family. Hsuan-Tsang, however, stated that Nagarjuna was born in South Kosala, now Berar. When he was young, he studied the whole of the Tripitaka in three months, but was not satisfied. He received the Mahayana-Sutra from a very old monk in the Himalayas, but he spent most of his life at Sripavata of Sri Sailam in South India which he made into a center for propagation of Buddhism. He was one of the most important philosophers of Buddhism and the founder of the Madhyamika school or Sunyavada. Nagarjuna was a close friend and contemporary of the Satavahana king, Yajnasri Gautamiputra (166-196 A.D.). The world has never seen any greater dialectician than Nagarjuna. One of his major accomplishments was his sytematization of the teaching presented in the Prajnaparamita Sutra. Nagarjuna's methodological approach of rejecting all opposites is the basis of the Middle Way. He is considered the author of the Madhyamika-Karika (Memorial Verses on the Middle teaching), Mahayana-vimshaka (Twenty Songs on the Mahayana), and Dvada-Shadvara-Shastra (Treatise of the Twelve Gates). He was the 14th patriarch of the Indian lineage. He was the one who laid the foundation for (established) the doctrine of the Madhyamika in the "Eight Negations" (no elimination, no production, no destruction, no eternity, no unity, no manifoldness, no arriving, no departing). To him, the law of conditioned arising is extremely important for without this law, there would be no arising, no passing away, no eternity, or mutability. The existence of one presupposed the existence of the other. Nagarjuna is revered in all of Mahayana as a great religious figure, in many places as a Bodhisattva.

Not only Zen, but also Tantric branch of Buddhism and the devotional communities of Amitabha Buddha, count Nagarjuna among their patriarchs. Nagarjuna created an age in the history of Buddhist philosophy and gave it a definite turn. Hsuan-Tsang speaks of the 'four suns which illumined the world.' One of these was Nagarjuna, the other three being Asvaghosa, Kumarajiva, and Aryadeva. Indeed, as a philosophical thinker, Nagarjuna has no match in the history of Indian philosophy. According to one legend, in the 3rd century, Nagarjuna traveled to the sea dragon's palace beneath the ocean to retrieve the Avatamsaka Sutra. According to another legend, he discovered the sutra in an abandoned monastery. Nagarjuna was the fourteenth patriarch of Indian Zen. He was the founder and first patriarch of the Madhyamika (Middle Way) school, also the founder of the Pure Land Sect (Salvation School). Although a great number of works are attributed to him by Buddhist tradition, only a handful are thought by contemporary scholars to have actually been composed by him. The most important of these is the Fundamental Verses on the Middle Way (Mulamadhyamaka-Karika), in which he extends the logic of the doctrine of emptiness (sunyata). In the Lankavatara Sutra, the Buddha is asked who will teach the Mahayana after he has passed away. He foretold the coming of Nagarjuna and Nagarjuna's rebirth in the Pure Land: "After 500 years of my passing away, a Bhikshu most illustrious and distinguished will be born; his name will be Nagarjuna, he will be the destroyer of the one-sided views based on being and non-being. He will declare my Vehicle, the unsurpassed Mahayana, to the world; attaining the stage of Joy he will go to the Land of Bliss."

(XV) Aryadeva (Kanadeva)

He was called Kanadeva because he had only one eye. The Sanskrit "Kana" means one-eyed. He was also called Aryadeva. He lived in Southern India in the third century, the fifteenth patriarch of the Indian Zen School. He was one of the most foremost disciples of Nagarjuna and devoted his life to continuing his master's work, consolidating the Madhyamika tradition. The main features of Madhyamaka Philosophy. It is both philosophy and mysticism. By its

dialectic, its critical probe into all the categories of thought, it relentlessly exposes the pretensions of Reason to know Truth. The hour of Reason's despair, however, becomes the hour of truth. The seeker now turns to meditation on the various forms of 'Sunnyata,' and the practice of 'Prajnaparamitas.' By moral and yogic practices, he is prepared to receive the Truth. In the final stage of Prajna, the wheels of imagination are stopped, the discursive mind is stilled, and in that silence Reality stoops to kiss the eye of the aspirant; he receives the accolade of prajna and becomes the knighterrant of Truth. It is an experience of a different dimension, spaceless, timeless, which is beyond the province of thought and speech. Hence it cannot be expressed in any human language. According to the Buddhist tradition, he was one of the six great commentators on the Buddha's teachings and was the author of Four Hundred Verses on the Yogic Deeds of Bodhisattvas (Catuhshataka). It is said to have been killed by a non-Buddhist.

(XVI) Arya Rahulata

Arya Rahulata was originally a native of Kapilavastu, in present day Nepal. Rahulata of Kapila, the sixteenth patriarch, who miraculously transported himself to the kingdom of Sravasti, where he saw on the Hiranyavati the shadow of five Buddhas. He was an early Madhyamika master, sometimes said to have been a Brahmin. He is most famous for his verses in praise of the Prajnaparamita (Skt. Prajnaparamitastotra).

(XVII) Samghanandi

We do not have detailed records of this Patriarch, we only know that he was a native of the city of Sravasti, the capital of the ancient state of Kosala. According to The Record of the Lineage of the Buddha and the Patriarchs, he was one of the princes of King Ratna-Alamkaraka in northern India in the middle of the seventh century. He

learned to speak when he was not one year of age yet, and he always spoke about Buddhadharma. At the age of seven, he entered the monk's life and later became the dharma hier of Patriarch Arya Rahulata.

(XVIII) Samgayashas (Gayasata)

We do not have detailed records of this Patriarch; we only know that the reason he became the eighteenth patriarch because he was one of the best disciples of Patriarch Samghanandi. A History of the Buddha's Successors, in the late seventh century, Patriarch Samghanandi always told his disciples that his master had told him this: "There would be a saint named Samgayashas, who would continue to preach the correct dharma to benefit sentient beings." So, Patriarch Samghanandi and his assembly moved to the area, now north of India, to seek the saint. On the way to Mati, he met a little boy. The Patriarch asked, "How old are you?" The boy replied, "I am one hundred years old." The Patriarch said, "You're still a boy, how can you say you're one hundred years old?" The boy said, "I don't know the reason why I myself am a hundred years old." The Patriarch asked, "You have a good original endowment and nature." The boy said, "Is it the Buddha who teach 'To live one hundred years without understanding Buddhism is not equal to live just one day with a thorough understanding of Buddhism.'" After this conversation, Samgayashas' parents allowed him to follow Patriarch Samghanandi to study more on Buddhism, and as a result, Samgayashas became Samghanandi's dharma hier, and the eighteenth Indian Patriarch.

(XIX) Kumarata

We do not have detailed records of this Patriarch; we only know that Kumarata was born in about 400 years after the Buddha's death. Some sources said that he lived near the late third century, but there is no clear evidence confirming that date. According to A History of the Buddha's Successors, he was born in Takshashilain (it should be noted

that Taksasila was the name of a city in Gandhara, modern Taxila in Pakistan, where there was a well-known Buddhist university. According to Nalinnaksha Dutt in *Buddhist Sects in India*, here have been found, among other objects, traces of at least 55 stupas, 28 monasteries and 9 temples. Hsuan-Tsang visited this place twice, once in 630, when he came to this country and, again in 645, on his return journey. There he saw numerous monasteries but all in ruins. The few monks he saw were all Mahayanists), the north-western part of ancient India and was very wise even as a child. He became a monk and is said to have later inherited Sakyamuni Buddha's teachings from Samghayashas to become the nineteenth patriarch. His wisdom and scholarship were famed throughout India and attracted numerous people to Buddhism. Hsuan-tsang's *Record of the Western Regions* lists Kumarata as one of the "Four Suns," the others being Ashvaghosha, Nagarjuna, and Aryadeva. They were called "Suns" because they were considered to illuminate the world with the light of wisdom. Kumarata is regarded as the founder of the Sautrantika school. He transferred the Buddha's teaching to Jayata. The name "Sautrantika" itself means "Ending with the Sutra," so when Patriarch Kumarata founded Sautrantika, he claimed "Canonical Texts" to be extremely important in Buddhist cultivation. The Sautrantika School Rejected the claim that the Abhidharma was ultimately authoritative. Its name means "Ending with the Sutras," implying that its concept of what was canonical ended with the Sutra Pitaka, which preached by the Buddha, and nothing else but the Satras can be considered as sutras. This is an Indian Buddhist school that developed from the Sarvastivada, probably sometime around 150 B.C. As the name suggests, this tradition bases itself on the Sutras, rather than on Abhidharma texts. The teaching of the sutras, an important Hinayana school, which based its doctrine on the sutras alone, the founder of this division is Kumara-labha. This school believed in the transmigration of a substance (sankranti) from one life to another. According to its followers, of the five skandhas of an individual, there is only one subtle skandha which transmigrates, as against the whole of the pudgala of the Sammitiyas. It also believed that every man had in him the potentiality of becoming a Buddha, a doctrine of the Mahayanists. On account of such views, this school is considered to be a bridge between the Sravakayana (often called the

Hinayana) and the Mahayana. The Sautrantika School arose as a reaction to the commentarial and Abhidharmic trend of the Vaibhasikas, denying the authority of the complex manuals and treatises that it produced. Although developed from the Sarvastivada, but is believed that this is an important Hinayana school, which based its doctrine on the sutras alone. There were a number of views on which the Sautrantika School differed from the Sarvastivadin. In particular it opposed the Sarvastivadin concept of dharmas existing in the three modes of time, asserting that all dharmas had only a momentary, or 'ksanika,' existence. In order to deal with the problems of karman that the Sarvastivada had sought to resolve through the idea of dharmas persisting through all three times. According to the Sarvastivadin, karma and effect relate in three mode of time: past, present and future. However, Sautrantika School proposed actions perfumed one's mental continuum in such a way as to determine particular results. Difficulties with this model led them to develop the idea of "seed" which were planted by an action with a particular ethical character, only to "sprout" at a later point, when conditions allowed, and give rise to a "fruit" appropriate to the original action. The Sautrantika School did not regard other commentaries or treatises as the word of the Buddha. They rejected the claim that the Abhidharma was ultimately authoritative. In fact, the origin of the Sautrantika School lay in the rejection of the ever-growing Vibhasas, or scholastic summaries, of the Vaibhasika-Sarvastivada. In the fourth century A.D., Vasubandhu wrote his famous Abhidharmakosa from a Sautrantika viewpoint and he was so successful that the Vaibhasika School died out. Thereafter Abhidharmakosa was regarded as a definitive Abhidharma text, expounding both the Sarvastivada and Sautrantika philosophies.

(XX) Jayata

We do not have detailed records of this Patriarch, we only know that he was a native of Northern India, teacher of Vasubandhu. We only know that he was one of the greatest commentators and the the greatest authorities of ancient India. He was the younger brother of

Asanga, and composed The Treasury of Abhidharma (Abhidharmakosha), a complete and systematic account of the Abhidharma, the peak of scholarship in the Fundamental Vehicle. Later he followed the Mahayana Yogachara view, and wrote many works, such as Thirty Stanzas on the Mind (Trimsikavijnapti-karika). His writings include: Abhidharmakosha, Analysis of the Five Skandhas, Thirty Stanzas, Treatise on Karma, Treatise on the Three Natures, Twenty Stanzas, and Well Explained Reasoning, and so on.

(XXI) Vasubandhu (420-500 AD)

He was born in the fifth century in Purusapura (close to present-day Peshawar), the capital of Gandhara (now is part of Afghanistan). He was one of the great philosophers in India in the fifth century, a native of Peshawar (now is Peshawar) in Gandhara, born 900 years after the Buddha's nirvana. He was the second of the three sons of a Brahmin family. All three sons were called Vasubandhu and all three became Buddhist monks. In his youth he adhered to the Hinayana teachings of the Sautrantika School. He went to Kashmir to learn the Abhidharma philosophy. On his return home he wrote the Abhidharma-kosa, perhaps the most well-known of all treatises on the Abhidharma. Later he became dissatisfied with key elements of its philosophical system and was converted from Hinayana to Mahayana by his brother, Asanga. On his conversion he would have cut out his tongue for its past heresy, but he was dissuaded by his brother, who bade him use the same tongue to correct his errors, whereupon he wrote "The Teaching of the Nature of the Eight Consciousnesses" (Duy Thức Học) and other Mahayanist works. He is called the twenty-first patriarch. He was one of the famous Indian Buddhist philosophers and writers, with his brother Asanga founded the Sarvastivada and Yogacara Schools of Mahayana Buddhism. Vasubandhu along with his brother Asanga is considered to be one of the two main figures in the early development of the Yogacara tradition. He was also the twenty-first patriarch of the Indian lineage of Zen. He was also the author of the Trimshika, a poem made of thirty songs, expounded Yogachara (the works of Asanga on important Mahayana sutras). He also composed some of the most

influential Yogacara treatises, including the “Twenty Verses,” and the “Thirty Verses,” and so on. The Abhidharmakosa Sastra is preserved in sixty volumes of Chinese translation. The Sanskrit text is lost, but fortunately we have a commentary written by Yasomitra called the Abhidharma-kosa-vyakhya which has facilitated the restoration of the lost text undertaken by the late Professor Louis de la Vallée-Pousin of Belgium and completed by Rahula Sankrityayana of India.

(XXII) Manorhita (Manura)

Manorhita was name of an Indian prince of the Nadai Kingdom who lived in around eight hundred years after the Buddha's parinirvana. According to A History of the Buddha's Successors, when he was born, auspicious signs appeared in the royal palace, so later his father dared not to bind him with secular life. At the age of thirty, his father allowed him to enter the Buddhist Order, and he became disciple and successor to Vasubandhu as 22nd patriarch. Author of the Vibhasa-Sastra. He laboured in Western India and Ferghana where he died in 165 AD. The following is the gatha from Patriarch Manorhita:

"The mind moves with the ten thousand things;
Even when moving, it is serene.
Perceive its essence as it moves on,
And neither joy nor sorrow there is."

(XXIII) Haklena (Haklenayasas or Padmaratna)

We do not have detailed records of this Patriarch, we only know that he was born into a Brahmin family in a the Tokhara country and who lived in around nine hundred years after the Buddha's parinirvana (according to Eitel in Chinese-English Buddhist Terms, Tukhara is the name of the Yueh-Chih country, a topographical term designating a country of ice and frost (tukhara), and corresponding to the present Badakchan which Arab geographers still call Tokharestan. An ethnographical term used by the Greeks to designate the Tocharoi or Indo-Scythians, and likewise by Chinese writers applied to the Tochari

Tartars who driven on by the Huns (180 B.C.) conquered Trans-Oxania, destroyed the Bactrian kingdom in 126 B.C., and finally conquered the Punjab, Cashmere, and the greater part of India. Their greatest king was Kanichka). According to The Record of the Lineage of the Buddha and the Patriarchs, the people where he grew up feared demons and performed debased sacrifices of oxen and wine. He would go alone into the deep woods and destroy the ceremonial altars, seize the oxen, and drive them away, and scolded the mountain and forest gods: "Do not try to cheat poor people, every year, this nonsense thing wasted people's money and killed a lot of animals!" He spreaded the Buddha's Teachings in Central India. It is said that when Aryasimha came to see him, Aryasimha asked, "Master! I want to function my mind to see the Way, can you help me?" He replied, "There is no place for you to function your mind." Aryasimha said, "If there is no place for me to function the mind, how can I do the Buddhs-work?" He said, "If you try to function the so-called mind, it's not the real merit. If you don't do, that is Buddha-work. Remember, we, Buddhists, try to do the Buddha-work, but never think about the things we do." Listening to these words, Aryasimha suddenly became awakening. Later, Aryasimha became Haklena's dharma heir.

(XXIV) Aryasimha (Bhikshu Simha)

We do not have detailed records of this Patriarch, the twenty-fourth Patriarch of Indian Zen School. We only know that he was born into a Brahmin family in Central India in the sixth century. He spreaded the Buddha's Teachings in the Northern India. It is said that he was executed by the king of Kashmira. A History of the Buddha's Successors states that Aryasimha was executed (beheaded) by by the king of Kashmira when he was propagating Buddhism there. And when he was beheaded, the text states, milk instead of blood flowed from his neck. According to The Record of the Lineage of the Buddha and the Patriarchs, at the moment of the execution, the king's arm, still holding the sword, fell to the ground, and he died seven days later. Aryasimha is often cited as the symbol of willingness to give up one's life for the sake of the Law.

(XXV) Vasiasita

We do not have detailed records of this Patriarch, we only know that he was a native of Western India, belonged to a Brahmin family. At early age his parents allowed him to enter the Buddhist Order and studied Buddhism under Patriarch Aryasimha. Later, he became the twenty-fifth patriarch of the Indian Ch'an Sect, who laboured in Central and Southern India. According to The Record of the Lineage of the Buddha and the Patriarchs, at the time, king of the Southern India listened to non-Buddhists who tried to hurt Patriarch Vasiasita, but a son of the king named Punyamitra, tried to convince the king that Patriarch Vasiasita followed Buddhism with correct dharma. The king was so angry that he imprisoned his son immediately, but later he was imprisoned by his father. But after a dialogue with Vasiasita, the king thoroughly understood, so he not only treated Vasiasita well, but he also allowed his son to become a monk and studied Buddhism under Patriarch Vasiasita. Later, Punyamitra became Vasiasita's dharma heir and the twenty-sixth Indian Patriarch. The date of Patriarch Vasiasita's death is given as 325 A.D.

(XXVI) Punyamitra

We do not have detailed records of this Patriarch; we only know that he was the son of a king belonged to the Sastriya class in Southern India. According to The Record of the Lineage of the Buddha and the Patriarchs, he tried to intervene in the case of Patriarch Vasiasita, as a result, he was imprisoned by his father. After he was released from the jail, he asked permission from the king to become a monk and studied Buddhism under Patriarch Vasiasita. Later, he became Vasiasita's dharma heir and the twenty-sixth Indian Patriarch.

(XXVII) Prajnatarā

We do not have detailed records of this Patriarch; we only know that he was born into a Brahmin family in Eastern India. According to The Record of the Lineage of the Buddha and the Patriarchs, his parents passed away when he was very young, so he had to join his neighbors to wander in the countryside to beg for food. However, his language and behavior were totally different from them. Whenever, he was asked to do anything, he tried his best to accomplish without asking for any money. A good opportunity came to his life after he met Patriarch Punyamitra, became the Patriarch's disciple and later a dharma hier. Prajnatarā, the 27th patriarch in India, who laboured in southern India and consumed himself by the fire of transformation, 457 A.D., teacher of Bodhidharma.

(XXVIII) Bodhidharma

An Overview of Patriarch Bodhidharma: Bodhidharma was a deeply learned Indian Buddhist monk who arrived at the Chinese Court in 520 AD. After his famous interview with Emperor Han Wu Ti. However, later on, he meditated for nine years in silence and departed. Bodhidharma was the 28th Indian and first Zen Patriarch in China. He is an archetype for steadfast practice. According to the Indian tradition, Bodhidharma, an Indian meditation master who is considered by the Ch'an tradition to be its first Chinese patriarch and the twenty-eighth Indian patriarch. According to East Asian legends, he traveled from India to spread the true Dharma and is thought to have arrived in the town of Lo-Yang in Southern China between 516 and 526. The legends report that he traveled to Shao-Lin Ssu monastery on Mount Sung, where he meditated facing a wall for nine years. During this time his legs reportedly fell off, and he is also said to have cut off his own eyelids to prevent himself from falling asleep. Another legend holds that when he cast his eyelids to the ground a tea plant sprang up, and its ability to ward off sleep due to its caffeine content is thought to be a gift from Bodhidharma to successive generations of meditators. Later, his main disciple was Hui-K'o, who is said to have cut off his own arm

as an indication of his sincerity in wishing to be instructed by Bodhidharma. Hui-K'o is considered by the tradition to be its second Chinese patriarch.

Patriarch Bodhidharma and King Liang Wu-Ti: The Emperor Wu-Ti invited him to Nanking for an audience. The emperor said: "Since my enthronement, I have built many monasteries, copied many holy writings and invested many priests and nuns. How great is the merit due to me?" "No merit at all," was the answer. Bodhidharma added: "All these things are merely insignificant effects of an imperfect cause. It is the shadow following the substance and is without real entity." The emperor asked: "Then, what is merit in the true sense of the word?" Bodhidharma replied: "It consists in purity and enlightenment, completeness and depth. Merit as such cannot be accumulated by worldly means." The emperor asked again: "What is the Noble Truth in its highest sense?" Bodhidharma replied: "It is empty, no nobility whatever." The emperor asked: "Who is it then that facing me?" Bodhidharma replied: "I do not know, Sir." The emperor could not understand him. Bodhidharma was famous for his interview with Emperor Han Wu Ti. But after that, Bodhidharma went away. He crossed the Yangtze River and reached the capital, Lo-Yang, of Northern Wei. People said Bodhidharma used the rush-leaf boat to cross the Yangtse River. After a sojourn there he went to Mount Wu-T'ai-Shan and resided in the Shao-Lin Temple where he meditated (facing the wall) for nine years in silence and departed. As is clear from the dialogue between the emperor and Bodhidharma, the essential core of Bodhidharma's doctrine is the philosophy of emptiness (sunyata), and sunyata is beyond demonstration of any kind. Therefore, Bodhidharma also replied in the negative form. Later, Wu-ti asked Chih-kung about this interview with Bodhidharma. Said Chih-kung: "Do you know this man?" The emperor confessed his ignorance, saying: "I really do not know him." Chih-kung said: "He is a Kuan-Yin Bodhisattva attempting to transmit the seal of the Buddha-mind." The emperor was grieved and tried to hasten an envoy after Bodhidharma. But Chih-kung said: "It is of no use for your Majesty to try to send for him. Even when all the people in this land run after him, he will never turn back." When we speak of the Buddhist influence on the life and literature of the Chinese people, we should keep this mystic trend of

Bodhidharma's philosophy in mind, for there is no doubt that it has had a great deal to do with the moulding of the spirit of Chinese Zen Buddhism. Zen practitioners in the world can leap clear of this. Bodhidharma gives them a single swordblow that cuts off everything. These days how people misunderstand! They go on giving play to their spirits, put a glare in their eyes and say, "Empty, without holiness!" Fortunately, this has nothing to do with it. Zen master Wu Tsu once said, "If only you can penetrate 'empty, without holiness,' then you can return home and sit in peace." All this amounts to creating complications; still, it does not stop Bodhidharma from smashing the lacquer bucket for others. Among all, Bodhidharma is most extraordinary. The sacred truth is Vast Emptiness itself, and where can one point out its marks? In fact, when the emperor asked: "Who is it then that facing me?" Bodhidharma replied: "I do not know, Sir." The Emperor could not understand him. After that, Bodhidharma went away. He crossed the Yangtze River and reached the capital, Lo-Yang, of Northern Wei. But what thorny brambles that have grown after him! Even the entire populace of the land pursued, there is no turning back for him. So, it is said, "If you can penetrate a single phrase, at the same moment you will penetrate a thousand phrases, ten thousand phrases." Then naturally you can cut off, you can hold still. An Ancient said, "Crushing your bones and dismembering your body would not be sufficient requital; when a single phrase is clearly understood, you leap over hundreds of millions." Bodhidharma confronted Emperor Wu directly; how he indulged! The emperor did not awaken; instead, because of his notions of self and others, he asked another question, "Who is facing me?" Bodhidharma's compassion was excessive; again, he addressed him, saying, "I don't know." At this, Emperor Wu was taken aback; he did not know what Bodhidharma meant. When Zen practitioners get to this point, as to whether there is something or there isn't anything, pick and you fail. Through this koan, we see that in the sixth century, Bodhidharma saw that he needed to go to China to transmit the Mind seal to people who had the capability of the Great Vehicle. The intent of his mission was to arouse and instruct those mired in delusion. Without establishing written words, he pointed directly to the human mind for them to see nature and fulfill Buddhahood.

Bodhidharma's Zen Methods: In 527, the first Patriarch Bodhidharma settled in Shao-lin Monastery to teach Zen. His teaching can be divided into two approaches: first, entry through understanding and, second, entry through practice. Understanding refers to wisdom achieved through meditation, with the practitioner attaining insight into cosmic reality. The form of meditative practice the Bodhidharma taught still owed a great deal to Indian Buddhism. His instructions were to a great extent based on the traditional sutra of Mahayana Buddhism; he especially emphasized the importance of the Lankavatara Sutra. Typical Chinese Zen, which is a fusion of the Dhyana Buddhism represented by Bodhidharma and indigenous Chinese Taoism and which is described as a "special transmission outside the orthodox teaching," first developed with Hui-Neng, the sixth patriarch of Zen in China, and the great Zen masters of the T'ang period who followed him.

Patriarch Bodhidharma and the Spreading of Zen without Sutras: According to historians, Bodhidharma denied canon reading, and his system therefore made the Buddhist monasteries much less intellectual and much more meditative than they were ever before. According to Bodhidharma, Buddhists should stress on meditation, because by which alone enlightenment can be attained. Bodhidharma was the 28th Indian (in line from the Buddha) and first Zen Patriarch in China. Scholars still disagree as to when Bodhidharma came to China from India, how long he stayed there, and when he died, but it is generally accepted by Zen Buddhists that he came by boat from India to southern China about the year 520 A.D., and after a short, fruitless attempt to establish his teaching there he went to Lo-Yang in northern China and finally settled in Shao-Lin Temple. Bodhidharma came to China with a special message which is summed in sixteen Chinese words, even though Zen masters only mentioned about this message after Ma-Tsu:

“A special transmission outside the scriptures;
No dependence upon words and letters
Direct pointing at the soul of man;
Seeing into one's nature and the attainment of Buddhahood.”

Patriarch Bodhidharma and the Second Patriarch Hui-K'e: Bodhidharma and Hui-K'e, his disciple to whom he had transmitted the Dharma, are always the subject of koan in the “No Gate Zen” as well

as of a famous painting by Sesshu, Japan's greatest painter. Hui-K'e, a scholar of some repute, complains to Bodhidharma, who is silently doing meditation, that he has no peace of mind and asks how he can acquire it. Bodhidharma turns him away, saying that the attainment of inward peace involves long and hard discipline and is not for the conceited and fainthearted. Hui-K'e, who has been standing outside in the snow for hours, implores Bodhidharma to help him. Again, he is rebuffed. In desperation he cuts off his left hand and offers it to Bodhidharma. Now convinced of his sincerity and determination, Bodhidharma accepts him as a disciple. This story emphasizes the importance which Zen masters attach to the hunger for self-realization, to meditation, and to sincerity and humility, perseverance and fortitude as prerequisites to the attainment of the highest truth. He was moved by the spirit of sincerity of Hui-K'o, so he instructed him: "Meditating facing the wall is the way to obtain peace of mind, the four acts are the ways to behave in the world, the protection from slander and ill-disposition is the way to live harmoniously with the surroundings, and detachment is the upaya to cultivate and to save sentient beings." When he lived at Shao-Lin temple, he always taught the second patriarch with this verse:

Externally keep you away from all relationships, and,
Internally, have no hankerings in your heart;
When your mind is like unto a straight-standing wall
You may enter into the Path.

Patriarch Bodhidharma Talked About His Disciples' Attainments:

Bodhidharma's Skin, Flesh, Bone and Marrow: After nine years at Shao-Lin temple, the Patriarch wished to return to India. He called in all his disciples before him, and said: "The time is come for me to depart, and I want to see what your attainments are." Tao-Fu said: "According to my view, the truth is above affirmation and negation, for this is the way it moved." The Patriarch said: "You have got my skin." Then Nun Tsung-Ch'ih said: "As I understand it, it is like Ananda's viewing the Buddhaland of Akshobhya Buddha: it is seen once and never again." The Patriarch said: "You have got my flesh." Tao-Yu said: "Empty are the four elements and non-existent the five skandhas. According to my view, there is not a thing to be grasped as real." The Patriarch said: "You have got my bone." Finally, Hui-K'o reverently

bowed to the master, then kept standing in his place and said nothing. The Patriarch said: "You have my marrow." Nobody knows his whereabouts and when he passed away. Some people say that he crossed the desert and went to India, and others say that he crossed the sea to go to Japan.

Bodhidharma's Straw Sandal: The story of Bodhidharma returning to India after his death with one straw sandal. According to the legend preserved in the Ching te Ch'uan-teng Lu (Dentôroku), some three years after Bodhidharma had died and been buried in China, a Chinese official named Sung Yun was returning to China from a mission to India and encountered the master somewhere in Central Asia. The master carried a single straw sandal in his shoulder. When the emissary asked where he was going, the master replied that he was returning to India. The official reported this encounter to the emperor on his return to the capitol. The emperor ordered Bodhidharma's grave opened for inspection. They found the coffin completely empty, save for a single straw sandal. Because of this story, Bodhidharma often appears in Zen art carrying a single sandal (seriki daruma).

Bodhidharma's Six Zen Essays: A collection of six Zen essays, all of which are traditionally attributed to Bodhidharma. The word "Shôshitsu" refers to the hermitage on Mount Sung where Bodhidharma practiced meditation, and is often used as another name for Bodhidharma. The title therefore can be translated as "The Six Gates of Bodhidharma." Scholars believe that the six texts are later compositions, probably written during the T'ang dynasty (618-907). They were originally written as independent texts and later collected under a single title. Exactly when the collection was put together is unknown, but the oldest extant copy is a Japanese edition published in 1647. The first essay is written in verse and called "Hsin-ching Sung" (Shingyô Ju), or "Verse on the Heart Sutra." The other five are prose texts, entitled "P'o-hsiang Lun" (Hasô Ron) or "On Breaking Through Form"; Erh-chung-ju (Nishu'nyû), Two Ways of Entrance; An-hsin fa-mên (Anjin Hômon), The Gate of Peaceful Mind; Wu-hsing Lun (Goshô Ron), On Awakened Nature; and Hsueh-mo Lun (Ketsumyaku Ron), On the Blood Lineage. Three of the six essays are translated into English in Red Pine's Zen Teaching of Bodhidharma.

Bodhidharma's Coming from the West: Before entering the Parinirvana, the Buddha made a prediction that from the Twenty-eighth Patriarch on, the Great Vehicle teaching should go to China. Thus, the Patriarch Bodhidharma came to China. According to Most Venerable Hsuan-hua in “The Intention of Patriarch Bodhidharma's Coming from the West,” at that time, the Buddhadharma seemed to exist in China, but it really did not. It was as if it were and yet weren't there. That is because the work being done was superficial. There were few who recited Sutras, investigated Sutra texts, or explained the Sutras, and virtually no one bowed repentance ceremonies. Ordinary scholars regarded Buddhism as a field of study and engaged in debates and discussions about it. But the principles in the Sutras should be cultivated! However, nobody was cultivating. Why not? People were afraid of suffering. No one truly meditated. Except Venerable Patriarch Chi-kung, who practiced meditation and attained the Five Eyes. But most people feared suffering and didn't cultivate. No one seriously investigated Zen and sat in meditation, just like you people now who sit in meditation for a while until your legs begin to hurt. When their legs began to ache, they would wince and fidget then gently unbend and rub them. People are just people and everyone avoids suffering as much as possible. That's the way it was then; that the way it is now. That's called Buddhadharma seeming to be there but not really being there.

Bodhidharma's Sitting Facing the Wall: To sit in meditation with the face to a wall, as did Bodhidharma for nine years, without uttering a word. This practice is still common in Japanese Soto monasteries, in which younger monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo). When Dharma Master Shen-Kuang caught up with Patriarch Bodhidharma, only to find him sitting in meditation facing a wall. He was turned toward the wall and not speaking to anyone. The Dharma Master immediately knelt down and did not get up, saying, “Venerable Sir! When I first saw you, I did not know that you were a patriarch, a sage. I hit you with my recitation beads, and I'm really sorry. I'm really remorseful. I know you are a person with true virtue. You are a noble one who cherishes the Way. I am now seeking the Way, the Dharma, from you.” Patriarch Bodhidharma took one look at him and said nothing; he remained sitting in meditation. Dharma Master Shen-Kuang (Hui-k'o) knelt there seeking the Dharma for nine years. Patriarch Bodhidharma meditated

facing the wall for nine years, and Dharma Master Shen-Kuang knelt there for nine years. This practice is still common in Japanese Soto monasteries, in which younger monks generally practice Zazen facing a wall, while Rinzaï monasteries meditators generally face the center of the meditation hall (zendo).

The First Patriarch Bodhidharma and Shao-Lin Monastery: One of the great monasteries in China, located on Mount Sung, in Teng-Feng district, Hunan province, built in 477 by Emperor Hsiao-Wen of the Northern Wei dynasty. The Indian monk named Bodhiruci lived at this monastery at the beginning of the sixth century and he translated numerous sutras into Chinese. According to Ch'an Tradition, after Bodhidharma arrived in China and encountered King Liang Wu Ti. As the emperor was not ready, he missed this opportunity to experience an awakening. Bodhidharma then went north, as he came to Yangtze River, Bodhidharma stepped on a floating reed and used his supernatural powers to cross this river that separates south and north China. He decided that the country was not yet ready for his teachings, so he went to Shao-Lin, where he meditated facing a wall for nine years until his eventual disciple Hui-K'o convinced him to accept him as a student. However, today many people, especially people from East Asia, usually associate the Shao-Lin Monastery with the practice of kung-fu, a form of chi-kung, that is often misunderstood as a combat sport though it was originally a form of both spiritual and physical training.

The First Patriarch Bodhidharma and Four Disciplinary Processes: According to the first patriarch Bodhidharma. First, to requite hatred. Those who discipline themselves in the Path should think thus when they have to struggle with adverse conditions: "During the innumerable past eons I have wandered through multiplicity of existences, never thought of cultivation, and thus creating infinite occasions for hate, ill-will, and wrong-doing. Even though in this life I have committed no violations, the fruits of evil deeds in the past are to be gathered now. Neither gods nor men can foretell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. In the sutra it is said not to worry over ills that may happen to you, because I thoroughly understand the law of cause and effect. This is called the conduct of making the best use of hatred and turned it into the service in one's advance towards the Path. Second, to obedient to karma. Being obedient to karma, there is not 'self' (atman) in whatever beings that are produced by the interplay of karmic conditions; pain and pleasure we suffer are also the results of our previous action. If I am rewarded with fortune, honor, etc., this is the outcome of my past deeds which, by reason of causation, affect my present life. When the force of karma is exhausted, the result I am enjoying now will disappear; what

is then the use of being joyful over it? Gain or loss, let us accept karma as it brings us the one or the other; the spirit itself knows neither increase nor decrease. The wind of gladness does not move it, as it is silently in harmony with the Path. Therefore, this is called 'being obedient to karma.' Third, not to seek after anything. By 'not seeking after anything' is meant this: "Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called seeking. The wise, however, understand the truth and are not like the vulgar. Their minds abide serenely in the uncreated while the body turns about in accordance with the laws of causation. All things are empty and there is nothing desirable and to be sought after. Wherever there is nothing merit of brightness there follows the demerit of darkness. The triple world where one stays too long is like a house on fire; all that has a body suffers, and who would ever know what is rest? Because the wise are thoroughly acquainted with this truth, they get never attached to anything that becomes, their thoughts are quieted, they never seek. Says the sutra: 'Wherever there is seeking, there you have sufferings; when seeking ceases you are blessed. Thus, we know that not to seek is verily the way to the truth. Therefore, one should not seek after anything.'" Fourth, to be in accord with the Dharma. By 'being in accord with the Dharma' is meant that the reason in its essence is pure which we call the Dharma, and that this reason is the principle of emptiness in all that is manifested, as it is above defilements and attachments, and as there is no 'self' or 'other' in it. Says the sutra: 'In the Dharma there are no sentient beings, because it is free from the stains of being; in the Dharma there is no Self because it is free from the stain of selfhood. When the wise understand this truth and believe in it, their conduct will be in accordance with the Dharma. As the Dharma in essence has no desire to possess, the wise are ever ready to practise charity with their body, life, property, and they never begrudge, they never know what in ill grace means. As they have a perfect understanding of the threefold nature of emptiness, they are above partiality and attachment. Only because of their will to cleanse all beings of their stains, they come among them as of them, but they are not attached to the form. This is known as the inner aspect of their life. They, however, know also how to benefit others, and again how to clarify the path of enlightenment. As with the virtue of charity, so with the other five virtues in the Prajnaparamita. That the wise practise the six virtues of perfection is to get rid of confused thoughts, and yet they are not conscious of their doings. This is called 'being in accord with the Dharma.'

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Part Two

Summaries of the Chinese Zen School Before the Time of the Fa Yen School

Chapter Eight

Summaries of the Chinese Zen School

I. An Overview of the Zen School in China:

The Ch'an (Zen), meditative or intuitional, sect usually said to have been established in China by Bodhidharma, the twenty-eighth patriarch, who brought the tradition of the Buddha-mind from India. Ch'an is considered as an important school of Buddhism. This was the recreation of the Buddhist sutras in the Fourth Council. The first three councils being the Abhidharma, the Mahayana, and the Tantra. Zen is nearly contemporary with the Tantra and the two have much in common. Bodhidharma came to China about 470 A.D. and became the founder of esoteric and Zen schools there. It is said that he had practised meditation against the wall of the Shao-Lin-Tzu monastery for nine years. The followers of Bodhidharma were active everywhere, and were completely victorious over the native religions with the result that the teachings of Zen have come to be highly respected everywhere in China. According to the Zen sect, the key theory of Zen, to look inwards and not to look outwards, is the only way to achieve enlightenment, which to the human mind is ultimately the same as Buddhahood. In this system, the emphasis is upon 'intuition,' its peculiarity being that it has no words in which to express itself, no method to reason itself out, no extended demonstration of its own truth in a logically convincing manner. If it expresses itself at all, it does so in symbols and images. In the course of time this system developed its philosophy of intuition to such a degree that it remains unique to this day. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, Zen has much philosophy, but is not a philosophy in the strict sense of the term. It is the most religious school of all and yet not a religion in the ordinary sense of the word. It has no scripture of the Buddha, nor does it hold any discipline of the Buddha. Without a sutra (discourse) or a vinaya (Discipline) text, no school or sect would seem to be Buddhistic. However, according to the ideas of Zen, those who cling to words, letters or rules can never fully comprehend the speaker's true idea. The ideal or truth conceived by the Buddha should

be different from those taught by him because the teaching was necessarily conditioned by the language he used, by the hearers whom he was addressing, and by the environment in which the speaker and hearers were placed. What Zen aims at is the Buddha's ideal, pure and unconditioned. The school is otherwise called 'the School of the Buddha's Mind.' The Buddha's mind is after all a human mind. An introspection of the human mind alone can bring aspirant to a perfect enlightenment. But how? The general purport of Buddhism is to let one see rightly and walk rightly. The followers of Bodhidharma were active everywhere, and were completely victorious over the native religions with the result that the teachings of Zen have come to be highly respected everywhere in China. There were six first Chinese Patriarchs: Bodhidharma, the First Patriarch in China, the founder of the Chinese Zen, the Second Patriarch Hue-Ke, from 468 to 543 AD, the Third Patriarch Seng Tsan, who passed away in around 606 AD, the fourth Patriarch Tao Hsin, from 580 to 651, the fifth Patriarch Hung-Jen, from 601 to 675, and the Sixth Patriarch Hui-Neng, who received the transmission from Hung-Jen (fifth patriarch). Hui Neng propagated Zen in the Southern part of China; therefore, his lineage is called the southern school of Zen.

II. The Development & Division into Sects in Chinese Zen School:

The Chinese Zen Sect is a Mahayana buddhist sect, Zen is a religious free of dogmas or creeds whose teachings and disciplines are directed toward self-consummation. For example, the full awakening that Sakyamuni Buddha himself experienced under the Bodhi-tree after strenuous self-discipline. According to Edward Conze in *Buddhism: Its Essence and Development*, there are four stages of development of the Zen School. 1) A Formative Period: The formative period began about 440 A.D. with a group of students of Gunabhadra's Chinese translation of the Lankavatara Sutra. About 520 A.D. we have the legendary figure of Bodhidharma. After that, a few groups of monks round Zen masters like Seng-T'san (?-606), whose poem, called Hsin Hsin Ming (On Believing in Mind) is one of the finest expositions of Buddhism we know of, and Hui-Neng (637-713), of South China, who is held up to posterity as an illiterate, practically-minded person,

who approached truth abruptly and without circumlocution. Much of the traditions about the early history of Zen are the inventions of later age. Many of the Sayings and Songs of the patriarchs which are transmitted to us are, however, very valuable historical and spiritual documents. 2) After 700 A.D. Zen established itself as a separate school. In 734, Shen-Hui, a disciple of Hui-Neng, founded a school in the South of China. While the Northern branch of Zen died out in the middle of the T'ang dynasty (750A.D.), all the later developments of Zen issue from Shen-Hui's school. Whereas so far, the Zen monks had lived in the monasteries of the Lu-Tsung (Vinaya) sect, about 750 A.D., Pai-Chang provided them with a special rule of their own, and an independent organization. The most revolutionary feature of Pai-Chang's Vinaya was the introduction of manual work. "A Day Without Work, A Day Without Food." Under the T'ang Dynasty (618-907), the Zen sect slowly gained its ascendancy over the other schools. One of the reasons was the fact that it survived the bitter persecution of 845 better than any other sects. The five Great Masters among Hui-Neng's disciples initiated a long series of great T'ang masters of Zen, and this was the heroic and creative period of Zen. 3) By about 1,000 A.D., Zen had overshadowed all Chinese Buddhist sects, except Amidism. Within the Zen school, the Lin-Chi sect had gained the leadership. Its approach was now systematized, and to some extent mechanized. In the form of collections of riddles and cryptic sayings, usually connected with the T'ang masters, special text books were composed in the Twelfth and Thirteenth centuries. The riddles are technically known as Kungan (Japanese Koan), literally "official document." An example of this one: Once a monk asked Tung-Shan: "What is the Buddha?" Tung-Shan replied: "Three pounds of flax." 4) The final period is one of permeation into the general culture of the Far East, its art and the general habits of life. The art of the Sung Period is an expression of Zen philosophy. It was particularly in Japan that the cultural influence of Zen made itself felt. Zen had been brought to Japan about 1,200 by Eisai and Dogen. Its simplicity and straightforward heroism appealed to the men of the military class. Zen discipline helped them to overcome the fear of death. Many poems were composed testifying to the soldier's victory over death.

The Northern Zen School: Hung-Jen was a great Zen Master, and had many capable followers, but Hui-Neng and Shen-Hsiu stood far above the rest. During that time Zen came to be divided into two schools, the Northern and Southern. When we understand Shen-Hsiu and what was taught by him, it will be easier to understand Hui-Neng. Unfortunately, however, we are not in possession of much of the teaching of Shen-Hsiu, for the fact that this School failed to prosper against its competitor led to the disappearance of its literature. The Teaching of the Five Means by the Northern School, one of the preserved writings of the Northern School, which is incomplete and imperfect in meaning, and not written by Shen-Hsiu. They were notes taken by his disciples of the Master's lectures. Here the word "Means" or method, upaya in Sanskrit, is not apparently used in any special sense, and the five means are five heads of reference to the Mahayana Sutras as to the teaching in the Northern School. The Northern School teaches that all beings are originally endowed with Enlightenment, just as it is the nature of a mirror to illuminate. When the passions veil the mirror, it is invisible, as thought obscured with dust. If, according to the instructions of Shen-Hsiu, erroneous thoughts are subdued and annihilated, they cease to rise. The mind is enlightened as to its own nature, leaving nothing unknown. It is like brushing the mirror. When there is no more dust the mirror shines out, leaving nothing unilluminated. Therefore, Shen-Hsiu, the great Master of the Northern School, writes, in his gatha presented to the Fifth Patriarch:

"This body is the Bodhi tree
The mind is like a mirror bright;
Take heed to keep it always clean
And let not dust collect upon it."

This dust-wiping attitude of Shen-Hsiu and his followers inevitably leads to the quietistic method of meditation, and it was indeed the method which they recommended. They taught the entering into a samadhi by means of concentration, and the purifying of the mind by making it dwell on one thought. They further taught that by awakening of thoughts an objective world was illumined, and that when they were folded up an inner world was perceived.

There are five teachings in the Northern Zen School: The first teaching, Buddhahood is enlightenment, and enlightenment is not

awakening the mind. The second teaching, when the mind is kept immovable, the senses are quietened, and in this state the gate of supreme knowledge opens. The third teaching is the opening of supreme knowledge leads to a mystical emancipation of mind and body. This, however, does not mean the absolute quietism of the Nirvana of the Hinayanists, for the supreme knowledge attained by Bodhisattvas involved unattached activity of the senses. The fourth teaching, the unattached activity means being free from the dualism of mind and body, wherein the true character of things is grasped. The fifth teaching is the path of Oneness, leading to a world of Suchness which knows no obstructions, no differences. This is Enlightenment. The Northern followers of “gradual enlightenment”, who assumed that our defilements must be gradually removed by strenuous practice. However, this branch soon died out.

The Southern Zen School: After the period of six patriarchs in China, the Bodhidharma school, divided into northern and southern, the northern under Shen-Hsiu, the southern under Hui-Neng, around 700 A.D. The southern of the Sixth Patriarch Hui-Neng came to be considered the orthodox Intuitionist school or the immediate method, the northern of the great monk Shen-Hsiu came to be considered as the gradual method. The school of Zen derives from Hui-Neng, the sixth patriarch of Chinese Zen. The name “Nam Tông” was used to distinguish with the Northern school founded by Shen-Hsiu. While the Northern school was still strongly influenced by traditional Indian Meditation of gradual enlightenment (enlightenment is reached gradually through slow progress) and placed great value on study and intellectual penetration of the scriptures of Buddhism, the Southern uprooted the Northern school’s beliefs, down played the value of study, and stressed the “Sudden enlightenment.” The Southern school flourished, survived until today, while the Northern school declined just right after Shen-Hsiu and died out together within a few generations. The Southern School is often referred to as “Patriarch Ch’an” because it claims descent from Hui Neng. Later, the Southern Zen Sect developed into five Ch’an sects. The first sect is the Lin-Ji Sect: The Lin-Chi School was propagated by Lin-Chi, a Dharma heir of the Sixth Zen Patriarch Hui-Neng. This sect remains and is very successful until this day. During the Sung dynasty, it divided into two sects of Yang-Qi

and Hung-Lung. The second sect is the Kui-Yang Sect: Kui-Yang Zen sect was established by Pai-Ch'ang-Huai-Hai (disappeared). The third sect is the Yun-Men Sect, remains until this day. The fourth sect is the Fa-Yan Sect, which was removed to Korea. The fifth sect is the Tsao-Tung Sect, remains until this day. Among these sects, the second already disappeared; the fourth was removed to Korea; the other three remained, the first being the most successful.

III. The Five Ch'an Schools After the Sixth Patriarch Hui-Neng:

After the time of the Fifth Patriarch Hung-Jen, the Northern Zen branch headed by great master Shen-Hsiu (606-706). The Northern followers of "gradual enlightenment", who assumed that our defilements must be gradually removed by strenuous practice. However, this branch soon died out not long after the death of Shen-Hsiu. Meanwhile, for the Southern Zen branch, from the First Patriarch Bodhidharma to the Sixth Patriarch Hui-Neng, the Chinese Zen School was just only one, but after the Sixth Patriarch Hui-Neng, the Chinese Zen School was divided into 5 sects. Among these five sects, the second and the third already disappeared; the fourth was removed to Korea; the other two remained, the first being the most successful.

First, the Lin-Chi School: Lin-Chi is one of the five sects of Zen Buddhism in China, which was founded and propagated by Lin-Chi, a Dharma heir of Zen Master Huang-Bo. In China, the school has 21 dharma successors, gradually declined after the twelfth century, but had been brought to Japan where it continues up to the present day and known as Rinzai. This is one of the most famous Chinese Ch'an founded by Ch'an Master Lin-Chi I-Hsuan, a disciple of Huang-Po. At the time of the great persecution of Buddhists in China from 842 to 845, Lin-Chi founded the school named after him, the Lin-Chi school of Ch'an. During the next centuries, this was to be not only the most influential school of Ch'an, but also the most vital school of Buddhism in China. Lin-Chi brought the new element to Zen: the koan. The Lin-Chi School stresses the importance of "Sudden Enlightenment" and advocates unusual means or abrupt methods of achieving it, such as shouts, slaps, or hitting them in order to shock them into awareness of their true nature. By about 1,000 A.D., Zen had overshadowed all Chinese Buddhist sects, except Amidism. Within the Zen school, the

Lin-Chi sect had gained the leadership. Its approach was now systematized, and to some extent mechanized. In the form of collections of riddles and cryptic sayings, usually connected with the T'ang masters, special text books were composed in the Twelfth and Thirteenth centuries. The riddles are technically known as Kungan (Japanese Koan), literally "official document." An example of this one: Once a monk asked Tung-Shan: "What is the Buddha?" Tung-Shan replied: "Three pounds of flax." While the Tsao-tung approach to Zen practice is to teach the student how to observe his mind in tranquility. On the contrary, the Lin-chi approach is to put the student's mind to work on the solution of an unsolvable problem known as koan or head phrase exercise. The approach of Tsao-tung school may be regarded as overt or exoteric, while the approach of the Lin-chi as covert or esoteric one. The approach of Lin-chi sect is much more complicated compared to that of Tsao-tung sect, for the Lin-chi approach of head phrase exercise is completely out of the beginner's reach. He is put purposely into absolute darkness until the light unexpectedly dawns upon him. Lin-Ji Sect, which remains and is very successful until this day. During the Sung dynasty, it divided into two sects of Yang-Qi and Hung-Lung. **Second, the Kui-Yang Sect:** Kui-Yang Sect, a Zen sect established by two disciples of Pai-Ch'ang-Huai-Hai. 'Kuei' is the first word of 'Kuei-Shan Ling-Yu' (a disciple of Pai-Ch'ang). 'Yang' is the first word of 'Yang-Shan-Hui-Ji' (a disciple of Kuei-Shan). In the middle of the tenth century, this school merged with Lin-Chi school and since then it was disappeared, no longer subsisted as an independent school. **Third, the Yun-Men Sect:** Yun-Men Sect, a Zen sect established by Yun-Mên-Wên-Yen (864-949). Later, Hsueh-Tou Ch'ung-Hsien collected the koans which published by Yuan Wu K'o Ch'in in the Pi-Yen-Lu (the Blue Cliff Record). Hsueh-Tou was the last important master of the Yun Men School, which began to decline in the middle of the 11th century and died out altogether in the 12th. **Fourth, the Fa-Yan Sect:** The Fa-Yen Sect, established by Wen-Yi Zen Master. The Fa-Yen school of Zen that belongs to the 'Five Houses-Seven Schools', i.e., belongs to the great schools of the authentic Ch'an tradition. It was founded by Hsuan-sha Shih-pei, a student and dharma successor of Hsueh-feng I-ts'un, after whom it was originally called the Hsuan-sha school. Master Hsuan-sha's renown was later overshadowed

by that of his grandson in dharma Fa-yen Wen-i and since then the lineage has been known as the Fa-yen school. Fa-yen, one of the most important Zen masters of his time, attracted students from all parts of China. His sixty-three dharma successors spread his teaching over the whole of the country and even as far as Korea. For three generations the Fa-yen school flourished but died out after the fifth generation. However, the Fa-Yen school is still popular in Korea. ***Fifth, the Tsao-Tung Sect:*** The Ts'ao-Tung tsung, a Chinese Ch'an tradition founded by Tung-Shan Liang-Chieh (807-869) and his student Ts'ao-Shan Pen-Chi (840-901). The name of the school derives from the first Chinese characters of their names. It was one of the "five houses" of Ch'an. There are several theories as to the origin of the name Ts'ao-Tung. One is that it stems from the first character in the names of two masters in China, Ts'ao-Shan Pên-Chi, and Tung-Shan Liang-Chieh. Another theory is that Ts'ao refers to the Sixth Patriarch and the Ch'an school was founded by Hui-Neng, the sixth patriarch. In Vietnam, it is one of several dominant Zen sects. Other Zen sects include Vinitaruci, Wu-Yun-T'ung, Linn-Chih, and Shao-T'ang, etc. Ts'ao-Tung was brought to Japan by Dogen in the thirteenth century; it emphasizes zazen, or sitting meditation, as the central practice in order to attain enlightenment. In the first half of the 13th century, the tradition of Soto school was brought to Japan from China by the Japanese master Dogen Zenji; there, Soto Zen, along with Rinzai, is one of the two principal transmission lineages of Zen still active today. While the goal of training in the two schools is basically the same, Soto and Rinzai differ in their training methods. Though even here the line differentiating the two schools cannot be sharply drawn. In Soto Zen, 'Mokusho' Zen and thus 'Shikantaza' is more heavily stressed; in Rinzai, 'Kanna' Zen, and koan practice. In Soto Zen, the practice of 'dokusan', one of the most important element of Zen training, has died out since the middle of the Meiji period. Tsao-Tung Sect still remains until this day.

Chapter Nine

The First Six Patriarchs in Chinese Zen Sects

I. First Patriarchs in the Pre-History of the Chinese Zen School:

The First Patriarch Was Bodhidharma: Before Hui-Neng (638-713), we have a kind of pre-history of Zen in China, which is said to begin with Bodhidharma, a more or less legendary Southern Indian who came to China at the beginning of the sixth century and spent nine years in Lo-Yang, the capital, in “wall-gazing”. According to Buddhist history, Bodhidharma was the third son of the King of Kancipura, South India. He was a deeply learned Indian Buddhist monk at that time. He was a man of wonderful intelligence, bright and far reaching; he thoroughly understood everything that he ever learned. According to the Indian tradition, Bodhidharma was the twenty-eighth Indian patriarch. He obeyed the instruction of his teacher, Prajnatarā, Bodhidharma started for the East in China in 520 A.D., with the special purpose of propagating his system of philosophy. According to Buddhist history, Bodhidharma arrived at the Chinese Court in 520 AD. According to East Asian legends, he traveled from India to spread the true Dharma and is thought to have arrived in the town of Lo-Yang in Southern China between 516 and 526. After a brief unsuccessful attempt to spread his teaching there, especially after his famous interview with Emperor Han Wu Ti, he wandered further to Lo-Yang in north China and finally settled at the Shao-Lin Monastery on Sung-shan Mountain. Here he practiced unmovable zazen for nine years, known as nine years in from of the wall. Here, Hui-K'o, later the second patriarch of Zen in China, found his way to the master, after an impressive proof of his 'will for truth', was accepted as his disciple. It is not certain whether he died there or again left the monastery after he had transmitted the patriarchy to Hui-K'o. The importance of Bodhidharma lies in providing the Zen Sect with a concrete link with the Indian tradition, a link which the school in spite of its profound originality greatly cherished.

The Second Patriarch Was Hui-K'o: The period from the Third Patriarch Seng-Tsan to the Fifth Patriarch Heng-Ren was a period in which patriarchs taught a Buddhism strongly tinged with Taoism. According to the Transmission of the Lamp, Hui-K'o (487-593), a strong-minded Confucian scholar, a liberated minded, open-hearted kind of person. He thoroughly acquainted with Confucian and Taoist literature, but always dissatisfied with their teachings because they appeared to him not quite thorough-going. When he heard of Bodhidharma coming from India, he came to Bodhidharma and asked for instruction at Sha-Lin Temple, when arrived to seek the dharma with Bodhidharma, but the master was always found sitting silently facing the wall. Hui-K'o wondered to himself: "History gives examples of ancient truth-seekers, who were willing for the sake of enlightenment to have the marrow extracted from their bones, their blood spilled to feed the hungry, to cover the muddy road with their hair, or to throw themselves into the mouth of a hungry tiger. What am I? Am I not also able to give myself up on the altar of truth?" On the ninth of December of the same year, to impress Bodhidharma, he stood still under the snow, then knelt down in the snow-covered courtyard for many days. Bodhidharma then took pity on him and said: "You have been standing in the snow for some time, and what is your wish?" Hui-K'o replied: "I come to receive your invaluable instruction; please open the gate of mercy and extend your hand of salvation to this poor suffering mortal." Bodhidharma then said: "The incomparable teaching of the Buddha can be comprehended only after a long and hard discipline and by enduring what is most difficult to endure and practising what is most difficult to practise. Men of inferior virtue and wisdom who are light-hearted and full of self-conceit are not able even to set their eyes on the truth of Buddhism. All the labor of such men is sure to come to naught." Hui-K'o was deeply moved and in order to show his sincerity in the desire to be instructed in the teaching of all the Buddhas, he finally cut off his left arm in appeal to be received as disciple. Until he seemed to be well prepared, Bodhidharma called him in and asked: "What do you wish to learn?" Hui-K'o replied: "My mind is always disturbed. I request your honor that I could be taught a way to pacify it." Bodhidharma then ordered: "Bring me your troubled mind and I will calm it down for you." Hui-K'o replied: "But Honorable

Master, I could not locate it.” Bodhidharma then said: “Don’t worry, disciple. I have appeased your mind for you already.” With that short encounter, Hui-K’o immediately became enlightened. Hui-K’o tried so many times to explain the reason of mind, but failed to realize the truth itself. The Patriarch simply said: “No! No! And never proposed to explain to his disciple what was the mind-essence in its thought-less state. One day, Hui-K’o said: “I know now how to keep myself away from all relationships.” The Patriarch queried: “You make it total annihilation, do you not?” Hui-K’o replied: “No, master, I do not make it a total annihilation.” The Patriarch asked: “How do you testify your statement?” Hui-K’o said: “For I know it always in a most intelligible manner, but to express it in words, that is impossible.” The Patriarch said: “That is the mind-essence itself transmitted by all the Buddhas. Harbour no doubts about it.” Eventually Hui-K’o received the teaching directly “mind-to-mind.” Subsequently, he inherited his robe and alms-bowl to become the Second Patriarch of the Chinese Zen Sect (the successor of Bodhidharma). After he left the master, he did not at once begin his preaching, hiding himself among people of lower classes of society. He evidently shunned being looked up as a high priest of great wisdom and understanding. However, he did not neglect quietly preaching the Law whenever he had an occasion. He was simply quiet and unassuming, refusing to show himself off. But one day when he was discoursing about the Law before a three-entrance gate of a temple, there was another sermon going on inside the temple by a resident Monk, learned and honoured. The audience, however, left the reverend lecturer inside and gathered around the street-monk, probably clad in rags and with no outward signs of ecclesiastical dignity. The high Monk got angry over the situation. He accused the beggar-monk to the authorities as promulgating a false doctrine, whereupon Hui-K’o was arrested and put to death. He did not specially plead innocent but composedly submitted, saying that he had according to the law of karma an old debt to pay up. This took place in 593 A.D. and he was one hundred and seven years old when he was killed.

The Third Patriarch Was Seng-T’san: The third patriarch was Sêng-Ts’an, who was famous for his superb poem on “Believing in Mind”, which is one of the great classics of Buddhist literature. According to The Transmission of the Lamp Records, when Seng-Ts’an

came to see Hui-K'o as a lay man of forty years old. He came and bowed before Hui-K'o and asked: "I am suffering from feng-yang, please cleanse me of my sins." The Patriarch said: "Bring your sins here and I will cleanse you of them." He was silent for a while but finally said: "As I seek my sins, I find them unattainable." The Patriarch said: "I have then finished cleansing you altogether. From now on, you should take refuge and abide in the Buddha, Dharma, and Sangha." Seng-Ts'an said: "As I stand before you, O master, I know that you belong to the Sangha, but please tell me what are the Buddha and the Dharma?" The Patriarch replied: "Mind is the Buddha, Mind is the Dharma; and the Buddha and the Dharma are not two. The same is to be said of the Sangha (Brotherhood). This satisfied the disciple, who now said: "Today for the first time I realize that sins are neither within nor without nor in the middle; just as Mind is, so is the Buddha, so is the Dharma; they are not two." He was then ordained by Hui-K'o as a Buddhist monk, and after this he fled from the world altogether, and nothing much of his life is known. This was partly due to the persecution of Buddhism carried on by the Emperor of the Chou dynasty. It was in the twelfth year of K'ai-Huang, of the Sui dynasty (592 A.D.), that he found a disciple worthy to be his successor. His name was Tao-Hsin. His whereabouts was unknown; however, people said that he passed away around 606 A.D.

The Fourth Patriarch was T'ao-Hsin: Tao-Hsin (580-651), the fourth patriarch of Zen in China, the student and dharma successor of Seng-Ts'an and the master of Hung-Jen. Tao Hsin was different from other patriarchs preceeding him who were still strongly influenced by the orthodox Mahayana tradition and sutras. We can find in his works paragraphs encouraged disciples to meditate: "Let's sit in meditation, Sitting is the basis, the fundamental development of enlightenment. Shut the door and sit! Don't continue to read sutras without practicing." One day Tao Hsin stopped the Third Patriarch Seng-Ts'an on the road and asked: "Honorable Master! Please be compassionate to show me the door to liberate." The Patriarch stared at him and earnestly said: "Who has restrained you, tell me." Tao-Hsin replied: "No Sir, no one has." The Patriarch then retorted: "So, what do you wish to be liberated from now?" This sharp reply thundered in the young monk's head. As a result, Tao-Hsin awaked instantaneously, and prostrated the Patriarch in appreciation. Thereafter, he was bestowed with robe and bowl to become the Fourth Patriarch of the Zen Sect in China. According to Zen master D.T. Suzuki in the *Essays in Zen Buddhism*, Book I, under Tao-Hsin, the fourth

patriarch, Zen in China was divided into two branches. The one known as 'Niu-T'ou-Ch'an' at Mount Niu-T'ou, and was considered not belonging to the orthodox line of Zen. However, this branch did not survive long after the passing of its founder, Fa-Jung. The other branch was headed by Hung-Jen, and it is his school that has survived till today.

The Fifth Patriarch Was Hung-Jên: The fifth patriarch of Ch'an in China; the dharma successor of Tao-hsin and the master of Shen-hsui and Hui-Neng. Hung-Jên, a noted monk. He was the fifth patriarch, a disciple of the fourth patriarch Tao-Hsin, and the master of the sixth patriarch Hui-Neng. Hung-Jen came from the same province as his predecessor, Tao-Hsin in Ch'i-Chou. Hung-Jen came to the fourth patriarch when he was still a little boy; however, what he pleased his master at their first interview was the way he answered. When Tao-Hsin asked what was his family name, which pronounced 'hsing' in Chinese, he said: "I have a nature (hsing), and it is not an ordinary one." The patriarch asked: "What is that?" Hung-Jen said: "It is the Buddha-nature (fo-hsing)." The patriarch asked: "Then you have no name?" Hung-Jen replied: "No, master, for it is empty in its nature." Tao-Hsin knew this boy would be an excellent candidate for the next patriarch. Here is a play of words; the characters denoting 'family name' and that for 'nature' are both pronounced 'hsing.' When Tao-Hsin was referring to the 'family name' the young boy Hung-Jen took it for 'nature' purposely, whereby to express his view by a figure of speech. Finally, Hung-Jen became the fifth patriarch of the Chinese Zen line. His temple was situated in Wang-Mei Shan (Yellow Plum Mountain), where he preached and gave lessons in Zen to his five hundred pupils. Some people said that he was the first Zen master who attempted to interpret the message of Zen according to the doctrine of the Diamond Sutra. Before the time of Hung-Jen, Zen followers had kept quiet, though working steadily, without arresting public attention; the masters had retired either into the mountains or in the deep forests where nobody could tell anything about their doings. But Hung-Jen was the first who appeared in the field preparing the way for his successor, Hui-Neng.

The Sixth Patriarch Was Hui-Neng: The last Patriarchs of the first six patriarchs in the Zen Sect in China. Chinese Zen history gives us clues that the interpretation of the teachings of the previous patriarchs led to a split between a Northern branch, headed by Shen-Hsiu, and a Southern branch, headed by Hui-Neng. The main point of dispute being the question of "gradual" and "sudden" enlightenment. The Southern followers of "sudden enlightenment", who assumed that our

enlightenment must be sudden or instantaneous, not from removing defilements gradually, nor by strenuous practice. However, this branch soon died out. He was born in 638 A.D., one of the most distinguished of the Chinese masters during the T'ang dynasty, the sixth patriarch of Intuitionist or meditation sect (Zen Buddhism) in China. Hui-Neng came from Hsin-Chou in the southern parts of China. His father died when he was very young. It is said that he was very poor that he had to sell firewood to support his widowed mother; that he was illiterate; that he became enlightened in his youth upon hearing a passage from the Diamond sutra. One day, he came out of a house where he sold some fuel, he heard a man reciting a Buddhist Sutra. The words deeply touched his heart. Finding what sutra it was and where it was possible to get it, a longing came over him to study it with the master. Later, he was selected to become the Sixth Patriarch through a verse someone wrote for him to respond to Shen-Hsiu demonstrating his profound insight. As leader of the Southern branch of Ch'an school, he taught the doctrine of Spontaneous Realization or Sudden Enlightenment, through meditation in which thought, objectively and all attachment are eliminated. The Sixth Patriarch Hui-Neng never passed on the patriarchy to his successor, so it lapsed. However, the outstanding masters of succeeding generations, both in China, Vietnam (especially Lin-Chi) and Japan, were highly respected for their high attainments.

II. The Influences of Patriarchs During the Golden Age of Zen Sect in China:

The influence of the Zen Sect in China from the first patriarch Bodhidharma to the sixth patriarch Hui-Neng was very little on society because these patriarchs lived in poverty without a fixed residence and generally made it a rule not to spend more than one night in any one place. It was Po-Chang Hoai-Hai who made a new set of rules for Zen monks, which tried to revive the austerity and simplicity of living conditions in the early Order. Nowadays, most of the regulations of all Zen monasteries are derived from Po-Chang. He introduced an innovation which did much to ensure the survival and social success of the Zen sect. Monks in Zen monasteries went on their begging round each morning, but in addition, they were expected to work in the monastery in the afternoon too. Po-Chang was famous with this watchword: "A day without work; a day without eating". This was something unheard of so far in any monasteries.

Chapter Ten

The Southern Zen Branch During the Time of the Sixth Patriarch Hui Neng

(A) Southern Zen School of Hui Neng After the Time of Great Master Hung-Jen

I. An Overview of Great Master Hui Neng & the Southern Zen School After the Time of Great Master Hung-Jen:

The Southern sect, or Bodhidharma school, divided into northern and southern, the northern under Shen-Hsiu, the southern under Hui-Neng, around 700 A.D. The school of Zen derives from Hui-Neng, the sixth patriarch of Chinese Zen. The name “Nam Tông” was used to distinguish with the Northern school founded by Shen-Hsiu. While the Northern school was still strongly influenced by traditional Indian Meditation of gradual enlightenment (enlightenment is reached gradually through slow progress) and placed great value on study and intellectual penetration of the scriptures of Buddhism, the Southern uprooted the Northern school’s beliefs, down played the value of study, and stressed the “Sudden enlightenment.” The Southern school flourished, survived until today, while the Northern school declined just right after Shen-Hsiu and died out together within a few generations. The Southern School is often referred to as “Patriarch Ch’an” because it claims descent from Hui Neng. It should be reminded that Hui-Neng was born in 638 A.D., one of the most distinguished of the Chinese masters during the T’ang dynasty, the sixth patriarch of Intuition or meditation sect (Zen Buddhism) in China. We do have a lot of detailed documents on this Great Zen Master; however, there is some interesting information on him in *The Records of the Transmission of the Lamp* (Ch’uan-Teng-Lu), Volume V. Hui-Neng came from Hsin-Chou in the southern parts of China. His father died when he was very young. It is said that he was very poor that he had to sell firewood to support his widowed mother; that he was illiterate; that he became enlightened in his youth upon hearing a passage from the Diamond

sutra. One day, he came out of a house where he sold some fuel, he heard a man reciting a Buddhist Sutra. The words deeply touched his heart. Finding what sutra; it was and where it was possible to get it, a longing came over him to study it with the master. Later, he was selected to become the Sixth Patriarch through a verse someone wrote for him to respond to Shen-Hsiu demonstrating his profound insight. As leader of the Southern branch of Ch'an school, he taught the doctrine of Spontaneous Realization or Sudden Enlightenment, through meditation in which thought, objectively and all attachment are eliminated. The Sixth Patriarch Hui-Neng never passed on the patriarchy to his successor, so it lapsed. However, the outstanding masters of succeeding generations, both in China, Vietnam (especially Lin-Chi) and Japan, were highly respected for their high attainments.

When he reached Wang-Mei, he came and bowed before the patriarch. The patriarch asked: "Where do you come from?" Hui-Neng replied: "I am a farmer from Hsin-Chou from the southern part of China." The patriarch asked: "What do you want here?" Hui-Neng replied: "I come here to wish to become a Buddha and nothing else." The patriarch said: "So you are a southerner, but the southerners have no Buddha-nature; how could you expect to attain Buddhahood?" Hui-Neng immediately responded: "There may be southerners and northerners, but as far as Buddha-nature goes, how could you make such a distinction in it?" This pleased the master very much. Hui-Neng was given an office as rice-pounder for the Sangha in the temple. More than eight months, it is said, he was employed in this menial labour, when the fifth patriarch wished to select his spiritual successor from among his many disciples. One day the patriarch made an announcement that any one who could prove his thorough comprehension of the religion would be given the patriarchal robe and proclaimed as his legitimate heir. At that time, Shen-Hsiu, who was the most learned of all the disciples and thoroughly versed in the lore of his religion, and who was therefore considered by his fellow monks to be the heir of the school, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read:

The body is like the bodhi tree,
The mind is like a mirror bright,
Take heed to keep it always clean,

And let no dust accumulate on it.

All those who read these lines were greatly impressed and secretly cherished the idea that the author of this gatha would surely be awarded the prize. But when they awoke the next morning they were surprised to see another gatha written alongside of it. The gatha read:

The Bodhi is not like the tree,
 (Bodhi tree has been no tree)
 The mirror bright is nowhere shining,
 (The shining mirror was actually none)
 As there is nothing from the first,
 (From the beginning, nothing has existed)
 Where can the dust itself accumulate?
 (How would anything be dusty?)

The writer of these lines was an insignificant layman in the service of the monastery, who spent most of his time inpounding rice and splitting wood for the temple. He has such an unassuming air that nobody ever thought much of him, and therefore the entire community was now set astir to see this challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the robe of his office. He had, however, some misgivings concerning the matter; for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines by the rice-pounder, Hui-Neng. If he were publicly awarded the honour they might do him harm. So, the fifth patriarch gave a secret sign to Hui-Neng to come to his room at midnight, when the rest of the monks were still asleep. Then he gave him the robe as insignia of his authority and in acknowledgement of his unsurpassed spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel until the proper time arrived for the public appearance and active propaganda, and also that the robe which was handed down from Bodhi-Dharma as a sign of faith should no more be given up to Hui-Neng's successors, because Zen was now fully recognized by the outside world in general and there was no more necessity to symbolize the faith by the transference of the robe. That night Hui-Neng left the monastery.

Three days after Hui-Neng left Wang-Mei, the news of what had happened in secret became noised abroad throughout the monastery, and a group of indignant monks, headed by Hui-Ming, pursued Hui-Neng, who, in accordance with his master's instructions, was silently leaving the monastery. When he was overtaken by the pursuers while crossing a mountain-pass far from the monastery, he laid down his robe on a rock near by and said to Hui-Ming: "This robe symbolizes our patriarchal faith and is not to be carried away by force. Take this along with you if you desired to." Hui-Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with fear. At last he said: "I come here to obtain the faith and not the robe. Oh my brother monk, please dispel my ignorance." The sixth patriarch said: "If you came for the faith, stop all your hankerings. Do not think of good, do not think of evil, but see what at this moment your own original face even before you were born does look like." After this, Hui-Ming at once perceived the fundamental truth of things, which for a long time he had sought in things without. He now understood everything, as if had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling he was literally bathed in tears and perspirations, and most reverently approaching the patriarch he bowed and asked: "Besides this hidden sense as is embodied in these significant words, is there anything which is secret?" The patriarch replied: "In what I have shown to you there is nothing hidden. If you reflect within yourself and recognize your own face, which was before the world, secrecy is in yourself." He also said:

"It was beyond my doubt that:

The True Nature has originally been serene

The True Nature has never been born nor extinct.

The True Nature has been self-fulfilled.

The True Nature has never been changed.

The True Nature has been giving rise
to all things in the world."

One day, a monk asked the Sixth Patriarch, "Who has attained the secrets of Huang-mei?" Hui-neng said, "One who understands Buddhism has attained to the secrets of Huang-mei." The monk asked, "Have you then attained them?" Hui-neng said, "No, I have not." The monk asked, "How is it that you have not?" Hui-neng said, "I do not

understand Buddhism." Hui-neng was the Sixth Patriarch of the Zen sect in China, who flourished late in the seventh and early in the eighth centuries, and it was a well-known fact that Hui-neng studied Zen under Hung-jen and succeeded him in the orthodox line of transmission to be the sixth patriarch. Did he not really understand Buddhism? Or is it that not to understand is to understand? In this case, the question was therefore really not a plain regular one, seeking an information about facts. It had quite an ulterior object. As a matter of fact, the truth of Zen requires such contradictions and denials; for Zen has a standard of its own, which, to our common-sense minds, consists just in negating everything we properly hold true and real. In spite of these apparent confusions, the philosophy of Zen is guided by a thorough-going principle which, when once grasped, its topsy-turviness (perversion of the universe) becomes the plainest truth.

In the Transmission of the Lamp, after returning from his study-pilgrimage, a disciple drew a circle in front of the Master, Hui-neng, stood within it, and bowed. Hui-neng asked, 'Do you wish to make of it a Buddha or not?' The monk answered, 'I do not know how to fabricate the eyes.' Hui-neng remarked, 'I cannot do any better than you.' The disciple made no response." His words are preserved in a work called the Platform Sutra, the only sacred Chinese Buddhist writing which has been honoured with the title Ching or Sutra. He died in 713 A.D. In the Platform Sutra, the Chinese Patriarch Hui Neng relates that after inheriting the Dharma, robes, and bowl from the Fifth Patriarch, he spent years in seclusion with a group of hunters. At mealtimes, they cooked meat in the same pot with the vegetables. If he was asked to share, he would pick just only the vegetables out of the meat. He would not eat meat, not because he was attached to vegetarianism, or non-vegetarianism, but because of his limitless compassion.

II. "Sudden Teachings" According to the Sixth Patriarch's Point of View:

Sudden-enlightened Zen is a teaching which enables one to attain Enlightenment immediately. It is usually associated with the Avatamsaka and Zen schools. Sudden teaching expounds the abrupt realization of the ultimate truth without relying upon verbal explanations or progression through various stages of practice. The

doctrine of “Sudden” Enlightenment (instantly to apprehend, or attain to Buddha-enlightenment) associated with the Southern school of Zen in China, in contrast with the Northern school of “Gradual” Enlightenment, or Hinayana or other methods of gradual attainment. This school was founded by the sixth patriarch Hui-Neng. Immediate awakening or Immediate teaching or practice for awakening for the advanced. When one finally breaks down a mental barrier and suddenly penetrates into the meaning of reality, the resulting experience is called “Sudden enlightenment”. A deep intuitive experience such as “sudden enlightenment” is not a goal in itself, but rather is called to further practice. After a sudden enlightenment, one still needs to reveal one’s Buddha nature even more. Although Zen talks about “sudden enlightenment”, it seems like realizations are gained in a gradual manner. What is sudden is the collapsing of the last barrier in a series and the experience of new insight. Zen sect transmitted from Bodhidharma. According to Zen master D.T. Suzuki in the *Essays in Zen Buddhism*, Book I, the differentiation of two schools under the fifth patriarch, by Hui-Neng and Shen-Hsiu, helped the further progress of pure Zen by eliminating unessential or rather undigested elements. Eventually the school of Hui-Neng survived the other proves that his Zen was in perfect accord with Chinese psychology and modes of thinking. Sudden-enlightened Zen is distinguished by four characteristics: It is not established by words; it is a special transmission outside the teachings; it directly points to the human mind; and through it one sees one’s own nature and becomes a Buddha. In the *Dharma Jewel Platform Sutra*, Chapter Four, the Sixth Patriarch taught: “Good Knowing Advisors, when people of limited faculties hear this Sudden Teaching, they are like the plants and trees with shallow roots which, washed away by the great rain, are unable to grow. But at the same time, the Prajna wisdom which people of limited faculties possess is fundamentally no different from the Prajna that men of great wisdom possess. Hearing this Dharma, why do they not become enlightened? It is because the obstacle of their deviant views is a formidable one and the root of their afflictions is deep. It is like when thick clouds cover the sun. If the wind does not blow, the sunlight will not be visible. ‘Prajna’ wisdom is itself neither great nor small. Living beings differ because their own minds are either confused or

enlightened. Those of confused minds look outwardly to cultivate in search of the Buddha. Not having awakened to their self-nature yet, they have small roots. When you become enlightened to the Sudden Teaching, you do not grasp onto the cultivation of external things. When your own mind constantly gives rise to right views, afflictions and defilement can never stain you. That is what is meant by seeing your own nature. Good Knowing Advisors, those of future generations who obtain my Dharma, should take up this Sudden Teaching. The Dharma door including those of like views and like practice should vow to receive and uphold it as if serving the Buddhas. To the end of their lives, they should not retreat, and they will certainly enter the holy position. In this way, it should be transmitted from generation to generation. It is silently transmitted. Do not hide away the orthodox Dharma and do not transmit it to those of different views and different practice, who believe in other teachings, since it may harm them and ultimately be of no benefit. I fear that deluded people may misunderstand and slander this Dharma-door and, therefore will cut off their own nature, which possesses the seed of Buddhahood for hundreds of ages and thousands of lifetimes.”

(B) The Rise of the Southern Zen School

I. The Southern Zen School Was Given Birth from Hui-Neng's Profoundly Intuitive Insight:

We all know that an instructor of monks at the monastery of Hung-Jen, the Fifth Chinese Patriarch in Huang-Mei in Hupei Province. He wrote a gatha for the purpose of becoming the successor of Hung-Jen, but that teacher did not find its sentiment a correct statement of Zen, and chose Hui-Neng for the status. This occurred as a result of a competition between Hung-Jen's disciples, who were asked to compose verses indicating their level of understanding. After Hung-Jen passed away, the rival schools founded by the two men, the North and the South. Even though Hui-Neng was adjudged the winner, but Shen-Hsiu later claimed to be the true successor of the Fifth Patriarch and was considered by the Ch'an tradition to be the founder of the "Northern School." After the Fifth Patriarch's death, Shen-Hsiu left Hung Mei Monastery and wandered

throughout the country for nearly twenty years. He spread Zen Buddhism in the large area in northern China. His lineage called the Northern School because he was mostly active in Lo-Yang and Ch'ang An, while Hui-Neng's lineage was called the "Southern School." His tradition was also known as the "Gradual Teaching"; although patronized by the reigning Emperor, did not last very long. It was widely influential during his lifetime, but soon later it died out and was replaced by the Hui-Neng School which became known as the Chinese Ch'an School, or Sudden School of Hui Neng, which sprang the present Lin-Chi, Soto, and T'ien-T'ai schools of Zen, and so on.

Hui-Neng came from Hsin-Chou in the southern parts of China. His father died when he was very young. It is said that he was very poor that he had to sell firewood to support his widowed mother; that he was illiterate; that he became enlightened in his youth upon hearing a passage from the Diamond sutra. One day, he came out of a house where he sold some fuel, he heard a man reciting a Buddhist Sutra. The words deeply touched his heart. Finding what sutra it was and where it was possible to get it, a longing came over him to study it with the master. Later, he was selected to become the Sixth Patriarch through a verse someone wrote for him to respon to Shen-Hsiu demonstrating his profound insight. As leader of the Southern branch of Ch'an school, he taught the doctrine of Spontaneous Realization or Sudden Enlightenment, through meditation in which thought, objectively and all attachment are eliminated. The Sixth Patriarch Hui-Neng never passed on the patriarchy to his successor, so it lapsed. However, the outstanding masters of succeeding generations, both in China, Vietnam (especially Lin-Chi) and Japan, were highly respected for their high attainments. When Hui Neng arrived at Huang Mei and made obeisance to the Fifth Patriarch, who asked him: "Where are you from and what do you seek?" Hui Neng replied: "Your disciple is a commoner from Hsin Chou, Ling Nan and comes from afar to bow to the Master, seeking only to be a Buddha, and nothing else." The Fifth Patriarch said: "You are from Ling Nan and are therefore a barbarian, so how can you become a Buddha?" Hui Neng said: "Although there are people from the north and people from the South, there is ultimately no North or South in the Buddha Nature. The body of this barbarian and that of the High Master are not the same, but what distinction is there in the Buddha Nature?" Although there are people from the North and people from the South, there is ultimately no North or South in the Buddha Nature. This pleased the master very much. Hui-Neng was given an office as rice-pounder for the Sangha in the temple. More than eight months, it is said, he was employed in this menial labour, when the fifth patriarch wished to select his spiritual successor from among his many disciples. One day the patriarch made an announcement that any one who could prove his thorough comprehension of the religion would be given

the patriarchal robe and proclaimed as his legitimate heir. At that time, Shen-Hsiu, who was the most learned of all the disciples and thoroughly versed in the lore of his religion, and who was therefore considered by his fellow monks to be the heir of the school, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read:

The body is like the bodhi tree,
 The mind is like a mirror bright,
 Take heed to keep it always clean,
 And let no dust accumulate on it.

All those who read these lines were greatly impressed and secretly cherished the idea that the author of this gatha would surely be awarded the prize. But when they awoke the next morning, they were surprised to see another gatha written alongside of it. The gatha read:

The Bodhi is not like the tree,
 (Bodhi tree has been no tree)
 The mirror bright is nowhere shining,
 (The shining mirror was actually none)
 As there is nothing from the first,
 (From the beginning, nothing has existed)
 Where can the dust itself accumulate?
 (How would anything be dusty?)

After reading Hui-Neng's verse, the Fifth Patriarch Hung Jen chose Hui Neng's Profoundly Intuitive Insight. It should be reminded that the writer of the above mentioned gatha was an insignificant layman in the service of the monastery, who spent most of his time inpounding rice and splitting wood for the temple. He has such an unassuming air that nobody ever thought much of him, and therefore the entire community was now set astir to see this challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the robe of his office. He had, however, some misgivings concerning the matter; for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines by the rice-pounder, Hui-Neng. If he were publicly awarded the honour they might do him harm. So, the fifth patriarch gave a secret sign to Hui-Neng to come to his room at midnight, when the rest of the monks were still asleep. Then he gave him the robe as insignia of his authority and in acknowledgement of his unsurpassed spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel until the proper time arrived for the public appearance and active propaganda, and also that the robe which was handed down from Bodhi-Dharma as a sign of faith should no more be given

up to Hui-Neng” successors, because Zen was now fully recognized by the outside world in general and there was no more necessity to symbolize the faith by the transference of the robe. That night Hui-Neng left the monastery. Three days after Hui-Neng left Wang-Mei, the news of what had happened in secret became noised abroad throughout the monastery, and a group of indignant monks, headed by Hui-Ming, pursued Hui-Neng, who, in accordance with his master’s instructions, was silently leaving the monastery. When he was overtaken by the pursuers while crossing a mountain-pass far from the monastery, he laid down his robe on a rock near by and said to Hui-Ming: “This robe symbolizes our patriarchal faith and is not to be carried away by force. Take this along with you if you desired to.” Hui-Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with fear. At last, he said: “I come here to obtain the faith and not the robe. Oh, my brother monk, please dispel my ignorance.” The sixth patriarch said: “If you came for the faith, stop all your hankerings. Do not think of good, do not think of evil, but see what at this moment your own original face even before you were born does look like.” After this, Hui-Ming at once perceived the fundamental truth of things, which for a long time he had sought in things without. He now understood everything, as if had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling he was literally bathed in tears and perspirations, and most reverently approaching the patriarch he bowed and asked: “Besides this hidden sense as is embodied in these significant words, is there anything which is secret?” The patriarch replied: “In what I have shown to you there is nothing hidden. If you reflect within yourself and recognize your own face, which was before the world, secrecy is in yourself.”

II. The Rise of the Southern Zen School:

Although the influence of the Zen Sect in China from the first patriarch Bodhidharma to the sixth patriarch Hui-Neng was very little on society because these patriarchs lived in poverty without a fixed residence and generally made it a rule not to spend more than one night in any one place. However, this period was considered the golden age of Zen Sect in China for it gave birth to very special kind of Zen literature in Buddhist history. It should be reminded that the Bodhidharma school divided into northern and southern, the northern under Shen-Hsiu, the southern under Hui-Neng in around 700 A.D. The school of Zen derives from Hui-Neng, the sixth patriarch of Chinese Zen. The name “Southern School” was used to distinguish with the Northern school founded by Shen-Hsiu. While the Northern school was still strongly influenced by traditional Indian Meditation of gradual enlightenment

(enlightenment is reached gradually through slow progress) and placed great value on study and intellectual penetration of the scriptures of Buddhism, the Southern uprooted the Northern school's beliefs, down played the value of study, and stressed the "Sudden enlightenment." The Southern school flourished, survived until today, while the Northern school declined just right after Shen-Hsiu and died out together within a few generations. The Southern School is often referred to as "Patriarch Ch'an" because it claims descent from Hui Neng. We can say that the Southern Zen School rose from the end of Zen Master Hung-jen's period. There were many known dharma heirs of the master, but there were his two most outstanding disciples that people are still talking until this day: Great Master Shen-hsiu and Zen Master Hui-neng. Today Hui-neng is considered as the last of the the first six Chinese Zen Patriarchs, but this was not an uncontested title. In Shen-hsiu's epitaph, he is also identified as Hung-jen's successor and Sixth Patriarch. In contrast to Hui-neng, who was portrayed as an illiterate woodcutter, Shen-hsiu was a scholar before being drawn to the Zen tradition. During their lifetimes, Shen-hsiu and Hui-neng may not have considered each other rivals but rather colleagues. And there is evidence that Shen-hsiu's school during his time may have had more prestige than Hui-neng's. As a matter of fact, it was only after Hui-neng's death that a rivalry broke out between his heirs and those of Shen-hsiu regarding which of the two men was Hung-jen's legitimate successor. Shen-hui became a vociferous supporter of Hui-neng's claim to be the Sixth Patriarch, and to support his position he called together an assembly of Buddhist teachers at the time. Here he told the others the story of the Sixth Patriarch as it now known. The majority of the teachers in the assembly dismissed the legitimacy of Shen-hsiu and the school that descended from him, even accusing Shen-hsiu's heirs of trying to steal the relics of Hung-jen. In the mean time, the representative from the Northern School, not expecting the assembly to focus on this issue, was ill-prepared to counter Shen-hsiu's assertions. Several factors contributed to the eventual demise of the Northern School, but Shen-hui's advocacy of Hui-neng was certainly one of them. For this reason, all existing Zen schools today trace their lineages back to the Sixth Patriarch. However, none of those lineages pass through Shen-hsiu. The primary difference between the schools had to do with the issue of whether one comes to awakening gradually or suddenly. As Shen-hsiu's verse suggests, he viewed awakening as something acquired gradually. Because of its emphasis on gradual "polishing," Shen-hsiu's school advocated prolonged periods of meditation, but it also promoted sutra study and reciting as well as other ritual activities. Hui-neng's school, on the other hand, insisted that true awakening necessarily occurred suddenly and immediately. Thus, the Southern School also focused on meditation, but it also recognized that the enlightenment

experience could be acquired, as Hui-neng had acquired it, during activities as mundane as chopping wood or drawing water. According to stories from the Southern School, shortly after Hui-neng left Hung-jen, the governor of the district happened to hear that an illiterate commoner had been chosen to succeed the Fifth Patriarch. Curious about this choice, he went to see Hung-jen. "You have a thousand disciples," he asked. "In what way does this Hui-neng distinguish himself from the others that you should bestow upon him the honor of possessing the bowl and robe of Bodhidharma?" "Nine hundred and ninety-nine of my disciples have a good understanding of Buddhism," the Fifth Patriarch replied. "The only exception is Hui-neng. He isn't to be compared with the others, and for that reason I've transmitted the bowl and robe to him."

III. Who Should Zen Practitioners Follow? Shen-Hsiu or Hui Neng?:

In Shen Hsiu's verses, "The body is like the bodhi tree. The mind is like a mirror bright. Take heed to keep it always clean. And let no dust accumulate on it", we see that practice consists of polishing the mirror. In other words, by removing the dust of our deluded thoughts and actions from the mirror, it can shine again, or we are purified. However, the Fifth Patriarch said that this verse did not convey the essence of Zen. While the other verses of Hui Neng, "From the very beginning, there is no mirror-stand, no mirror to polish, and no place where dust can cling to." Therefore, we need not to polish anything! Hui Neng's verses revealed to the Fifth Patriarch the deep understanding of the man he would choose as his successor. Hui Neng possessed superior character who really obtained true understanding. Later Hui neng also said: "It was beyond my doubt that: "The True Nature has originally been serene; the True Nature has never been born nor extinct; the True Nature has been self-fulfilled; the True Nature has never been changed; and the True Nature has been giving rise to all things in the world." His words are preserved in a work called the Platform Sutra, the only sacred Chinese Buddhist writing which has been honoured with the title Ching or Sutra. However, we, beings with low spiritual faculty, the paradox for us is that we have to practice with the verse that was not accepted from Shen Hsiu. We should polish the mirror; we should be aware of our thoughts and actions; we should be aware of our false reactions to life. Only by doing so can we see that from the beginning the bottleneck of fear is an illusion. Besides, for those with low spiritual faculty like us, we should relentlessly polish the mirror hoping that someday we can obtain the correct knowledge for our path of cultivation.

3

Part Three
Summaries of the Fa Yen
School & Its Zen Virtues

Chapter Eleven

From Ch'ing Yuan Hsing-Ssu: The Founding Patriarch of the Hsing Ssu Zen Branch to Fa Yen Wen I: The Founding Patriarch of the Fa-Yen Sect

(34) The Sixth Patriarch Hui-neng's Dharma Heirs: Zen Master Hsing-ssu

I. Life and Acts of Zen Master Hsing-ssu Ch'ing-yuan:

Zen Master Xing-Si-Qing-Yuan, name of a Chinese Zen master, who lived during the T'ang Dynasty in China, the thirty-fourth generation after the first patriarch Mahakasyapa. We do have a lot of detailed documents on this Zen Master, i.e., Ch'uan-Teng-Lu and the Platform Sutra; however, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V. Xing-Si Qing-Yuan was born in 660 A.D., an eminent student of the Sixth Patriarch Hui-Neng. He left home when he was young. It was from Hui-neng's two heirs: Ch'ing-yuan Hsing-ssu and Nan-yueh Huai-jang, that the Five Houses of Zen would descend. Three of the five Zen schools would derive from Hsing-ssu's descendants: the Ts'ao-tung School, founded by Zen master Tung-shan Liang-chieh, the largest existing Zen school today; the Yun-men School, founded by Zen master Yunmen Wenyan; and the Fayan School, founded by Zen master Fayan Wenyi.

According to the Platform Sutra, Chapter Seven, Dhyana Master Hsing Szu was born into the Liu Family, which lived in An-Cha'ng district in Chih-Chou. Hearing of the flourishing influence of the Ts'ao-His Dharma Assembly, Hsing-Szu went directly there to pay homage and asked, "What is required to avoid falling into successive stages? (in all that I do, how can I avoid falling into stages of spiritual development?)"

The Sixth Patriarch said, "How do you practice?" Xing-Si said, "I don't even practice the four noble truths." The Sixth Patriarch said, "What stage have you fallen into?" Xing-Si said, "Without even studying the four noble truths, what stages could I have fallen into?" The Sixth Patriarch esteemed Xing-Si's ability. Although there were many in the congregation, Xing-Si was selected as head monk.

One day the Sixth Patriarch said to Xing-Si, "In the past, the robe and teaching have been passed down together, each generation of teacher and student passing them on in turn. The robe has been evidence of the transmission. The authentic teaching is passed from mind to mind. Now I have suitable heirs. Why worry about not having evidence of transmission? Since I received the robe I have encountered innumerable difficulties. Moreover, in future times, the competition for preeminence between Zen schools will be even greater. The robe remains at the Zen Mountain Gate. You must establish a separate assembly and expound the teaching. Don't allow my Dharma to be cut off.

After receiving transmission, he returned to live at Mount Qing-Yuan. One day, Qing-yuan asked his disciple Shih-t'ou, "Where have you come from?" Shih-t'ou said, "From Cao-Xi." Qing-Yuan then held up his whisk and said, "But does Cao Xi have this?" Shih-t'ou said, "Not just Cao Xi, but even India doesn't have it." Qing-Yuan said, "You haven't been to India, have you?" Shih-t'ou said, "If I'd been there, then it would have it." Qing-Yuan said, "No good! Try again." Shih-t'ou said, "Master, you must say half. Don't rely on your disciple for all of it." Qing-yuan said, "Me speaking to you isn't what matters. What I fear is that there will be no one to carry on my Dharma."

One day, He-Ze-Shen-Hui came to visit the master. Xing-Si said: "Where have you come from?" Shen-Hui said: "From Cao-Xi." Xing-Si said: "What is the essential doctrine of Cao-Xi?" Shen-Hui suddenly stood up straight. Xing-Si said: "So, you're still just carrying common tiles." Shen-Hui said: "Does the Master not have gold here to give people?" Xing-Si said: "I don't have any. Where would you go to find some?"

A monk asked Xing-Si: "What is the great meaning of the Buddhadharma?" Xing-Si said: "What is the price of rice in Lu-Ling?"

After the master had passed Dharma transmission to Shih-t'ou, on the thirteenth day of the twelfth lunar month in 740 A.D., he went into the hall and said goodbye to the congregation. Then, sitting in cross-legged posture, he passed away. Later, the emperor (Xi Zong) gave him the posthumous name "Zen Master Vast Benefit," and his burial stupa was named "Return to Truth."

II. Kôans Related to Zen Master Hsing-ssu Ch'ing-yuan:

Ch'ing Yuan "What is the price of rice in Lu-Ling?": The koan about the potentiality and conditions of questions and answers between Zen master Ch'ing Yuan and a monk. According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, a monk asked Xing-Si: "What is the great meaning of the Buddhadharma?" Xing-Si said: "What is the price of rice in Lu-Ling?"

Hsing-ssu: Mountains Were Mountains and Waters Were Waters: Zen master Ch'ing-yuan Hsing-ssu was the author of this famous description of Zen: "Before I began the study of Zen, mountains were mountains and waters were waters. When I first achieved some insight into the truth of Zen through the benevolence of my teacher, mountains were no longer mountains and waters were no longer waters. But now that I've attained full enlightenment, I'm at rest, and mountains were mountains and waters were waters."

(35) Zen Master Ch'ing-yuan Hsing-ssu's Dharma Heirs: Zen Master Shih-t'ou Hsi ch'ien

I. Life and Acts of Zen Master Shih-t'ou Hsi ch'ien:

Within fifty years of the Sixth Patriarch's death, Zen was fully established in China. At the end of the eighth century, two Zen masters in particular were revered. One was a student of Zen master Ch'ing-yuan Hsing-ssu; and Shih-t'ou Hsi ch'ien, the thirty-fifth generation after the first patriarch Mahakasyapa. The other was Nan-yueh's disciple; and Ma-tsu Tao-i. In their day it was said no one could be considered a serious student of Zen if that person had not visited one of these two masters. Zen Master Shih Tou Hsi Hsien, name of a Chinese Zen monk in the eighth century. Shih-T'ou-Hsi-T'ien was born in 700

A.D. in Cao-Yao hamlet, Duan-Chou district (west of present-day Kuang-Chou). At that time was a very primitive area. He was described as being a well-behaved and generous child who was bright and self-confident beyond his years. His last name was Chen. It is said that when Shi-Tou's mother became pregnant she avoided eating meat. When he was a small child, he was untroublesome. As a young man he was magnanimous. The people where he grew up feared demons and performed debased sacrifices of oxen and wine. He would go alone into the deep woods and destroy the ceremonial altars, seize the oxen, and drive them away. We do not have detailed documents on this Zen Master; however, there is some interesting information on him in *The Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume XIV: Later, Shi-Tou went to Tao-Xi to become a disciple of the Sixth Patriarch Hui-Neng, but did not undergo full ordination as a monk. When the Sixth Patriarch died, Shi-Tou obeyed Hui-Neng's request to go to study with Hsing-ssu (also one of the great disciples of the Sixth Patriarch) and became a dharma successor of Ch'ing-yuan Hsing-ssu. He was the master of Yueh-shan Wei-yen, T'ien-huang Tao-wu and Tan hsia T'ien-jan. He is a key figure of early Zen development. Three of the five traditional schools of Chinese Zen traced their origins through Shih Tou and his heirs.

Shih-tou was among the monks around Huineng during his final hours. Just before the Sixth Patriarch passed away, Shih-tou asked him, "Master, what should I do?" Huineng instructed him, "You should go to Hsing-ssu." But Shih-tou interpreted this to mean he should observe his thoughts during the practice of meditation, a technique taught by certain teachers of the day. And to follow what he understood to be Huineng's advice, Shih-tou dedicated himself to sitting in meditation, observing his thoughts as they rose and passed away. One day an older disciple of Huineng asked Shih-tou how he was practicing. Shih-tou replied, "I'm following our master's instructions; I'm observing the rise and fall of my thoughts." The older monk gently suggested that Shih-tou may have misunderstood the Sixth Patriarch and told him he should seek out their master's heir, Ch'ing-yuan Hsing-ssu. After listening to the old monk's explanation, Shih-tou went to see Hsing-ssu. Zen master Hsing Ssu had several monks studying with him, but when Shih-tou presented himself, the master remarked, "I have many cattle with two

horns among my followers, but just one unicorn will do (it was a local belief that the appearance of a unicorn presaged a particularly auspicious occasion)."

Hsing-ssu's students not only practiced meditation but also studied the Chinese translation of Buddhist texts from India as well as Indian and Chinese commentaries on those scriptures. Shih-t'ou's awakening came about as a result of a passage he read that declared: "Only those can be called holy who view the world in such a way that they see themselves in all things." Shih-t'ou had a sudden insight that this statement did not go far enough. He slammed his fist on the table, exclaiming: "Only those are holy who have no selves, for everything else is their self. Who, then, can speak of you and me, of one's self and another's self?"

One day, Qingyuan said to Shih-t'ou, "Someone says there's news from Lingnan." Shih-t'ou said, "Someone doesn't say there's news from Lingnan." Qingyuan then said, "If that's so, then from where did the sutras and sastras come forth?" Shih-t'ou said, "They all came from this." Qingyuan nodded to approve this answer.

In the first year of Tian Bao era (742-755) of the T'ang dynasty, after Hsing-ssu recognized Shih-t'ou as one of his successors, Shih-t'ou took up residence at South Temple on Heng Mountain. East of the temple there was a stone outcropping. He acquired the name Shih-T'ou or rock-top from the fact that he lived in a hut he had built for himself on that large flat rock. In 763, disciples invited him to go down to Liang-tuan to spread the Buddha-dharma. From that time on, Shih-t'ou was the master in Hunan "south of the lake" and Ma-tsu "west of the river."

During one of his Dharma talks, one disciple, Tianhuang Daowu, who later acquired fame in his own right as a Zen master. The meditation tradition was already starting to divide into a number of different schools. So, one day, Tianhuang Daowu asked Shih-tou, "Who is it who has attained the essential principle of Caoxi?" Shih-t'ou said, "The person who has comprehended the Buddhadharma." Daowu then asked, "Has the master attained it?" Shih-t'ou said, "I haven't attained it." Daowu said, "Why haven't you attained it?" Following the Sixth Patriarch Hui-neng's style, Shih-t'ou said, "Because I can't comprehend the Buddhadharma."

A monk asked, "What is liberation?" Shih-t'ou's answer was the same as that given by Bodhidharma to Hui-k'o, "Who has bound you?" The monk replied, "No one." Shih-tou said, "In that case, why do you need liberation?" Another monk asked, "What is the Pure Land?" It should be noted that the Pure Land is a heaven where devotional Buddhists hope to be reborn. It is a place where all defilements are absent; therefore Shih-t'ou responded to this question by asking, "Who has polluted you?" Another monk asked, "What is nirvana?" Shih-t'ou said, "Who has given you birth and death?"

A monk asked Shih-t'ou, "Why did the First Ancestor come from the west?" Shih-t'ou said, "Ask the temple pillar." The monk said, "I don't understand." Shih-t'ou said, "I don't understand either." In this way, he dealt with the various traditional Buddhist teachings, forcing his students to turn away from speculation and search within themselves for their true nature.

Shih-t'ou asked a monk who had just arrived, "Where have you come from?" The monk said, "From Jiangxi." Shih-t'ou said, "Did you see Great Teacher Ma, or not?" The monk said, "I saw him." Shih-t'ou pointed to a pile of firewood and asked, "Was he like this?" The monk didn't answer. He then returned to Ma-tsu's place and told him about this encounter with Shih-t'ou. Ma-tsu said, "Did you see how big the stack of wood was?" The monk said, "It was immeasurably big." Ma-tsu said, "You're really strong!" The monk said, "Why do you say that?" Ma-tsu said, "You carried a pile of wood all the way here from Mount Nanyue. Doesn't that take a lot of strength?"

Ta-Tien said, "An ancient said, 'Speaking and not speaking are both slander'. Please explain this to me." Shih-t'ou said, "If there's not a thing, what could you grasp?" Shih-t'ou also said, "If you take away your throat, your mouth, and your lips, could you still speak?" Ta-Tien said, "There's nothing left." Shih-t'ou said, "If that's so, then you've entered the gate!"

Daowu asked Shih-t'ou, "What is the great meaning of the Buddhadharma?" Shih-t'ou said, "Not attaining. Not knowing." Daowu asked, "Is there anything beyond this?" Shih-t'ou said, "The sky does not obstruct the white cloud's flight." The monk asked, "What is Zen?" Shih-t'ou said, "A piece of tile." The monk asked, "What is the Way?" Shih-t'ou said, "Wood."

One day, Zen master Shih-t'ou entered the hall and addressed the monks, saying, "My Dharma gate was first taught by former Buddhas. I don't say you need to practice some advanced form of meditation. Just see what the Buddha saw. 'This mind is Buddha mind'. 'Buddha mind,' 'all beings,' 'wisdom,' and 'defilement,' the names of these things are different, but actually they are one body. You should each recognize your miraculous mind. Its essence is apart from temporary or everlasting. Its nature is without pollution or purity. It is clear and perfect. Common people and sages are the same. This mind reaches everywhere without limit. It is not constrained by the limits of consciousness. The three realms and six realms manifest from this mind. If this mind is like the moon reflected on water, where can there be creation and destruction? If you can comprehend this, then there is nothing that you lack."

Three of the five traditional schools of Chinese Zen traced their origins through Shi-Tou and his heirs. As in the case of his master Ch'ing-yuan, we know nearly nothing of the life of Shih-t'ou. From the source we can learn that he was the leading master of a famous center of Zen, which had developed in the Heng Mountains in Hunan (South of the Lake). Between this and another great Zen center of that time, which had formed in Kiangsi Province (West of the River) around the great Zen master Ma-tsu Tao-i, there was lively exchange. The two great masters often had their students travel back and forth between the two centers so that they could deepen their realization through mondo and hossen with other masters. Ma-tsu warned his students from time to time about the 'slipperiness of the clifftop' (Shih-t'ou), which was his way of expressing his high regard for the 'indomitable' Zen realization of Shih-t'ou. Thus, it is said in the Buddhist Chronicles of the T'ang period, "West of the river lived Ma-tsu, south of the lake, Shih-t'ou. Between these two the people wandered about, and whoever never met these two masters remained ignorant."

He died in 790 A.D. He received the posthumous name "Great Teacher Without Limit."

II. Kôans Related to Zen Master Shih-t'ou Hsi ch'ien:

The way of Shih-tou is Very Slippery!: When Teng-Yin-Feng was taking his leave, Master Ma-tsu said to him, "Where are you going?"

Teng-Yin-Feng said, "To Shih-t'ou's." Ma-tsu said, "Shih-t'ou's Road is slippery." Ying-feng said, "I'll carry a wooden staff with me. When I encounter such places, I'll be ready." Then Yin-Feng went off. Upon arriving at Shih-t'ou's, he circled the meditation bench, loudly struck his staff on the floor, and asked, "What is the essential doctrine?" Shih-t'ou said, "Blue heavens! Blue heavens!" Yin-feng didn't speak, but returned and reported this to Master Ma-tsu. Ma-tsu said, "Go there and ask him again. Wait for his answer, then make two roaring sounds." Yin-feng again went to Shih-t'ou and asked the question as before. Shih-t'ou made two roaring sounds. Yin-feng again didn't speak. He returned and reported this to Master Ma. The master said, "Like I told you, 'Shih-t'ou's Road is very slippery!'" This is a kind of koan which is somewhat difficult to understand and explain. Zen monks describe this type of koans as the "impenetrable type," like "silver mountains and iron walls." This can, strictly speaking, only be understood by advanced practitioners whose profound intuitions match those of the actors, thus enabling them to discern directly and clearly the meaning of the koan without resorting to guesses or analysis. If one is willing to risk missing the point, these koans may not be absolutely unintelligible or unexplainable, but this is not the desirability of many Zen practitioners.

The Essential Meaning of Buddha-dharma: Zen master Shih Tou Hsi Hsien (Sekito) was one of the great Zen masters of the flowering of Zen in China in the eighth century. He was asked by one of his disciples, Zen master Tenno (Tian-huang): "What is the essential meaning of buddha-dharma?" Sekito replied, "No gaining, no knowing." Tenno asked again, "Can you say anything further?" Sekito answered, "The expansive sky does not obstruct the floating white clouds."

III. Hsi Ch'ien's Ts'an-t'ung-ch'i:

An Overview of Ts'an-t'ung-ch'i: The Identity of Relative and Absolute. The "Coincidence of Difference and Sameness," was written by Chinese Zen master Shih-t'ou Hsi-ch'ien. He was born in 700 A.D. He first sought instruction from the Sixth Patriarch, Hui-neng, then from Zen master Ch'ing-yuan Hsing-ssu. Later, he came to Hung-yueh region and built a thatched hut on a stonehead at Nan-Ssu. He used to sit on a big, flat stone and therefore wound up with the name Shih-t'ou,

which means stone-head. Through his teacher Ch'ing-yuan Hsing-ssu, Hsi-ch'ien is the Dharma-grandson of the Sixth Patriarch, Hui-neng. The "Identity of Relative and Absolute" was written before the time of the Song of Jewel-Mirror Awareness (Hokkyozammai), which is ascribed to Zen master Liang-chieh, Hsi-ch'ien's dharma great grandson. Both of these two poems comprise the written esoteric teachings of the Japanese Soto Sect that have been handed down from teacher within the Soto lineage as important aspects of Dharma transmission. They, therefore, are embodiments of the mind of the Enlightened One. Both express and discuss the five relationships between the absolute and the relative. The intricate study of these five relationships has long been considered to be one of the most significant studies in Zen practice. In fact, Hakuin Ekaku, who systematized Zen kôans in the eighteenth century, put this study near the end of his kôan system to serve as a basic review of kôan study. The title "Ts'an-t'ung-ch'i," the word "San" refers to the realm of differences, the relative; the word "t'ung" is "sameness" or "equality." "Ch'i" has to do with unifying sameness and difference, and is associated with the image of shaking hands. When we shake hands, are the hands two or one? They are not-one, not-two. Thus, "ch'i" is the unifying of absolute and relative seen as two hands shaking. "Ts'an-t'ung-ch'i" is the identity of relative and absolute where identity does not mean literal equivalence, but rather that sameness and difference are not-one, not-two.

The Content of Ts'an-t'ung-ch'i: The Identity of Relative and Absolute. Coincidence of Difference and Sameness;" poem of the Chinese Zen master Shih-t'ou Hsi-ch'ien in the eighth century, celebrating the enlightenment state of mind that transcend all duality. The basic theme of the poem expresses the identity of Relative and Absolute. The ts'an-t'ung-ch'i is chanted up to the present day in Zen monasteries, particularly those of the Soto school. Here is Shih-t'ou Hsi-ch'ien's complete "The Identity Of Relative And Absolute," in "Appreciate Your Life: The Essence of Zen Practice" (p.134-135, Author: Taizan Maezumi Roshi):

"The mind of the Great Sage of India
Is intimately conveyed west and east.
Among human beings are wise ones and fools;

In the Way, there is no teacher of north and south.
 The subtle source is clear and bright,
 The branching streams flow in the dark.
 To be attached to things is primordial illusion,
 To encounter the absolute is not yet enlightenment.
 All spheres, every sense and field,
 Intermingle even as they shine alone,
 Interacting even as they merge.
 Yet keeping their places in expression of their own.
 Forms differ primarily in shape and character,
 And sounds in harsh or shooting tones.
 The dark makes all words one;
 The brightness distinguishes good and bad phrases.
 The four elements return to
 their true nature as a child to its mother.
 Fire is hot, water is wet;
 wind moves and earth is dense.
 Eye and form, ear and sound,
 Nose and smell, tongue and taste, the sweet and sour.
 Each independent of the other like leaves
 that come from the same root;
 And though leaves and root must
 go back to the Source,
 Both root and leaves have their own uses.
 Light is also darkness,
 but do not move with it as darkness.
 Darkness is light; do not see it as light.
 Light and darkness are not one, not two,
 Like the foot before and the foot behind in walking.
 Each thing has its own being, which is not
 different from its place and function.
 The relative fits the absolute as a box and its lid.
 The absolute meets the relative
 Like two arrows meeting in midair.
 Hearing this, simply perceive the Source!
 Make no criterion:
 if you do not see the Way,

You do not see It even as you walk on It.
 When you walk the Way,
 you draw no nearer, progress no farther.
 Who fails to see this is mountains and rivers away.
 Listen, those who would pierce this Subtle Matter,
 Do not waste your time by night or day!"

The implication of this "identity" is not just that two things are one thing, but that there is the activity of being one. The two interact, and yet they are one. Being one is the activity of intimacy. The mind of the Great Sage of India is intimately conveyed west and east. The Buddha realized this intimacy and handed it down generation after generation, ancestor to ancestor, to us. Being intimate is this vivid, vital life and being intimate with yourself! Zen master Shih-t'ou confirms that our ordinary life is the phenomenal or relative part; the fundamental, so-called essential nature, which is somewhat invisible to our physical eyes, is the absolute. He means when the relative exists, the box and its lid fit together. When the absolute responds to it, it is like two arrows meeting in midair (when the relative exists, the absolute responds to it like a box and its lid. It is like two arrows meeting in midair). How can two arrows meet in midair? Perhaps everyone of us will say it is almost impossible for two arrows meet in midair, but this is a very practical analogy because it is like when we meet all external phenomena as one, right here, right now. Zen master Shih-t'ou wants to recommend to all Zen practitioners that we should live our life so that this life and all external phenomena are together intimate as our own life. We cannot rely on anyone else, once we know the method, just go ahead to practice it. Intimacy is nothing but realizing the fact that already you are as you are. Your essential nature is nothing but you as you are. See that two arrows already meeting is your own life. You are no longer whatever you think you are, you yourself are the life of the dharma, the life of Buddha. Realizing this fact is the moment of transmission. What can be transmitted and transmission from whom to whom? There is nothing to be transmitted from anybody else to you, not even your true Self. This is intimacy. Zen practitioners should always trust yourself as you truly are; you are already the Buddha Way itself. Be intimate with it. Do not make yourself separate with your opinions, your judgments, your ideas, with whatever you think your life

is. When you do that, the two arrows miss each other. If there is any difficulty, it is simply the difficulty of how to be intimate with your self.

***(36) Zen Master Shih-t'ou's Dharma Heirs:
Zen Master T'ien-huang Tao-wu***

I. Life and Acts of Zen Master T'ien-huang Tao-wu:

Zen master Tao-Wu during the T'ang dynasty, the thirty-sixth generation after the first patriarch Mahakasyapa, a disciple of Zen master Shih Tou Hsi Hsien, and the master of Lung-tan Ch'ung-hsin. According to the Lamp Records, T'ien-Huang possessed an unusually noble appearance. He left home at the age of fourteen after fasting to show his resolve to his parents. He first studied under a teacher in Ming-chou, the area of modern Ning-po City. Thereafter, he traveled to Hang-chou, where he underwent ordination at Bamboo Forest Temple. T'ien-Huang then visited and studied with Zen master Kuo-I on Mount Ching. In 766, he visited and studied with the great teacher Ma-tsu for two years. After remaining with Ma-tsu for two years, T'ien-Huang traveled on to meet Shih-t'ou.

Upon meeting Shih-t'ou, T'ien-Huang asked, "By what method do you reveal liberating wisdom to people?" Shih-t'ou said, "There are no slaves here. From what do you seek liberation?" T'ien-Huang said, "How can it be understood?" Shih-t'ou said, "So you're still trying to grasp emptiness?" T'ien-Huang said, "From today I won't do so again." Shih-t'ou then said, "I'd like to know when you came forth from 'that place.'" T'ien-Huang said, "I haven't come from 'that place.'" Shih-t'ou said, "I already know where you've come from." T'ien-Huang said, "Master, how can you slander people in this way?" Shih-t'ou said, "Your body is revealed here now." T'ien-Huang then said, "Although it is thus, how will your teaching be demonstrated to those who come later?" Shih-t'ou said, "Please tell me, who are those who come later?" Upon hearing these words T'ien-Huang instantly experienced great enlightenment, dissolving the mind he had attained from the words of his previous two teachers.

Later, T'ien-Huang lived on Mount Zi-ling at Tan-yang City. The practitioners who came to study under him were pressed shoulder to

shoulder, his reputation even reaching to the capital city where he was known among men and women. At that time, at the edge of Dang-yang City was a temple also named T'ien-Huang. It was quite famous, but because of a bad fire it had been destroyed. The chief monk there, named Ling-jian, planned to rebuild it. He said, "If honored master Tao-wu were to become abbot it would certainly benefit all of us here." So late at night, Ling-jian went to see Tao-wu, and beseeching him to take the position of abbot. From that time one, Tao-wu's reputation spread and the Dharma of Shih-t'ou flourished.

A monk asked, "How does one speak of the great mystery?" T'ien-Huang said, "Don't say 'I have realized the Buddhadharma!'" The monk asked, "How do you deal with students who are stuck?" T'ien-Huang said, "Why don't you ask me?" The monk said, "I just asked you." T'ien-Huang said, "Go! This isn't the place where you'll find relief."

In the fourth month of the year 807, T'ien-Huang became ill. He instructed his disciples to announce that he would soon pass away. At the end of summer, the general public was inquiring about his illness. Suddenly, T'ien-Huang called for the head cook, who came and sat down before him. T'ien-Huang said, "Do you understand?" The head cook said, "I don't understand." T'ien-Huang picked up a cushion and threw it down on the ground. He then passed away. The master was sixty years of age and had been ordained for thirty-five years. On the fifth day of the eighth month of that year, the master's stupa was constructed east of the city.

II. Kôans Related to Zen Master T'ien-huang Tao-wu:

T'ao-Wu: To See a Doctor: According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XIV, one day, Kui-Shan asked T'ao-Wu: "Where did you go?" T'ao-Wu said: "To see a doctor." Kui-Shan asked: "How many people are sick?" T'ao-Wu said: "Some are sick, some are not." Kui-Shan said: "Is the one who is not sick Ascetic Chih?" T'ao-Wu said: "Is one who is not sick has nothing to do with it, say quickly! Say quickly!"

T'ao-Wu and Wu-fêng Ch'ang-kuan: The koan about the potentiality and conditions of questions and answers between two Zen masters T'ao-Wu and Wu-fêng Ch'ang-kuan. According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume IX, one

day, T'ao-Wu came to Wu-fêng's place. Wu-fêng asked, "Do you know master Yueh-shan?" T'ao-wu said, "No." Wu-fêng asked, "Why don't you know him?" T'ao-wu said, "Don't know! Don't know!" Everyone knows that T'ao-Wu succeeded to Yao-shan, but one day when he was asked by Wu-feng whether he knew the old master of Yueh-shan, he flatly denied it, saying, "No, I do not." Wu-feng was, however, persistent, "Why do you not know him?" The latter thus singularly enough refused to give any reason except simply and forcibly denying the fact which was apparent to our common-sense knowledge. From ordinary point of view a saying from Zen masters is altogether unreliable, yet they seem to think that the truth of Zen requires such contradictions and denials; for Zen has a standard of its own, which, to our common-sense minds, consists just in negating everything we properly hold true and real. In spite of these apparent confusions, the philosophy of Zen is guided by a thorough-going principle which, when once grasped, its topsy-turviness becomes the plainest truth.

T'ao-Wu's Offering Ritual Objects to a Deceased Person: The koan about the potentiality and conditions of questions and answers between Zen master T'ao-Wu and his disciple, Chien Yuan, while offering ritual objects to a deceased person. According to example 55 of the Pi-Yen-Lu, he first came to a glimpse of enlightenment after the death of Tao-wu under Master Shih-shuang Ch'ing-chu. Tao Wu and Chien Yuan went to a house to make a condolence call. Chien Yuan hit the coffin and said, "Alive or dead?" Tao Wu said, "I won't say alive, and I won't say dead." Chien Yuan said, "Why won't you say?" Tao Wu said, "I won't say." Half way back, as they were returning, Chien Yuan said, "Tell me right away, Teacher; if you don't tell me, I'll hit you." Tao Wu said, "You may hit me, but I won't say." Chien Yuan then hit Tao Wu. Later Tao Wu passed on. Chien Yuan went to Shih Shuang and brought up the foregoing story. Shih Shuang said, "I won't say alive, and I won't say dead." Chien Yuan said, "Why won't you say?" Shih Shuang said, "I won't say, I won't say." At these words Chien Yuan had an insight.

(37) Zen Master Tao-wu's Dharma Heirs
Zen Master Lung-t'an-Ch'ung-hsin

I. Life and Acts of Lung-t'an-Ch'ung-hsin:

We encounter Lung-t'an, the thirty-seventh generation after the first patriarch Mahakasyapa, in example 28 of the Wu-Men-Kuan. Besides, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XIV: Zen master Lung-Tan-Ch'ung-Hsin was a disciple and dharma successor of Zen master T'ien-Huang Tao-Wu during the T'ang dynasty in the ninth century. Little is known of Lung-t'an other than that as a youth he often brought offerings of rice cakes to Master Tao-wu of T'ien-huang Monastery and eventually became his student.

Ch'ung-Hsin's home was near the entrance to Tianhuang Temple. Each day Ch'ung-Hsin would present ten small cakes as an offering to Tao-Wu. Each time, Tao-Wu would leave one cake, saying, "This is for the sake of your descendants." One day, Ch'ung-Hsin said, "I take cakes everywhere, so why do you leave one for me? Does it have any special meaning?" Tao-Wu said, "You bring the cakes, so what harm is there to return one to you?" At these words Ch'ung-Hsin grasped the deeper meaning. Because of this he left home. Tao-Wu said, "Previously you've been respectful to virtue and goodness, and now you've placed your faith in what I say, so you'll be named 'Ch'ung-Hsin' (Respect Faith)." Thereafter Ch'ung-Hsin remained closed to Tao-Wu as his attendant.

He is remembered for a conversation he had with his teacher, Zen master T'ien-huang Tao-wu. Ch'ung-Hsin served T'ien-huang as his personal attendant for several years. One day, Ch'ung-Hsin approached Zen master Tao-wu and complained, "Since I've come here, you've never taught me about essential mind." Ta-wu said, "Since you came here, I've never stopped giving you instruction about your essential mind." Ch'ung-Hsin said, "Where have you pointed it out?" Tao-wu said, "When you bring tea to me, I receive it for you. When you bring food to me, I receive it for you. When you do prostration before me, I bow my head. Where have I not given you instruction about your essential mind?" Ch'ung-Hsin bowed his head for a long time. Tao-wu

said, "Look at it directly. If you try to think about it you'll miss it." Upon hearing these words Ch'ung-Hsin woke up. Ch'ung-Hsin then asked Tao-wu, "How does one uphold it?" Tao-wu said, "Live in an unfettered manner, in accord with circumstances. Give yourself over to everyday mind, for there is nothing sacred to be realized outside of (except) this!"

Later, when Ch'ung-Hsin was abbot of Lung-tan Temple in Li-chou, a monk asked him, "Who is it who attains a jewel on his head (signifying Bodhisattvahood)?" Ch'ung-Hsin replied, "The one who does not delight in it." The monk asked, "What place is the jewel found?" Ch'ung-Hsin replied, "If there's such a place then tell me, where is it?"

One day a nun asked Zen master Ch'ung-Hsin, "How can I become a monk?" Ch'ung-Hsin said, "How long have you been a nun?" The nun said, "Will there be a time I can become a monk or not?" Ch'ung-Hsin said, "What are you right now?" The nun said, "I have a nun's body. Don't you recognize this?" Ch'ung-Hsin asked, "Who knows you?"

One day, Provincial Governor Li-Ts'iang asked Zen master Ch'ung-Hsin, "What is the wisdom of true thusness?" Ch'ung-Hsin said, "I have no wisdom of true thusness." The governor said, "I am fortunate to have met you, Master." Ch'ung-Hsin said, "You still speak outside the essential matter."

One day, Deshan asked Zen master Ch'ung-Hsin, "Long have I heard of Lung-tan. Up to now I haven't seen the marsh, nor has the dragon appeared." Ch'ung-Hsin said, "You yourself have arrived at Dragon Marsh." Deshan remained silent.

In example 28 of the Wu-Men-Kuan we encounter Lung-t'an in a mondo with his principal student Te-shan. One day, Lung-tan met Tao-Wu, Lung-tan asked, "What is the affair that has been passed down through generations?" Tao-Wu said, "None other than knowing from where you come." Lung-tan said, "How many are there who can gain this kind of wisdom eye?" Tao-Wu said, "Short grasses easily become tall reeds."

II. Kôans Related to Lung-t'an-Ch'ung-hsin:

Renowned Far and Wide: Lung-t'an's paper candle, example 28 of the Wu-Men-Kuan. One evening he was sitting outside the room quietly

and yet earnestly in search of the truth. Ch'ung-Hsin said: "Why do you not come in?" Te-Shan replied: "It is dark." Whereupon Ch'ung-Hsin lighted a candle and handed to Te-Shan. When Te-Shan was about to take it, Ch'ung-Hsin blew it out. This suddenly opened his mind to the truth of Zen teaching. Te-Shan bowed respectfully." The master asked: "What is the matter with you?" Te-Shan asserted: "After this, whatever propositions the Zen masters may make about Zen, I shall never again cherish a doubt about them." The next morning, Zen master Lung-T'an entered the hall to preach the assembly, said: "Among you monks, there is a old monk, whose teeth are as sharp as swords, and mouth is as red as a basin of blood, a blow on his head will not make him turn back; later he will ascend the top of a sheer mountain to establish my sect." Right after that Te-Shan took out all his commentaries on the Vajracchedika, once so valued and considered so indispensable that he had to carry them about with him wherever he went, committed them to the flames and turned them all into ashes. He exclaimed: "However deep your knowledge of abstruse philosophy, it is like a piece of hair placed in the vastness of space; and however important your experience in worldly things, it is like a drop of water thrown into an unfathomable abyss." Zen is considered as an art in the sense that, to express itself, it only follows its own intuition and inspirations, but not dogmas and rules. At times it appears to be very grave and solemn, at others trivial and gay, plain and direct, or enigmatic and round-about. When Zen masters preach, they do not always do so with their mouths, but with their hands and legs, with symbolic signals, or with concrete action. They shout, strike, and push, and when questioned they sometimes run away, or simply keep their mouths shut and pretend to be dumb. Such antics have no place in rhetoric philosophy, or religion, and can be best described as "art". The above story is one of the manners of Zen art that Lung-t'an utilized to bring Te-shan to direct Enlightenment. According to Wu Men Hui-Kai in the Wu-Men-Kuan, before Te-shan crossed the barrier from his native province, his mind burned and his mouth sputtered. Full of arrogance, he went south to exterminate the doctrine of a special transmission outside the sutras. When he reached the road to Li-chou, he sought to buy refreshment from an old woman. The old woman said, "Your Reverence, what sort of literature do you have there in your cart?" Te-shan said, "Notes and

commentaries on the Diamond Sutra." The old woman said, "I hear the Diamond Sutra says, 'Past mind cannot be grasped, present mind cannot be grasped, future mind cannot be grasped.' Which mind does Your Reverence intend to refresh?" Te-shan was dumbfounded and unable to answer. He did not expire completely under her words, however, but asked, "Is there a teacher of Zen Buddhism in this neighborhood?" The old woman said, "Master Lun-t'an is about half a mile from here." Arriving at Lung-t'an's place, Te-shan was utterly defeated. His earlier words certainly did not match his later ones. Lung-t'an disgraced himself in his compassion for his son. Finding a bit of a live coal in the other, he took up muddy water and drenched him, destroying everything at once. Viewing the matter dispassionately, you can see it was all a farce.

(38) Zen Master Ch'ung-hsin's Dharma Heirs: Zen Master Tê-shan-Hsuan-chien

I. Life and Acts of Zen Master Tê-shan-Hsuan-chien:

According to Ching-Te Ch'uan teng Lu, volume XV, his last name was Chou, and he was born in 780 A.D., the thirty-eighth generation after the first patriarch Mahakasyapa, a student and dharma successor of Lung-t'an Ch'ung-hsin. He was one of the great Zen Master during the T'ang dynasty, and was a contemporary of Zen master Chao-chou. He has been the subject of several koans. Te-shan had nine dharma successors, among whom Yen-t'ou Ch'uan-huo and Hsueh-feng I-ts'un are the best known. As the master Hsueh-feng, from whom both the Wen-men (Ummon) and the Fa-Yan (Hogen) schools derive. After thirty years of living hiding, Te-shan finally yielded with reluctance to pressure from the governor of Wu-lin in Honan to assume the leadership of a monastery on Mount Te-shan, from which his name is derived. He appears in examples 13 and 28 of the Wu-Men-Kuan and in example 4 of the Pi-Yen-Lu.

According to Zen Master D.T. Suzuki in the Essays in Zen Buddhism, Te-Shan was learned not only in the Vajracchedika, but in other departments of Buddhist philosophy such as the Abhidharma-soka and the Yogacara. But in the beginning, he was decidedly against Zen,

and the object of his coming out of Chou district was to annihilate it. This at any rate was the motive that directed the surface current of his consciousness; as to what was going on underneath, he was altogether unaware of it. The psychological law of contrariness was undoubtedly in force and was strengthened as against his superficial motive when he encountered a most unexpected opponent in the form of a tea-house keeper. His first talk with Ch'ung-Hsin concerning the Dragon's Pool (Lung-T'an) completely crushed the hard crust of Te-Shan's mentality, releasing all the forces deeply hidden in his consciousness. When the candle was suddenly blown out, all that was negated prior to this incident unconditionally reasserted itself. A complete mental cataclysm took place. What had been regarded as most precious was now not worth a straw.

One of which tells how he attained enlightenment through his master blowing out of a candle. Te-shan was a great scholar of the Diamond Sutra. Learning that there was such a thing as Zen ignoring all the written scriptures and directly laying hands on one's mind, he came to Lung-t'an to be instructed in the doctrine. One day Te-shan was sitting outside trying to see into the mystery of Zen. Lung-t'an said, "Why don't you come in?" Te-shan said, "It is pitch dark." Lung-t'an lighted a candle and handed over to Te-shan. When the latter was at the point of taking it, Lung-t'an suddenly blew the candle out, whereupon the mind of Te-shan was opened. This is enough to show what a commonplace thing enlightenment is! At any rate, we could not say that Lung-T'an had nothing to do with Te-Shan's realization. But, how did Lung-T'an make Te-Shan's eye open by such a prosaic act? Did the act have any hidden meaning, however, which happened to coincide with the mental tone of Te-Shan? How was Te-Shan so mentally prepared for the final stroke of the master, whose service was just pressing the button, as it were? Zen practitioners should always remember that the whole history of the mental development leading up to an enlightenment; that is from the first moment when the disciple came to the master until the last moment of realization, with all the intermittent psychological vicissitudes which he had to go through. But the conversation between Te-Shan and Lung-T'an just shows that the whole Zen discipline gains meaning when there takes place this turning of the mental hinge to a wider and deeper world. For when this wide

and deeper world opens, Zen practitioners' everyday life, even the most trivial thing of it, grow loaded with the truths of Zen. On the one hand, therefore, enlightenment is a most prosaic and matter-of-fact thing, but on the other hand, when it is not understood it is something of a mystery. But after all, is not life itself filled with wonders, mysteries, and unfathomabilities, far beyond our discursive understanding?

Te-Shan was a student of the Vajracchedika Sutra before he was converted to Zen. Different from his predecessor, Hui Neng, he was very learned in the teaching of the sutra and was extensively read in its commentaries, showing that his knowledge of the Prajnaparamita was more systematic than was Hui-Neng". He heard of this Zen teaching in the south, according to which a man could be a Buddha by immediately taking hold of his inmost nature. This he thought could not be the Buddha's own teaching, but the Evil One's, and he decided to go down south. In this respect his mission again differed from that of Hui-Neng. Hui Neng wished to get into the spirit of the Vajracchedika under the guidance of the Fifth Patriarch, while Te-Shan's idea was to destroy Zen if possible. They were both students of the Vajracchedika, but the sutra inspired them in a way diametrically opposite. Te-Shan's first objective was Lung-T'an where resided a Zen master called Ch'ung-Hsin. Even before he saw Ch'ung-Hsin, master of Lung-T'an, he was certainly made to think more about his self-imposed mission. When Te-Shan saw Ch'u'g-Hsin, he said: "I have heard people talked so much of Lung-T'an (dragon's pool), yet as I see it, there is no dragon here, nor any pool." Ch'ing-Hsin quietly said: "You are indeed in the midst of Lung-T'an." Te-Shan finally decided to stay at Lung-T'an and to study Zen under the guidance of its master.

One evening he was sitting outside the room quietly and yet earnestly in search of the truth. Ch'ung-Hsin said: "Why do you not come in?" Te-Shan replied: "It is dark." Whereupon Ch'ung-Hsin lighted a candle and handed to Te-Shan. When Te-Shan was about to take it, Ch'ung-Hsin blew it out. This suddenly opened his mind to the truth of Zen teaching. Te-Shan bowed respectfully." The master asked: "What is the matter with you?" Te-Shan asserted: "After this, whatever propositions the Zen masters may make about Zen, I shall never again cherish a doubt about them." The next morning Te-Shan took out all his commentaries on the Vajracchedika, once so valued and considered so

indispensable that he had to carry them about with him wherever he went, committed them to the flames and turned them all into ashes. His first talk with Ch'ung-hsin concerning the Dragon's Pool completely crushed the hard crust of Te-shan's mentality, releasing all the forces deeply hidden in his consciousness. When the candle was suddenly blown out, all that was negated prior to this incident unconditionally reasserted itself. A complete mental cataclysm took place. What had been regarded as most precious was now not worth a straw. He exclaimed: "However deep your knowledge of abstruse philosophy, it is like a piece of hair placed in the vastness of space; and however important your experience in worldly things, it is like a drop of water thrown into an unfathomable abyss." The next morning, Zen master Lung-T'an entered the hall to preach the assembly, said: "Among you monks, there is a old monk, whose teeth are as sharp as swords, and mouth is as red as a basin of blood, a blow on his head will not make him turn back; later he will ascend the top of a sheer mountain to establish my sect."

In spite of, or perhaps because of, his own career as an academic, Te-shan had very little patience with students who came to him seeking an intellectual understanding of Buddhism. One day, a monk asked him: "Who is the Buddha?" Te-Shan replied: He is an old monk of the Western country." The monk continued to ask: "What is enlightenment?" Te-Shan gave the questioner a blow, saying: "You get out of here; do not scatter dirt around us!" Another monk asked about wisdom, and Te-shan said, "No sitting here!" Another monk wished to know something about Zen; but Te-Shan roared: "I have nothing to give, begone!" On another occasion, a monk asked, "Where have all the Buddhas and patriarchs gone?" Te-shan asked in turn, "What's your question?" The monk commented, "I called for a fine racehorse to spring forward, but all that responded was a lame tortoise." Te-shan did not deign to respond to the remark.

One day, Zen master Te-shan entered the hall and addressed the monks, saying, "I don't hold to some views about the ancestors. Here, there are no ancestors and no Buddhas. Bodhidharma is an old stinking foreigner. Sakyamuni is a dried piece of excrement. Manjusri and Samanthabhadra are dung carriers. What is known as 'realizing the mystery' is nothing but breaking through to grab an ordinary person's

life. 'Bodhi' and 'Nirvana' are a donkey's tethering post. The twelve divisions of scriptural canon are devils' texts; just paper for wiping infected skin boils. The four fruitions and the three virtuous stages, original mind and the ten stages, these are just graveyard-guarding ghosts. They'll never save you!"

Like Lin-chi, Te-shan used his stick freely, and several stories told of him are variations on this theme. Once he exclaimed, "If you speak, thirty blows! If you keep silent, thirty blows! What? What?" During an assembly, a monk stood to ask a question. Before he could complete his bows, Te-shan struck him. The monk complained, "What have I done to deserve being struck? I haven't even posed my question." Te-shan demanded, "Where did you come from? What's your home village?" The monk named a community on the other side of the water. Te-shan told him, "Even before you got into the boat to come here, you merited thirty blows." When another monk complained that Te-shan struck him before he had had a chance to speak, Te-shan's reply was, "What use was there in waiting for you to open your mouth?"

Lin-chi heard of Te-shan's behavior, so he sent one of his own disciples, a monk named Luo-pu, to investigate and report back to him whether Te-shan's teaching was genuine or merely imitative. "Ask him why it is he says 'If you speak, thirty blows! If you remain silent, thirty blows!'" Lin-chi instructed the disciple. "Then when Te-shan moves to strike you--as no doubt he will--grab his stick and use it on him. Let's see how he behaves in those circumstances." Luo-pu went to Te-shan and did as Lin-chi instructed. When Te-shan was struck with his own stick, he said nothing but quietly retired to his quarters. Luo-pu described what had occurred to Lin-chi. Lin-chi remarked, "I'd some doubt about him until now but no longer. How do you understand him, Luo-pu?" When Luo-pu was unable to respond immediately, Lin-chi struck him.

Because Te-Shan had become ill, a monk asked, "Is there someone who is not ill?" Te-Shan said, "Yes." The monk asked, "What about the one who is not ill?" Te-Shan yelled, "Aagh! Aagh!" Later Te-Shan gave a final admonishment to his congregation, saying, "Grasping after what is empty and chasing echoes will only fatigue your mind and spirit. Beyond awakening from a dream and then going beyond this awakening, what matters remain?" After saying this, Te-Shan

peacefully sat and passed away. The date was the third day of the twelfth lunar month in the year 865. He received the posthumous name "Zen Master Behold Self-Nature."

II. Kôans Related to Zen Master Tê-shan-Hsuan-chien:

Te-Shan Carrying His Bundle: Te-shan remained with Lung-tan until it was time for him to make the traditional pilgrimage to test his understanding with other teachers. One of the masters he visited during those travels was Zen master Kuei-shan. The bizarre elements of that meeting have been preserved as a kôan in the Blue Cliff Record. According to example 4 of the Pi-Yen-Lu, when Te-shan arrived at Kuei-shan, he carried his bundle with him into the teaching hall, where he crossed from east to west and from west to east. He looked around and said, "There's nothing, no one." Then he went out. But when Te-shan got to the monastery gate, he said, "Still, I shouldn't be so coarse." So, he re-entered the hall with full ceremony to meet Kuei-shan. As Kuei-shan sat there, Te-shan held up his sitting mat and said, "Teacher!" Kuei-shan reached for his whisk, whereupon Te-shan shouted, shook out his sleeves, and left. Te-shan turned his back on the teaching hall, put on his straw sandals, and departed. That evening Kuei-shan asked the head monk, "Where is that newcomer who just came?" The head monk answered, "At that time he turned his back on the teaching hall, put on his straw sandals, and departed." Kuei-shan said, "Hereafter that lad will go to the summit of a solitary peak, build himself a grass hut, and go on scolding the Buddhas and reviling the Patriarchs." Many in the assembly say that Kuei-shan was afraid of Te-shan. What has this got to do with it? Kuei-shan was not flustered at all. Zen practitioners should always remember that Kuei-shan was setting strategy in motion from within his tent that would settle victory over a thousand miles. This is why it is said, "One whose wisdom surpasses a bird's can catch a bird; one whose wisdom surpasses an animal's can catch an animal; and one whose wisdom surpasses a man's can catch a man." When one is immersed in this kind of Ch'an even if the multitude of appearances and myriad forms, heavens and hells, and all the plants, animals, and people, all were to shout at once, he still would not be bothered; even if someone overthrew his meditation seat and scattered his congregation with shouts, he wouldn't give it any notice. It is as high as heaven, broad as earth.

Te-Shan's Thirty Blows: Te-shan is noted for his swinging a staff. When Te-Shan himself became a master, he used to say to an inquirer: "Whether you say 'yes,' you get thirty blows; whether you say 'no,' you get thirty blows just the same." This is one of the koans that illustrates Zen-truth through a negating approach with nullifying or abrogating expressions. With this type of

koan, we usually accuse the Zen masters of being negatory. But in fact, they did not negate anything. What they have done is to point out our delusions in thinking of the non-existent as existent, and the existent as non-existent, and so on. Te-shan's idea is to get our heads free from dualistic tangles and philosophic subtleties. At that moment, if a monk came out of the assembly, took the staff away from Te-shan's hand, and threw it down on the floor. Is this the answer? Is this the way to respond to Te-shan's threat "thirty blows"? Is this the way to transcend the four propositions, the logical conditions of thinking? In short, is this the way to be free? Nothing is stereotyped in Zen, and somebody else may solve the difficulty in quite a different manner. This is where Zen is original, lively and creative. This is also an "implicit-negative" koan, a kind of koan that illustrates Zen-Truth through "nullifying" or abrogating expression.

Te-Shan's "Mind of the Three Times (Past, Present and Future) Cannot Be Attained": Example 4 of the Pi-Yen-Lu. According to Ching-Te Ch'uan teng Lu, volume XV, Te-Shan was a student of the Vajracchedika Sutra before he was converted to Zen. Different from his predecessor, Hui Neng, he was very learned in the teaching of the sutra and was extensively read in its commentaries, showing that his knowledge of the Prajnaparamita was more systematic than was Hui-Neng". He heard of this Zen teaching in the south, according to which a man could be a Buddha by immediately taking hold of his inmost nature. This he thought could not be the Buddha's own teaching, but the Evil One's, and he decided to go down south. In this respect his mission again differed from that of Hui-Neng. Hui Neng wished to get into the spirit of the Vajracchedika under the guidance of the Fifth Patriarch, while Te-Shan's idea was to destroy Zen if possible. They were both students of the Vajracchedika, but the sutra inspired them in a way diametrically opposite. Te-Shan's first objective was Lung-T'an where resided a Zen master called Ch'ung-Hsin. On his way to the mountain he stopped at a tea house where he asked the woman-keeper to give him some refreshments. In Chinese, "refreshment" not only means "tien-hsin" (breakfast), but literally, it means "to punctuate the mind." Instead of setting out the request refreshments for the tired monk-traveller, the woman asked: "'What are you carrying on your back?" Te-Shan replied: "They are commentaries on the Vajracchedika." The woman said: "They are indeed! May I ask you a question? If you can answer it to my satisfaction, you will have your refreshments free; but if you fail, you will have to go somewhere else." To this Te-Shan agreed. The woman-keeper of the tea house then proposed the following: "I read in the Vajracchedika that the mind is obtainable neither in the past, nor in the present, nor in the future. If so, which mind do you wish to punctuate?" This unexpected question from an apparently insignificant country-woman completely upset knapsackful

scholarship of Te-Shan, for all his knowledge of the vajracchedika together with its various commentaries gave him no inspiration whatever. The poor scholar had to go without his breakfast. Not only this, he also had to abandon his bold enterprise to defeat the teachers of Zen; for when he was no match even for the keeper of a roadside tea house, how could he expect to defeat a professional Zen master as Lung-tan?

Te-Shan-Bowls in Hand: Te-Shan-Bowls in Hand, example 13 of the Wu-Men-Kuan. One day Te-shan descended to the dining hall, bowls in hand. Hsueh-feng asked him, "Where are you going with your bowls in hand? The bell has not rung, and the drum has not sounded." Te-shan turned and went back to his room. Hsueh-feng brought up this matter with Yen-t'ou. Yen-t'ou said, "Te-shan, great as he is, does not yet know the last word." Hearing about this, Te-shan sent for Yen-t'ou and asked, "Don't you approve this old monk?" Yen-t'ou whispered his meaning. Te-shan said nothing further. Next day, when Te-shan took the high seat before his assembly, his presentation was very different from usual. Yen-t'ou came to the front of the hall, rubbing his hands and laughing, saying, "How delightful! Our Old Boss has got hold of the last word. From now on, no one under heaven can outdo him!" According to Wu Men Hui-Kai in the Wu-Men-Kuan, Zen practitioners, do you see anything? As to the last word, neither Yen-t'ou nor Te-shan has yet dreamed of it. When you examine them closely, you find they are no different from wooden images in a booth.

Which Mind Do You Wish to Punctuate?: Zen master Te-Shan's first objective was Lung-T'an where resided a Zen master called Ch'ung-Hsin. Even before he saw Ch'ung-Hsin, master of Lung-T'an, he was certainly made to think more about his self-imposed mission. On his way to the mountain, he stopped at a tea house where he asked the woman-keeper to give him some refreshments. In Chinese, "refreshment" not only means "hsien-hsin" (breakfast), but literally, it means "to punctuate the mind." Instead of setting out the request refreshments for the tired monk-traveller, the woman asked: "What are you carrying on your back?" Te-shan replied: "They are commentaries on the Vajracchedika." The woman said: "They are indeed! May I ask you a question? If you can answer it to my satisfaction, you will have your refreshments free; but if you fail, you will have to go somewhere else." To this Te-shan agreed. The woman-keeper of the tea house then proposed the following: "I read in the Vajracchedika that the mind is obtainable neither in the past, nor in the present, nor in the future. If so, which mind do you wish to punctuate?" This unexpected question from an apparently insignificant country-woman completely upset knapsackful scholarship of Te-shan, for all his knowledge of the Vajracchedika together with its various commentaries gave him no inspiration whatever. The poor scholar had to go

without his breakfast. Not only this, he also had to abandon his enterprise to defeat the teachers of Zen; for when he was no match even for the keeper of a roadside tea house, how could he expect to defeat a professional Zen master?

(39) Zen Master Tê-shan-Hsuan-chien 's Dharma Heirs: Zen Master Hsueh-fêng I-ts'un

I. Life and Acts of Zen Master Hsueh-fêng I-ts'un:

Zen Master Hsueh-feng I-ts'un, name of a Chinese Zen monk in the ninth century, the thirty-ninth generation after the first patriarch Mahakasyapa. Besides the fact that his name appears in example 13 of the Wu-Men-Kuan and in examples 5, 22, 49, 51 and 66 of the Pi-Yen-Lu, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI: Zen Master Hsueh-Feng-I-ts'un was born in 822 in Nanan in ancient Quan-Chou, now in Fu-Jian Province. It's recorded that as a toddler Hsueh-feng refused to eat non-vegetarian food. He left home to stay permanently at Yu-Jian temple in Putian City. Later he traveled widely, eventually coming to Baocha Temple in ancient Youzhou, modern Beijing, where he was ordained at the age of seventeen. Later, he went to Wuling, in Hunan Province, where he studied under great teacher Te-Shan, eventually becoming his Dharma heir. However, Hsueh-feng's most profound realization occurred with his Dharma brother, Yantou, while they were traveling and staying at a mountain inn during a snowstorm. In the year 865, Hsueh-feng moved to Snow Peak on Elephant Bone Mountain in Fuzhou, where he established the Guangfu Monastery and obtained his mountain name. The monastery flourished, the congregation's size reaching up to fifteen hundred monks. Hsueh-feng's teaching did not rely on words or ideas. Instead, he emphasized self-realization and experience. The Yunmen and Fayen Zen schools, two of the traditionally recognized five houses of Zen, evolved from Hsueh-feng's students.

Hsueh-Feng served as a rice cook at T'ung-Shan. One day as he was straining the rice, Ch'in-Shan asked him: "Do you strain the rice out from the sand, or do you strain the sand out from the rice?" Hsueh-Feng said: "Sand and rice are both strained out at once." Ch'in-Shan said: "In that case, what will the monks eat?" Hsueh-Feng then tipped over the rice pot. Ch'in-Shan said: "Go! Your affinity accords with Te-Shan!"

When Hsueh-Feng left Tong-Shan, Tong-Shan asked him: "Where are you going?" Hsueh-Feng said: "I'm returning to Ling-Zhong. Tong-Shan said: "When you left Ling-Zhong to come here, what road did you take?" Hsueh-

Feng said: "I took the road through the Flying Ape Mountain." Tong-Shan asked: "And what road are you taking to go back there?" Hsueh-Feng said: "I'm returning through the Flying Ape Mountains as well." Tong-Shan said: "There's someone who doesn't take the road through Flying Ape Mountains. Do you know him?" Hsueh-Feng said: "I don't know him." Tong-Shan said: "Why don't you know him?" Hsueh-Feng said: "Because he doesn't have a face." Tong-Shan said: "If you don't know him, how do you know he doesn't have a face?" Hsueh-Feng was silent.

When Hsueh-Feng was traveling with Yan-T'ou on Tortoise Mountain in Li-Chou Province, they were temporarily stuck in an inn during a snowstorm. Each day Yan-T'ou spent the entire day sleeping. Hsueh-Feng spent each day sitting in Zen meditation. One day, Hsueh-Feng called out: "Elder Brother! Elder Brother! Get up!" Yan-T'ou said: "What is it?" Hsueh-Feng said: "Don't be idle. Monks on pilgrimage have profound knowledge as their companion. This companion must accompany us at all times. But here today, all you are doing is sleeping." Yan-T'ou yelled back: "Just eat your fill and sleep! Sitting there in meditation all the time is like being some day figure in a villager's hut. In the future you'll just spook the men and women of the village." Hsueh-Feng pointed to his own chest and said: "I feel unease here. I don't dare cheat myself by not practicing diligently." Yan-T'ou said: "I always say that some day you'll build a cottage on a lonely mountain peak and expound a great teaching. Yet you still talk like this!" Hsueh-Feng said: "I'm truly anxious." Yan-T'ou said: "If that's really so, then reveal your understanding, and where it is correct I'll confirm it for you. Where it's incorrect I'll root it out." Hsueh-Feng said: "When I first went to Yan-Kuan's place, I heard him expound on emptiness and form. At that time, I found an entrance." Yan-T'ou said: "And then I saw Tong-Shan's poem that said:

'Avoid seeking elsewhere,
For that's far from the Self,
Now I travel alone, everywhere I meet it,
Now it's exactly me, now I'm not it.'

Yan-T'ou said: "If that's so, you'll never save yourself." Hsueh-Feng said: "Later I asked De-Shan: 'Can a student understand the essence of the ancient teachings?' He struck me and said: 'What did you say?' At that moment it was like the bottom falling out of a bucket of water." Yan-T'ou said: "Haven't you heard it said that 'what comes in through the front gate isn't the family's jewels?'" Hsueh-Feng said: "Then, in the future, what should I do?" Yan-T'ou said: "In the future, if you want to expound a great teaching, then it must flow forth from your own breast. In the future your teaching and mine will cover heaven and earth." When Hsueh-Feng heard this he

experienced unsurpassed enlightenment. He then bowed and said: "Elder Brother, at last today on Tortoise Mountain I've attained the Way!"

On one occasion, Yan-tou found Hsueh-feng reading the sutras. "What are you looking for in those old books?" Yan-tou asked. "I still haven't attained peace of mind," Hsueh-feng said. "So I'm reading what the Buddhas and patriarchs have to say about the matter." Yan-tou said, "I thought you'd already resolved this issue. But since you say it isn't the case, let me ask you: Do you think you can learn from the sutras and commentaries? It's what you discover within the depths of your own mind that moves heaven and earth." At hearing those words, Hsueh-feng finally came to full awakening.

Because it had taken him such a long time to reach awakening, Hsueh-feng was a patient and conscientious teacher with his own students. At the height of his career, he was reputed to have had over 1,500 monks in his temple. After Hsueh-Feng assumed the abbacy at Snow Peak, a monk asked him, "What did you receive from Te-shan and allowed you to stop looking further?" Hsueh-Feng said: "I went with empty hands and returned with empty hands." Another monk asked, "It's been said that if one were to meet the First Patriarch on the road, one should speak to him without words. How does one do this?" Hsueh-feng replied, "Please have some tea!"

A monk asked Hsueh-feng, "Is the teaching of the ancestors the same as the scriptural teaching or not?" Hsueh-feng said, "The thunder sounds and the earth shakes. Inside the room nothing is heard." Hsueh-feng also said, "Why do you go on pilgrimage?" The monk asked, "What is it if my fundamentally correct eye sometimes goes astray because of my teacher?" Hsueh-feng said, "You haven't really met Bodhidharma." The monk said, "Where is my eye?" Hsueh-feng said, "You won't get it from your teacher."

Hsueh-Feng asked a monk: "Where have you come from?" The monk said: "From Zen master Fu-Chuan's place." Hsueh-Feng said: "You haven't crossed the sea of life and death yet. So why have you overturned the boat?" The monk was speechless. He later returned and told Zen master Fu-Chuan about this. Fu-Chuan said: "Why didn't you say 'It is not subject to life and death'?" The monk returned to Hsueh-Feng and repeated this phrase. Hsueh-Feng said: "This isn't something you said yourself." The monk said: "Zen master Fu-Chuan said this." Hsueh-Feng said: "I send twenty blows to Fu-Chuan and give twenty blows to myself as well for interfering your own affairs."

One day, Zen master Hsueh-fêng asked a monk who was leaving, "Where are you going?" The monk answered, "To pay respect to Ch'in-shan." Hsueh-fêng asked, "If Ch'in-Shan asks you what Hsueh-fêng's Dharma is, how will you answer?" The monk said, "I'll answer when he asks me." Hsueh-fêng immediately struck him. Hsueh-fêng later turned to Ch'in-Shan and asked,

"How did the monk err, that he deserved my stick?" Ch'in-Shan answered, "The monk has already spoken with Ch'in-Shan and is on close terms with him." Hsueh-fêng said, "Ch'in-Shan is in Zhezhong (Zhezhong is about 800 kilometers from Hsueh-fêng's monastery in Fujian). How could the monk have met him?" Ch'in-Shan replied, "Is it not said, 'Question afar, answer nearby (when asked about distant, abstruse principles, one should answer with reference to nearby things).'" Hsueh-fêng agreed. Later, Zen master Hsu-T'ang commented in his place, "Ch'in-Shan's response is like a chalk line by the master carpenter Pan of Lu (Pan of Lu is said to have constructed a ladder to the sky, His measurements were always dead-on)!"

One day, when Hsueh-Feng Xuan-Sha was mending a fence, Xuan-Sha asked, "What is the meaning of Dharma's coming from the West?" Hsueh-feng shook the fence. Xuan-sha said, "What is the use of making so much ado?" Hsueh-feng said, "How with you then!" Xuan-sha said, "Kindly pass me the bamboo stalk (exterior part of a bamboo stalk)." This is the case where an object near by is made use of in answering the question. When questioned, the master may happen to be engaged in some work, or looking out of the window, or sitting quietly in meditation, and then his response may contain some allusion to the objects thus connected with his doing at the time. Whatever he may say, therefore, on such occasion is not an abstract assertion on an object deliberately chosen for the illustration of his point.

One day, Hsueh-Feng went into the monk's hall and started a fire. The he closed and locked the front and back doors and yelled "Fire! Fire!" Xuan-Sha took a piece of firewood and threw it in through the window. Hsueh-Feng then opened the door.

Zen master Hsueh-Feng entered the hall and addressed the monks, saying: "South Mountain has a turtle-nosed snake. All of you here must take a good look at it." Chang-Qing came forward and said: "Today in the hall there and many who are losing their bodies and lives." Yun-Men then threw a staff onto the ground in front of Hsueh-Feng and affected a pose of being frightened. A monk told Xuan-Sha about this and Xuan-Sha said: "Granted that Chang-Qing understands, still I don't agree." The monk said: "What do you say, Master?" Xuan-Sha said: "Why do you need South Mountain?"

One day, during an assembly, Hsueh-feng told his disciples: "This whole world, if I were to pick it up with my fingertips, is like a grain of rice. I throw it in front of your face, but you don't see it. Beat the drum. Call all the monks to come out and search for it!"

In 908, Hsueh-feng became ill, and the governor of the province arranged for a doctor to visit him. Hsueh-feng dismissed the doctor, saying, "I'm not sick, and there's no need for medicine." A few weeks later, he took a long walk in the countryside, then returned to his quarters and bathed. Afterwards,

he lay down on his bed and, that evening, died in his sleep. After his death he received the posthumous title "Great Teacher True Awakening."

II. Kôans Related to Zen Master Hsueh-fêng I-ts'un:

Hsueh Feng's Turtle-Nosed Snake: Example 22 of the Pi-Yen-Lu. Hsueh Feng taught the assembly saying, "On South Mountain there's a turtle-nosed snake. All of you people must take a good look." Ch'ang Ch'ing said, "In the hall today there certainly are people who are losing their bodies and their lives." A monk related this to Hsuan Sha. Hsuan Sha said, "It takes Elder Brother Leng (Hui Leng Ch'ang Ch'ing) to be like this. Nevertheless, I am not this way." The monk asked, "What about you, Teacher?" Hsuan Sha said, "Why make use of 'South Mountain'?" Yun Men took his staff and threw it down in front of Hsueh Feng, making a gesture of fright. According to Yuan-Wu in the Pi-Yen-Lu, if you speak it out evenly, I let you spread it out evenly; if you break it up, I let you break it up. Hsueh Feng travelled with Yen T'ou and Ch'in Shan. In all, he went to Mount T'ou Tzu three times, and climbed Mount Tung nine times. Later he called on Te Shan, and only then did he smash the lacquer bucket. One day he went along with Yen T'ou to visit Ch'in Shan. They got as far as an inn on Tortoise Mountain in Hunan when they were snowed in. Day after day Yen T'ou just slept, while Hsueh Feng constantly sat in meditation. Yen T'ou yelled at him and said, "Get some sleep! Every day you're on the meditation seat, exactly like a clay image. Another time, another day, you'll fool the sons and daughters of other people's families." Hsueh Feng pointed to his breast and said, "I am not yet at peace here; I don't dare deceive myself." Yen T'ou said, "I had thought that later on you would go to the summit of a solitary peak, build a hut of straw, and propagate the great teaching; but you're still making such a statement as this." Hsueh Feng said, "I am really not yet at peace." Yen T'ou said, "If you're really like this, bring forth your views one by one; where they're correct I'll approve them for you, and where they're wrong, I'll prune them away for you." Then Hsueh Feng related, "When I saw Yen Kuan up in the hall bringing up the meaning of form and void, I gain an entry." Yen T'ou said, "Henceforth for thirty years avoid mentioning this." Again, Hsueh Feng said, "When I saw Tung Shan's verse on crossing the river, I had an insight." Yen T'ou said, "This way, you won't be able to save yourself." Hsueh Feng went on, "Later when I got to Te Shan I asked, 'Do I have a part in the affair of the vehicle of the most ancient sect, or not?' Te Shan struck me a blow of his staff and said, 'What are you saying?' At that time, it was like the bottom of the bucket dropping out for me." Thereupon Yen T'ou shouted and said, "Haven't you heard it said that what comes in through the gate is not the family jewels?" Hsueh Feng said,

"Then what should I do?" Yen T'ou said, "In the future, if you want to propagate the great teaching, let each point flow out from your own breast, to come out and cover heaven and earth for me." At these words Hsueh Feng was greatly enlightened. Then he bowed, crying out again and again, "Today on Tortoise Mountain I've finally achieved the Way! Today on Tortoise Mountain I've finally achieved the Way!"

Hsueh-feng's Straining the Rice: The koan about the potentiality and conditions of questions and answers between Zen master Ch'in-Shan and Hsueh-feng at T'ung-Shan's place. According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI, Hsueh-Feng served as a rice cook at T'ung-Shan. One day as he was straining the rice, Ch'in-Shan asked him: "Do you strain the rice out from the sand, or do you strain the sand out from the rice?" Hsueh-Feng said: "Sand and rice are both strained out at once." Ch'in-Shan said: "In that case, what will the monks eat?" Hsueh-Feng then tipped over the rice pot. Ch'in-Shan said: "Go! Your affinity accords with Te-Shan!"

To Be Not Clear (Dim or Vague) With a Subject: Not clear with something. When Hsueh Feng was living in a hut, there were two monks who came to pay their respects. Seeing them coming, he pushed open the door of the hut with his hand, popped out, and said, "What is it?" A monk also said, "What is it?" Hsueh Feng lowered his head and went back inside the hut. Later the monk came to Yen T'ou. Yen T'ou asked, "Where are you coming from?" The monk said, "I've come from Ling Nan." Yen T'ou said, "Did you ever go to Hsueh Feng?" The monk said, "I went there." Yen T'ou said, "What did he have to say?" The monk recounted the preceding story. Yen T'ou said, "What did he say?" The monk said, "He said nothing; he lowered his head and went back inside the hut." Yen T'ou said, "Alas! It's too bad I didn't tell him the last word before; if I had told him, no one on earth could cope with old Hsueh." At the end of the summer the monk again brought up the preceding story to ask for instruction. Yen T'ou said, "Why didn't you ask earlier?" The monk said, "I didn't dare to be casual." Yen T'ou said, "Though Hsueh Feng is born of the same lineage as me, he doesn't die in the same lineage as me. If you want to know the last word, just this is it." According to Yuan-Wu in the Pi-Yen-Lu, whoever would uphold the teaching of our school must discern how to take charge of the situation; he must know advance and retreat, right and wrong; he must understand killing and giving life, capturing and releasing. If one's eyes suddenly blur and go sightless, everywhere he goes, when he encounters a question, he questions, and when he encounters an answer, he answers, scarcely realizing that his nostrils are in the hands of others.

Making One's Livelihood Within the Ghost Caves of Mental Activity: A person who is possessed by the devil. In Zen, the term means a practitioner

who has an ignorant mind with lots of partial ideas and wrong views. According to the Pi-Yen-Lu, example 5, one day, Hsueh-feng, teaching his assembly, said, "Pick up the whole great earth in your fingers, and it's as big as a grain of rice. Throw it down before you: if, like a lacquer bucket, you don't understand, I'll beat the drum to call everyone to look." As a matter of fact, there was something extraordinary in the way this Ancient guided people and benefited beings. He was indefatigably rigorous; three times he climbed Mount T'ou-Tzu, nine times he went to Tung Shan. Wherever he went, he would set up his lacquer tub and wooden spoon and serve as the rice steward, just for the sake of penetrating this matter. People these days only say that Hsueh Feng made something up specially to teach people of the future fixed precepts that they can rely on. To say this is just slandering the ancient master; this is called "spilling Buddha's blood." The Ancients weren't like people today with their spurious shallow talk; otherwise, how could they have used a single word or half a phrase for a whole lifetime? Therefore, when it came to supporting the teaching of the school and continuing the life of the Buddhas, they would spit out a word or half a phrase which would spontaneously cut off the tongues of everyone on earth. There's no place for practitioners to produce a train of thought, to make intellectual interpretations, or to grapple with principles. See how Hsueh Feng taught his community; since he had seen adepts, he had the hammer and tongs of an adept. Whenever he utters a word or half a phrase, he's not making his livelihood within the ghost caves of mental activity, ideational consciousness and calculating thought. He just surpasses the multitudes and stands out from the crowd; he settles past and present and leaves no room for uncertainty. His actions were all like this. Zen practitioners should always remember that ancient virtues' verse is this way, their intention is not like this. They have never made up principles to bind people. That's why Hsueh-tou said, "In the mirror of Ts'ao Ch'i, absolutely no dust." Someone says this has nothing to do with the above head phrase, but the truth is always the truth: a still mind is the bright mirror itself.

To Practice Both the Provisional and the Real: According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI, and Pi-Yen-Lu, example 5, one day, Zen master Hsueh Feng entered the hall and addressed his community, saying, "Pick up the whole great earth in your fingers, and it's as big as a grain of rice. Throw it down before you: if, like a lacquer bucket, you don't understand, I'll beat the drum to call everyone to look." As a matter of fact, there was something extraordinary in the way this Ancient guided people and benefited beings. He was indefatigably rigorous; three times he climbed Mount T'ou-Tzu, nine times he went to Tung Shan. Wherever he went, he would set up his lacquer tub and wooden spoon and serve as the rice steward, just for the sake of penetrating this matter. Whoever

would uphold the teaching of our school must be a brave spirited fellow; only with the ability to kill a man without blinking an eye can one become Buddha right where he stands. Therefore, his illumination and function are simultaneous; wrapping up and opening out are equal in his preaching. Principle and phenomena are not two, and he practice both the provisional and the real. Letting go off the primary, he sets up the gate of the secondary meaning; if he were to cut off all complications straightaway, it would be impossible for late-coming students of elementary capabilities to find a resting place. It was this way yesterday; the matter couldn't be avoided. It is the way today too; faults and errors fill the skies. Still, if one is a clear-eyed person, he can't be fooled one bit. Without clear eyes, lying in the mouth of a tiger, one cannot avoid losing one's body and life. Zen practitioners should always remember that ancient virtues' verse is this way, their intention is not like this. They have never made-up principles to bind people. That's why Hsueh-tou said, "In the mirror of Ts'ao Ch'i, absolutely no dust." Someone says this has nothing to do with the above head phrase, but the truth is always the truth: a still mind is the bright mirror itself.

Hsueh Feng's What Is It?: Example 51 of the Pi-Yen-Lu. When Hsueh Feng was living in a hut, there were two monks who came to pay their respects. Seeing them coming, he pushed open the door of the hut with his hand, popped out, and said, "What is it?" A monk also said, "What is it?" Hsueh Feng lowered his head and went back inside the hut. Later the monk came to Yen T'ou. Yen T'ou asked, "Where are you coming from?" The monk said, "I've come from Ling Nan." Yen T'ou said, "Did you ever go to Hsueh Feng?" The monk said, "I went there." Yen T'ou said, "What did he have to say?" The monk recounted the preceding story. Yen T'ou said, "What did he say?" The monk said, "He said nothing; he lowered his head and went back inside the hut." Yen T'ou said, "Alas! It's too bad I didn't tell him the last word before; if I had told him, no one on earth could cope with old Hsueh." At the end of the summer the monk again brought up the preceding story to ask for instruction. Yen Tou said, "Why didn't you ask earlier?" The monk said, "I didn't dare to be casual." Yen T'ou said, "Though Hsueh Feng is born of the same lineage as me, he doesn't die in the same lineage as me. If you want to know the last word, just this is it." According to Yuan-Wu in the Pi-Yen-Lu, whoever would uphold the teaching of our school must discern how to take charge of the situation; he must know advance and retreat, right and wrong; he must understand killing and giving life, capturing and releasing. If one's eyes suddenly blur and go sightless, everywhere he goes, when he encounters a question, he questions, and when he encounters an answer, he answers, scarcely realizing that his nostrils are in the hands of others. As for Hsueh Feng and Yen T'ou, they were fellow students under Te Shan. When these

monks called on Hsueh Feng their views only reached to such a place as seen in this case; when the monk saw Yen T'ou, he still didn't complete his business. He troubled these two worthies to no purpose. One question, one answer, one capture, one release; right up till today this case has been impenetrably obscure and inexplicable for everyone in the world. But tell me, where is it impenetrable and obscure? Though Hsueh Feng had travelled all over the various localities, at last it was at Tortoise Mountain because Yen T'ou spurred him on that he finally attained annihilation of doubt and great penetration. Later, due to a purge, Yen T'ou became a ferryman by the shores of Lake O Chu (in Hu-Peh). On each shore hung a board: Yen T'ou would call out, "Which side are you crossing to?" Then he would wave his oar and come out from among the reeds. After his enlightenment with Yen T'ou, Hsueh Feng returned to Ling Nan and lived in a hut. These monks were people who had studied for a long time. When he saw them coming, Hsueh Feng pushed open the door of the hut, popped out and said, "What is it?" Some people these days when questioned in this way immediately go and gnaw on his words. But these monks were unusual too; they just said to him "What is it?" Hsueh Feng lowered his head and went back into the hut. This is frequently called "wordless understanding;" hence, these monks couldn't find him. Some say that, having been questioned by these monks, Hsueh Feng was in fact speechless, and so he returned to the hut. How far they are from knowing that there is something deadly poisonous in Hsueh Feng's intention. Though Hsueh Feng gained the advantage, nevertheless while he hid his body, he revealed his shadow. Later one monk left Hsueh Feng and took this case to have Yen T'ou decide it. Once he got there, Yen T'ou asked him, "Where are you coming from?" The monk said, "I've come from Ling Nan." Yen T'ou said, "Did you get to Hsueh Feng?" If you want to see Hsueh Feng, you better hurry up and look at this question. The monk said, "I went there." Yen T'ou said, "What did he have to say?" This question was not posed to no purpose. But the monk did not understand: he just turned around following the trend of his words. Yen T'ou said, "What did he say?" The monk said, "He lowered his head and went back into the hut without saying anything." This monk was far from knowing that Yen T'ou had put on straw sandals and had already walked around inside his belly several times. Yen T'ou said, "Too bad I didn't tell him the last word before; if I had told him, no one on earth could cope with old Hsueh." Yen T'ou too supports the strong but doesn't help the weak. As before the monk was flooded with darkness and didn't distinguish initiate from naive. Harboring a bellyful of doubt, he really thought that Hsueh Feng did not understand. At the end of the summer, he again brought up this story and asked Yen T'ou for more instruction. Yen T'ou said, "Why didn't you ask earlier?" This old fellow was crafty. The monk said, "I didn't dare to be

casual." Yen T'ou said, "Though Hsueh Feng is born of the same lineage as me, he doesn't die in the same lineage as me. If you want to know the last word, just this is it." Yen T'ou indeed did not spare his eyebrows! In the end, how will all of you people understand? Hsueh Feng was the cook in Te Shan's community. One day the noon meal was late; Te Shan took his bowl and went down to the teaching hall. Hsueh Feng said, "The bell hasn't rung yet, the drum hasn't been sounded; where is this old fellow going with his bowl?" Without saying anything, Te Shan lowered his head and returned to his abbot's quarters. When Hsueh Feng took this up to Yen T'ou, T'ou said, "Even the great Te Shan doesn't understand the last word." Te Shan heard of this and ordered his attendant to summon Yen T'ou to the abbot's quarters. Shan said, "So you don't approve of me?" Yen T'ou tacitly indicated what he meant. The next day Te Shan went up to the hall and taught in a way which was different from usual; in front of the monks' hall Yen T'ou clapped his hands and laughed loudly saying, "Happily the old fellow doesn't understand the last word! After this no one on earth will be able to do anything about him. Nevertheless, he's only got three years." When Hsueh Feng saw Te Shan speechless, he thought that he had gained the advantage. He certainly didn't know that he had run into a thief. Since he had met a thief, later Hsueh Feng too knew how to be a thief. Thus an Ancient said, "At the final word, one first reaches the impenetrable barrier." Some say that Yen T'ou excelled Hsueh Feng; they have misunderstood. Yen T'ou always used this ability; he taught his community saying, "Clear-eyed folks have no clichés to nest in. Spurning things is considered superior, pursuing things is considered inferior. As for this last word, even if you've personally seen the Patriarchs, you still wouldn't be able to understand it rationally." When Te Shan's noon meal was late, the old fellow picked up his bowl himself and went down to the teaching hall. Yen T'ou said, "Even great Te Shan doesn't understand the last word." Hsueh Tou picked this out and said, "I've heard that from the beginning a lone-eyed dragon has only one eye. You certainly didn't know that Te Shan was a toothless tiger. If it hadn't been for Yen T'ou seeing through him, how could we know that yesterday and today are not the same?" Do all of you want to understand the last word? An Ancient said, "I only allow that the old barbarian knows; I don't allow that he understands." From ancient times up till now, the public cases have been extremely diverse, like a forest of brambles. If you can penetrate through, no one on earth can do anything about you, and all the Buddhas of past, present, and future defer to you. If you are unable to penetrate, study Yen T'ou's saying, "Though Hsueh Feng is born in the same lineage as me, he doesn't die in the same lineage as me." Spontaneously, in just this one sentence, he had a way to express himself.

Hsueh-feng's Grain of Rice: Example 5 of the Pi-Yen-Lu. Hsueh-feng, teaching his assembly, said, "Pick up the whole great earth in your fingers, and it's as big as a grain of rice. Throw it down before you: if, like a lacquer bucket, you don't understand, I'll beat the drum to call everyone to look." As a matter of fact, there was something extraordinary in the way this Ancient guided people and benefited beings. He was indefatigably rigorous; three times he climbed Mount T'ou-Tzu, nine times he went to Tung Shan. Wherever he went, he would set up his lacquer tub and wooden spoon and serve as the rice steward, just for the sake of penetrating this matter. Zen practitioners should always remember that ancient virtues' verse is this way, their intention is not like this. They have never made up principles to bind people. That's why Hsueh-tou said, "In the mirror of Ts'ao Ch'i, absolutely no dust." Someone says this has nothing to do with the above head phrase, but the truth is always the truth: a still mind is the bright mirror itself.

Hsueh-Feng's No-faced Man: T'ung-Shan's questioning a monk "Have you reached the peak?". The koan about the potentiality and conditions of questions and answers between Zen master Hsueh-feng and T'ung-Shan. According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI, when Hsueh-Feng left T'ung-Shan, T'ung-Shan asked him: "Where are you going?" Hsueh-Feng said: "I'm returning to Ling-Zhong. T'ung-Shan said: "When you left Ling-Zhong to come here, what road did you take?" Hsueh-Feng said: "I took the road through the Flying Ape Mountain." T'ung-Shan asked: "And what road are you taking to go back there?" Hsueh-Feng said: "I'm returning through the Flying Ape Mountains as well." T'ung-Shan said: "There's someone who doesn't take the road through Flying Ape Mountains. Do you know him?" Hsueh-Feng said: "I don't know him." T'ung-Shan said: "Why don't you know him?" Hsueh-Feng said: "Because he doesn't have a face." T'ung-Shan said: "If you don't know him, how do you know he doesn't have a face?" Hsueh-Feng was silent.

Non-abiding (Apratisthita-skt): No means of staying. The complete sentence which the Buddha taught Subhuti as follows: "Do not act on sight. Do not act on sound, smell, taste, touch or Dharma. One should act without attachments." According to the Diamond Sutra, a Bodhisattva should produce a thought which is nowhere supported, or a thought awakened without abiding in anything whatever. Zen master Hsueh-fêng was one of the most earnest truth seekers in the history of Zen during the T'ang dynasty. He is said to have carried a ladle throughout the long years of his disciplinary Zen peregrinations. His idea was to serve in one of the most despised and most difficult positions in the monastery life, that is, as cook, and the ladle was his symbol. When he finally succeeded Tê-shan-Hsuan-chien as Zen master, a monk approached him and asked, "What is that you have attained under Tê-

shan? How serene and self-contained you are!" Hsueh-fêng said, "Empty-handed I went away from home, and empty-handed I returned." According to Zen master Daisetz Teitaro Suzuki in "An Introduction to Zen Buddhism," is not this a practical explanation of the doctrine of "no abiding place"? For Zen practitioners, where is the abiding place for the mind? Zen practitioners' minds should abide where there is no abiding. What is meant by "there is no abiding"? When the mind is not abiding in any particular object, we say that it abides where there is no abiding. But what is meant by not abiding in any particular object? It means not to be abiding in the dualism of good and evil, being and non-being, thought and matter; it means not to be abiding in emptiness or in non-emptiness, neither in tranquility nor in non-tranquility. Where there is no abiding place, this is truly the abiding place for the mind, and the non-abiding mind is the Buddha-mind. In fact, the mind without resting place, detached from time and space, the past being past may be considered as a non-past or non-existent, so with present and future, thus realizing their unreality. The result is detachment, or the liberated mind, which is the Buddha-mind, the bodhi-mind, the mind free from ideas or creation and extinction, of beginning and end, recognizing that all forms and natures are of the Void, or Absolute.

***(40) Zen Master Hsueh-fêng I-ts'un's Dharma
Heirs: Zen Master Hsuan-sha Shih-pei***

I. Life and Acts of Zen Master Hsuan-sha-Shih-pei:

Zen Master Hsuan-Sha-Shih-pei, the fortieth generation after the first patriarch Mahakasyapa, one of the famous Chinese Zen monks in the tenth century (in the late Tang dynasty). We do not have detailed documents on this Zen Master; however, there is some brief information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVIII: Hsuan-Sha, a famous Fukien monk who had over 800 disciples. His chief subjects were the fundamental ailments of men, such as blindness, deafness, and dumbness. He came from ancient Fuzhou. As a young man he lived as a fisherman on the Nantai River. At the rather late age of thirty he left lay life to enter a temple on Lotus Mountain. Later he was ordained by the Vinaya master Dao-xuan at Kaiyuan Temple in Yuzhang. He carried on an ascetic practice, wearing only a patched robe and straw sandals. He often fasted instead of taking the evening meal, and was regarded as unusual by the other monks. He was called "Ascetic Bei." Hsuan-Sha Shih-pei was a disciple of Xuefeng Yicun (Hsueh-feng); however, his relationship with Hsueh-feng was

like that of a younger brother. He is said to have awakened one day upon reading the words of the Surangama Sutra.

One day, Hsueh-feng asked Hsuan-Sha, "What is Ascetic Bei?" Hsuan-Sha said, "I dare not deceive people." Another day, Hsueh-feng called out to Hsuan-sha, saying, "Why doesn't Ascetic Bei go off to practice at other places?" Hsuan-Sha said, "Bodhidharma didn't come from the west. The Second Ancestor didn't go to India." Hsueh-feng approved this answer.

One day, Hsueh-feng entered the hall and addressed the monks, saying, "If you want to understand this matter, it's like looking into an ancient mirror. If a foreigner comes, a foreigner is revealed. If a Han comes, a Han is revealed." Hsuan-Sha said, "If the clear mirror suddenly comes forth, then what?" Hsueh-feng said, "The foreigner and Han are both hidden." Hsuan-Sha said, "The master's feet still don't touch the ground!"

A monk asked Hsuan-Sha: "What is my self?" Hsuan-Sha at once replied: "What would you do with a self?" When talking about self, we immediately and inevitably establish the dualism of self and not-self, thus falling into the errors of intellectualism.

Another time, a monk asked Hsuan-Sha: "I understand you to say that the whole universe is one transpicuous crystal; how do I get at the sense of it?" Hsuan-Sha said: "The whole universe is one transpicuous crystal, and what is the use of understanding it?" The following day, Hsuan-Sha asked the monk: "The whole universe is one transpicuous crystal, and how do you understand it? The monk replied: "The whole universe is one transpicuous crystal, and what is the use of understanding it?" Hsuan-Sha said: "I know that you are living on the cave of demons."

On another occasion, while Hsuan-Sha was treating an army officer called Wei to tea, the latter asked: "What does it mean when they say that in spite of our having it everyday, we do not know it?" Hsuan-Sha without answering the question took up a piece of cake and offered it to him. After eating the cake, the officer asked the master again, who then remarked: "Just that we make use of it everyday and yet we fail to recognize it." Another day, a monk came to Hsuan-Sha and asked: "How can I enter upon the path of truth?" Hsuan-Sha asked: "Do you hear the murmuring of the stream?" The monk said: "Yes, I do." Hsuan-Sha said: "That is the way where you enter." Hsuan-Sha's method was thus to make the seeker of the truth directly realize within himself what it was, and not to make him merely the possessor of a second-hand knowledge, for Zen never appeals to our reasoning faculty, but points directly at the very object we want to have.

One day, Hsuan-Sha entered the hall, then sat quietly in his pulpit for some time without saying a word. The monks thought he was not going to give them a sermon and began to retire all at once. He then scolded them: "As I

observe, you are all of one pattern; not one of you has sagacity enough to see things properly. You have come here to see me open my mouth, and, taking hold of my words, imagine they are ultimate truths. It is a pity that you all fail to know what's what. As long as you remain like this, what a calamity!" Another day, Hsuan-Sha entered the hall, then sat quietly in his pulpit for some time and then said, "I have been thoroughly kind to you, but do you understand?" A monk asked, "What is the sense of remaining quiet without uttering a word?" Hsuan-Sha said, "How you talk in your sleep!" The monk then said, "I wish you to tell me about the truth of Zen." Hsuan-Sha said, "What is the use of snoring?" The monk said, "I may snore, but how about you?" Hsuan-Sha said, "How is it possible to be so insensitive as not to know where it itches?" Zen master Hsuan-sha, who lived between late T'ang and early Sung when the trend of development of Zen teaching gradually superseded the other Buddhist schools in China. It is to say, Zen attitude towards Buddhist lore and philosophy tended to slight its study in an orderly manner, to neglect the sutras and what metaphysics there is in them. And during that period of time, the keeping quiet in silence for some time in the pulpit was a favorite method that many masters used to instruct their disciples.

Hsuan-Sha entered the hall and addressed the monks, saying, "It's as if all of you are sitting on the bottom of a great ocean, completely submerged, and you're still holding your hand out to people and begging for water. Do you understand? You should always remember that if you are in the water, and if this is the fact, remain so, for according to Zen when you begin to beg for water you put yourselves in an external relation to it and what has been your own will be taken away from you. If you want to realize wisdom and Bodhisattvahood you can do so if you have great wisdom ability. With great wisdom ability you can do it right now. But if your basic ability is somewhat lacking, then you have to be diligent and press on, day and night forgetting about food and sleep, enduring as if both your parents had died, being in just such anxiety. Give over your entire life, and with the help of other people, truly endeavoring for the truth, you'll certainly reach enlightenment." He died in 908 A.D.

II. Kôans Related to Zen Master Hsuan-sha-Shih-pei:

Hsuan Sha's Guiding and Aiding Living Beings: According to example 88 of the Pi-Yen-Lu, Hsuan Sha, teaching the community, said, "The old adepts everywhere all speak of guiding and aiding living beings. Supposing they encountered three kinds of sick person, how would they guide them? With a blind person, they could pick up the gavel or raise the whisk, but he wouldn't see. With the deaf person, he wouldn't hear the point of words. With a mute person, if they had him speak, he wouldn't be able to speak. But how

would you guide such people? If they couldn't guide these people, then the Buddha Dharma has no effect." A monk asked Yun Men for instruction on this. Yun Men said, "Bow." The monk bowed and rose. Yun Men poked at him with his staff; the monk drew back. Yun Men said, "You're not blind." Then Yun Men called him closer; when the monk approached, Yun Men said, "You're not deaf." Next Yun Men said, "Do you understand?" The monk said, "I don't understand." Yun Men said, "You're not mute." At this the monk had an insight. According to Yuan-Wu in the Pi-Yen-Lu, Hsuan Sha had investigated till he reached the point of eliminating all emotional defilement and conceptual thought, where he became purified and naked, free and unfettered; only thus could he speak this way. At this time, when Ch'an flourished and various monasteries all looked to one another, Hsuan Sha would often teach his community by saying, "The old adepts, all over, all speak of guiding and aiding living beings. If they should encounter three kinds of sick person, how would they guide them? With a blind person, they could pick up the gavel or raise the whisk, but he wouldn't see. With the deaf person, he wouldn't hear the point of words. With a mute person, if they had him speak, he wouldn't be able to speak. But how would you guide such people? If they couldn't guide these people, then the Buddha Dharma has no effect." If you people right now understand this as being blind, deaf, and mute, you'll never be able to find it. Thus it is said, "Don't die in the words." To attain, you must understand Hsuan Sha's meaning. Hsuan Sha often used this statement to guide people. There was a monk who had been with Hsuan Sha for a long time. One day, when Hsuan Sha went up into the hall, this monk asked, "Will you permit me to present a theory of the story of the three kinds of sick person, Teacher?" Hsuan Sha said, "Go ahead." The monk then bade farewell and left. Hsuan Sha said, "Wrong! that's not it." Do this monk understand Hsuan Sha's meaning? Fa Yen subsequently said, "When I heard Master Ti Tsang tell about this monk I finally understood the story of the three kinds of sick person." If you say this monk didn't understand, then why would Fa Yen talk like this? If you say he did understand, then why did Hsuan Sha say "Wrong"? One day Ti Tsang said to Hsuan Sha, "Teacher, I hear you have a saying about three kinds of sick person; is this so or not?" Hsuan Sha said, "It is so." Ti Tsang said, "I have eyes, ears, nose, and tongue; how will you guide me, Teacher?" Hsuan Sha immediately stopped. If you can understand Hsuan Sha's meaning, how could it be in the words and phrases? Ti Tsang's understanding was naturally outstanding. Later a monk took this story up with Yun Men. Yun Men immediately understood his intentions and said, "Bow." The monk bowed and rose. Yun Men poked at him with his staff, and the monk drew back. Yun Men said, "You're not blind." Then Yun Men called him closer; when the monk approached, Yun Men said, "You're not deaf." Next Yun Men said, "Do

you understand?" The monk said, "I don't understand." Yun Men said, "You're not mute." At this the monk attained insight. At the time, if the monk had been for real, when Yun Men told him to bow, he would have immediately turned over his meditation seat. Then how could so many complications have appeared? But tell me, are Yun Men's understanding and Hsuan Sha's understanding the same or different? The understanding of those two men was the same. Look at how the Ancients appeared and created millions of kinds of expedient methods. "The meaning is on the hook." How much exertion to make each and everyone of today's people understand this one matter? My late teacher Wu Tsu said, "One man can speak, though he doesn't understand; one man, though he understands, can not speak. If these two men came calling, how would you be able to discriminate between them? If you can't distinguish these two, in fact you will be unable to free what is stuck and untie what is bound for people. If you can distinguish them, then as soon as you see them come through the gate, you put on your straw sandals and walk around several times within their bellies. If you still haven't awakened on your own, what bowl are you looking for? Go away!" Now you better not make your understanding in terms of blind, deaf, and mute. Thus, it is said, "His eyes see forms as though blind, and his ears hear sounds as though deaf." Again, it was said, "Though it fills his eyes, he doesn't see forms; though it fills his ears, he doesn't hear sound. Manjusri is always covering his eyes, Avalokitesvara blocks his ears." At this point, only if your eyes see as though blind and your ears hear as though deaf will you be able to not be at odds with Hsuan Sha's meaning. Do all of you know where the blind, deaf, and mute fellows are at?

Where Does the Pain Come From?: When he was still a layperson, one day, Hsuan-Sha and his father were fishing, the father drowned. Hsuan-Sha stopped being a fisherman and went to Master Hsueh-feng's monastery, where he ordained as a monk. At that time Hsuan-Sha was already thirty years old, in those days a fairly advanced age for ordination and training. Zen master Hsueh-fêng was a famous Master. It is said that fifteen hundred monks were practicing at his monastery. After two years, Hsuan-Sha embarked on a pilgrimage to other monasteries. While walking, he stubbed his toe on a sharp rock. Hsuan-Sha cried out, "Where does this pain come from?" This body is empty, so where does the pain come from? When we stub our toe, don't we usually shout, "This dumb rock!" or "I am so stupid!" That is the kind of awareness we do have. Yet in Hsuan-Sha's case, he asked, "Where does this pain come from?" And at that instant, he attained realization. Hsuan-Sha immediately returned to Master Hsueh-fêng. Seeing Hsuan-Sha limping, Master Hsueh-fêng asked, "Why aren't you on your pilgrimage?" Hsuan-Sha replied, "Bodhidharma has never come from India, and the second patriarch has never gone to India. Bodhidharma and I are walking together hand in

hand. Bodhidharma is no other than myself. I am the second patriarch, going nowhere. Being here is my life! Sakyamuni Buddha and I are sitting together, sharing life together, living together, breathing together, counting together, being drowsy together." Now we all know that Bodhidharma came from India and that his successor, the Second Patriarch, Hui-k'o in China, never went to India. So, what did Hsuan-Sha mean? Hsuan-Sha became one of the best of Zen Master Hsueh-fêng's many successors, and yet he had a very difficult time in practice. He was determined to resolve his doubts, and his questioning was most important. Being in his thirties, Hsuan-Sha had probably formed a certain understanding about life and was perhaps not so flexible. How did he empty himself? He was training in a huge monastery with fifteen hundred other monks. How much of a chance did he have to talk to Master Hsueh-fêng? Perhaps they rarely spoke, and yet Hsuan-Sha attained realization. How did this happen? How about the other hundreds of monks? And how about you? You may be wondering, "Will this happen to me? How can I confirm myself?" Hsuan-Sha realized himself as Sakyamuni Buddha, as Bodhidharma, as the second patriarch. This is true for all of us. Regardless of whether we realize it or not, our life is the life of Sakyamuni Buddha. We are sharing that life together. Hsuan-Sha realized this by not confining himself to the usual ways of thinking. We all have some kind of quest. We have some determination to know who we are or how to pursue our life in the best way. What is the difference between Hsuan-Sha and ourselves? What creates the obstacles that keep us from seeing what Hsuan-Sha saw? What creates the hindrances that prevent each of us from seeing himself or herself as the one who is constantly talking with Sakyamuni Buddha? All of us must see this for ourselves. No one can do it for us. How do you confirm yourself as "Sakyamuni and I practice together, living together"? In order to experience this, you need to do something with your busy mind. By counting your breath you can trim off busy thoughts, rising like bubbles, one after another. Are you practicing with bubbles instead of with Sakyamuni Buddha? By counting your breaths in cycles of ten, all these numerous thoughts are reduced to ten. By following the breath, you reduce it to two, inhalation and exhalation. But it is not simply a matter of two, ten, or one hundred. Don't forget, breathing is life. By breathing genuinely in this way, you begin to live in this way. In what way? You appreciate intimately the life that you are living in this very moment. Zen master Koryu often said, "When you breathe in, breathe in the whole universe. When you breathe out, breathe out the whole universe. Breathing in and out, in and out, eventually you even forget about who is breathing what." There is no inside, no outside; no this, no that. Everything is all together disappearing. So, what is there? You can answer, "Nothing." When you truly sit, you can also say, "Everything." When we understand Zen

master Hsuan-sha's statement, all of our questions about practice will be resolved. Have trust in your life as the Way itself. Have trust in yourself as Sakyamuni Buddha himself. We must appreciate this. This is not a sophisticated teaching. Your life is "Sakyamuni Buddha and I are practicing together." Please have good trust in yourself!

Hsuan-Sha's Sense of Remaining Quiet and Without any Words: The koan about the potentiality and conditions that caused Zen master Hsuan-Sha addressed the assembly about quietness and speechlessness. According to wudeng Huiyuan, volume VII, one day, Hsuan-Sha entered the hall, then sat quietly in his pulpit for some time and then said, "I have been thoroughly kind to you, but do you understand?" A monk asked, "What is the sense of remaining quiet without uttering a word?" Hsuan-Sha said, "How you talk in your sleep!" The monk then said, "I wish you to tell me about the truth of Zen." Hsuan-Sha said, "What is the use of snoring?" The monk said, "I may snore, but how about you?" Hsuan-Sha said, "How is it possible to be so insensitive as not to know where it itches?" Zen master Hsuan-sha, who lived between late T'ang and early Sung when the trend of development of Zen teaching gradually superseded the other Buddhist schools in China. It is to say, Zen attitude towards Buddhist lore and philosophy tended to slight its study in an orderly manner, to neglect the sutras and what metaphysics there is in them. And during that period of time, the keeping quiet in silence for some time in the pulpit was a favorite method that many masters used to instruct their disciples.

Hsuan-Sha's Listening to the Sound of the Swallows: The koan about the potentiality and conditions that caused Zen master Hsuan-Sha addressed the assembly when he listened to the sound of the swallows. According to wudeng Huiyuan, volume VII, one day, Hsuan-Sha entered the hall, then sat quietly in his pulpit for some time without saying a word. He just remained silent and listened to the sound of the swallows. The monks thought he was not going to give them a sermon and began to retire all at once. He then scolded them: "As I observe, you are all of one pattern; not one of you has sagacity enough to see things properly. You have come here to see me open my mouth, and, taking hold of my words, imagine they are ultimate truths. It is a pity that you all fail to know what's what. As long as you remain like this, what a calamity!"

(41) Zen Master Shih-pei's Dharma Heirs
Zen Master Lo-han Kui-chen

I. Life and Acts of Zen Master Lo-han Kui-chen (867/869-928):

We do not have detailed documents on Zen Master Kui-chen Luo-han, the forty-first generation after the first patriarch Mahakasyapa; however, there is some brief information on him in *The Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume XXI: Zen master Kui-chen was born in 867 from an ancient Chang-Shan. It is said that from early childhood he could speak very well and would not eat meat. He left home to become a monk and received full ordination at Wan-Sui Temple, under a teacher named Wu-Xiang. Kui-chen was first studied with Hsueh-feng, but was unsuccessful at penetrating the Way. It was Hsueh-feng's disciple, Hsuan-sha, who is said to have brought Kui-chen to full awakening. Later, he became a dharma successor of Hsuan-sha Shih-pei, and the master of Fa-yen Wen-i.

Lo-han Kuei-ch'en is known particularly for several mondo (questions and answers) with his principal student Fa-yen that have been handed down in the Zen texts. One of them is found as example 20 of the *Ts'ung-jung-lu*: "Kuei-ch'en asked Fa-yen, 'Head monk, where are you going?' Fa-yen said, 'I'm rambling aimlessly around.' Kuei-ch'en said, 'What's the good of rambling around?' Fa-yen said, 'I don't know.' Kuei-ch'en said, 'Not knowing is closest to ignorance.'"

At first, he closely followed the teachings of the Vinaya, but later declared that just guarding against breaking the vows and adhering to the precepts did not equal true renunciation. He then set off to explore the teachings of the Zen school.

He arrived at Hsuan-Sha's place. Hsuan-Sha, who is said to have brought Kui-Chen erase all his doubts and to attain full awakening.

One day, Hsuan-Sha questioned Kui-Chen, saying: "In the three realms, there is only mind. How do you understand this?" Kui-Chen pointed to a chair and said: "What does the master call that?" Hsuan-Sha said: "A chair." Kui-Chen said: "Then the master can't say that in the three worlds there is only mind." Hsuan-Sha said: "I say that it is made from bamboo and wood. What do you say it's made from?" Kui-Chen said: "I also say it's made from bamboo and wood." Hsuan-Sha said: "I've searched across the great earth for a person who understands the Buddhadharma, but I haven't found one."

Hsuan-Sha told the monks: "Although Kui-Chen did not aspire to a leading position in the Buddhist community, his reputation as an adept nevertheless spread widely.

A monk asked: “What is Luo-Han’s single phrase?” Kui-Chen said: “If I tell you it will turn into two phrases.”

Kui-Chen entered the hall and addressed the monks, saying: “If you want to come face-to-face with the essential mystery of our order, here it is! There’s no other special thing. If it is something else, then bring it forth and let’s see it. If you can’t show it, then forget about it. You can’t just recite a couple of words and then say that they are the vehicle of our school. How could that be? What two words are they? They are known as the ‘essential vehicle.’ They are the ‘teaching vehicle.’ Just when you say ‘essential vehicle,’ that is the essential vehicle. Speaking the words ‘teaching vehicle’ is itself the teaching vehicle. Worthy practitioners of Zen, our school’s essential vehicle, the Buddhadharma, comes from and is realized through nothing other than the names and words from your own mouths! It is just what you say and do. You come here and use words like ‘tranquility,’ ‘reality,’ ‘perfection,’ or ‘constancy.’ Worthy practitioners! What is this that you call ‘tranquil’ or ‘real’? What is that’s ‘perfect’ or ‘constant’? Those of you here on a pilgrimage, you must test the principle of what I’m saying. Let’s be open about it. You’ve stored up a bunch of sounds, forms, names, and words inside your minds. You prattle that ‘I can do this’ or ‘I’m good at figuring out that,’ but actually what can I do? What can you figure out? All that you’re remembering and holding on to is just sounds and forms. If it weren’t all sounds and forms, names and words, then how would you remember them or figure them out? The wind blows and the pine makes a sound. A frog or a duck makes a sound. Why don’t you go and listen to those things and figure them out? If everywhere there are meaningful sounds and forms, then how much meaning can be ascribed to this old monk? There’s no doubt about it. Sounds and forms assault us every moment. Do you directly face them or not? If you face them directly then your diamond-solid concept of self will melt away. How can this be? Because these sounds penetrate your ears and these forms pierce your eyes, you are overwhelmed by conditions. You are killed by delusion. There isn’t enough room inside of you for all of these sounds and forms. If you don’t face them directly then how will you manage all of these sounds and forms? Do you understand? Face them or not face them. See yourself.

After a pause, Kui-Chen continued: “‘Perfection.’ ‘Constancy.’ ‘Tranquility.’ ‘Reality.’ Who talks like this? Normal people in the village don’t talk like this. It’s just some old sages that talk this way and a few of their wicked disciples that spread it around. So now, you don’t know good from bad, and you are absorbed in ‘perfection’ and ‘reality.’ Some say I don’t possess the mysterious excellence of our order’s style. Sakyamuni didn’t have a tongue! Not like you disciples here who are always pointing at your own

chests. To speak about killing, stealing, and lewdness is to speak of grave crimes, but they are light by comparison. It's unending, this vilification of nirvana, this blinding the eyes of beings, this falling in the Avici Hell and swallowing hot iron balls without relief. Therefore, the ancients said: 'When the transgression is transformed into the host, it no longer offends.' Take care!"

He died in 928. After death, he received the posthumous title "Zen Master True Response."

II. Kôans Related to Zen Master Lo-han Kui-chen:

Ploughing the Soil and Eating Meals: The koan about ploughing the soil and eating meals. The koan about the potentiality and conditions of questions and answers between Zen master Kui-Chen and his disciple Shao-Xiu about ploughing the soil and eating meals. According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXI, one day, Zen master Kui-Chen asked Shao-Xiu, "Where are you from?" Shao-Xiu said, "From the South." Kui-Chen asked, "How is Buddhism in the South?" Shao-Xiu said, "Extensive discussions." Kui-Chen said, "It cannot be compared with what we have here: ploughing the land and eating our meals!" Shao-Xiu asked, "What's about the three realms?" Kui-Chen asked, "What is it you call the three realms?" Shao-Xiu thereupon attained enlightenment.

(42) Zen Master Kui-ch'ên's Dharma Heirs: Zen Master Wên-I Fa Yen (885-958), the Forty-Second Generation

After the First Patriarch Mahakasyapa:

The Founding Patriarch of the Fa-Yen School

(See Chapter Twelve).

Chapter Twelve

Zen Master Fa-yen-Wên-i: The Founding Patriarch of the Fa Yen Zen School

I. Life and Acts of Zen Master Fa-yen-Wên-i:

Chinese Zen master Wen-Yi Fa-Yen was born in 885, a disciple and Dharma successor of Lo-Han-Kuei-Ch'en, and the master of T'ien-T'ai Te-Shao. Wen-Yi was one of the most outstanding Zen masters of his time; he was in the lineage of Hsuan-Sha Shih-Pei. The latter's dharma teaching was widely propagated by Wen-Yi and as a result this lineage, which had hitherto been known as the Hsuan-Sha school, was thereafter known as the Fa-Yen school. Nowadays only a few of Fa-Yen's voluminous writings are extant, among them a few poems and a treatise. His sayings and instructions are recorded in the Record of the Words of the Ch'an Master Wen-Yi-Fa-Yan (Ch'ing-liang Wen-i-ch'an-shih Yu-lu). Wen-Yi-Fa-Yan became a monk at the age of seven. First he studied the Confucian classics and the Buddhist sutras, particularly the Avatamsaka-sutra, the fundamental work for the Hua-Yen school of Chinese Buddhism. However, he was not satisfied by such philosophical study, he eventually sought instruction in Ch'an. His first Ch'an master was Ch'ang-Ch'ing-Hui-Leng. Later he came to meet Zen master Lo-Han-Kuei-Ch'en, who was also called Master Ti-Ts'ang. Here he attained his enlightenment experience when he heard Ti-Ts'ang's words "ignorance is the thickest." Fa-yen had sixty-three dharma successors. Zen master Wen-Yi was the founder of the Fa-Yen (Hogen) branch of Zen Buddhism, flourished early in the tenth century. We encounter him in example 26 of the Wu-Men-Kuan as well as in example 7 of the Pi-Yen-Lu.

While on a pilgrimage with some other monks, Wen-Yi and his friends were sidetracked by a snowstorm and forced to stay at the Ti-Zang Monastery. Zen master Kui-Chen (served as abbot there) asked: "Where are you going?" Wen-Yi replied: "On an ongoing pilgrimage." Kui-Chen asked: "Why do you go on a pilgrimage?" Wen-Yi replied: "I don't know." Kui-Chen said: "Not knowing is most intimate." At these words, Wen-Yi instantly experienced enlightenment. When the

snow was gone, the three monks bade farewell and started to depart. Kui-Chen accompanied them to the gate and asked: "I've heard you say several times that 'the three realms are only mind and the myriad dharmas are only consciousness.'" Kui-Chen then pointed to a rock lying on the ground by the gate and said: "So do you say that this rock is inside or outside of mind?" Wen-Yi said: "Inside." Kui-Chen said: "How can a pilgrim carry such a rock in his mind while on pilgrimage?" Dumbfounded, Wen-Yi couldn't answer. He put his luggage down at Kui-Chen's feet and asked him to clarify the truth. Each day for the next month or so Wen-Yi spoke about the Way Kui-Chen and demonstrated his understanding. Kui-Chen would always say: "The Buddhadharma isn't like that." Finally, Wen-Yi said: "I've run out of words and ideas." Kui-Chen said: "If you want to talk about Buddhadharma, everything you see embodies it." At these words, Wen-Yi experienced great enlightenment.

When he was the abbot of Chong-shou Monastery. One day, a monk said to Wen-Yi: "What was the primary teaching of the Buddha?" He replied, "You have it as well!" Another monk asked about the best path for those seeking to understand Buddhism, and Fayen told him, "It doesn't pass by here." Another day, a monk said to Wen-Yi: "Monks everywhere are now crowded around the master's Dharma seat waiting for you to speak." Wen-Yi said: "In that case, the monks are practicing with a genuine worthy!" After a while, Wen-Yi ascended the Dharma seat. The monk said: "The assembly has gathered. We ask the master to expound the Dharma." Wen-Yi said: "You've all been standing here too long!" Then he said: "Since all of you have assembled here, I can't say nothing at all. So, I'll give you all an expedient that was offered by one of the ancients. Take care!" Wen-Yi then left the Dharma seat.

One day, Wen-Yi asked one of his disciples: "What do you understand by this: 'Let the difference be even a tenth of an inch, and it will grow as wide as heaven and earth?'" The disciple said: "Let the difference be even a tenth of an inch, and it will grow as wide as heaven and earth." However, Wen-Yi told the monk that such an answer will never do. The disciple said: "I cannot do otherwise; how do you understand?" Wen-Yi said: "Let the difference be even a tenth of an inch and it will grow as wide as heaven and earth." Fayen's style

was gentler than that employed by the followers of the Lin-chi tradition, but Wen-Yi was a great master of repetitions.

When Zen master Wen-Yi became abbot of Qing-Liang temple, he addressed the monks, saying: “Students of Zen need only act according to conditions to realize the Way. When it’s cold, they’re cold. When it’s hot, they’re hot. If you must understand the meaning of Buddha nature, then just pay attention to what’s going on. There is no shortage of old and new expedients. Haven’t you heard about Shi-T’ou? Upon reading the Zhao-Lun, he exclaimed: ‘Understanding that all things are the self. This is what all the ancient holy ones realized!’ Shi-T’ou also said: ‘The holy ones did not have a self. Nor was there anything that was not their selves’ Shi-T’ou composed the Cantonjie. The first phrase in that text says: ‘The mind of the great sages of India.’ There’s no need to go beyond this phrase. Within it is what is always put forth as the teaching of our school. All of you should understand that the myriad beings are your own self, and that across the great earth there isn’t a single dharma that can be observed. Shi-T’ou also admonishes: ‘Don’t pass your days and nights in vain.’ What I have just said may be realized if you seize the opportunity before you. If you miss the opportunity, then that is ‘passing your days and nights in vain.’ If you spend your time trying to understand form in the middle of nonform, just going on this way, you are missing your opportunity. So, do we therefore say that we should realize nonform in the midst of form? Is that right? If your understanding is like this, then you’re nowhere near it. You’re just going along with the illness of two-headed madness. Of what use is it? All of you, just do what is appropriate to the moment! Take care!”

Later his reputation spread quickly. It is said that Ch’an monks around him never to have been less than a thousand. The dharma successors of Fa-Yen spread his dharma all over China and as far as Korea.

Zen master Wen-Yi passed away in 958. After his death, Wen-Yi received the posthumous title “Great Zen Master Dharma Eye.” Though the influence of his school was widespread during and for a period after his life and he had sixty-three Dharma heirs, the lineage died out after five generations.

II. Zen Master Fa Yen Wen-I's Dharma Talks:

Fa-yen's Four Wonderful and Profoundly Aspects of Zen: *First*, Opportunities for enlightenment in Zen are similar to that of two arrow-shots from far away to meet together at an extremely wonderful point. *Second*, to lead to annihilate (to exterminate) both existence and non-existence. To go beyond the views and understanding of both existence and non-existence. *Third*, the master gives the crucial sharp tip or point or the wonderful and profoundly aspects of Zen in accordance with the disciple's ability. *Fourth*, the master teaches in accordance with the disciple's natural capacity.

Besides, as mentioned above, **Zen master Wen-Yi Fa-Yen** became a monk at the age of seven. First, he studied the Confucian classics and the Buddhist sutras, particularly the Avatamsaka-sutra, the fundamental work for the Hua-Yen school of Chinese Buddhism. Thus, later his dharma talks were influenced by Zen of the Avatamsaka Zen School as the following typical lectures:

Chính vì thế mà về sau này, pháp ngữ của ông chịu ảnh hưởng Hoa Nghiêm Thiền, tiêu biểu là những bài thuyết giảng sau đây:

All Things in the Universe Ought to Have Harmony Among Themselves in the Principle of Universal Causation: According to the Avatamsaka Sutra, all things in the universe ought to have harmony among themselves in the Principle of Universal Causation. As a matter of fact, in the Principle of Universal Causation mentioned in the Avatamsaka Sutra, there are ten reasons that all things in the real world ought to have harmony among themselves. *First*, because of the simultaneous rise of all things. *Second*, because of the mutual permeation of the influence of all things. *Third*, because of the necessity of reciprocal identification between all beings (mutual self-negation to agree with each other) for the realization of harmony. As a matter of fact, almost all things have the interrelationship of identification. First, the identity in form as two different elements combining to form unity. Identity is assumed because two distinct factors are united into one as copper and zinc are mixed together from one alloy, bronze. This identity in form is the explanation common to all Buddhist schools. Second, the identity in substance although there may be opposing angles. Identity is assumed because one's front and one's back may appear differently but in reality, they are one. There are opposing views as are the front and back of the same house. In the same way, if life is looked at from an illusioned view, it is life, but, if it is looked at from an enlightened view, it is nirvana. The two views are simply refer to one thing. Some Mahayana schools hold this explanation of identity in substance. Third, the identity in form and substance as water and wave or phenomenology. Identity is assumed because the whole

entity is entirely one, as water and wave, the whole of water being manifested as wave. *Fourth*, because of the necessity of unity, or harmony, between the leaders and the followers for the attainment of a purpose. *Fifth*, because all things have their origin in ideation, therefore a similar ideal ought to be expected of all. *Sixth*, because all things are the result of causation and therefore are mutually dependent. *Seventh*, because all things are indeterminate or indefinite in character but mutually complementary, therefore they are free to exist in harmony with all things. *Eighth*, because of the fact that all beings have the nature of Buddha dormant in them. *Ninth*, because of the fact that all beings, from the highest to the lowest, are parts of one and the same Mandala (circle). *Tenth*, because of mutual reflection of all activities, as in a room surrounded by mirrors, the movement of one image causes the movement of the thousand reflections.

Ten Mysterious Aspects of Dependent Origination: According to The Avatamsaka School, there are ten theories that independently cause the manifestation of the ideal world. Four doors of the principle of “One-in-all and all-in-one. *First*, because all beings as well as all things are manifested from ideation, the source is one. *Second*, because all beings as well as all things have no determinate nature, all move freely, selflessness being the ultimate truth. *Third*, because the causation theory means interdependence or interrelation, all are co-related. *Fourth*, because the Dharma-nature (dharmata) or the Buddha-nature (Buddha-svabhava) is possessed in common by all, they have similar liability. Six miscellaneous mysterious aspects: *Fifth*, because the phenomenal world is said to be as a dream or illusion, the world of One-Truth can be molded in any way without restraint. *Sixth*, because the phenomenal world is said to be as shadow or image, the world of One-Truth can be molded in any way. *Seventh*, since the Enlightenment of the Buddha, the causes of production are known to be boundless, the effects are manifold or limitless, but they do not hinder each other; rather they cooperate to form a harmonious whole. *Eighth*, because the Buddha’s Enlightenment is ultimate and absolute, the transformation of the world is at his will. *Ninth*, because of the function of the Buddha’s profound meditation the transformation of the world is at his will. *Tenth*, because of the supernatural power originating from deliverance, the transformation of the world is free.

Six Characteristics Observable in Existent Things: According to the Avatamsaka School, everything (dharma) has six characteristics. *The first characteristic is the 'Whole or Universality'*, which is consisting of five aggregates. Universality is the total of special parts. *The second characteristic is the 'Parts or Speciality'*: Speciality is the special parts constituting the whole. The organs of different human beings have ‘speciality’ in the sense of unique character or power. All have eyes, but not all eyes have the same

power. *The third characteristic is the 'Unity or Similarity':* Similarity means that all specialities have the capacity of being equally harmonious in constituting the whole. All organs are similar as organs, or in the sense of correlation in one organism. *The fourth characteristic is the 'Diversity':* Diversity means that specialities, in spite of their being mutually harmonious, keep their special features. Each organ also possesses 'diversity' since it has a special relation to the whole. *The fifth characteristic is the 'Entirety or Integration':* Integration means that specialities, though they are special, make up Universality by uniting themselves. All organs work together to complete the whole unitary being. *The sixth characteristic is the 'Fractions or Differentiation':* Differentiation means that specialities, though they make up universality, do not lose their own special features. Each organ, being in its own special position, performs its own differentiating function.

III. The Fa-Yen Sect:

The Five Houses of Zen refers to separate teaching lines that evolved from the traditions associated with specific masters. Three of these traditions, Ts'ao-tung, Yun-men, and Fa-yan, descended from the transmission line traced back to Ch'ing-yuan Hsing-ssu and Shih-t'ou Hsi ch'ien. The other two, the Lin-chi and Kuei-yang, proceeded from Ma-tsu Tao-i and Pai-chang Huai-hai. The Lin-chi House later produced two offshoots, the Yang-chi and Huang-lung. When these last two were added to the Five House, together they are referred to as the Seven Schools of Zen. The Fa-Yen Sect, established by Wen-Yi Zen Master. The Fa-Yen school of Zen that belongs to the 'Five Houses-Seven Schools', i.e., belongs to the great schools of the authentic Ch'an tradition. It was founded by Hsuan-sha Shih-pei, a student and dharma successor of Hsueh-feng I-ts'un, after whom it was originally called the Hsuan-sha school. Master Hsuan-sha's renown was later overshadowed by that of his grandson in dharma Fa-yen Wen-i and since then the lineage has been known as the Fa-yen school. Fa-yen, one of the most important Zen masters of his time, attracted students from all parts of China. His sixty-three dharma successors spread his teaching over the whole of the country and even as far as Korea. For three generations the Fa-yen school flourished but died out after the fifth generation.

Chapter Thirteen

Summaries of the Zen Teachings of the Fa Yen Zen School

(A) Zen Master Fa-yen-Wên-i: The Starting Point of the Fa Yen Zen School in China

See Chapter Twelve

(A-1) Zen Master Fa-yen-Wên-i: The Founding Patriarch of the Fa Yen Zen School

See Chapter Twelve

(A-2) Summaries of the Zen Teachings of the Fa Yen Zen School

I. Summaries of the Teachings of the Fa-Yen School:

As mentioned in previous chapters, when Zen master Wen-Yi became abbot of Qing-Liang temple, he always addressed the monks, saying: “Students of Zen need only act according to conditions to realize the Way. When it’s cold, they’re cold. When it’s hot, they’re hot. If you must understand the meaning of Buddha nature, then just pay attention to what’s going on. There is no shortage of old and new expedients. Haven’t you heard about Shi-T’ou? Upon reading the Zhao-Lun, he exclaimed: ‘Understanding that all things are the self. This is what all the ancient holy ones realized!’ Shi-T’ou also said: ‘The holy ones did not have a self. Nor was there anything that was not their selves’ Shi-T’ou composed the Cantonjie. The first phrase in that text says: ‘The mind of the great sages of India.’ There’s no need to go beyond this phrase. Within it is what is always put forth as the teaching of our school. All of you should understand that the myriad beings are your own self, and that across the great earth there isn’t a single dharma that can be observed. Shi-T’ou also admonishes: ‘Don’t pass

your days and nights in vain.' What I have just said may be realized if you seize the opportunity before you. If you miss the opportunity, then that is 'passing your days and nights in vain.' If you spend your time trying to understand form in the middle of nonform, just going on this way, you are missing your opportunity. So, do we therefore say that we should realize nonform in the midst of form? Is that right? If your understanding is like this, then you're nowhere near it. You're just going along with the illness of two-headed madness. Of what use is it? All of you, just do what is appropriate to the moment! Take care!" Later his reputation spread quickly. It is said that Ch'an monks around him never to have been less than a thousand. The dharma successors of Fa-Yen spread his dharma all over China and as far as Korea.

The Five Houses of Zen refers to separate teaching lines that evolved from the traditions associated with specific masters. Three of these traditions, Ts'ao-tung, Yun-men, and Fa-yan, descended from the transmission line traced back to Ch'ing-yuan Hsing-ssu and Shih-t'ou Hsi ch'ien. The other two, the Lin-chi and Kuei-yang, proceeded from Ma-tsu Tao-i and Pai-chang Huai-hai. The Lin-chi House later produced two offshoots, the Yang-chi and Huang-lung. When these last two were added to the Five House, together they are referred to as the Seven Schools of Zen. The Fa-Yen Sect, established by Wen-Yi Zen Master. The Fa-Yen school of Zen that belongs to the 'Five houses-Seven schools', i.e., belongs to the great schools of the authentic Ch'an tradition. It was founded by Hsuan-sha Shih-pei, a student and dharma successor of Hsueh-feng I-ts'un, after whom it was originally called the Hsuan-sha school. Teachings of the Fa-Yen School were basically based on teachings of its pioneer patriarchs, counting from Zen Master Shih-t'ou Hsi ch'ien to Zen Master Fa-yen-Wên-i. Master Hsuan-sha's renown was later overshadowed by that of his grandson in dharma Fa-yen Wen-i and since then the lineage has been known as the Fa-yen school. Fa-yen, one of the most important Zen masters of his time, attracted students from all parts of China. His sixty-three dharma successors spread his teaching over the whole of the country and even as far as Korea. Zen master Wen-Yi passed away in 958. After his death, Wen-Yi received the posthumous title "Great Zen Master Dharma Eye." Though the influence of his school was widespread

during and for a period after his life and he had sixty-three Dharma heirs, the lineage died out after five generations.

II. Summaries of the Teachings of the Fa Yen School:

Fa-yen's Four Wonderful and Profoundly Aspects of Zen: *Fisrt*, Opportunities for enlightenment in Zen are similar to that of two arrow-shots from far away to meet together at an extremely wonderful point. *Second*, to lead to annihilate (to exterminate) both existence and non-existence. To go beyond the views and understanding of both existence and non-existence. *Third*, the master gives the crucial sharp tip or point or the wonderful and profoundly aspects of Zen in accordance with the disciple's ability. *Fourth*, the master teaches in accordance with the disciple's natural capacity.

Hsi Ch'ien's Ts'an-t'ung-ch'i: The Identity of Relative and Absolute. The "Coincidence of Difference and Sameness," was written by Chinese Zen master Shih-t'ou Hsi-ch'ien. He was born in 700 A.D. He first sought instruction from the Sixth Patriarch, Hui-neng, then from Zen master Ch'ing-yuan Hsing-ssu. Later, he came to Hung-yueh region and built a thatched hut on a stonehead at Nan-Ssu. He used to sit on a big, flat stone and therefore wound up with the name Shih-t'ou, which means stone-head. Through his teacher Ch'ing-yuan Hsing-ssu, Hsi-ch'ien is the Dharma-grandson of the Sixth Patriarch, Hui-neng. The "Identity of Relative and Absolute" was written before the time of the Song of Jewel-Mirror Awareness (Hokkyozammai), which is ascribed to Zen master Liang-chieh, Hsi-ch'ien's dharma great grandson. Both of these two poems comprise the written esoteric teachings of the Japanese Soto Sect that have been handed down from teacher within the Soto lineage as important aspects of Dharma transmission. They, therefore, are embodiments of the mind of the Enlightened One. Both express and discuss the five relationships between the absolute and the relative. The intricate study of these five relationships has long been considered to be one of the most significant studies in Zen practice. In fact, Hakuin Ekaku, who systematized Zen kôans in the eighteenth century, put this study near the end of his kôan system to serve as a basic review of kôan study. The the title "Ts'an-t'ung-ch'i," the word "San" refers to the realm of differences, the relative; the word "t'ung" is "sameness" or "equality." "Ch'i" has to do

with unifying sameness and difference, and is associated with the image of shaking hands. When we shake hands, are the hands two or one? They are not-one, not-two. Thus, "ch'i" is the unifying of absolute and relative seen as two hands shaking. "Ts'an-t'ung-ch'i" is the identity of relative and absolute where identity does not mean literal equivalence, but rather that sameness and difference are not-one, not-two. The Identity of Relative and Absolute. Coincidence of Difference and Sameness."

The implication of this "identity" is not just that two things are one thing, but that there is the activity of being one. The two interact, and yet they are one. Being one is the activity of intimacy. The mind of the Great Sage of India is intimately conveyed west and east. The Buddha realized this intimacy and handed it down generation after generation, ancestor to ancestor, to us. Being intimate is this vivid, vital life and being intimate with yourself! Zen master Shih-t'ou confirms that our ordinary life is the phenomenal or relative part; the fundamental, so-called essential nature, which is somewhat invisible to our physical eyes, is the absolute. He means when the relative exists, the box and its lid fit together. When the absolute responds to it, it is like two arrows meeting in midair (when the relative exists, the absolute responds to it like a box and its lid. It is like two arrows meeting in midair). How can two arrows meet in midair? Perhaps everyone of us will say it is almost impossible for two arrows meet in midair, but this is a very practical analogy because it is like when we meet all external phenomena as one, right here, right now. Zen master Shih-t'ou wants to recommend to all Zen practitioners that we should live our life so that this life and all external phenomena are together intimate as our own life. We cannot rely on anyone else, once we know the method, just go ahead to practice it. Intimacy is nothing but realizing the fact that already you are as you are. Your essential nature is nothing but you as you are. See that two arrows already meeting is your own life. You are no longer whatever you think you are, you yourself are the life of the dharma, the life of Buddha. Realizing this fact is the moment of transmission. What can be transmitted and transmission from whom to whom? There is nothing to be transmitted from anybody else to you, not even your true Self. This is intimacy. Zen practitioners should always trust yourself as you truly are; you are already the Buddha Way

itself. Be intimate with it. Do not make yourself separate with your opinions, your judgments, your ideas, with whatever you think your life is. When you do that, the two arrows miss each other. If there is any difficulty, it is simply the difficulty of how to be intimate with your self—See Chapter Eleven in part (35) Zen Master Ch'ing-yuan Hsingssu's Dharma Heirs: Zen Master Shih-t'ou Hsi ch'ien (III).

Te-Shan's "Mind of the Three Times (Past, Present and Future) Cannot Be Attained": Example 4 of the Pi-Yen-Lu. According to Ching-Te Ch'uan teng Lu, volume XV, Te-Shan was a student of the Vajracchedika Sutra before he was converted to Zen. Different from his predecessor, Hui Neng, he was very learned in the teaching of the sutra and was extensively read in its commentaries, showing that his knowledge of the Prajnaparamita was more systematic than was Hui-Neng". He heard of this Zen teaching in the south, according to which a man could be a Buddha by immediately taking hold of his inmost nature. This he thought could not be the Buddha's own teaching, but the Evil One's, and he decided to go down south. In this respect his mission again differed from that of Hui-Neng. Hui Neng wished to get into the spirit of the Vajracchedika under the guidance of the Fifth Patriarch, while Te-Shan's idea was to destroy Zen if possible. They were both students of the Vajracchedika, but the sutra inspired them in a way diametrically opposite. Te-Shan's first objective was Lung-T'an where resided a Zen master called Ch'ung-Hsin. On his way to the mountain, he stopped at a tea house where he asked the woman-keeper to give him some refreshments. In Chinese, "refreshment" not only means "tien-hsin" (breakfast), but literally, it means "to punctuate the mind." Instead of setting out the request refreshments for the tired monk-traveller, the woman asked: "What are you carrying on your back?" Te-Shan replied: "They are commentaries on the Vajracchedika." The woman said: "They are indeed! May I ask you a question? If you can answer it to my satisfaction, you will have your refreshments free; but if you fail, you will have to go somewhere else." To this Te-Shan agreed. The woman-keeper of the tea house then proposed the following: "I read in the Vajracchedika that the mind is obtainable neither in the past, nor in the present, nor in the future. If so, which mind do you wish to punctuate?" This unexpected question from an apparently insignificant country-woman completely upset

knapsackful scholarship of Te-Shan, for all his knowledge of the vajracchedika together with its various commentaries gave him no inspiration whatever. The poor scholar had to go without his breakfast. Not only this, he also had to abandon his bold enterprise to defeat the teachers of Zen; for when he was no match even for the keeper of a roadside tea house, how could he expect to defeat a professional Zen master as Lung-tan?

Which Mind Do You Wish to Punctuate?: Zen master Te-Shan's first objective was Lung-T'an where resided a Zen master called Ch'ung-Hsin. Even before he saw Ch'ung-Hsin, master of Lung-T'an, he was certainly made to think more about his self-imposed mission. On his way to the mountain, he stopped at a tea house where he asked the woman-keeper to give him some refreshments. In Chinese, "refreshment" not only means "hsien-hsin" (breakfast), but literally, it means "to punctuate the mind." Instead of setting out the request refreshments for the tired monk-traveller, the woman asked: "What are you carrying on your back?" Te-shan replied: "They are commentaries on the Vajracchedika." The woman said: "They are indeed! May I ask you a question? If you can answer it to my satisfaction, you will have your refreshments free; but if you fail, you will have to go somewhere else." To this Te-shan agreed. The woman-keeper of the tea house then proposed the following: "I read in the Vajracchedika that the mind is obtainable neither in the past, nor in the present, nor in the future. If so, which mind do you wish to punctuate?" This unexpected question from an apparently insignificant country-woman completely upset knapsackful scholarship of Te-shan, for all his knowledge of the Vajracchedika together with its various commentaries gave him no inspiration whatever. The poor scholar had to go without his breakfast. Not only this, he also had to abandon his enterprise to defeat the teachers of Zen; for when he was no match even for the keeper of a roadside tea house, how could he expect to defeat a professional Zen master?

To Practice Both the Provisional and the Real: According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI, and Pi-Yen-Lu, example 5, one day, Zen master Hsueh Feng entered the hall and addressed his community, saying, "Pick up the whole great earth in your fingers, and it's as big as a grain of rice.

Throw it down before you: if, like a lacquer bucket, you don't understand, I'll beat the drum to call everyone to look." As a matter of fact, there was something extraordinary in the way this Ancient guided people and benefited beings. He was indefatigably rigorous; three times he climbed Mount T'ou-Tzu, nine times he went to Tung Shan. Wherever he went, he would set up his lacquer tub and wooden spoon and serve as the rice steward, just for the sake of penetrating this matter. Whoever would uphold the teaching of our school must be a brave spirited fellow; only with the ability to kill a man without blinking an eye can one become Buddha right where he stands. Therefore, his illumination and function are simultaneous; wrapping up and opening out are equal in his preaching. Principle and phenomena are not two, and he practice both the provisional and the real. Letting go off the primary, he sets up the gate of the secondary meaning; if he were to cut off all complications straightaway, it would be impossible for late-coming students of elementary capabilities to find a resting place. It was this way yesterday; the matter couldn't be avoided. It is the way today too; faults and errors fill the skies. Still, if one is a clear eyed person, he can't be fooled one bit. Without clear eyes, lying in the mouth of a tiger, one cannot avoid losing one's body and life. Zen practitioners should always remember that ancient virtues' verse is this way, their intention is not like this. They have never made up principles to bind people. That's why Hsueh-tou said, "In the mirror of Ts'ao Ch'i, absolutely no dust." Someone says this has nothing to do with the above head phrase, but the truth is always the truth: a still mind is the bright mirror itself.

Non-abiding (Apratisthita-skt): No means of staying. The complete sentence which the Buddha taught Subhuti as follows: "Do not act on sight. Do not act on sound, smell, taste, touch or Dharma. One should act without attachments." According to the Diamond Sutra, a Bodhisattva should produce a thought which is nowhere supported, or a thought awakened without abiding in anything whatever. Zen master Hsueh-fêng was one of the most earnest truth seekers in the history of Zen during the T'ang dynasty. He is said to have carried a ladle throughout the long years of his disciplinary Zen peregrinations. His idea was to serve in one of the most despised and most difficult positions in the monastery life, that is, as cook, and the ladle was his

symbol. When he finally succeeded Tê-shan-Hsuan-chien as Zen master, a monk approached him and asked, "What is that you have attained under Tê-shan? How serene and self-contained you are!" Hsueh-fêng said, "Empty-handed I went away from home, and empty-handed I returned." According to Zen master Daisetz Teitaro Suzuki in "An Introduction to Zen Buddhism," is not this a practical explanation of the doctrine of "no abiding place"? For Zen practitioners, where is the abiding place for the mind? Zen practitioners' minds should abide where there is no abiding. What is meant by "there is no abiding"? When the mind is not abiding in any particular object, we say that it abides where there is no abiding. But what is meant by not abiding in any particular object? It means not to be abiding in the dualism of good and evil, being and non-being, thought and matter; it means not to be abiding in emptiness or in non-emptiness, neither in tranquility nor in non-tranquility. Where there is no abiding place, this is truly the abiding place for the mind, and the non-abiding mind is the Buddha-mind. In fact, the mind without resting place, detached from time and space, the past being past may be considered as a non-past or non-existent, so with present and future, thus realizing their unreality. The result is detachment, or the liberated mind, which is the Buddha-mind, the bodhi-mind, the mind free from ideas or creation and extinction, of beginning and end, recognizing that all forms and natures are of the Void, or Absolute.

Hsuan Sha's Guiding and Aiding Living Beings: According to example 88 of the Pi-Yen-Lu, Hsuan Sha, teaching the community, said, "The old adepts everywhere all speak of guiding and aiding living beings. Supposing they encountered three kinds of sick person, how would they guide them? With a blind person, they could pick up the gavel or raise the whisk, but he wouldn't see. With the deaf person, he wouldn't hear the point of words. With a mute person, if they had him speak, he wouldn't be able to speak. But how would you guide such people? If they couldn't guide these people, then the Buddha Dharma has no effect." A monk asked Yun Men for instruction on this. Yun Men said, "Bow." The monk bowed and rose. Yun Men poked at him with his staff; the monk drew back. Yun Men said, "You're not blind." Then Yun Men called him closer; when the monk approached, Yun Men said, "You're not deaf." Next Yun Men said, "Do you

understand?" The monk said, "I don't understand." Yun Men said, "You're not mute." At this the monk had an insight. According to Yuan-Wu in the Pi-Yen-Lu, Hsuan Sha had investigated till he reached the point of eliminating all emotional defilement and conceptual thought, where he became purified and naked, free and unfettered; only thus could he speak this way. At this time, when Ch'an flourished and various monasteries all looked to one another, Hsuan Sha would often teach his community by saying, "The old adepts, all over, all speak of guiding and aiding living beings. If they should encounter three kinds of sick person, how would they guide them? With a blind person, they could pick up the gavel or raise the whisk, but he wouldn't see. With the deaf person, he wouldn't hear the point of words. With a mute person, if they had him speak, he wouldn't be able to speak. But how would you guide such people? If they couldn't guide these people, then the Buddha Dharma has no effect." If you people right now understand this as being blind, deaf, and mute, you'll never be able to find it. Thus it is said, "Don't die in the words." To attain, you must understand Hsuan Sha's meaning. Hsuan Sha often used this statement to guide people. There was a monk who had been with Hsuan Sha for a long time. One day, when Hsuan Sha went up into the hall, this monk asked, "Will you permit me to present a theory of the story of the three kinds of sick person, Teacher?" Hsuan Sha said, "Go ahead." The monk then bade farewell and left. Hsuan Sha said, "Wrong! that's not it." Do this monk understand Hsuan Sha's meaning? Fa Yen subsequently said, "When I heard Master Ti Tsang tell about this monk I finally understood the story of the three kinds of sick person." If you say this monk didn't understand, then why would Fa Yen talk like this? If you say he did understand, then why did Hsuan Sha say "Wrong"? One day Ti Tsang said to Hsuan Sha, "Teacher, I hear you have a saying about three kinds of sick person; is this so or not?" Hsuan Sha said, "It is so." Ti Tsang said, "I have eyes, ears, nose, and tongue; how will you guide me, Teacher?" Hsuan Sha immediately stopped. If you can understand Hsuan Sha's meaning, how could it be in the words and phrases? Ti Tsang's understanding was naturally outstanding. Later a monk took this story up with Yun Men. Yun Men immediately understood his intentions and said, "Bow." The monk bowed and rose. Yun Men poked at him with his staff, and the monk drew back. Yun Men said, "You're

not blind." Then Yun Men called him closer; when the monk approached, Yun Men said, "You're not deaf." Next Yun Men said, "Do you understand?" The monk said, "I don't understand." Yun Men said, "You're not mute." At this the monk attained insight. At the time, if the monk had been for real, when Yun Men told him to bow he would have immediately turned over his meditation seat. Then how could so many complications have appeared? But tell me, are Yun Men's understanding and Hsuan Sha's understanding the same or different? The understanding of those two men was the same. Look at how the Ancients appeared and created millions of kinds of expedient methods. "The meaning is on the hook." How much exertion to make each and everyone of today's people understand this one matter? My late teacher Wu Tsu said, "One man can speak, though he doesn't understand; one man, though he understands, can not speak. If these two men came calling, how would you be able to discriminate between them? If you can't distinguish these two, in fact you will be unable to free what is stuck and untie what is bound for people. If you can distinguish them, then as soon as you see them come through the gate, you put on your straw sandals and walk around several times within their bellies. If you still haven't awakened on your own, what bowl are you looking for? Go away!" Now you better not make your understanding in terms of blind, deaf, and mute. Thus it is said, "His eyes see forms as though blind, and his ears hear sounds as though deaf." Again, it was said, "Though it fills his eyes, he doesn't see forms; though it fills his ears, he doesn't hear sound. Manjusri is always covering his eyes, Avalokitesvara blocks his ears." At this point, only if your eyes see as though blind and your ears hear as though deaf will you be able to not be at odds with Hsuan Sha's meaning. Do all of you know where the blind, deaf, and mute fellows are at?

Where Does the Pain Come From?: When he was still a layperson, one day, Hsuan-Sha and his father were fishing, the father drowned. Hsuan-Sha stopped being a fisherman and went to Master Hsueh-feng's monastery, where he ordained as a monk. At that time Hsuan-Sha was already thirty years old, in those days a fairly advanced age for ordination and training. Zen master Hsueh-fêng was a famous Master. It is said that fifteen hundred monks were practicing at his monastery. After two years, Hsuan-Sha embarked on a pilgrimage to other

monasteries. While walking, he stubbed his toe on a sharp rock. Hsuan-Sha cried out, "Where does this pain come from?" This body is empty, so where does the pain come from? When we stub our toe, don't we usually shout, "This dumb rock!" or "I am so stupid!" That is the kind of awareness we do have. Yet in Hsuan-Sha's case, he asked, "Where does this pain come from?" And at that instant, he attained realization. Hsuan-Sha immediately returned to Master Hsueh-fêng. Seeing Hsuan-Sha limping, Master Hsueh-fêng asked, "Why aren't you on your pilgrimage?" Hsuan-Sha replied, "Bodhidharma has never come from India, and the second patriarch has never gone to India. Bodhidharma and I are walking together hand in hand. Bodhidharma is no other than myself. I am the second patriarch, going nowhere. Being here is my life! Sakyamuni Buddha and I are sitting together, sharing life together, living together, breathing together, counting together, being drowsy together." Now we all know that Bodhidharma came from India and that his successor, the Second Patriarch, Hui-k'o in China, never went to India. So, what did Hsuan-Sha mean? Hsuan-Sha became one of the best of Zen Master Hsueh-fêng's many successors, and yet he had a very difficult time in practice. He was determined to resolve his doubts, and his questioning was most important. Being in his thirties, Hsuan-Sha had probably formed a certain understanding about life and was perhaps not so flexible. How did he empty himself? He was training in a huge monastery with fifteen hundred other monks. How much of a chance did he have to talk to Master Hsueh-fêng? Perhaps they rarely spoke, and yet Hsuan-Sha attained realization. How did this happen? How about the other hundreds of monks? And how about you? You may be wondering, "Will this happen to me? How can I confirm myself?" Hsuan-Sha realized himself as Sakyamuni Buddha, as Bodhidharma, as the second patriarch. This is true for all of us. Regardless of whether we realize it or not, our life is the life of Sakyamuni Buddha. We are sharing that life together. Hsuan-Sha realized this by not confining himself to the usual ways of thinking. We all have some kind of quest. We have some determination to know who we are or how to pursue our life in the best way. What is the difference between Hsuan-Sha and ourselves? What creates the obstacles that keep us from seeing what Hsuan-Sha saw? What creates the hindrances that prevent each of us from seeing himself or herself as the

one who is constantly talking with Sakyamuni Buddha? All of us must see this for ourselves. No one can do it for us. How do you confirm yourself as "Sakyamuni and I practice together, living together"? In order to experience this, you need to do something with your busy mind. By counting your breath you can trim off busy thoughts, rising like bubbles, one after another. Are you practicing with bubbles instead of with Sakyamuni Buddha? By counting your breaths in cycles of ten, all these numerous thoughts are reduced to ten. By following the breath, you reduce it to two, inhalation and exhalation. But it is not simply a matter of two, ten, or one hundred. Don't forget, breathing is life. By breathing genuinely in this way, you begin to live in this way. In what way? You appreciate intimately the life that you are living in this very moment. Zen master Koryu often said, "When you breathe in, breathe in the whole universe. When you breathe out, breathe out the whole universe. Breathing in and out, in and out, eventually you even forget about who is breathing what." There is no inside, no outside; no this, no that. Everything is all together disappearing. So what is there? You can answer, "Nothing." When you truly sit, you can also say, "Everything." When we understand Zen master Hsuan-sha's statement, all of our questions about practice will be resolved. Have trust in your life as the Way itself. Have trust in yourself as Sakyamuni Buddha himself. We must appreciate this. This is not a sophisticated teaching. Your life is "Sakyamuni Buddha and I are practicing together." Please have good trust in yourself!

Ploughing the Soil and Eating Meals: The koan about ploughing the soil and eating meals. The koan about the potentiality and conditions of questions and answers between Zen master Kui-Chen and his disciple Shao-Xiu about ploughing the soil and eating meals. According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXI, one day, Zen master Kui-Chen asked Shao-Xiu, "Where are you from?" Shao-Xiu said, "From the South." Kui-Chen asked, "How is Buddhism in the South?" Shao-Xiu said, "Extensive discussions." Kui-Chen said, "It cannot be compared with what we have here: ploughing the land and eating our meals!" Shao-Xiu asked, "What's about the three realms?" Kui-Chen asked, "What is it you call the three realms?" Shao-Xiu thereupon attained enlightenment.

***(B) Zen Teachings of the Fa Yen Zen School Directly
Inherited the Tradition of Zen Methods from the
Indian Zen Tradition to the Sixth Patriarch Hui-Neng***

***(B-1) Winking and Twirling a Flower Between
the Fingers: Zen Theories and Practices of
Indian Zen Tradition Before the Time of
the First Patriarch Bodhidharma***

In Zen history, winking and twirling a flower between the fingers means the incident the Buddha smiled and twirled a flower between the fingers before his Assembly on Mount Eagle Peak. Mount Grdhrakuta or Eagle Peak, a mountain located to the northeast of Rajagriha, the capital of Magadha, where Sakyamuni is said to have expounded the Lotus Sutra and other teachings. This was one of many Viharas or Retreats given to the Buddha and the Sangha. According to Eitel in The Dictionary of Chinese-English Buddhist Terms, Vulture Peak, near Rajagrha, the modern Giddore, so called probably because of its shape, or because of the vultures who fed there on the dead.

“Buddha held up a flower and Kasyapa smiled.” This incident does not appear till about 800 A.D., but is regarded as the beginning of the tradition on which the Ch’an or Intuitional sect based its existence. In Japanese, the term 'Nenge-misho' means 'smiling and swirling a flower between the fingers'; a Zen expression that refer to the wordless transmission of the Buddha-dharma from Sakyamuni Buddha to his student Kashyapa, later called Mahakashyapa. The transmission from heart-mind to heart-mind is the beginning of the "Special transmission outside the orthodox teaching," as Zen calls itself. The story begins with a sutra, the "Ta-fan T'ien-wang Wen Fo Ching." In it it is told that once Brahma, the highest deity in the Hinduist assembly of gods, visited a gathering of disciples of the Buddha on Mount Gridhrakuta (Vulture Peak Mountain). He presented the Buddha with a garland of flowers and requested him respectfully to expound the dharma.

However, instead of giving a discourse, the Buddha only took a flower and twirled it, while smiling silently, between the fingers of his raised hand. None of the gathering understood except for Kashyapa, who responded with a smile. When the World-Honored One holds up a flower to the assembly, Mahakasyapa's face is transformed, and he smiles. Zen practitioners should open your eyes and look carefully. A thousand mountain ranges separate the one who reflects from the one who is truly present. According to Zen Keys, Vietnamese King Tran Thai Tong said: "While looking at the flower that the World-Honored One raised in his hand, Mahakasyapa found himself suddenly at home. To call that 'transmission of the essential Dharma' is to say that, for him alone, the chariot shaft is adequate transport." According to the somewhat shortened version of this episode given in example 6 of the Wu-Men-Kuan, the Buddha then said, "I have the treasure of the eye of true dharma, the wonderful mind of nirvana, the true form of no form, the mysterious gate of dharma. It cannot be expressed through words and letters and is a special transmission, outside of all doctrine. This I entrust to Mahakasyapa." After this event, Kashyapa was called Mahakasyapa, thus became the first patriarch of the Indian transmission lineage of Ch'an. The story of the Buddha twirling a flower before his assembly, like the story of the baby Buddha taking seven steps in each of the cardinal directions, need not be taken literally. The first account of his transmitting the Dharma to Mahakasyapa is set forth in a sutra of Chinese origin that is dated A.D. 1036, fourteen hundred years after the Buddha's time. This was the Sung period, a peak in the development of Chinese culture when great anthologies, encyclopedias, and directories were being produced. Myth, oral tradition, and sectarian justification all played a role in this codification. The fable of the Buddha twirling a flower filled a great need for connection with the founder, and it was picked up immediately and repeated like gospel. The 'Four Principles' attributed to Bodhidharma were also formulated during the Sung period, some six hundred years after Bodhidharma's time, using some of the same language attributed to the Buddha: 'A special transmission outside tradition, not established on words or letters.' The Sung teachers were making important points with their myths."

If we trace back to the Indian monk named Bodhidharma, who according to tradition travelled to China in the early sixth century. He is considered to be the twenty-eighth Indian and the first Chinese patriarch of the Zen tradition. The school's primary emphasis on meditation, and some schools make use of enigmatic riddles called "kung-an," which are designed to defeat conceptual thinking and aid in direct realization of truth. When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation, the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree. The Buddha taught more than 25 centuries ago that by practicing Zen we seek to turn within and discover our true nature. We do not look above, we do not look below, we do not look to the east or west or north or south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. To this day, we, Buddhist followers still worship Him in a position of deep meditation. Zen is traced to a teaching the Buddha gave by silently holding a golden lotus. The general audience was perplexed, but the disciple Mahakasyapa understood the significance and smiled subtly. The implication of this is that the essence of the Dharma is beyond words. In Zen, that essence is transmitted from teacher to disciple in sudden moments, breakthroughs of understanding. The meaning Mahakasyapa understood was passed down in a lineage of 28 Indian Patriarchs to Bodhidharma. Bodhidharma, an Indian meditation master, strongly adhered to the Lankavatara Sutra, a Yogacara text. He went to China around 470 A.D., and began the Zen tradition there. It spread to Korea and Vietnam, and in the 12th century, it became popular in Japan. Zen is a Japanese word, in Chinese is Ch'an, in Vietnamese is Thiền, in Sanskrit is "Dhyana" which means meditative concentration. There are a number of different Zen lineages in China, Japan and Vietnam, each of it has its own practices and histories, but all see themselves as belonging to a tradition that began with Sakyamuni Buddha. Zen

histories claim that the lineage began when the Buddha passed on the essence of his awakened mind to his disciple Kasyapa, who in turn transmitted to his successor. The process continued through a series of twenty-eight Indian patriarchs to Bodhidharma, who transmitted it to China. All the early Indian missionaries and Chinese monks were meditation masters. Meditation was one of many practices the Buddha gave instruction in, ethics, generosity, patience, and wisdom were others, and the Ch'an tradition arose from some practitioners' wish to make meditation their focal point. An underlying principle in Zen is that all beings have Buddha nature, the seed of intrinsic Buddhahood. Some Zen masters express this by saying all beings are already Buddhas, but their minds are clouded over by disturbing attitudes and obscurations. Their job, then, is to perceive this Buddha nature and let it shine forth without hindrance. Because the fundamental requirement for Buddhahood, Buddha nature, is already within everyone, Zen stresses attaining enlightenment in this very lifetime. Zen masters do not teach about rebirth and karma in depth, although they accept them. According to Zen, there is no need to avoid the world by seeking nirvana elsewhere. This is because first, all beings have Buddha-nature already, and second, when they realize emptiness, they will see that cyclic existence and nirvana are not different. Zen is accurately aware of the limitations of language, and gears its practice to transcend it. When we practice meditation, we seek to turn to within and to discover our true nature. We do not look above, we do not look below, we do not look to the east or to the west, or to the north, or to the south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. Experience is stressed, not mere intellectual learning. Thus, associating with an experienced teacher is important. The Zen teacher's duty is to bring the students back to the reality existing in the present moment whenever their fanciful minds get involved in conceptual wanderings. In this sense, Ch'an is a religion, the teachings, and practices of which are directed toward self-realization and lead finally to complete awakening or enlightenment as experienced by Sakyamuni Buddha after intensive meditative self-discipline under the Bodhi-tree. More than any other school, Ch'an stresses the prime importance of the enlightenment experience and the uselessness of ritual religious practices and intellectual analysis of doctrine.

for the attainment of liberation. Ch'an teaches the practice of sitting in meditative absorption as the shortest, but also steepest, way to awakening. The essential nature of Ch'an can be summarized in four short statements: Special transmission outside the orthodox teaching; nondependence on sacred writings; direct pointing to the human heart; leading to realization of one's own nature and becoming a Buddha. Esoterically regarded, Ch'an is not a religion, but rather an indefinable, incommunicable root, free from all names, descriptions, and concepts, that can only be experienced by each individual for him or herself. From expressed forms of this, all religions have sprung. In this sense, Ch'an is not bound to any religion, including Buddhism. It is the primordial perfection of everything existing, designated by the most various names, experienced by all great sages, and founders of religions of all cultures and times. Buddhism has referred to it as the "identity of Samsara and Nirvana." From this point of view, Ch'an is not a method that brings people living in ignorance to the goal of liberation; rather it is the immediate expression and actualization of the perfection present in every person at every moment. Exoterically regarded, Zen, or Ch'an as it is called when referring to its history in China, is a school of Mahayana Buddhism, which developed in China in the 6th and 7th centuries from the meeting of Dhyana Buddhism, which was brought to China by Bodhidharma, and Taoism. However, according to Buddhist traditions, there are five different kinds of Zen: Outer Path Zen, Common People's Zen, Hinayana Zen, Mahayana Zen, and Utmost Vehicle Zen. Outer Path Zen: Outer Path Zen includes many different types of meditation. For example, Christian meditation, Divine Light, Transcendental Meditation, and so on. Common People's Zen: Common People's Zen is concentration meditation, Dharma Play meditation, sports, the tea ceremony, ritual ceremonies, etc. Hinayana Zen: Hinayana Zen is insight into impermanence, impurity, and non-self. Mahayana Zen: Mahayana Zen a) insight into the existence and nonexistence of the nature of the dharmas; b) insight into the fact that there are no external, tangible characteristics, and that all is empty; c) insight into existence, emptiness, and the Middle Way; d) insight into the true aspect of all phenomena; e) insight into the mutual interpenetration of all phenomena; f) insight that sees that phenomena themselves are the

Absolute. These six are equal to the following statement from the Avatamsaka Sutra: “If you wish thoroughly understand all the Buddhas of the past, present, and future, then you should view the nature of the whole universe as being created by the mind alone.” Utmost Vehicle Zen: Utmost Vehicle Zen, which is divided into three types: Theoretical Zen, Tathagata Zen, and Patriarchal Zen. In the Dharmapada Sutra, the Buddha taught: “From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikhshu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don’t wait until you swallow a red-hot iron ball, then cry, “This is sorrow!” (Dharmapada 371). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386).”

(B-2) The First Patriarch Bodhidharma's Methods of Zen

I. A Summary of the First Patriarch Bodhidharma's Methods of Zen:

Bodhidharma Brought His Zen Methods to China: In 527, the first Patriarch Bodhidharma settled in Shao-lin Monastery to teach Zen. His teaching can be divided into two approaches: first, entry through understanding and, second, entry through practice. Understanding refers to wisdom achieved through meditation, with the practitioner attaining insight into cosmic reality. The form of meditative practice the Bodhidharma taught still owed a great deal to Indian Buddhism. His instructions were to a great extent based on the traditional sutra of Mahayana Buddhism; he especially emphasized the importance of the Lankavatara Sutra. Typical Chinese Zen, which is a fusion of the Dhyana Buddhism represented by Bodhidharma and indigenous

Chinese Taoism and which is described as a "special transmission outside the orthodox teaching," first developed with Hui-Neng, the sixth patriarch of Zen in China, and the great Zen masters of the T'ang period who followed him.

Patriarch Bodhidharma & the Spreading of Zen Without Sutras:

According to historians, Bodhidharma denied canon reading, and his system therefore made the Buddhist monasteries much less intellectual and much more meditative than they were ever before. According to Bodhidharma, Buddhists should stress on meditation, because by which alone enlightenment can be attained. Bodhidharma was the 28th Indian (in line from the Buddha) and first Zen Patriarch in China. Scholars still disagree as to when Bodhidharma came to China from India, how long he stayed there, and when he died, but it is generally accepted by Zen Buddhists that he came by boat from India to southern China about the year 520 A.D., and after a short, fruitless attempt to establish his teaching there he went to Lo-Yang in northern China and finally settled in Shao-Lin Temple. Bodhidharma came to China with a special message which is summed in sixteen Chinese words, even though Zen masters only mentioned about this message after Ma-Tsu:

“A special transmission outside the scriptures;

No dependence upon words and letters

Direct pointing at the soul of man;

Seeing into one's nature and the attainment of Buddhahood.”

The form of meditative practice the Bodhidharma taught still owed a great deal to Indian Buddhism. His instructions were to a great extent based on the traditional sutra of Mahayana Buddhism; he especially emphasized the importance of the Lankavatara Sutra. Typical Chinese Zen, which is a fusion of the Dhyana Buddhism represented by Bodhidharma and indigenous Chinese Taoism and which is described as a "special transmission outside the orthodox teaching," first developed with Hui-Neng, the sixth patriarch of Zen in China, and the great Zen masters of the T'ang period who followed him. Among special characteristics of Bodhidharma's Zen Methods are the eight fundamental principles, intuition or relating to direct mental vision of the Zen School: Correct Law Eye-Treasury; Nirvana of Wonderful and Profound Mind; Reality is nullity; the Door of Abhidharma; it is not relying on books, or not established on words; it is a special

transmission outside the teachings; it points directly to the human mind; through it one sees one's own nature and becomes a Buddha. Nancy Wilson Ross wrote in *The World of Zen*: "Zen, although considered a religion by its followers, has no sacred scriptures whose words are law; no fixed canon; no rigid dogma; no Savior or Divine Being through whose favor or intercession one's eventual Salvation is assured. The absence of attributes common to all other religious systems lends Zen a certain air of freedom to which many modern people respond. Furthermore, Zen's stated aim of bringing about, through the employment of its special methods, a high degree of knowledge with a resultant gain of peace of mind has caught the attention of certain Western psychologists... The gravest obstacle in discussing Zen's possible meaning for the West is the difficulty of explaining 'How it works.' As mentioned above, in its own four statements, Zen emphasizes particularly that its teaching lies beyond and outside words: 'A special transmission outside the Scriptures; No dependence upon words and letters; Direct pointing to the soul of man; Seeing into one's nature and the attainment of Buddhahood.'

To know Zen, even to begin to understand it, it is necessary to practice it."

Bodhidharma's Six Zen Gates: Bodhidharma's Six Zen Gates, a collection of six Zen essays (Shôshitsu Rokumon (jap)), all of which are traditionally attributed to Bodhidharma. The word "Shôshitsu" refers to the hermitage on Mount Sung where Bodhidharma practiced meditation, and is often used as another name for Bodhidharma. The title therefore can be translated as "The Six Gates of Bodhidharma." Scholars believe that the six texts are later compositions, probably written during the T'ang dynasty (618-907). They were originally written as independent texts and later collected under a single title. Exactly when the collection was put together is unknown, but the oldest extant copy is a Japanese edition published in 1647. The first essay is written in verse and called "Hsin-ching Sung" (Shingyô Ju), or "Verse on the Heart Sutra." The other five are prose texts, entitled "P'o-hsiang Lun" (Hasô Ron) or "On Breaking Through Form"; Erh-chung-ju (Nishu'nyû), Two Ways of Entrance; An-hsin fa-mên (Anjin Hômon), The Gate of Peaceful Mind; Wu-hsing Lun (Goshô Ron), On Awakened Nature; and Hsueh-mo Lun (Ketsumyaku Ron), On the

Blood Lineage. Three of the six essays are translated into English in Red Pine's Zen Teaching of Bodhidharma.

II. The First Patriarch Bodhidharma's Transmission of Zen Methods in China:

Why Did Bodhidharma Come to China?: Before entering the Parinirvana, the Buddha made a prediction that from the Twenty-eighth Patriarch on, the Great Vehicle teaching should go to China. Thus, the Patriarch Bodhidharma came to China. According to Most Venerable Hsuan-hua in "The Intention of Patriarch Bodhidharma's Coming From the West": At that time, the Buddhadharma seemed to exist in China, but it really did not. It was as if it were and yet weren't there. That is because the work being done was superficial. There were few who recited Sutras, investigated Sutra texts, or explained the Sutras, and virtually no one bowed repentance ceremonies. Ordinary scholars regarded Buddhism as a field of study and engaged in debates and discussions about it. But the principles in the Sutras should be cultivated! However, nobody was cultivating. Why not? People were afraid of suffering. No one truly meditated. Except Venerable Patriarch Chi-kung, who practiced meditation and attained the Five Eyes. But most people feared suffering and didn't cultivate. No one seriously investigated Zen and sat in meditation, just like you people now who sit in meditation for a while until your legs begin to hurt. When their legs began to ache, they would wince and fidget then gently unbend and rub them. People are just people and everyone avoids suffering as much as possible. That's the way it was then; that the way it is now. That's called Buddhadharma seeming to be there but not really being there.

The Aftermath of the Conversation With Emperor Han-Wu-Ti: Bodhidharma, the First Ancestor of Chinese Ch'an, is depicted in Ch'an and Zen painting as a grim and glowering figure with huge, bulbous eyes. Legend has it that he sliced off his own eyelids in order to keep awake and aware. According to the Pi-Yen-Lu, example 1, according to Bodhidharma, the Highest Meaning of the Holy Truth means the real truth and the conventional truth are not two. By the real truth we understand that it is not existent; and by the conventional truth we understand that it is not non-existent. This is the most esoteric and most

abstruse point of Buddhist doctrines. Besides, as is clear from the dialogue between the emperor and Bodhidharma, the essential core of Bodhidharma's doctrine is the philosophy of emptiness (*sunyata*), and *sunyata* is beyond demonstration of any kind. Therefore, Bodhidharma also used the breaking through forms to reply in the negative way. When we speak of the Buddhist influence on the life and literature of the Chinese people, we should keep this mystic trend of Bodhidharma's philosophy in mind, for there is no doubt that it has had a great deal to do with the moulding of the spirit of Chinese Zen Buddhism. According to the *Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume III, the Emperor Wu-Ti invited him to Nanking for an audience. The Emperor said: "Since my enthronement, I have built many monasteries, copied many holy writings and invested many priests and nuns. How great is the merit due to me?" "No merit at all," was the answer. Bodhidharma added: "All these things are merely insignificant effects of an imperfect cause. It is the shadow following the substance and is without real entity." The emperor asked: "Then, what is merit in the true sense of the word?" Bodhidharma replied: "It consists in purity and enlightenment, completeness and depth. Merit as such cannot be accumulated by worldly means." The emperor asked again: "What is the Noble Truth in its highest sense?" Bodhidharma replied: "It is empty, no nobility whatever." The emperor asked: "Who is it then that facing me?" Bodhidharma replied: "I do not know, Sire." Wu had been doing good for the sake of accumulating merit. Bodhidharma cut through Wu's ideas about merit to the core of his teaching, that your practice isn't apart from you: when your mind is pure, you live in a pure universe; when you're caught up in ideas of gaining and losing, you live in a world of delusion. The emperor tried again: "What is the first principle of the holy teaching?" And Bodhidharma's answer once again cut to the quick: "Vast emptiness, nothing holy." There is nothing to cling to, 'holy' is just a word. The great dynamic universe of absolute reality flourishes, and it is completely ordinary. "Who is standing before me now?" The emperor asked. Bodhidharma replied, "I don't know." Evidently neither the master nor the emperor was particularly impressed with the other. The emperor did not understand what he was saying, and Bodhidharma left his kingdom..." The emperor could not understand him. Bodhidharma

was famous for his interview with Emperor Han Wu Ti. But after that, Bodhidharma went away. He crossed the Yangtze River and reached the capital, Lo-Yang, of Northern Wei. After a sojourn there he went to Mount Wu-T'ai-Shan and resided in the Shao-Lin Temple where he meditated (facing the wall) for nine years in silence and departed. Through this koan, we see that in the sixth century, Bodhidharma saw that he needed to go to China to transmit the Mind seal to people who had the capability of the Great Vehicle. The intent of his mission was to arouse and instruct those mired in delusion. Without establishing written words, he pointed directly to the human mind for them to see nature and fulfill Buddhahood. According to Bodhidharma, the Highest Meaning of the Holy Truth means the real truth and the conventional truth are not two. By the real truth we understand that it is not existent; and by the conventional truth we understand that it is not non-existent. This is the most esoteric and most abstruse point of Buddhist doctrines.

The First Patriarch Bodhidharma and Shao-Lin Monastery: Shao-Lin is one of the great monasteries in China, located on Mount Sung, in Teng-Feng district, Hunan province, built in 477 by Emperor Hsiao-Wen of the Northern Wei dynasty. The Indian monk named Bodhiruci lived at this monastery at the beginning of the sixth century and he translated numerous sutras into Chinese. According to Ch'an Tradition, after Bodhidharma arrived in China and encountered King Liang Wu Ti. As the emperor was not ready, he missed this opportunity to experience an awakening. Bodhidharma then went north, as he came to Yangtze River, Bodhidharma stepped on a floating reed and used his supernatural powers to cross this river that separates south and north China. He decided that the country was not yet ready for his teachings, so he went to Shao-Lin, where he meditated facing a wall for nine years until his eventual disciple Hui-K'o convinced him to accept him as a student. However, today many people, especially people from East Asia, usually associate the Shao-Lin Monastery with the practice of kung-fu, a form of chi-kung, that is often misunderstood as a combat sport though it was originally a form of both spiritual and physical training.

Nine Years of Sitting Facing the Wall: To sit in meditation with the face to a wall, as did Bodhidharma for nine years, without uttering a word. This practice is still common in Japanese Soto monasteries, in

which younger monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo). When Dharma Master Shen-Kuang caught up with Patriarch Bodhidharma, only to find him sitting in meditation facing a wall. He was turned toward the wall and not speaking to anyone. The Dharma Master immediately knelt down and did not get up, saying, “Venerable Sir! When I first saw you, I did not know that you were a patriarch, a sage. I hit you with my recitation beads, and I'm really sorry. I'm really remorseful. I know you are a person with true virtue. You are a noble one who cherishes the Way. I am now seeking the Way, the Dharma, from you.” Patriarch Bodhidharma took one look at him and said nothing; he remained sitting in meditation. Dharma Master Shen-Kuang (Hui-k'o) knelt there seeking the Dharma for nine years. Patriarch Bodhidharma meditated facing the wall for nine years, and Dharma Master Shen-Kuang knelt there for nine years. This practice is still common in Japanese Soto monasteries, in which younger monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo).

Bodhidharma's First Disciple in China: Bodhidharma and his first disciple in China, Hui-K'e, to whom he had transmitted the Dharma, are always the subject of koan in the “No Gate Zen” as well as of a famous painting by Sesshu, Japan's greatest painter. Hui-K'e, a scholar of some repute, complains to Bodhidharma, who is silently doing meditation, that he has no peace of mind and asks how he can acquire it. Bodhidharma turns him away, saying that the attainment of inward peace involves long and hard discipline and is not for the conceited and fainthearted. Hui-K'e, who has been standing outside in the snow for hours, implores Bodhidharma to help him. Again, he is rebuffed. In desperation he cuts off his left hand and offers it to Bodhidharma. Now convinced of his sincerity and determination, Bodhidharma accepts him as a disciple. This story emphasizes the importance which Zen masters attach to the hunger for self-realization, to meditation, and to sincerity and humility, perseverance and fortitude as prerequisites to the attainment of the highest truth. He was moved by the spirit of sincerity of Hui-K'o, so he instructed him: “Meditating facing the wall is the way to obtain peace of mind, the four acts are the ways to behave in

the world, the protection from slander and ill-disposition is the way to live harmoniously with the surroundings, and detachment is the upaya to cultivate and to save sentient beings.” When he lived at Shao-Lin temple, he always taught the second patriarch with this verse:

Externally keep you away from all relationships, and,
Internally, have no hankerings in your heart;
When your mind is like unto a straight-standing wall
You may enter into the Path.

What Did the First Patriarch Bodhidharma Talk About His Disciples' Attainments?: After nine years at Shao-Lin temple, the Patriarch wished to return to India. He called in all his disciples before him, and said: “The time is come for me to depart, and I want to see what your attainments are.” Tao-Fu said: “According to my view, the truth is above affirmation and negation, for this is the way it moved.” The Patriarch said: “You have got my skin.” Then Nun Tsung-Ch’ih said: “As I understand it, it is like Ananda’s viewing the Buddhaland of Akshobhya Buddha: it is seen once and never again.” The Patriarch said: “You have got my flesh.” Tao-Yu said: “Empty are the four elements and non-existent the five skandhas. According to my view, there is not a thing to be grasped as real.” The Patriarch said: “You have got my bone.” Finally, Hui-K’o reverently bowed to the master, then kept standing in his place and said nothing. The Patriarch said: “You have my marrow.” Nobody knows his whereabouts and when he passed away. Some people say that he crossed the desert and went to India, and others say that he crossed the sea to go to Japan.

A Legendary Straw Sandal Bodhidharma: The story of Bodhidharma returning to India after his death with one straw sandal. According to the legend preserved in the Ching te Ch’uan-teng Lu (Dentôroku), some three years after Bodhidharma had died and been buried in China, a Chinese official named Sung Yun was returning to China from a mission to India and encountered the master somewhere in Central Asia. The master carried a single straw sandal in his shoulder. When the emissary asked where he was going, the master replied that he was returning to India. The official reported this encounter to the emperor on his return to the capitol. The emperor ordered Bodhidharma’s grave opened for inspection. They found the coffin completely empty, save for a single straw sandal. Because of

this story, Bodhidharma often appears in Zen art carrying a single sandal (seriki daruma).

III. Bodhidharma's Eight Fundamental Principles Play the Key Role in the Zen School:

An Overview of Bodhidharma's Eight Fundamental Principles:

According to Buddhism, Mahayana Zen and Zen of the highest vehicle are in fact complementary for one another; so, Eight Fundamental Principles play the key role in both the Mahayana Zen and Zen of the highest vehicle. In Bodhidharma's Six Zen Gates, the First Patriarch's main ideas are still based on the eight fundamental principles of a special transmission outside the Scriptures, no dependence upon words and letters, direct pointing to the soul of man, seeing into one's nature and the attainment of Buddhahood. The eight fundamental principles, intuitional or relating to direct mental vision of the Zen School: Correct Law Eye-Treasury; Nirvana of Wonderful and Profound Mind; Reality is nullity; the Door of Abhidharma; it is not relying on books, or not established on words; it is a special transmission outside the teachings; it points directly to the human mind; through it one sees one's own nature and becomes a Buddha. Zen, although considered a religion by its followers, has no sacred scriptures whose words are law; no fixed canon; no rigid dogma; no Savior or Divine Being through whose favor or intercession one's eventual Salvation is assured. The absence of attributes common to all other religious systems lends Zen a certain air of freedom to which many modern people respond. Furthermore, Zen's stated aim of bringing about, through the employment of its special methods, a high degree of knowledge with a resultant gain of peace of mind has caught the attention of certain Western psychologists... The gravest obstacle in discussing Zen's possible meaning for the West is the difficulty of explaining 'How it works.' In its own four statements, Zen emphasizes particularly that its teaching lies beyond and outside words: 'A special transmission outside the Scriptures; No dependence upon words and letters; Direct pointing to the soul of man; Seeing into one's nature and the attainment of Buddhahood.' To know Zen, even to begin to understand it, it is necessary to practice it.

A Summary of the Content & the Key Role in the Zen School of Bodhidharma's Eight Fundamental Principles: Almost all Mahayana Zen Sects in East Asia consider Bodhidharma's Eight Fundamental Principles play the key role in their methods of Zen. As a matter of fact, the Eight Fundamental Principles neatly envelops the cores of Zen: Not set up Scriptures-Special Transmission Outside the Teachings-Pointing Directly to Human's Mind-To See Your Own Nature and Reach Buddhahood. The eight fundamental principles, intuitional or relating to direct mental vision of the Zen School: *First, Correct Law Eye-Treasury:* The right Dharma eye treasury or 'Treasure Chamber of the Eye of True Dharma'. Something that contains and preserves the right experience of reality, the principal work of the great Japanese Zen master Dogen Zenji; it is considered the most profound work in all of Zen literature and the most outstanding work of religious literature of Japan. A collection of sayings and instructions of the great Japanese Zen master Dogen Zenji as recorded by his student Ejo (1198-1280). "Shobo-genzo" is a major work of Dogen Master (1200-1253), a voluminous treatise that discusses all aspects of Buddhist life and practice, from meditation to details concerning personal hygiene. In Shobogenzo, Zen Master Dogen taught: "When all things are Buddha-teachings, then there are delusion and enlightenment, there is cultivation of practice, there is birth, there is death, there are Buddhas, there are sentient beings. When myriad things are all not self, there is no delusion, no enlightenment, no Buddhas, no sentient beings, no birth, no death. Because the Buddha Way originally sprang forth from abundance and paucity, there is birth and death, delusion and enlightenment, sentient beings and Buddhas. Moreover, though this is so, flowers fall when we cling to them, and weeds only grow when we dislike them. People's attaining enlightenment is like the moon reflected in water. The moon does not get wet; the water isn't broken. Though it is a vast expansive light, it rests in a little bit of water, even the whole moon, the whole sky, rests in a dewdrop on the grass, rests in even a single droplet of water. That enlightenment does not shatter people is like the moon not piercing the water. People's not obstructing enlightenment is like the drop of dew not obstructing the moon in the sky."

Second, Nirvana of Wonderful and Profound Mind: Nirvana consists of ‘nir’ meaning exit, and ‘vana’ meaning craving. Nirvana means the extinguishing or liberating from existence by ending all suffering. So, Nirvana is the total extinction of desires and sufferings, or release (giải thoát). It is the final stage of those who have put an end to suffering by the removal of craving from their mind (Tranquil extinction: Tịch diệt, Extinction or extinguish: Diệt, Inaction or without effort: Vô vi, No rebirth: Bất sanh, Calm joy: An lạc, Transmigration to extinction: Diệt độ). In other word, Nirvana means extinction of ignorance and craving and awakening to inner Peace and Freedom. Nirvana with a small “n” stands against samsara or birth and death. Nirvana also refers to the state of liberation through full enlightenment. Nirvana is also used in the sense of a return to the original purity of the Buddha-nature after the dissolution of the physical body, that is to the perfect freedom of the unconditioned state. The supreme goal of Buddhist endeavor. An attainable state in this life by right aspiration, purity of life, and the elimination of egoism. The Buddha speaks of Nirvana as “Unborn, unoriginated, uncreated, and unformed,” contrasting with the born, originated, created and formed phenomenal world. The ultimate state is the Nirvana of No Abode (Apratisthita-nirvana), that is to say, the attainment of perfect freedom, not being bound to one place. Nirvana is used in both Hinayana and Mahayana Buddhist schools. For Zen practitioners, when you understand no-self, that is the peace of nirvana. The word "Nirvana" is translated in different ways, such as "perfect bliss" or "extinction of all desires." But nirvana and impermanence are like front and back. When you understand impermanence, you find peace. When you truly see your life as nirvana, then impermanence is taken care of. So, Zen practitioners rather than figuring out how to deal with impermanence, consider these dharma seals all together as the dharma to be realized. In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati, Nirvana means seeing into the abode of reality in its true significance. The abode of reality is where a thing stands by itself. To abide in one’s self-station means not to be astir, i.e., to be eternally quiescent. By seeing into the abode of reality as it is means to understand that there is only what is seen of one’s own mind, and no external world as such.” After the Buddha’s departure, most of the metaphysical discussions and speculations centered around the

subject of Nirvana. The Mahaparinirvana Sutra, the Sanskrit fragments of which were discovered recently, one in Central Asia and another in Koyasan, indicates a vivid discussion on the questions as to what is 'Buddha-nature,' 'Thusness,' 'the Realm of Principle,' 'Dharma-body' and the distinction between the Hinayana and Mahayana ideas. All of these topics relate to the problem of Nirvana, and indicate the great amount of speculation undertaken on this most important question. Meanwhile, the wonderful and profound mind or heart which is beyond human thought. The mind which clings to neither to nothingness nor to actuality. The mind in which all erroneous imaginings have been removed. According to the Differentiated Teaching of the T'ien-T'ai school, limited this to the mind of the Buddha, while the Perfect teaching universalized it to include the unenlightened heart of all men. This is one of the eight fundamental principles, intuition or relating to direct mental vision of the Zen School.

Third, Reality Is Nullity: True marks are no marks, the essential characteristic or mark (laksana) of the Bhutatathata, i.e. reality. The bhutatathata from the point of view of the void, attributeless absolute; the real-nature is bhutatathata from the point of view of phenomena. Reality is Nullity, i.e. is devoid of phenomenal characteristics, unconditioned. This is one of the eight fundamental principles, intuition or relating to direct mental vision of the Zen School. The Sanskrit term "Animitta" means "Signlessness." "Signs" include forms, sounds, scents, tastes, and tangible objects, men, women, birth, aging, sickness, death, and so forth. The absence of these is signlessness. So, animitta means formlessness, no-form, devoid of appearance, or absence of characteristics of all dharmas; the mark of absolute truth, which is devoid of distinctions. Animitta is commonly used as an epithet of Nirvana. According to Buddhist teachings, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to "Only Mind," or "Only Consciousness" in the Lankavatara Sutra. The bhutatathata from the point of view of the void, attributeless absolute; the real-nature is bhutatathata from the point of view of phenomena.

Fourth, the Door of Abhidharma: The Door of Abhidharma or the extremely subtle dharma gate means the doctrine or wisdom of Buddha regarded as the door (method) to enlightenment. The teaching of the

Buddha. The meaning is that the dharma is something like a gate, because through it sentient beings attain the enlightenment. As the living have 84,000 delusions, so the Buddha provides 84,000 methods of dealing with them. Knowing that the spiritual level of sentient beings is totally different from one another, the Buddha had allowed his disciples to choose any suitable Dharma they like to practice. A person can practice one or many dharmas, depending on his physical conditions, his free time, since all the dharmas are closely related. Practicing Buddhist Dharma requires continuity, regularity, faith, purpose and determination. Laziness and hurriedness are signs of failure. There is only one path leading to Enlightenment, but, since people differ greatly in terms of health, material conditions, intelligence, character and faith, the Buddha taught more than one path leading to different stages of attainment such as stage of Hearers, that of Pratyeka-buddhas, that of Bodhisattvas, that of laymen, and that of monks and nuns. All of these ways are ways to the Buddhahood. Generally speaking, all teachings of the Buddha are aimed at releasing human beings' sufferings and afflictions in this very life. They have a function of helping individual see the way to make arise the skilful thought, and to release the evil thought. For example, using compassion to release ill-will; using detachment or greedlessness to release greediness; using wisdom or non-illusion to release illusion; using perception to release selfishness; using impermanence and suffering to release "conceit." For lay people who still have duties to do in daily life for themselves and their families, work, religion, and country, the Buddha specifically introduced different means and methods, especially the Buddha's teachings in the Advices to Lay People (Sigalaka) Sutra. The Buddha also introduced other methods of cultivation: "To abandon four wrong deeds of not taking life, not taking what is not given, not committing sexual misconduct, not lying, not doing what is caused by attachment, ill-will, or fear, not to waste one's substance by the six ways of not drinking alcohol, not haunting the streets at unfitting time, not attending nonsense affairs, not gambling, not keeping bad company, and not staying idle. In addition, lay people should always live in the six good relationships of their families and society: between parents and children, between husband and wife, between teacher and student, among relatives and neighbors, between

monks and lay people, between employer and employee, etc. These relationships should be based on human love, loyalty, sincerity, gratitude, mutual acceptance, mutual understanding and mutual respect because they relate closely to individuals' happiness in the present. Thus, the Buddha's Dharma is called the Dharma of liberation. Besides, Dharmakshanti is also a wonderful dharma of liberation. Dharmakshanti means acceptance of the statement that all things are as they are, not being subject to the law of birth and death, which prevails only in the phenomenal world created by our wrong discrimination. Patience attained through dharma to overcome illusion. Also, ability to bear patiently external hardships. Dharma door of patience (Dharma gate of Patience) is among the six paramitas, the Dharma door of patience is very important. If we cultivate the Dharma door of patience to perfection, we will surely reach an accomplishment. To practice the Dharma door of patience, one must not only be hot tempered, but one should also endure everything. Nobody can reach final attainment without following a path, and no enlightenment can be reached without studying, understanding and practicing. This is one of the eight fundamental principles, intuitional or relating to direct mental vision of the Zen School.

Fifth, A Special Transmission Outside the Scriptures: Special tradition outside the orthodox teaching means the transmission of the Buddha-dharma from 'mind-to-mind' in the tradition of Zen, which is not to be confused with the transmission of the teaching of Buddha through sacred scriptures. Special transmission outside of the teaching. According to a Buddhist legend, the special transmission outside the orthodox teaching began with the famous discourse of Buddha Sakyamuni on Vulture Peak Mountain (Gridhrakuta). At that time, surrounded by a crowd of disciples who had assembled to hear him expound the teaching. The Buddha did not say anything but holding up a lotus flower. Only Kashyapa understood and smiled. As a result of his master, he suddenly experienced a break through to enlightened vision and grasped the essence of the Buddha's teaching on the spot. The Buddha confirmed Mahakashyapa as his enlightened student. Mahakashyapa was also the first patriarch of the Indian Zen.

Sixth, Teaching That Does Not Establish Words and Letters: The Zen or intuitive school does "not set up scriptures." It lays stress on

meditation and intuition rather than on books and other external aids. Word-teaching contrasted with self-realization. In the Lankavatara Sutra, the Buddha taught: “Those who well understand the distinction between realization and teaching, between inner knowledge and instruction, are kept away from the control of mere speculation.” Teaching, recitation, and stories, etc. Thus, the Buddha emphasized the inner attainment of the truth, not the teaching realized by all the Tathagatas of the past, present, and future. The realm of the Tathagatagarbha which is the Alayavijnana belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those philosophers who cling to the letter, learning, and mere discourse. Thus, the Buddha taught: “It is owing to his not perfectly understanding the nature of words that he regards them as identical with the sense.” In Japanese Zen terms, the term “Ichiji-fusetsu” means “not a word is said.” “Ichiji-fusetsu” refers to the fact that the Buddha in all his teaching or instruction never made use of a single word to describe ultimate reality, for it is not preachable. In consideration of this fact, after his complete enlightenment, the Buddha did not want to teach at all. However, compassion for beings trapped in the cycle of life and death moved him. In doing this, he had to come down from the level of true insight to that of “everyman’s consciousness.” In Zen, all the teachings and instructions of the Buddha mean a “finger-point” for the purpose of giving those who wish to cultivate a way leading to enlightenment and prajna insight into the true nature of reality. According to a Buddhist legend, the special transmission outside the orthodox teaching began with the famous discourse of Buddha Sakyamuni on Vulture Peak Mountain (Gridhrakuta). At that time, surrounded by a crowd of disciples who had assembled to hear him expound the teaching. The Buddha did not say anything but holding up a lotus flower. Only Kashyapa understood and smiled. As a result of his master, he suddenly experienced a break through to enlightened vision and grasped the essence of the Buddha’s teaching on the spot. The Buddha confirmed Mahakashyapa as his enlightened student. Mahakashyapa was also the first patriarch of the Indian Zen. People who practice Zen often advise not using words. This is not to discredit words, but to avoid the danger of becoming stuck in them. It is to encourage us to use words as skillfully as possible for the sake of those

who hear them. In the second century, Nagarjuna wrote “The Madhyamika Sastra,” in which he used concepts to destroy concepts. He was not trying to create a new doctrine, but to break all the bottles, all the flasks, all the vases, all the containers, to prove that water needs no form to exist. He outlined a dance for us, a dance for us to drop our categories and barriers so that we can directly encounter reality and not content ourselves with its mere reflection. This is one of the eight fundamental principles, intuitional or relating to direct mental vision of the Zen School.

Seventh, Point Directly to the Mind: It points directly to the human mind means to behold the Buddha-nature within oneself or to see into one’s own nature. Semantically “Beholding the Buddha-nature” and “Enlightenment” have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is often used the word “Enlightenment” rather than “Beholding the Buddha-nature.” The term “enlightenment” implies a deeper experience. This is a common saying of the Ch’an (Zen) or Intuitive School. In Zen Buddhism, to behold the Buddha-nature means to reach the Buddhahood or to attain enlightenment. To point directly to the mind to see your own nature and reach Buddhahood. Pointing-out instruction, a direction instruction on the nature of the mind which a guru gives the student when the student is ready for the instructions. It takes many forms: slapping the student with a shoe, shouting at the student. This is individual to each master and each student.

Eighth, Seeing One’s Own Nature and Becoming a Buddha: The whole phrase includes Directly pointing to the mind of man; through it one sees one’s own nature and becomes a Buddha. To point directly to the mind means a master’s pointing-out instruction so a disciple can to see his own nature and reach Buddhahood. This is a direction instruction on the nature of the mind which a guru gives the student when the student is ready for the instructions. It takes many forms: slapping the student with a shoe, shouting at the student. This is individual to each master and each student. Point directly to the mind to see your own nature and reach Buddhahood, for through to the human mind it one sees one’s own nature and becomes a Buddha. This is one of the eight fundamental principles, intuitional or relating to direct

mental vision of the Zen School. Point directly to the mind to see your own nature and reach Buddhahood. To behold the Buddha-nature within oneself or to see into one's own nature. Semantically "Beholding the Buddha-nature" and "Enlightenment" have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is often used the word "Enlightenment" rather than "Beholding the Buddha-nature." The term "enlightenment" implies a deeper experience. This is a common saying of the Ch'an (Zen) or Intuitive School. In Zen Buddhism, to behold the Buddha-nature means to reach the Buddhahood or to attain enlightenment. As mentioned above, to see into one's own nature means to behold the Buddha-nature within oneself. Semantically "Beholding the Buddha-nature" and "Enlightenment" have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is often used the word "Enlightenment" rather than "Beholding the Buddha-nature." The term "enlightenment" implies a deeper experience. This is a common saying of the Ch'an (Zen) or Intuitive School. "To see into one's own nature" means "looking into your own nature directly and finding it to be the same as the ultimate nature of the universe." It is, however, the main aim of meditation of the Mahayana and the Highest Vehicle, and its attainment is considered to be the real awakening. According to Zen Master Philip Kapleau in *The Three Pillars of Zen*, kensho (enlightenment) is no... haphazard phenomenon. Like a sprout which emerges from a soil which has been seeded, fertilized, and thoroughly weeded, satori comes to a mind that has heard and believed the Buddha-truth and then uprooted within itself the throttling notion of self-and-other. And just as one must nurture a newly emerged seedling until maturity, so Zen training stresses the need to ripen an initial awakening through subsequent koan practice and or shikan-taza until it thoroughly animates one's life. In other words, to function on the higher level of consciousness brought about by kensho (kiến tánh), one must further train oneself to act in accordance with this perception of Truth. This special relationship between awakening and post-awakening zazen is brought out in a parable in one of the sutras. In this story enlightenment is compared to a youth who, after years of destitute

wandering in a distant land, one day discovers that his wealthy father had many years earlier bequeathed him his fortune. To actually take possession of this treasure, which is rightly his, and become capable of handling it wisely is equated with post-kensho zazen, that is, with broadening and deepening the initial awakening. To see one's own nature or to behold the Buddha-nature within oneself or to see into one's own nature. Beholding the Buddha-nature within oneself or to see into one's own nature. Semantically "Beholding the Buddha-nature" and "Enlightenment" have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is often used the word "Enlightenment" rather than "Beholding the Buddha-nature." The term "enlightenment" implies a deeper experience. This is a common saying of the Ch'an (Zen) or Intuitive School. Through it one sees one's own nature and becomes a Buddha. This is one of the eight fundamental principles, intuitional or relating to direct mental vision of the Zen School. The Sixth Patriarch, Hui-neng, insists on this in a most unmistakable way when he answers the question: "As to your commission from the fifth patriarch of Huang-mei, how do you direct and instruct others in it?" The answer was, "No direction, no instruction there is; we speak only of seeing into one's Nature and not of practicing dhyana and seeking deliverance thereby." The sixth Patriarch considered them as "confused" and "not worth consulting with." They are empty-minded and sit quietly, having no thoughts whatever; whereas "even ignorant ones, if they all of a sudden realize the truth and open their mental eyes are, after all, wise men and may attain even to Buddhahood." Again, when the patriarch was told of the method of instruction adopted by the masters of the Northern school of Zen, which consisted in stopping all mental activities. quietly absorbed in contemplation, and in sitting cross-legged for the longest while at a stretch, he declared such practices to be abnormal and not at all to the point, being far from the truth of Zen, and added this stanza:

"While living, one sits up and lies not,
 When dead, one lies and sits not;
 A set of ill-smelling skeleton!
 What is the use of toiling and moiling so?"

As a matter of fact, the whole content of all essays in the Six Gates of Bodhidharma have the First Patriarch's message to aim at the Contemplation of the Mind, however, in the limitation of this writing, we do not discuss in details but we only briefly mentioned on the following doors of the Verse on the Heart Sutra, Breaking Through Form, Two Ways of Entrance, The Gate of Peaceful Mind, On Awakened Nature, and On the Blood Lineage. However, to make it easier for us to understand about Main Ideas of Bodhidharma's Methods of Contemplation of the Mind, and to make it easier for us to practice Zen, the First Patriarch Bodhidharma shows us Six Zen Gates to the Patriarch's Abode. After stepping through these six gates, we have entered right in the Patriarch's Abode.

IV. Bodhidharma & the Doors of Non-Seeking:

An Overview on “Not to Seek After Anything”: Bodhidharma, the 28th Patriarch from India and also the 1st Patriarch in China taught about three non-seeking practices or three doors of liberation. According to the first patriarch Bodhidharma, “Not to seek after anything” is one of the four disciplinary processes. By ‘not seeking after anything’ is meant this: “Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called seeking. The wise, however, understand the truth and are not like the vulgar. Their minds abide serenely in the uncreated while the body turns about in accordance with the laws of causation. All things are empty and there is nothing desirable and to be sought after. Wherever there is nothing merit of brightness there follows the demerit of darkness. The triple world there one stays too long is like a house on fire; all that has a body suffers, and who would ever know what is rest? Because the wise are thoroughly acquainted with this truth, they get neer attached to anything that becomes, their thoughts are quieted, they never seek. Says the sutra: ‘Wherever there is seeking, there you have sufferings; when seeking ceases you are blessed. Thus, we know that not to seek is verily the way to the truth. Therefore, one should not seek after anything.’” n cultivation, Buddhists don't cultivate to seek happiness, but once people cultivate with all their heart, happiness will naturally come.

The First Patriarch Bodhidharma's Three Non-Seeking Practices:

The First Non-Seeking Practice Is Emptiness: The term “Sunyata” terminologically compounded of “Sunya” meaning empty, void, or hollow, and an abstract suffix “ta” meaning “ness”. The term was extremely difficult to be translated into Chinese; however, we can translate into English as “Emptiness,” “Voidness,” or “Vacuity.” The concept of this term was essentially both logical and dialectical. The difficulty in understanding this concept is due to its transcendental meaning in relation to the logico-linguistic meaning, especially because the etymological tracing of its meaning (sunyata meaning vacuous or hollow within a shape of thing) provides no theoretical or practical addition to one’s understanding of the concept. According to Dr. Harsh Narayan, Sunyavada is complete and pure Nihilism. Sunyata is a negativism which radically empties existence up to the last consequences of Negation. The thinkers of Yogacara school describe “Sunyata” as total Nihilism. Dr. Radhakrishnan says that absolute seems to be immobile in its absoluteness. Dr. Murti views Prajna-paramita as absolute itself and said: “The absolute is very often termed sunya, as it is devoid of all predicates.” According to Chinese-English Buddhist Dictionary, “the nature void, i.e., the immateriality of the nature of all things” is the basic meaning of “Sunyata”. According to other Mahayana sutras, “Sunyata” means the true nature of empirical Reality. It is considered as beyond the Negation or Indescribable. The Buddha used a number of similes in the Nikayas to point out the unreality of dharmas of every kind and it is these similes that have been later used with great effectiveness in Mahayana philosophical schools, especially of Chinese Buddhist thinkers. Emptiness implies non-obstruction... like space or the Void, it exists within many things but never hinders or obstructs anything. Emptiness implies omnipresence... like the Void, it is ubiquitous; it embraces everything everywhere. Emptiness implies equality... like the Void, it is equal to all; it makes no discrimination anywhere. Emptiness implies vastness... like the Void, it is vast, broad and infinite. Emptiness implies formlessness or shapelessness... like the Void, it is without form or mark. Emptiness implies purity... like the Void, it is always pure without defilement. Emptiness implies motionlessness... like the Void, it is always at rest, rising above the processes of construction and

destruction. Emptiness implies the positive negation... it negates all that which has limits or ends. Emptiness implies the negation of negation... it negates all Selfhood and destroys the clinging of Emptiness. Emptiness implies unobtainability or ungraspability... space or the Void, it is not obtainable or graspable. *The Second Non-Seeking Practice Is Signlessness*: To get rid of the idea of form, or externals. There are no objects to be perceived by sense-organs, one of the three emancipations. The Sanskrit term “Animitta” means “Signlessness.” “Signs” include forms, sounds, scents, tastes, and tangible objects, men, women, birth, aging, sickness, death, and so forth. The absence of these is signlessness. So, animitta means formlessness, no-form, devoid of appearance, or absence of characteristics of all dharmas; the mark of absolute truth, which is devoid of distinctions. Animitta is commonly used as an epithet of Nirvana. *The Third Non-Seeking Practice Is Wishlessness*: Wishlessness means to get rid of all wishes or desires until no wish of any kind whatsoever remains in the cultivator’s mind, for he no longer needs to strive for anything, one of the three emancipations. In Buddhist teachings, concentration on desirelessness (wishlessness) or samadhi of non-desire is one of the three samadhis or the samadhi on the three subjects. The other two kinds are: samadhi of emptiness (to empty the mind of the ideas of me and mine and suffering, which are unreal) and samadhi of non-form (to get rid of the idea of form, or externals). Three samadhis or the samadhi on the three subjects include samadhi of emptiness (to empty the mind of the ideas of me and mine and suffering, which are unreal), samadhi of non-form (to get rid of the idea of form, or externals), and samadhi of non-desire (to get rid of all wish or desire). Concentration on getting rid of all wish or desire. Practitioners try to get rid of all wishes or desires until no wish of any kind whatsoever remains in the cultivator’s mind, for he no longer needs to strive for anything, one of the three liberations or emancipations.

Conclusion on the “Three Non-Seeking Practices”: It’s exactly what the First Patriarch Bodhidharma taught about three non-seeking practices or three doors of liberation: Emptiness, signlessness or to get rid of the idea of form, or externals. There are no objects to be perceived by sense-organs and wishlessness or to get rid of all wishes or desires until no wish of any kind whatsoever remains in the

cultivator's mind, for he no longer needs to strive for anything. That's really an emancipation. Truly speaking, worldly phenomena are dharmas are illusory and dream-like, born and destroyed, destroyed and born. So, what is there which is true ever-lasting and worth seeking? Furthermore, worldly phenomena are all relative, in calamities are found blessings, in blessings there is misfortune. Therefore, Buddhist cultivators should always keep their minds calm and undisturbed in all situations, rising or falling, unfortunate or blessed. For example, when a monk cultivates alone in a deserted hut with few visitors. Although his living conditions are miserable and lonely, his cultivation is diligent. After a while, virtuous people learn of his situation and come to offer and seek for his guidance, his used-to-be hut now become a huge magnificent temple, filled with monks and nuns. By then, his blessings may be great, his cultivation has not only obviously declined, sometimes external events may attract him to causing more bad karma. Therefore, Buddhist cultivators should always keep in mind these three non-seeking practices. According to the Forty-Two Sections Sutra, "A Sramana asked the Buddha: 'What are the causes and conditions by which one come to know past lives and also by which one's understanding enables one to attain the Way?' The Buddha said: 'By purifying the mind and guarding the will, your understanding can achieve (attain) the Way. Just as when you polish a mirror, the dust vanishes and brightness remains; so, too, if you cut off and do not seek desires, you can then know past lives.'"

V. To Cultivate the Mind-Essence Transmitted by All Buddhas:

One's Own Mind Is Buddha: According to The Records of the Transmission of the Lamp, Volume V, one day, Ma-Tsu entered the hall and addressed the congregation, saying: "All of you here! Believe that your own mind is Buddha. This very mind is Buddha mind. When Bodhidharma came from India to China he transmitted the supreme vehicle teaching of one mind, allowing people like you to attain awakening. Moreover, he brought with him the text of Lankavatara Sutra, using it as the seal of the mind-ground of sentient beings. He feared that your views would be inverted, and you wouldn't believe in the teaching of this mind that each and every one of you possesses. Therefore, Bodhidharma brought the Lankavatara Sutra, which offers

the Buddha's words that mind is the essence, and that there is no gate by which to enter Dharma. You who seek Dharma should seek nothing. Apart from mind there is no other Buddha. Apart from Buddha there is no other mind. Do not grasp what is good nor reject what is bad. Don't lean toward either purity or pollution. Arrive at the empty nature of transgressions; that nothing is attained through continuous thoughts; and that because there is no self-nature and three worlds are only mind. The myriad forms of the entire universe are the seal of the single Dharma. Whatever forms are seen are but the perception of mind. But mind is not independently existent. It is co-dependent with form. You should speak appropriately about the affairs of your own life, for each matter you encounter constitutes the meaning of your existence, and your actions are without hindrance. The fruit of the Bodhisattva way is just thus, born of mind, taking names to be forms. Because of the knowledge of the emptiness of forms, birth is nonbirth. Comprehending this, one acts in the fashion of one's time, just wearing clothes, eating food, constantly upholding the practices of a Bodhisattva, and passing time according to circumstances. If one practices in this manner is there anything more to be done?" To receive my teaching, listen to this verse:

"The mind-ground responds to conditions.

Bodhi is only peace.

When there is no obstruction in worldly affairs or principles,

Then birth is nonbirth."

A monk asked: "Master, why do you say that mind is Buddha?" Ma-Tsu said: "To stop babies from crying." The monk said: "What do you say when they stop crying?" Ma-Tsu said: "No mind, no Buddha." The monk asked: "Without using either of these teachings, how would you instruct someone?" Ma-Tsu said: I would say to him that it's not a thing." The monk asked: "If suddenly someone who was in the midst of it came to you, then what would you do?" Ma-Tsu said: "I would teach him to experience the great way."

Mind-To-Mind Transmission in Cultivation of Bodhidharma's Zen Methods: Mind-To-Mind-Transmission means a special transmission outside the teaching of textual tradition. The phrase "Transmitting Mind Through Mind" is a Ch'an expression for the authentic transmission of Buddha-Dharma from master to students and

dharma successors within the lineages of transmission of the Ch'an tradition. The notion of "Transmission from heart-mind to heart-mind" became a central notion of Zen. That is to say what preserved in the lineage of the tradition and "transmitted" is not book knowledge in the form of "teachings" from sutras, but rather an immediate insight into the true nature of reality, one's own immediate experience, to which an enlightened master can lead a student through training in the way of Zen. According to Zen tradition, its teachings are passed on directly from the mind of the master to that of the disciple, without recourse to words and concepts. This requires that students demonstrate their direct experience of truth to their teachers, who serve as the arbiters who authenticate the experience. So, mind transmitting the mind means to be transmitted without words, or transmitted from 'master's soul to student's soul' (Ishin-denshin (jap), as contrasted with the written word. Direct transmission from mind to mind (the intuitive principle of the Zen or Intuitive school). Zen stresses the importance of personal contact between master and disciple rather than the study of written texts. Thus, early Japanese monks had a strong incentive to learn to speak Chinese, or at least to write the colloquial language with sufficient fluency to be able to carry on "brush talk" with their masters. The transmission from heart-mind to heart-mind is the beginning of the "Special transmission outside the orthodox teaching," as Zen calls itself. The story begins with a sutra, the "Ta-fan T'ien-wang Wen Fo Ching." In it it is told that once Brahma, the highest deity in the Hinduist assembly of gods, visited a gathering of disciples of the Buddha on Mount Gridhrakuta (Vulture Peak Mountain). He presented the Buddha with a garland of flowers and requested him respectfully to expound the dharma. However, instead of giving a discourse, the Buddha only took a flower and twirled it, while smiling silently, between the fingers of his raised hand. None of the gathering understood except for Kashyapa, who responded with a smile. When the World-Honored One holds up a flower to the assembly. Mahakasyapa's face is transformed, and he smiles. Zen practitioners should open your eyes and look carefully. A thousand mountain ranges separate the one who reflects from the one who is truly present.

To Cultivate the Mind-Essence Transmitted by All Buddhas:

According to the Records of the Transmission of the Lamp, Hui K'o

tried variously to explain the reason of mind, but failed to realize the truth itself. One day, Hui K'o said to Bodhidharma: "I have ceased all activities." The First Patriarch Bodhidharma simply said: "No! No!" Bodhidharma never proposed to explain to his disciple what was the mind-essence in its thoughtless state; that is, in its pure being. Later, Hui K'o said: "I know now how to keep myself away from all relationships." Bodhidharma queried: "You make it a total annihilation, do you not?" Hui K'o said: "No, master. I do not make it a total annihilation." Bodhidharma asked: "How do you testify your statement?" Hui K'o said: "For I know it always in a most intelligible manner, but to express it in words, that is impossible." Bodhidharma said: "Thereupon, that is the mind-essence itself transmitted by all the Buddhas. Harbour no doubt about it!" Eventually Hui-K'o received the teaching directly "mind-to-mind." Subsequently, he inherited his robe and alms-bowl to become the Second Patriarch of the Chinese Zen Sect (the successor of Bodhidharma). Through this teaching from the First Patriarch Bodhidharma, the Patriarch wanted to remind his later disciples a pointing-out instruction, a direction instruction on the nature of the mind which a guru gives the student when the student is ready for the instructions. It is to say: "Pointing Directly to the Mind to See Your Own Nature and Reach Buddhahood." It takes many forms: slapping the student with a shoe, shouting at the student. This is individual to each master and each student. Directly pointing to the mind of man; through it one sees one's own nature and becomes a Buddha. It points directly to the human mind. This is one of the eight fundamental principles, intuitional or relating to direct mental vision of the Zen School. Point directly to the mind to see your own nature and reach Buddhahood. To behold the Buddha-nature within oneself or to see into one's own nature. Semantically "Beholding the Buddha-nature" and "Enlightenment" have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is often used the word "Enlightenment" rather than "Beholding the Buddha-nature." The term "enlightenment" implies a deeper experience. This is a common saying of the Ch'an (Zen) or Intuitive School. In Zen Buddhism, to behold the Buddha-nature means to reach the Buddhahood or to attain enlightenment.

VI. A Summary of Main Ideas of Bodhidharma's Methods of Contemplation of the Mind:

An Overview of Bodhidharma's Methods of Contemplation of the Mind: Bodhidharma was the third son of the King of Kancipura, South India. He was a deeply learned Indian Buddhist monk at that time. He was a man of wonderful intelligence, bright and far reaching; he thoroughly understood everything that he ever learned. He obeyed the instruction of his teacher, Prajnatara, Bodhidharma started for the East in China in 520 A.D., with the special purpose of propagating his system of philosophy. After a brief unsuccessful attempt to spread his teaching there, he wandered further to Lo-Yang in north China and finally settled at the Shao-Lin Monastery on Sung-shan Mountain. Here he practiced unmovable zazen for nine years, known as nine years in from of the wall. Here, Hui-K'o, later the second patriarch of Zen in China, found his way to the master, after an impressive proof of his 'will for truth', was accepted as his disciple. It is not certain whether he died there or again left the monastery after he had transmitted the patriarchy to Hui-K'o. According to another legend, Bodhidharma was poisoned at the age of 150 and buried in the mountains of Honan. Not long after his death, the pilgrim Sung Yun, who had gone to India to bring the sutra texts back to China, met Bodhidharma on his way home in the mountains of Turkestan. The Indian master, who wore only one sandal, told the pilgrim he was on his way back to India; a Chinese dharma heir would continue his tradition. Upon his return to China the pilgrim reported this encounter to the disciples of Bodhidharma. They opened his grave and found it empty except for one of the patriarch's sandals. As a matter of fact, the whole content of all essays in the Six Gates of Bodhidharma have the First Patriarch's message to aim at the Contemplation of the Mind, however, in the limitation of this chapter, we do not discuss in details but we only briefly mentioned on the following doors of the Verse on the Heart Sutra, Breaking Through Form, Two Ways of Entrance, The Gate of Peaceful Mind, On Awakened Nature, and On the Blood Lineage.

Bodhidharma's Essay on the Verse of the Heart Sutra: An Overview of the Heart Sutra: The Heart Sutra (the Prajnaparamita Hridaya Sutra or the Sutra of the Prajnaparamita) is one of the smallest

sutras, contained in the Vast Prajnaparamita. The full title of this sutra is “Heart of Prajna Paramita Sutra.” Probably the most popular sutra in the world today. The Heart Sutra explains the meaning of “Prajna Paramita,” the perfection of wisdom that enables one to perceive clearly the emptiness of self and of all phenomena. The Heart Sutra is the heart of the perfection of wisdom; it is also the heart of the entire family of “Prajna Paramita Sutras.” According to Zen Master D. T. Suzuki in *Essays in Zen Buddhism*, Volume III, what superficially strikes us most while persuing the text of the Hridaya or Heart Sutra of the Prajnaparamita is that it is almost nothing else but a series of negations, and that what is known as Emptiness is pure negativism which ultimately reduces all things into nothingness. The conclusion will then be that the Prajnaparamita or rather its practice consists in negating all things... And at the end of all these negations, there is neither knowledge nor attainment of any sort. Attainment means to be conscious of and be attached to an understanding which is the result of relative reasoning. As there is no attainment of this nature, the mind is entirely free from all obstructions, that is, errors and confusions which arise from intellectualization, and also from the obstruction that are rooted in our cognitive and affective consciousness, such as fears and worries, joys and sorrows, abandonments, and infatuations. When this is realized, Nirvana is reached. Nirvana and enlightenment are one. Thus from the Prajnaparamita arise all the Buddhas of the past, present, and future. The Prajnaparamita is the mother of Buddhahood and Bodhisattvahood, which is reiterated throughout the Prajnaparamita literature.

The Verse of the Prajnaparamita Hridaya Sutra: Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all sufferings and difficulties. Shariputra! form does not differ from emptiness, emptiness does not differ from form; form itself is emptiness, emptiness itself is form; so too are feeling, cognition, formation and consciousness. Shariputra! All Dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor diminish. Therefore, in emptiness there is no form, feeling, cognition, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of

touch, or Dharmas; no field of the eyes up to and including no field of mind consciousness and no ignorance or ending of ignorance, up to and ending no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, and no way, and no understanding and no attaining. Because nothing is attained, the Bodhisattva through reliance on Prajna Paramita is unimpeded in his mind. Because there is no impediment, he is not afraid and he leaves distorted dream-thinking far behind. Ultimately Nirvana ! All Buddhas of three periods of time attain anuttarasamyak-sambodhi through reliance on the Prajna Paramita. Therefore, know that Prajan Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering: It is genuine and not false. That is why the mantra of Prajna Paramita was spoken. Recite it like this: Gate Gate Paragate Parasamagate Bodhi Svaha! (3 times). Maha Prajan Paramita (3 times).

The Verse of the Prajnaparamita Hridaya Sutra Shows Us We All Have the True Mind: The Verse on the Heart Sutra shows that each and everyone of us has the true mind or true nature. When we step into this door, we should know that the true mind is permanent and unchangeable. True mind is a common true state encompassing both the conditioned and the unconditioned.” According to the Treatise on the Awakening of Faith, the true mind has two aspects: essence and marks. The aspect of essence is called the door of True Thusness, the aspect of marks is called the door of Birth and Death. True Thusness is inseparable from Birth and Death. Birth and Death are True Thusness. This is why Patriarch Asvaghosha called True Thusness the "truth-like Emptiness Treasury" and Birth and Death the “truth-like Non-Emptiness treasury.” True Thusness and Birth and Death have the same truth-like nature. For instance, the great ocean, we cannot accept sea water but not waves. If we were to do so, we would be wrong about the manifestations of the ocean and fail to understand truly what the ocean is. Therefore, when we abandon phenomena, noumenon cannot stand by itself; when we reject marks, essence cannot remain stable. In the Diamond Sutra, the Buddha stated: “Who sees Me by form, who seeks Me in sound, perverted are his footsteps upon the way, for he cannot perceive the Tathagatha.” However, the Buddha immediately told Subhuti: “Subhuti, do not think the opposite either that when the

Tathagatha attained Supreme Enlightenment it was not by means of his possession of the thirty-two marks of physical excellence. Do not think that. Should you think that, then when you begin the practice of seeking to attain supreme enlightenment you would think that all systems of phenomena and all conceptions about phenomena are to be cut off and rejected, thus falling into nihilism. Do not think that. And why? Because when a disciple practices seeking to attain supreme enlightenment, he should neither grasp after such arbitrary conceptions of phenomena nor reject them. First, the Buddha taught that we should not follow sounds, forms and marks in seeking the Way. But right after that, He reminded that at the same time, we should not abandon sounds, forms and marks, nor should we destroy all dharmas. Thus, we can see that the Way belongs neither to forms, nor to emptiness. Clinging to either aspect is misguided.

Prajna-Wisdom: In the Prajna Gate, the First Patriarch Bodhidharma wants to show all of us that we all have our own original mind, that is the Prajna-wisdom. Knowledge of perfection or Paramita wisdom or transcendental knowledge means entering into the powers of Buddhas. Knowledge paramita or knowledge of the true definition of all dharmas. The cultivation of the Bodhisattva's intellectual and spiritual journey comes with his ascent to the Jnana Paramita, then immediately preceding his transformation into a fully awakened Buddha. Wisdom which brings men to nirvana, the sixth of the six paramitas. The prajna-paramita is a gate of Dharma-illumination; for with it, we eradicate the darkness of ignorance. Among the basic desires and passions, ignorance has the deepest roots. When these roots are loosened, all other desires and passions, greed, anger, attachment, arrogance, doubt, and wrong views are also uprooted. In order to obtain wisdom-paramita, practitioner must make a great effort to meditate on the truths of impermanence, no-self, and the dependent origination of all things. Once the roots of ignorance are severed, we can not only liberate ourselves, but also teach and guide foolish beings to break through the imprisonment of birth and death. Prajna-wisdom is sometimes translated as "transcendental wisdom." The fact is even when we have an intuition, the object is still in front of us and we sense it, or perceive it, or see it. Here is a dichotomy of subject and object. In prajna this dichotomy no longer exists. Prajna is not concerned with

finite objects as such; it is the totality of things becoming conscious of itself as such. And this totality is not at all limited. An infinite totality is beyond our ordinary human comprehension. But the prajna-intuition is this “incomprehensible” totalistic intuition of the infinite, which is something that can never take place in our daily experience limited to finite objects or events. The prajna, therefore, can take place, in other words, only when finite objects of sense and intellect are identified with the infinite itself. Instead of saying that the infinite sees itself, it is much closer to our human experience to say that an object regarded as finite, as belonging in the dichotomous world of subject and object, is perceived by prajna from the point of view of infinity. Symbolically, the finite then sees itself reflected in the mirror of infinity. The intellect informs us that the object is finite, but prajna contradicts, declaring it to be the infinite beyond the realm of relativity. Ontologically, this means that all finite objects or beings are possible because of the infinite underlying them, or that the objects are relatively and therefore limitedly laid out in the field of infinity without which they have no moorings. There are two kinds of prajna. First, temporal wisdom. Second, supernatural wisdom. There are also original wisdom and contemplative wisdom. Original wisdom is the first part of the Prajnaparamita. Contemplative wisdom is the second part of the Prajnaparamita, or the wisdom acquired from cultivation or contemplation. There are also prajna of the three stages of Sravaka and Pratyeka-buddha and the imperfect bodhisattva sect. The prajna of the perfect bodhisattva teaching. Prajna means “Enlightened wisdom,” the wisdom which enables one to reach the other shore, i.e. wisdom for salvation; the highest of the six paramitas, the virtue of wisdom as the principal means of attaining nirvana. It connotes a knowledge of the illusory character of everything earthly, and destroys error, ignorance, prejudice, and heresy. There are three prajnas or perfect enlightenments. The first part of the prajnaparamita. The wisdom achieved once crossed the shore. The second part of the prajnaparamita. The necessary wisdom for actual crossing the shore of births and deaths. Third, the wisdom of knowing things in their temporary and changing condition. The necessary wisdom for vowing to cross the shore of births and deaths.

Bodhidharma’s Essay on the Breaking Through Form: A Summary of the Breaking Through Form in Buddhist Teachings: According to the Lankavatara Sutra, there are five categories of forms. They are Name (nama), Appearance (nimitta), Discrimination (Right Knowledge (samyagijnana), and Suchness (tathata). Those who are desirous of attaining to the spirituality of the

Tathagata are urged to know what these five categories are; they are unknown to ordinary minds and, as they are unknown, the latter judge wrongly and become attached to appearances. Forms include all appearances or phenomena. Appearances (nimitta) mean qualities belonging to sense-objects such as visual, olfactory, etc. People use names to call all appearance or phenomena. Names are not real things, they are merely symbolical, they are not worth getting attached to as realities. Ignorant minds move along the stream of unreal constructions, thinking all the time that there are really such things as “me” and “mine.” They keep tenacious hold of these imaginary objects, over which they learn to cherish greed, anger, and infatuation, altogether veiling the light of wisdom. These passions lead to actions, which, being repeated, go on to weave a cocoon for the agent himself. He is now securely imprisoned in it and is unable to free himself from the encumbering thread of wrong judgments. He drifts along on the ocean transmigration, and, like the derelict, he must follow its currents. He is again compared to the water-drawing wheel turning around the same axle all the time. He never grows or develops, he is the same old blindly-groping sin-committing blunderer. Owing to this infatuation, he is unable to see that all things are like maya, mirage, or like a lunar reflection in water; he is unable to free himself from the false idea of self-substance (svabhava), of “me and mine,” of subject and object, of birth, staying and death; he does not realize that all these are creations of mind and wrongly interpreted. For this reason he finally comes to cherish such notions as Isvara, Time, Atom, and Pradhana, and becomes so inextricably involved in appearances that he can never be freed from the wheel of ignorance. Due to vikalpa people discriminate or name all these objects and qualities, distinguishing one from another. Ordinary mental discrimination of appearance or phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place.

Breaking through form means using Samyagjnana or corrective wisdom, which correct the deficiencies of errors of the ordinary mental discrimination. Right Knowledge consists in rightly comprehending the nature of Names and Appearances as predicating or determining each other. It consists in seeing mind as not agitated by external objects, in not being carried away by dualism such as nihilism and eternalism, and in not faling the state of Sravakahood and Pratyekabuddhahood as well as into the position of the philosopher. Owing to the intervene of samyagjnana or corrective wisdom, Bhutatathata appears. Bhutatathata or absolute wisdom reached through understanding the law of the absolute or ultimate truth. When a word of Names and Appearances is surveyed by the eye of Right-Knowledge, the realisation is achieved that they are to be known as neither non-existent nor existent, that they are in

themselves above the dualism of assertion and refutation, and that the mind abides in a state of absolute tranquility undisturbed by Names and Appearances. With this is attained with the state of Suchness (tathata), and because in this condition no images are reflected the Bodhisattva experiences joy. The Vajra Sutra taught:

“All things born of conditions are like dreams,
Like illusions, bubbles, and shadows;
Like dewdrops, like flashes of lightning:
Contemplate them in these ways.”

Anything with shape or form is considered a “dharma born of conditions.” All things born of conditions are like dreams, illusory transformations, bubbles of foam, and shadows. Like dewdrops and lightning, they are false and unreal. By contemplating the mind on everything in this way, we will be able to understand the truth, let go of attachments, and put an end to random thoughts. In short, to turn outward to look for Buddha can scarcely imagine.

Bodhidharma's Sitting Facing the Wall: The wall-gazer, applied to Bodhidharma, at Tsao-Linn monastery in Tsung Shan mountain, who is said to have gazed at a wall for nine years. This practice is still common in Japanese Soto monasteries, in which younger monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo). He said: “When concentration in the ‘Meditating facing the wall,’ one will see neither selfhood nor otherness. The only thing remains is the true nature. At that time, the masses and the worthies are of one essence. If one firmly holds on to this belief of breaking through forms and never moves away from it, he will not be depended on any literary instructions, free from conceptual discrimination.” For nine years he sat in meditation facing the wall (wall contemplation). He never talked to anyone; he just sat there and remained silent. When Dharma Master Shen-Kuang caught up with Patriarch Bodhidharma, only to find him sitting in meditation facing a wall. He was turned toward the wall and not speaking to anyone. The Dharma Master immediately knelt down and did not get up, saying, “Venerable Sir! When I first saw you, I did not know that you were a patriarch, a sage. I hit you with my recitation beads, and I'm really sorry. I'm really remorseful. I know you are a person with true virtue. You are a noble one who cherishes the Way. I am now seeking the Way, the Dharma, from you.” Patriarch Bodhidharma took one look at him and said nothing; he remained sitting in meditation. Dharma Master Shen-Kuang (Hui-k'o) knelt there seeking the Dharma for nine years. Patriarch Bodhidharma meditated facing the wall for nine years, and Dharma Master Shen-Kuang knelt there for nine years. This practice is still common in Japanese Soto monasteries, in which younger

monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo).

The Vast Emptiness Without Holiness: The Patriarch Bodhidharma appears in the first example of the Pi-Yen-Lu. We can learn more about the mind of him and the ultimate truth from this koan. According to John Snelling in *The Buddhist Handbook*, Bodhidharma, the First Ancestor of Chinese Ch'an, is depicted in Ch'an and Zen painting as a grim and glowering figure with huge, bulbous eyes. Legend has it that he sliced off his won eyelids in order to keep awake and aware. According to the Pi-Yen-Lu, example 1, according to Bodhidharma, the Highest Meaning of the Holy Truth means the real truth and the conventional truth are not two. By the real truth we understand that it is not existent; and by the conventional truth we understand that it is not non-existent. This is the most esoteric and most abstruse point of Buddhist doctrines. Besides, as is clear from the dialogue between the emperor and Bodhidharma, the essential core of Bodhidharma's doctrine is the philosophy of emptiness (sunyata), and sunyata is beyond demonstration of any kind. Therefore, Bodhidharma also used the breaking through forms to reply in the negative way. When we speak of the Buddhist influence on the life and literature of the Chinese people, we should keep this mystic trend of Bodhidharma's philosophy in mind, for there is no doubt that it has had a great deal to do with the moulding of the spirit of Chinese Zen Buddhism. According to the *Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume III, the Emperor Wu-Ti invited him to Nanking for an audience. The Emperor said: "Since my enthronement, I have built many monasteries, copied many holy writings and invested many priests and nuns. How great is the merit due to me?" "No merit at all," was the answer. Bodhidharma added: "All these things are merely insignificant effects of an imperfect cause. It is the shadow following the substance and is without real entity." The emperor asked: "Then, what is merit in the true sense of the word?" Bodhidharma replied: "It consists in purity and enlightenment, completeness and depth. Merit as such cannot be accumulated by worldly means." The emperor asked again: "What is the Noble Truth in its highest sense?" Bodhidharma replied: "It is empty, no nobility whatever." The emperor asked: "Who is it then that facing me?" Bodhidharma replied: "I do not know, Sire." Wu had been doing good for the sake of accumulating merit. Bodhidharma cut through Wu's ideas about merit to the core of his teaching, that your practice isn't apart from you: when your mind is pure, you live in a pure universe; when you're caught up in ideas of gaining and losing, you live in a world of delusion. The emperor tried again: "What is the first principle of the holy teaching?" And Bodhidharma's answer once again cut to the quick: "Vast emptiness, nothing holy." There is nothing to cling to, 'holy' is just a word. The great dynamic universe of absolute reality

flourishes, and it is completely ordinary. "Who is standing before me now?" The emperor asked. Bodhidharma replied, "I don't know." Evidently neither the master nor the emperor were particularly impressed with the other. The emperor did not understand what he was saying, and Bodhidharma left his kingdom..." The Emperor could not understand him. Bodhidharma was famous for his interview with Emperor Han Wu Ti. But after that, Bodhidharma went away. He crossed the Yangtze River and reached the capital, Lo-Yang, of Northern Wei. After a sojourn there he went to Mount Wu-T'ai-Shan and resided in the Shao-Lin Temple where he meditated (facing the wall) for nine years in silence and departed. Through this koan, we see that in the sixth century, Bodhidharma saw that he need to go to China to transmit the Mind seal to people who had the capability of the Great Vehicle. The intent of his mission was to arouse and instruct those mired in delusion. Without establishing written words, he pointed directly to the human mind for them to see nature and fulfill Buddhahood. According to Bodhidharma, the Highest Meaning of the Holy Truth means the real truth and the conventional truth are not two. By the real truth we understand that it is not existent; and by the conventional truth we understand that it is not non-existent. This is the most esoteric and most abstruse point of Buddhist doctrines.

Bodhidharma's Essay on Two Ways of Entrance: An Overview of Getting into the Path: Bodhidharma's Essay on Two Ways of Entrance comprise of Entering the Way Through the Principle and Entering the Way Through Practice. In Buddhism, there are many many roads lead to the Path, reaching the number 84,000 maybe. However, according to the First Patriarch Bodhidharma, there are basically only two: the road of reason, and the road of practice. One day, the Second Patriarch Hui-K'o asked the First Patriarch Bodhidharma, "How can one get into the Way?" Bodhidharma replied with a verse:

"Outwardly, all activities cease;
Inwardly, the mind stops its panting.
When one's mind has become a wall,
Then he may begin to enter into the Way."

This highly significant stanza is one of the esoteric type of koans that the Zen masters are disinclined to discuss or elaborate. Despite its apparent "mystic" flavor and profound significance, it is very explicit and straightforward. It describes plainly the actual experience of the pre-enlightenment state.

Entering the Way Through the Principle: As mentioned above, there are two ways of entering the truth, or two ways of entering Zen: First, entering by conviction intellectually that all sentient beings have the Buddha-nature. Second, entering by proving it in practice. In Buddhism, "lý" means "a

principle,” “reason,” “the whole,” “the all,” “totality,” “the universal,” “the abstract,” etc. Enter the Buddha-nature in theory or entering by conviction intellectually that all sentient beings have the Buddha-nature. Entry by the truth or by means of the doctrine, or reason, in contrast with entry by conduct or practice, one of the two kinds of entry which are depending on one another. Everywhere and at all time, our actions must be in accordance with “Prajna” at all time. Worldly people always brag with their mouths, but their minds are always deluded. This is one of the three kinds of Prajna, the prajna or wisdom of meditative enlightenment on reality. According to The Transmission of the Lamp, the First Patriarch Bodhidharma taught: "There are many avenues for entering the Way, but essentially they all are of two kinds: entering through the principle (cosmic order) and entering through practice. 'Entering through the Principle' is awakening to the essential by means of the teachings. It requires a profound trust that all living beings, both enlightened and ordinary, share the same true nature, which is obscured and unseen due only to mistaken perception. If you turn from the false to the true, dwelling steadily in wall contemplation, there is no self or other, and ordinary people and sages are one and the same. You abide unmoving and unwavering, never again confused by written teachings. Complete, ineffable accord with the principle is without discrimination still, effortless. This is called entering through the principle.

Entering the Way Through Practice: Enter the Buddha-nature in practice means entering by proving it in practice. 'Entering through practice' refers to four all-encompassing practice: the practice of requiting animosity, the practice of accepting one's circumstances, the practice of craving nothing and the practice of accord with the Dharma." Also, according to the first patriarch Bodhidharma. *First, to Requite Hatred:* Those who discipline themselves in the Path should think thus when they have to struggle with adverse conditions: "During the innumerable past eons I have wandered through multiplicity of existences, never thought of cultivation, and thus creating infinite occasions for hate, ill-will, and wrong-doing. Even though in this life I have committed no violations, the fruits of evil deeds in the past are to be gathered now. Neither gods nor men can fortell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. In the sutra it is said not to worry over ills that may happen to you, because I thoroughly understand the law of cause and effect. This is called the conduct of making the best use of hatred and turned it into the service in one's advance towards the Path. *Second, to Be Obedient to Karma:* Being obedient to karma, there is not 'self' (atman) in whatever beings that are produced by the interplay of karmic conditions; pain and pleasure we suffer are also the results of our previous action. If I am rewarded with fortune,

honor, etc., this is the outcome of my past deeds which, by reason of causation, affect my present life. When the force of karma is exhausted, the result I am enjoying now will disappear; what is then the use of being joyful over it? Gain or loss, let us accept karma as it brings us the one or the other; the spirit itself knows neither increase nor decrease. The wind of gladness does not move it, as it is silently in harmony with the Path. Therefore, his is called 'being obedient to karma.' *Third, Not to Seek After Anything:* By 'not seeking after anything' is meant this: "Men of the world, in eternal confusion, are attached everywhere to one thing or another, which is called seeking. The wise, however, understand the truth and are not like the vulgar. Their minds abide serenely in the uncreated while the body turns about in accordance with the laws of causation. All things are empty and there is nothing desirable and to be sought after. Wherever there is nothing merit of brightness there follows the demerit of darkness. The triple world there one stays too long is like a house on fire; all that has a body suffers, and who would ever know what is rest? Because the wise are thoroughly acquainted with this truth, they get neer attached to anything that becomes, their thoughts are quieted, they never seek. Says the sutra: 'Wherever there is seeking, there you have sufferings; when seeking ceases you are blessed. Thus, we know that not to seek is verily the way to the truth. Therefore, one should not seek after anything.'" *Fourth, to Be in Accord with the Dharma:* By 'being in accord with the Dharma; is meant that the reason in its essence is pure which we call the Dharma, and that this reason is the principle of emptiness in all that is manifested, as it is above defilements and attachments, and as there is no 'self' or 'other' in it. Says the sutra: 'In the Dharma there are no sentient beings, because it is free from the stains of being; in the Dharma there is no Self because it is free from the stain of selfhood. When the wise understand this truth and believe in it, their conduct will be in accordance with the Dharma. As the Dharma in essence has no desire to possess, the wise are ever ready to practise charity with their body, life, property, and they never begrudge, they never know what in ill grace means. As they have a perfect understanding of the threefold nature of emptiness they are above partiality and attachment. Only because of their will to cleanse all beings of their stains, they come among them as of them, but they are not attached to the form. This is known as the inner aspect of their life. They, however, know also how to benefit others, and again how to clarify the path of enlightenment. As with the virtue of charity, so with the other five virtues in the Prajnaparamita. That the wise practise the six virtues of perfection is to get rid of confused thoughts, and yet they are not conscious of their doings. This is called 'being in accord with the Dharma.'

Bodhidharma's Essay on the Gate of Peaceful Mind: Pacifying the mind means inner peace or tranquility of mind. To quiet the heart or mind or to

obtain tranquility of mind. "Anjin" is a Japanese Buddhist term for "Heart-mind in peace." Peace of mind is a state of consciousness that according to Buddhism, is possible only through the experience of enlightenment. In Zen the practice of sitting meditation is seen as the shortest path to peace of mind. For Zen masters, they always spread the Buddha-dharma for the sake of the human world, and to tranquilize the mind immovably. In Zen, pacifying the mind does not mean doing nothing, nor idly sitting and doing nothing particularly; or that he has nothing else to do but to enjoy the spring flowers in the the spring morning sun, or the autumn moon white and silvery; he may be in the midst of work, teaching his disciples, reading the Sutras, sweeping and farming as all the masters have done, and yet his own mind is filled with transcendental happiness and quietude. We may say he is living with Zen for all hankerings of the heart have departed, there are no idle thoughts clogging the flow of life-activity, and thus he is empty and poverty-stricken. As he is poverty-stricken, he knows how to enjoy the 'spring flowers' and the 'autumnal moon'. When worldly riches are amassed in the temple, there is no room for such celestial happiness.

Habitually speaking, during meditation practice, sometimes we encounter restlessness and agitation. The best way to deal with this situation is mindfulness. For Zen practitioners, it is very important to fix our mind. Let us look at the restless mind, examine what that mind is all about. If we are sitting and are feeling agitated and not concentrated, make that mental state the object of awareness. In other words, just sit, watch, and speak to ourselves softly "restless". We observe the restlessness without identifying with it. Remember, there is no one who is restless; rather it is the working of a particular mental factor. It comes and goes. If we can maintain a balanced awareness, it does not disturb the mind. In the process of cultivation, we should never think of attainment of enlightenment because the more we think of enlightenment, the further we are away from it. Many times we we run east and west to find a place to practice Zen so that we can attain enlightenment. Remember, no place we find will be good enough for us in this world. Devout Zen practitioners should cut off all false thinking and return to our mind from the beginning for that mind itself will be true enlightenment. In addition, if we fix our mind with true empty mind, then any place we are is Nirvana. Therefore, devout Zen practitioners can fix their mind at any place, from the deep quiet mountains to the noisy cities. Remember, all phenomena from the blue sky, the white clouds, mountain, cities, and so forth, are just our great teachers.

According to the Diamond Sutra, elder Subhuti reverently asked the Buddha, "Honorable, the most precious one, a good man or woman who seeks the Anuttara Samyak Sambodhi, what should one rely on, and how can one

pacify the mind?" The Buddha replied: "What a good man or woman who seeks Anuttara Samyak Sambodhi (The Supreme Enlightenment) should rely on, and how one can pacify one's mind." Bodhisattva Mahasattvas should pacify their mind this way. All beings, whether they born from eggs, wombs, spawned, or metamorphosis; whether they have forms or not; have consciousness or not; I will lead them to the liberation of Parinirvana. Although I have emancipated countless immeasurable beings, in actuality, no beings were emancipated. Why? Bodhisattvas, who are attached to the concept of self, others, afflictions and incessantness are not Bodhisattvas. Also, Bodhisattvas in truth have no attachment in acts of charity. One should not attach to sight while giving. One should not attach to sound, smell, taste, touch, or consciousness in giving. Bodhisattvas should give without attachment. Why? If they do, the merits and virtues are immeasurable." Bodhisattvas who give without attachment have equal amounts of merit and virtue. It is incomprehensible and immeasurable. Bodhisattvas should be mindful of this teaching. Can the Tathagata be identified by the physical bodily attributes? No, one can never identify the Tathagata by physical attributes. Why? The Tathagata says that physical form has no actuality. All forms and phenomena are illusive. If one can see beyond forms, one sees the Tathagata. Therefore, Bodhisattva-Mahasattva should be pure in heart. Do not act on sight. Do not act on sound, smell, taste, touch or Dharma. One should act without attachments. Therefore, Bodhisattvas should be unattached to concepts while seeking the Anuttara Samyak-Sambodhi. They should not attach to form. They should not attach to sound, smell, taste, touch or cognition. They should seek without attachments. If they have attachments, they rely on erroneous foundations. Therefore, the Buddha teaches that Bodhisattvas should not give and attach to forms. Bodhisattvas work for the benefits of all. They should practice charity accordingly. The Tathagata teaches that all concepts have no actuality. Beings also have no actuality. If Bodhisattvas give with attachments, they are walking in darkness and see nothing. If Bodhisattvas give without attachments, they are walking under the sun and everything is clear. In the future, any good man or woman who follows or studies this Sutra, the Tathagata will confer on this person wisdom and insight. Such a person has achieved boundless and immeasurable merit. Every being in all these realms, their minds are fully known to the Tathagata. Why? The minds that the Tathagata speaks of have no actuality. They are just names and concepts. Why? One cannot locate the mind from the past, present or future."

After becoming Bodhidharma's disciple, until Hui K'o seemed to be well prepared, Bodhidharma call him in and asked: "What do you wish to learn?" Hui-K'o replied: "My mind is always disturbed. I request your honor that I could be taught a way to pacify it." Bodhidharma then ordered: "Bring me

your troubled mind and I will calm it down for you." Hui-K'o replied: "But Honorable Master, I could not locate it." Bodhidharma then said: "Don't worry, disciple. I have appeased your mind for you already." With that short encounter, Hui-K'o immediately became enlightened. This story emphasizes the importance which Zen masters attach to the hunger for self-realization, to meditation, and to sincerity and humility, perserverance and fortitude as prerequisites to the attainment of the highest truth. He was moved by the spirit of sincerity of Hui-K'o, so he instructed him: "Meditating facing the wall is the way to obtain peace of mind, the four acts are the ways to behave in the world, the protection from slander and ill-disposition is the way to live harmoniously with the surroundings, and detachment is the upaya to cultivate and to save sentient beings." According to Wu Men Hui-Kai in the Wu-Men-Kuan, the snaggletoothed foreigner came complacently a hundred thousand miles across the sea. It was like raising waves where there is no wind. Finally, he cobbled together a single disciple, and a crippled one at that. Barbaric! Hsieh-san-lang does not know four words!

At the time the First Patriarch came to China from India, he always reminded his disciples to spread the Buddha-dharma for the sake of the human world, and to tranquilize the mind immovably. Later generations of Zen masters always follow this way of living and cultivating of contentment and unworldly riches. For Zen masters, they always spread the Buddha-dharma for the sake of the human world, and to tranquilize the mind immovably. Zen master Wu-Men as well as other masters are more poetic and positive in their expression of the feeling of poverty; they do not make a direct reference to things worldly. Here is Wu-men's verse on poverty:

"Hundreds of spring flowers; the autumn moon;
A refreshing summer breeze; winter snow:
Free your mind of all idle thoughts,
And for you how enjoyable every season is!"

The above verse is not to convey the idea that Wu-men is idly sitting and doing nothing particularly; or that he has nothing else to do but to enjoy the spring flowers in the the spring morning sun, or the autumn moon white and silvery; he may be in the midst of work, teaching his disciples, reading the Sutras, sweeping and farming as all the masters have done, and yet his own mind is filled with transcendental happiness and quietude. We may say he is living with Zen for all hankerings of the heart have departed, there are no idle thoughts clogging the flow of life-activity, and thus he is empty and poverty-stricken. As he is poverty-stricken, he knows how to enjoy the 'spring flowers' and the 'autumnal moon'. When worldly riches are amassed in the temple, there is no room for such celestial happiness. Zen masters always speak positively about their contentment and unworldly riches. Instead of saying that

they are empty-handed, they talk of the natural sufficiency of things about them. In fact, according to real masters, the amassing of wealth has always resulted in producing characters that do not go very well with our ideals of saintliness, thus they were always poor. The aim of Zen discipline is to attain to the state of 'non-attainment.' All knowledge is an acquisition and accumulation, whereas Zen proposes to deprive one of all one's possessions. The spirit is to make one poor and humble, thoroughly cleansed of inner impurities. On the contrary, learning makes one rich and arrogant. Because learning is earning, the more learned, the richer, and therefore 'in much wisdom is much grief; and he that increased knowledge increased sorrow.' It is, after all, Zen emphasizes that this is only a 'vanity and a striving after wind.'

Bodhidharma's Essay on the Awakened Nature: A Summary of Enlightenment or Awakened Nature in Buddhist Teachings: In Buddhist teachings, enlightenment means opening one's own mind's eye in order to awaken to one's True-nature and hence of the nature of all existence. Enlightenment also means the intuitive awareness or cognition of the Dharma-Nature, the realization of ultimate reality. The term Bodhi in Sanskrit has no equivalent in Vietnamese nor in English, only the word "Lóe sáng" or "Enlightenment is the most appropriate term for it. A person awakens the true nature of the all things means he awakens to a oneness of emptiness. The emptiness experienced here here is no nihilistic emptiness; rather it is something unperceivable, unthinkable, unfeeling for it is endless and beyond existence and nonexistence. Emptiness is no object that could be experienced by a subject, a subject itself must dissolve in it (the emptiness) to attain a true enlightenment. In real Buddhism, without this experience, there would be no Buddhism. The term 'Enlightenment' is very important in the Zen sects because the ultimate goal of Zen discipline is to attain what is known as 'enlightenment.' Enlightenment is the state of consciousness in which Noble Wisdom realizes its own inner nature. And this self-realization constitutes the truth of Zen, which is emancipation (moksha) and freedom (vasavartin). The term "Enlightenment" is also used to indicate the transcendental experience of realizing universal Reality. It signifies a spiritual mystical, and intuitive realization, and should not be understood as denoting an intellectual awakening as its common application in association with the "Age of Reason" suggests. According to the First Patriarch Bodhidharma, Enlightenment is the whole of Zen. Zen starts with it and ends with it. When there is no enlightenment, there is no Zen. Enlightenment is the measure of Zen, as is announced by a master. Enlightenment is not a state of mere quietude, it is not tranquilization, it is an inner experience which has no trace of knowledge of discrimination; there must be a certain awakening from the relative field of

consciousness, a certain turning-away from the ordinary form of experience which characterizes our everyday life. The technical Mahayana term for it is 'Paravritti,' turning back, or turning over at the basis of consciousness. By this entirety of one's mental construction goes through a complete change. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given, we utterly fail. When our consideration is limited to the objective side of enlightenment, the opening an eye to the truth of Zen does not appear to be very extraordinary thing. The master makes some remarks, and if they happen to be opportune enough, the disciple will come at once to a realization and see into a mystery he has never dreamed of before. It seems all to depend upon what kind of mood or what state of mental preparedness one is at the moment. According to Zen master D.T. Suzuki in *Essays in Zen Buddhism, First Series* (p.251), Zen after all a haphazard affair, one may be tempted to think but when we know that it took Nan-yueh eight long years to answer the question from the Sixth Patriarch "What is it that thus come?" We shall realize the fact that in Nan-yueh there was a great deal of mental anguish which he had to go through before he could come to the final solution and declare, "To say it's a thing misses the mark." We must try to look into the psychological aspect of enlightenment, where is revealed the inner mechanism of opening the door to the eternal secret of the human soul. Ruth Fuller Sasaki wrote in 'Zen: A Method for Religious Awakening': The aim of Zen is first of all awakening, awakening to our true self. With this awakening to our true self comes emancipation from our small self or personal ego. When this emancipation from the personal ego is finally complete, then we know the freedom spoken of in Zen and so widely misconstrued by those who take the name for the experience. Of course, as long as this human frame hangs together and we exist as one manifested form in the world of forms, we carry on what appears to be individual existence as an individual ego. But no longer is that ego in control with its likes and dislikes, its characteristics and its foibles. The True Self, which from the beginning we have always been, has at last become the master. Freely the True Self uses this individual form and this individual ego as it will. With no resistance and no hindrance, it uses them in all the activities of everyday life, whatever they are and wherever they may be... In short, according to Buddhist teachings, enlightenment means to enlighten or to wake up or the intuitive awareness or cognition of the Dharma-Nature, the realization of ultimate reality. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or

described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given, we utterly fail. Enlightenment is a complete and deep realization of what it means to be a Buddha. Achieving a complete and deep realization of what it means to be a Buddha and how to reach Buddhahood. It is to see one's Nature, comprehend the True Nature of things, the Truth. However, only after becoming a Buddha can one be said to have truly attained Supreme Enlightenment. "Awakening" is one of the three aims of meditation. Awakening or seeing into your True-nature and at the same time seeing into the ultimate nature of the universe and all things. It is the sudden realization that "I have been complete and perfect from the very beginning. How wonderful, how miraculous!" If it is true awakening, its substance will always be the same for whoever experiences it, whether he be the Sakyamuni Buddha, the Amitabha Buddha, or any one of you. But this does not mean that we can all experience awakening to the same degree, for in the clarity, the depth, and the completeness of the experience there are great difference. But Zen practitioners should always remember that enlightenment rests on your own shoulders. And each one of us has an equal opportunity to reach our own enlightenment.

Enlightened Mind Is the Buddha's Mind: According to Buddhism, understanding is not an accumulation of knowledge. To the contrary, it is the result of the struggle to become free of knowledge. Understanding shatters old knowledge to make room for the new that accords better with reality. When Copernicus discovered that the Earth goes around the sun, most of the astronomical knowledge of the time had to be discarded, including the ideas of above and below. Today, physics is struggling valiantly to free itself from the ideas of identity and cause effect that underlie classical science. Science, like the Way, urges us to get rid of all preconceived notions. Understanding, in human, is translated into concepts, thoughts, and words. Understanding is not an aggregate of bits of knowledge. It is a direct and immediate penetration. In the realm of sentiment, it is feeling. In the realm of intellect, it is perception. It is an intuition rather than the culmination of reasoning. Every now and again it is fully present in us, and we find we cannot express it in words, thoughts, or concepts. "Unable to describe it," that is our situation at such moments. Insights like this are spoken of in Buddhism as "impossible to reason about, to discuss, or to incorporate into doctrines or systems of thought." Besides, understanding also means a shield to protect cultivator from the attack of greed, hatred and ignorance. A man often does wrong because of his ignorance or misunderstanding about himself, his desire of gaining happiness,

and the way to obtain happiness. Understanding will also help cultivators with the ability to remove all defilements and strengthen their virtues. The illuminated mind, the original nature of man. The Mind of Enlightenment is always enlightened that this body is not ME (self) or MINE (self-belonging), but is only a temporary collaboration of the four great elements (land, water, fire, and wind). Of course, the systematic outline of the process in the texts is very clear and accurate, but the experience of the state of mind that we obtain in meditation is beyond textual study. Text books cannot tell us about the experience of ignorance arising, or how volition feels. A person with an enlightened mind will not attach to the words. He simply sees that all things are impermanent, unsatisfactory, and empty of self. He let go of everything. When things arise, he is aware of them, knows them, but not accompanies them to any where. Buddhists should always remember that once the mind is stirred up, the various mental formations, thought constructions, and reactions start arising from it. Therefore, the one who possesses an enlightened mind always sees according to the truth and does not become happy or sad according to changing conditions. This is true peace, free of birth, aging, sickness, and death, not dependent on causes, results, or conditions, beyond happiness and suffering, above good and evil. Nothing can be spoken about it. No other mind can be achieved! The discriminating mind is the same way; it is the result from the combination of the six elements of form, sound, odor, flavor, touch and dharma. Therefore, it is also not ME or SELF-BELONGING either. If cultivators are able to penetrate and comprehend in this way, they will be able to eliminate that the two types of bondage of SELF and SELF-BELONGING. If there is no "Self" or "Self-belonging," then the Self-Form, or the characteristic of being attached to the concept of self will be eliminated immediately; The Other's Form or the characteristic of clinging to the concept of other people does not exist either; the Sentient Beings Form or the characteristic of clinging to the existence of all other sentient beings will no longer exist; the Recipient-Form is also eliminated. Because these four form-characteristics of sentient beings no longer exist, practitioners will attain Enlightenment. Enlightened mind is one of the six points to develop a true Bodhi Mind. Sentient beings are used to grasping at this body as "me," at this discriminating mind-consciousness which is subject to sadness and anger, love and happiness, as "me." However, this flesh-and-blood body is illusory; tomorrow, when it dies, it will return to dust. Therefore, this body, a composite of the four elements (earth, water, fire, and air) is not "me." The same is true with our mind-consciousness, which is merely the synthesis of our perception of the six "Dusts" (form, sound, fragrance, taste, touch, and dharmas). For example, a person who formerly could not read or write, but is now studying Vietnamese or English. When his studies are completed, he will have

knowledge of Vietnamese or English. Another example is a person who had not known Paris, but who later on had the opportunity to visit France and absorb the sights and sounds of that city. Upon his return, if someone were to mention Paris, the sights of that metropolis would appear clearly in his mind. That knowledge formerly did not exist; when the sights and sounds entered his subconscious, they “existed.” If these memories were not rekindled from time to time, they would gradually fade away and disappear, returning to the void. This knowledge of ours, sometimes existing, sometimes not existing, some images disappearing, other images arising, always changing following the outside world, is illusory, not real. Therefore, the mind-consciousness is not “me.” The ancients have said: “The body is like a bubble, the mind is like the wind; they are illusions, without origin or True Nature.” If we truly realize that body and mind are illusory, and do not cling to them, we will gradually enter the realm of “no-self,” escaping the mark of self. The self of our self being thus void, the self of others is also void, and therefore, there is no mark of others. Our self and the self of others being void, the selves of countless sentient beings are also void, and therefore, there is no mark of sentient beings. The self being void, there is no lasting ego; there is really no one who has “attained Enlightenment.” This is also true of Nirvana, ever-dwelling, everlasting. Therefore, there is no mark of lifespan. Here we should clearly understand: it is not that eternally dwelling “True Thusness” has no real nature or true self; it is because the sages have no attachment to that nature that it becomes void. Sentient beings being void, objects (dharma) are also void, because objects always change, are born and die away, with no self-nature. We should clearly realize that this is not because objects, upon disintegration, become void and non-existent; but, rather, because, being illusory, their True Nature is empty and void. Sentient beings, too, are like that. Therefore, ancient have said: “Why wait until flowers fall to understand that form is empty.” Talking about the enlightened mind, the Buddha always reminded His disciples to let the mind be like a river receiving and flowing; or be like a fire receiving and burning all things thrown into. Nothing could be clung to in that river or fire because they would flow all things or burn all things. If we can keep our mind this way, we possess the so-called enlightened mind. Therefore, Zen practitioners should not have anything in mind, including the so-called Tathagata Store in our mind. Let’s drop all we have. Gently drop even the so-called “Enlightened Mind”. Just drop all we have, even if we think we have the so-called unborn mind. Just sit down, gently breathe in and out. The practitioner, having clearly understood that beings and dharma are empty, can proceed to recite the Buddha’s name with a pure, clear and bright mind, free from all attachments. Awakening Mind is used in Zen for direct apprehension of truth. It literally means “seeing nature,” and is said to be

awareness of one's true nature in an insight that transcends words and conceptual thought. It is equated with "Satori" in some Zen contexts, but in others "kensho" is described as an initial awakening that must be developed through further training, while "satori" is associated with the awakening of Buddhas and the patriarchs of Zen. A monk asked Chao-chou to be instructed in Zen, Chao-chou said, "Have you had your rice soup or not?" The monk said, "Yes, master." Chao-chou said, "If so, have your dishes washed." These words at once opened the monk's mind to the truth of Zen. This is enough to show what a commonplace thing enlightenment is! At any rate, we could not say that Chao-chou had nothing to do with the monk's realization. But, how did Chao-chou make the monk's eye open by such a prosaic remark? Did the remark have any hidden meaning, however, which happened to coincide with the mental tone of the monk? How was the monk so mentally prepared for the final stroke of the master, whose service was just pressing the button, as it were? Zen practitioners should always remember that the whole history of the mental development leading up to an enlightenment; that is from the first moment when the disciple came to the master until the last moment of realization, with all the intermittent psychological vicissitudes which he had to go through. But the conversation between the monk and Chao-chou just shows that the whole Zen discipline gains meaning when there takes place this turning of the mental hinge to a wider and deeper world. For when this wide and deeper world opens, Zen practitioners' everyday life, even the most trivial thing of it, grow loaded with the truths of Zen. On the one hand, therefore, enlightenment is a most prosaic and matter-of-fact thing, but on the other hand, when it is not understood it is something of a mystery. But after all, is not life itself filled with wonders, mysteries, and unfathomabilities, far beyond our discursive understanding?

According to the Zen School, if you would free yourself of the sufferings of samsara, you must learn the direct way to become a Buddha. This way is no other than the realization of your own Mind. Now what is this Mind? It is the true nature of all sentient beings, that which existed before our parents were born and hence before our own birth, and which presently exists, unchangeable and eternal. So it is called one's Face before one's parents were born. This Mind is intrinsically pure. When we are born it is not newly created, and when we died it does not perish. It has no distinction of male or female, nor has it any coloration of good or bad. It cannot be compared with anything, so it is called Buddha-nature. Yet countless thoughts issue from this Self-nature as waves arise in the ocean or as images are reflected in a mirror... Imagine a child sleeping next to its parents and dreaming it is being beaten or is painfully sick. The parents cannot help the child no matter how much it suffers, for no one can enter the dreaming mind of another. If the child could

awaken itself, it could be freed of this suffering automatically. In the same way, one who realizes that his own Mind is Buddha frees himself instantly from the sufferings arising from ignorance of the law of ceaseless change of birth-and-death." Zen Master Tokugaku (fifteenth century) wrote about the original face in Zen Poems of China and Japan as follows:

"Original Face is the reality of realities:
Stretch your hand to the winging bird.
Vertical nose, horizontal eye, and then?
What if your mind is empty?"

Talking about the Original Primeval Buddhahood, one day, Zen master Yung-chia Hsuan-chiao entered the hall to address the monks with a verse, saying:

"The real nature of blindness is the real nature of Buddha.
This illusory physical body is the Dharmakaya itself.
When one realizes the Dharmakaya, he sees that nothing exists.
This is called 'The Original Primeval Buddhahood.'"

In fact, if we, Buddhist practitioners, with this understanding, will abruptly throw our mind into the abyss where mind and thought cannot reach, we will then behold the absolute, void Dharmakaya. This is where one emancipates oneself from Samsara. People have always been abiding in the cave of thought and intellection. As soon as they hear someone says "Get rid of thinking," they are dazed and lost and do not know where to go. They should know that the moment when this very feeling of loss and stupefaction arises is the best time for them to attain realization, literally, for them to release their body and life.

Bodhidharma's Essay on the Blood Lineage: *A Summary of the Blood Lineage:* The arteries and veins, linked closely connected (refer to schools' essential teachings transmitted from the patriarchs). In Japan there is a book going under the title of "Six Essays" by Bodhidharma, the first patriarch of Zen in China. The book contains six essays, among which some of the sayings may be from Bodhidharma. One of the essays entitled "Treatise on the Lineage of Faith" (Kechchimyakuron), discusses the question of enlightenment, which constitutes the essence of Zen Buddhism. The following passages are parts of the main content of the essay: "If you wish to seek the Buddha, you ought to see into your own Nature; for this Nature is the Buddha himself. If you have not seen into your own Nature, what is the use of thinking of the Buddha, reciting the Sutras, observing a fast, or keeping the precepts? By thinking of the Buddha, your cause or your meritorious deed may bear fruit; by reciting the Sutras, your intelligence may grow brighter; by keeping the precepts, you may be born in the heavens; by practicing charity you may be rewarded abundantly; but as to seeking the Buddha, you are far away from him. If your

Self is not yet clearly comprehended, you ought to see a wise teacher or a good-knowing advisor and get a thorough understanding as to the root of birth-and-death. One who has not seen into one's own Nature is not to be called a wise teacher. When this seeing into one's own Nature is not attained, one cannot escape from the transmigration of birth-and-death, however well one may be versed in the study of the sacred scriptures in twelve divisions. No time will ever come to one to get out of the sufferings of the triple world. Anciently there was a Bhikshu Shan-hsing (Zensho) who was capable of reciting all the twelve divisions of scriptures, yet he could not save himself from transmigration, because he had no insight into his own Nature. If this was the case with Shan-hsing, how about those moderners who, being able to discourse only on a few Sutras and Sastras, regard themselves as exponents of Buddhism? They are truly simple-minded ones. When Mind is not understood it is absolutely of no avail to recite and discourse on idle literature. If you want to seek the Buddha, you ought to see into your own Nature, which is the Buddha himself. The Buddha is a free man, a man who neither works nor achieves. If, instead of seeing into your own Nature, you turn away and seek the Buddha in external things, you will never get at him. The Buddha is your own Mind, make no mistake to bow to external object. 'Buddha' is a Western word, and in this country it means 'enlightenment nature'; and by 'enlightened' is meant 'spiritual enlightened'. It is one's own spiritual Nature in enlightenment that responds to the external world, comes in contact with objects, raises the eyebrows, winks the eyelids, and moves the hands and legs. This Nature is the Mind, and the Mind is the Buddha, and the Buddha is the Way, and the Way is Zen. This simple word, Zen, is beyond the comprehension both of the wise and the ignorant. To see directly into one's original Nature, this is Zen. Even if you are well learned in hundreds of the Sutras and Sastras, you still remain an ignoramus in Buddhism when you have not yet seen into your original Nature. Buddhism is not there in mere learning. The highest truth is unfathomably deep, is not an object of talk or discussion, and even the canonical texts have no way to bring it within our reach. Let us once see into our own original Nature and we have the truth, even when we are quite illiterate, not knowing a word. Those who have not seen into their own Nature may reach the Sutras, think of the Buddha, study long, work hard, practice religion throughout the six periods of the day, sit for a long time and never lie down for sleep, and may be wide in learning and well informed in all things; and they may believe that all this is Buddhism. All the Buddhas in successive ages only talk of seeing into one's Nature. All things are impermanent; until you get an insight into your Nature, do not say 'I have perfect knowledge'. Such is really committing a very grave crime. Ananda, one of the ten great disciples of the Buddha, was known for his wide

information, but did not have any insight into Buddhhood, because he was so bent on gaining information only."

When we speak of the Buddhist influence on the life and literature of the Chinese people, we should keep this mystic trend of Bodhidharma's philosophy in mind, for there is no doubt that it has had a great deal to do with the moulding of the spirit of Chinese Zen Buddhism. According to historians, Bodhidharma denied canon reading, and his system therefore made the Buddhist monasteries much less intellectual and much more meditative than they were ever before. According to Bodhidharma, Buddhists should stress on meditation, because by which alone enlightenment can be attained. Bodhidharma was the 28th Indian (in line from the Buddha) and first Zen Patriarch in China. Scholars still disagree as to when Bodhidharma came to China from India, how long he stayed there, and when he died, but it is generally accepted by Zen Buddhists that he came by boat from India to southern China about the year 520 A.D., and after a short, fruitless attempt to establish his teaching there he went to Lo-Yang in northern China and finally settled in Shao-Lin Temple. Bodhidharma came to China with a special message which is summed in sixteen Chinese words, even though Zen masters only mentioned about this message after Ma-Tsu:

"A special transmission outside the scriptures;

No dependence upon words and letters

Direct pointing at the soul of man;

Seeing into one's nature and the attainment of Buddhahood."

The Triple World Is But One Mind: According to Buddhist teachings, the triple world is but one mind (the triple world is just Mind) means all things but one mind or all dharmas are created only by the mind or everything is created by mind alone. In the Lankavatara Sutra, the Buddha taught: "The Bodhisattva-mahasattvas sees that the triple world is no more than the creation of the citta, manas, and mano-vijnana, that it is brought forth by falsely discriminating one's own mind, that there are no signs of an external world where the principle of multiplicity rules, and finally that the triple world is just one's own mind." One day, as the big temple bell was being rung, the Buddha asked Ananda, "Where does the bell sound come from?" "The bell," replied Ananda. The Buddha said, "The bell? But if there were no bell stick, how would the sound appear?" Ananda hastily corrected himself. "The stick! The stick!" The Buddha said, "The stick? If there were no air, how could the sound come here?" "Yes! Of course! It comes from the air!" The Buddha asked, "Air? But unless you have an ear, you cannot hear the bell sound." "Yes! I need an ear to hear it. So it comes from my ear." The Buddha said, "Your ear? If you have no consciousness, how can you understand the bell sound?" "My consciousness makes the sound." "Your consciousness? So, Ananda, if you

have no mind, how do you hear the bell sound?" "It was created by mind alone." Myriad things but one mind; all things as noumenal. According to the Sun Face Buddha (the Teachings of Ma-Tsu and the Hung-chou School of Ch'an), one day Zen master Ma-Tsu entered the hall and preached the assembly: "Though the reflections of the moon are many, the real moon is only one. Though there are many springs of water, water has only one nature. There are myriad phenomena in the universe, but empty space is only one. There are many principles that are spoken of, but 'unobstructed wisdom' is only one. Whatever we established, it all comes from One Mind. Whether constructing or sweeping away, all is sublime function; all is oneself. There is no place to stand where one leaves the Truth. The very place one stands on is the Truth; it is all one's being. If that was not so then who is that? All dharmas are Buddha-dharmas and all dharmas are liberation. Liberation is identical with suchness: all dharmas never leave suchness. Whether walking, standing, sitting, or reclining, everything is always inconceivable function. The sutras say that the Buddha is everywhere." In short, all the Buddhas and sentient beings are nothing but one's mind. From the time of no-beginning this Mind never arises and is not extinguished. It is neither blue nor yellow. It has no form or shape. It is neither existent nor non-existent, old or new, long or short, big or small. It is beyond all limitation and measurement, beyond all words and names, transcending all traces and relativity. It is here now! But as soon as any thought arises in your mind you miss it right away! It is like space, having no edges, immeasurable and unthinkable. Buddha is nothing else but this, your very mind.

Mind-Essence Transmitted by All Buddhas: According to the Zen School, Mind-To-Mind-Transmission means a special transmission outside the teaching of textual tradition. The phrase "Transmitting Mind Through Mind" is a Ch'an expression for the authentic transmission of Buddha-Dharma from master to students and dharma successors within the lineages of transmission of the Ch'an tradition. The notion of "Transmission from heart-mind to heart-mind" became a central notion of Zen. That is to say what preserved in the lineage of the tradition and "transmitted" is not book knowledge in the form of "teachings" from sutras, but rather an immediate insight into the true nature of reality, one's own immediate experience, to which an enlightened master can lead a student through training in the way of Zen. According to Zen tradition, the triple world is but one mind. Previous Buddhas transmitted their minds to later Buddhas without depending upon words and letters. Thus, Zen teachings are passed on directly from the mind of the master to that of the disciple, without recourse to words and concepts. This requires that students demonstrate their direct experience of truth to their teachers, who serve as the arbiters who authenticate the experience. According to the Records of the

Transmission of the Lamp, Hui K'o tried variously to explain the reason of mind, but failed to realize the truth itself. One day, Hui K'o said to Bodhidharma: "I have ceased all activities." The First Patriarch Bodhidharma simply said: "No! No!" Bodhidharma never proposed to explain to his disciple what was the mind-essence in its thoughtless state; that is, in its pure being. Later, Hui K'o said: "I know now how to keep myself away from all relationships." Bodhidharma queried: "You make it a total annihilation, do you not?" Hui K'o said: "No, master. I do not make it a total annihilation." Bodhidharma asked: "How do you testify your statement?" Hui K'o said: "For I know it always in a most intelligible manner, but to express it in words, that is impossible." Bodhidharma said: "Thereupon, that is the mind-essence itself transmitted by all the Buddhas. Harbour no doubt about it!"

Mind Is Buddha: The identity of mind and Buddha means mind here and now is Buddha. The identity of mind and Buddha is the highest doctrine of Mahayana. The negative form is "No mind no Buddha," or apart from mind there is no Buddha; and all the living are of the one mind. According to Records of the Transmission of the Lamp, one day, volume VI, Ta-mei asked Ma-tsu, "What is Buddha?" Ma-tsu said, "This very mind is Buddha." According to Wu Men Hui-Kai in the Wu-Men-Kuan, if you can grasp this point directly; you wear Buddha's robes; eat Buddha's food, speak Buddha's words; take Buddha's role. That is, you yourself are Buddha. Ta-mei, however, misled quite a few people into trusting a broken scale. Don't you know you should rinse out your mouth for three days when you utter the name Buddha? If you are genuine, you'll run away holding your ears upon just hearing the words, "This very mind is Buddha." As a matter of fact, there is not any different thing among mind, Buddha, and sentient beings. Outside the mind there is no other thing; mind, Buddha, and all the living, these three are not different. There is no differentiating among these three because all is mind. All are of the same order. This is an important doctrine of the Hua-Yen sutra. The T'ien-T'ai called "The Mystery of the Three Things." Our minds are constantly occupied with a lot of false thoughts, thoughts of worry, happiness, hatred and anger, friends and enemies, and so on, so we cannot discover the Buddha-nature within. The state of mind of 'Higher Meditation' is a state of quietude or equanimity gained through relaxation. To meditate to calm down and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. Once we achieve a state of quietude through higher meditation, we will discover our real nature within; it is nothing new. However, when this happens, then there is no difference between us and the Buddha. In order to achieve the state of quietude through higher meditation, Zen practitioners should cultivate four basic stages in Dhyana. The

relinquishing of desires and unwholesome factors achieved by conceptualization and contemplation. In this stage, the mind is full of joy and peace. In this phase the mind is resting of conceptualization, the attaining of inner calm, and approaching the one-pointedness of mind (concentration on an object of meditation). In this stage, both joy and sorrow disappear and replaced by equanimity; one is alert, aware, and feels well-being. In this stage, only equanimity and wakefulness are present.

To Find a Buddha, All You Have to Do Is See Your Own Nature: In the Bloodstream Sermon, the Patriarch Bodhidharma taught: “To find a Buddha, all you have to do is see your nature. Your nature is the Buddha. If you don't see your nature and run around all day long looking somewhere else, you'll never find a Buddha. Perceiving and responding, arching your brows, blinking your eyes, moving your hands and feet, it's all your miraculously aware nature. And this Nature is the Mind, the Mind is the Buddha, the Buddha is the Path, and the Path is Zen. So, seeing your own nature is Zen. Unless you see your nature, it's not Zen. If you don't see your nature, no matter how much time you recite sutras, invoke Buddha-names, make offering, observe precepts, do good works, practice meditation, and so on, you can't attain enlightenment.” In Zen, if practitioners want to see their own nature or to clear the mind, they must first stop the flow of thoughts. The introduction of Zen to China is attributed to Bodhidharma, though it came earlier, and its extension to T'ien-T'ai. To sit in dhyana (abstract meditation, fixed abstraction, contemplation). With thoughts or without thoughts, or noisy or quiet are made by our thinking. If we think something is noisy, it is noisy; if we think something is quiet, it is quiet. If we do not think, noisy is not noisy, quiet is not quiet. True quiet is neither quiet nor noisy. If we sit in our car listening to the traffic with a clear mind, without any concepts and thoughts, it is not noisy, it is only what it is. Therefore, to stop the flow of thoughts and to clear the mind are extremely important for any Zen practitioners. The best way to stop the flow of thoughts and to clear the mind is to notice the thoughts as they come up and to acknowledge them without judging, just return to the clear experience of the present moment. We must be patient for we might have to do this millions of times, but the value of our cultivation is the constant return of the mind into the present, over and over and over again. According to the Vimalakirti Sutra, Vimalakirti reminded Sariputra about meditation, saying: “Sariputra, meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of desire, form and no form); giving no thought to inactivity when in nirvana while appearing (in the world) with respect-inspiring deportment; not straying from the Truth while attending to worldly affairs; the mind abiding neither within nor without; being imperturbable to wrong views during the practice of the thirty-seven

contributory stages leading to enlightenment: and not wiping out troubles (klesa) while entering the state of nirvana. If you can thus sit in meditation, you will win the Buddha's seal."

(B-3A) Essential Summaries of The Sixth Patriarch Hui-Neng's Methods of Zen

I. The Way Is Awakened from the Mind:

An Overview of Realization of the Path in Buddhist Teachings: In Buddhism, to realize (enlighten) the path means religious experience or understanding clearly or realizing the Path. Having attained the way (of mystic experience) or to witness to the truth. According to the Dharmapada Sutra, verse 280, the Buddha taught: "One who does not strive when it is time to strive, who though young and strong but slothful with thoughts depressed; such a person never realizes the path." The term 'Enlightenment' is very important in the Zen sects because the ultimate goal of Zen discipline is to attain what is known as 'enlightenment.' Enlightenment is the state of consciousness in which Noble Wisdom realizes its own inner nature. And this self-realization constitutes the truth of Zen, which is emancipation (moksha) and freedom (vasavartin). The term "Enlightenment" is also used to indicate the transcendental experience of realizing universal Reality. It signifies a spiritual mystical, and intuitive realization, and should not be understood as denoting an intellectual awakening as its common application in association with the "Age of Reason" suggests. According to Zen master D.T. Suzuki in *Essays in Zen Buddhism, Second Series*, Enlightenment is the whole of Zen. Zen starts with it and ends with it. When there is no enlightenment, there is no Zen. Enlightenment is the measure of Zen, as is announced by a master. Enlightenment is not a state of mere quietude, it is not tranquilization, it is an inner experience which has no trace of knowledge of discrimination; there must be a certain awakening from the relative field of consciousness, a certain turning-away from the ordinary form of experience which characterizes our everyday life. The technical Mahayana term for it is 'Paravritti,' turning back, or turning over at the basis of consciousness. By this entirety of one's mental construction goes through a complete change. Enlightenment is the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate, and this only tentatively. The one who has had it understands readily enough when such indication are given, but when we try to have a glimpse of it through the indices given we

utterly fail. When our consideration is limited to the objective side of enlightenment, the opening an eye to the truth of Zen does not appear to be very extraordinary thing. The master makes some remarks, and if they happen to be opportune enough, the disciple will come at once to a realization and see into a mystery he has never dreamed of before. It seems all to depend upon what kind of mood or what state of mental preparedness one is at the moment. According to Zen master D.T. Suzuki in *Essays in Zen Buddhism, First Series* (p.251), Zen after all a haphazard affair, one may be tempted to think but when we know that it took Nan-yueh eight long years to answer the question from the Sixth Patriarch "What is it that thus come?" We shall realize the fact that in Nan-yueh there was a great deal of mental anguish which he had to go through before he could come to the final solution and declare, "To say it's a thing misses the mark." We must try to look into the psychological aspect of enlightenment, where is revealed the inner mechanism of opening the door to the eternal secret of the human soul.

The Way is Awakened From the Mind: Hsieh Chien's Question of the Way: According to the Platform Sutra, Chapter Nine, on the fifteenth day of the first month, during the first year of the Shen-Lung reign (705 A.D.), Empress Tse-T'ien and Emperor Chung-Tsung issued the following proclamation: "We have invited Master Hui-Neng and Shen-Hsiu to the palace to receive offerings so that we may investigate the One Vehicle in the leisure time remaining after our myriad duties. The two Masters have declined, saying that in the South there is Dhyana Master Hui-Neng, who was secretly transmitted the robe and Dharma of the Great Master Hung-Jen who now transmits the Buddhas' mind-seal. We now send Chamberlain Hsieh Chien with this invitation, hoping that the Master will remember us with compassion and come to the capital." The Master sent back a petition pleading illness saying that he wished to spend his remaining years at the foot of the mountain. Hsieh Chien said, "The Virtuous Dhyana Masters at the capital all say that to master the Way one must sit in Dhyana meditation and practice concentration, for without Dhyana concentration, liberation is impossible. I do not know how the Master explains this dharma." The Master said, "The Way is awakened to from the mind. How could it be found in sitting? The Diamond Sutra states that to say the Tathagata either sits or lies down is to walk a deviant path. Why? The clear pure Dhyana of the Tathagata comes from nowhere and goes nowhere and is neither produced nor extinguished. The Tathagata's clear pure 'sitting' is the state of all dharmas being empty and still. Ultimately there is no certification; even less is there any 'sitting.' Hsieh Chien said, "When your disciple returns to the capital, their majesties will surely question him. Will the High Master please be compassionate and instruct me on the essentials of the mind so that I can transmit them to the two

palaces and to students of the Way at the capital? It will be like one lamp setting a hundred thousand lamps burning, making all the darkness endlessly light." The Master said, "The Way is without light or darkness. Light and darkness belong to the principle of alternation. 'Endless light' has an end, too, because such terms are relative. Therefore, the Vimalakirti Sutra says, 'The Dharma is incomparable because it is not relative.'" Hsien Chien said, "Light represents wisdom and darkness represents affliction. If cultivators of the Way do not use wisdom to expose and destroy affliction, how can they escape from the birth and death that have no beginning?" The Master said, "Affliction is Bodhi; they are not two and not different. One who uses wisdom to expose and destroy affliction has the views and understanding of the two vehicles and the potential of the sheep and deer carts. Those of superior wisdom and great roots are completely different."

II. Hui-Neng's Sudden Teachings:

A Summary of the Teaching of the Yellow Plum Mountain: After master Ying-Tsung had Hui-Neng's head shaved, ordained him as a monk, he requested Hui Neng to be his teacher and asked Hui Neng to enlighten him on the teaching of the master of Yellow Plum Mountain. Hui Neng said: "My master had no special instruction to give; he simply insisted upon the need of our seeing into our own Nature through our own effort. He had nothing to do with meditation, or with deliverance. For meditation and deliverance are names; and whatever can be named leads to dualism, and Buddhism is not dualistic. To take hold of this non-duality of truth is the aim of Zen. The Buddha-Nature of which we are all in possession, and the seeing into which constitute Zen, is invisible into such oppositions as good and evil, eternal and temporal, material and spiritual, and so on. The ignorant see dualism in life is due to confusion of thought; the wise, the enlightened, see into the reality of things unhampered by erroneous ideas. It is a mistake to think that sitting quietly in contemplation is essential to deliverance. The truth of Zen opens by itself from within and it has nothing to do with the practice of dhyana. For we read in the Diamond Sutra that those who try to see the Tathagata in one of his special attitudes, as sitting or lying, do not understand his spirit. Tathagata is designated as Tathagata because he comes from nowhere and departs nowhere. His appearance has no whence, and his disappearance no whither, and this is Zen. In Zen, therefore, there is nothing to gain, nothing to understand; what shall we then do with sitting cross-legged and practicing dhyana? Some may think that understanding is needed to enlighten the darkness of ignorance, but the truth of Zen is absolute in which there is no dualism, no conditionality. To speak of ignorance and enlightenment, or of

Bodhi and Kléśa, as if they were two separate objects which cannot be merged in one, is not Zen. In Zen, every possible form of dualism is condemned as not expressing the ultimate truth. Everything is a manifestation of the Buddha-Nature, which is not defiled in passions, nor purified in enlightenment. It is above all categories. If you want to see what is the nature of your being, free your mind from thought of relativity and you will see by yourself how serene it is and yet how full of life it is!”

Sudden and Gradual Teachings in the Jewel Platform Sutra: Immediate, or sudden, attainment, in contrast with gradualness. The two schools of Zen, the Gradual and the Sudden, represent different facets of the same teaching adapted to different types of people in different location. To praise one school while disparaging the other is therefore a form of crazy attachment, not appropriate for any Buddhists. “Sudden and Gradual Teachings” according to the Sixth Patriarch’s point of view in the Dharma Jewel Platform Sutra, Chapter Four, The Master instructed the assembly: “Good Knowing Advisors, the right teaching is basically without a division into ‘sudden’ and ‘gradual.’ People’s natures themselves are sharp or dull. When the confused person who gradually cultivates and the enlightened person who suddenly connects each recognize the original mind and see the original nature, they are no different. Therefore, the terms sudden and gradual are shown to be false names. Good Knowing Advisors, this Dharma-door of mine, from the past onwards, has been established the first with no-thought as its doctrine, no-mark as its substance, and no-dwelling as its basis. No-mark means to be apart from marks while in the midst of marks. No-thought means to be without thought while in the midst of thought. No-dwelling is the basic nature of human beings. In the world of good and evil, attractiveness and ugliness, friendliness and hostility, when faced with language which is offensive, critical, or argumentative, you should treat it all as empty and have no thought of revenge. In every thought, do not think of former states. If past, present, and future thoughts succeed one another without interruption, it is bondage. Not to dwell in dharmas from thought to thought is to be free from bondage. That is to take no-dwelling as the basis. Good Knowing Advisors, to be separate from all outward marks is called ‘no-mark.’ The ability to be separate from marks is the purity of the Dharma’s substance. It is to take no-mark as the substance. Good Knowing Advisors, the non-defilement of the mind in all states is called ‘no-thought.’ In your thoughts you should always be separate from states; do not give rise to thought about them. If you merely do not think of hundred things, and so completely rid yourself of thought, then as the last thought ceases, you die and undergo rebirth in another place. That is a great mistake, of which students of the Way should take heed. To misinterpret the Dharma and make a mistake yourself might be acceptable but to exhort others to do

the same is unacceptable. In your own confusion you do not see, and, moreover, you slander the Buddha's Sutras. Therefore, no-thought is to be established as the doctrine. Good Knowing Advisors, why is no-thought established as the doctrine? Because there are confused people who speak of seeing their own nature, and yet they produce thought with regard to states. Their thoughts cause deviant views to arise, and from that, all defilement and false thinking are created. Originally, not one single dharma can be obtained in the self-nature. If there is something to attain, or false talk of misfortune and blessing, that is just defilement and deviant views. Therefore, this Dharma-door establishes no-thought as its doctrine. Good Knowing Advisors, 'No' means no what? 'Thought' means thought of what? 'No' means two marks, no thought of defilement. 'Thought' means thought of the original nature of True Suchness. True Suchness is the substance of thought and thought is the function of True Suchness. The True Suchness self-nature gives rise to thought. It is not the eye, ear, nose, or tongue which can think. The True Suchness possesses a nature and therefore gives rise to thought. Without True Suchness, the eye, ear, forms, and sounds immediately go bad. Good Knowing Advisors, the True Suchness self-nature gives rise to thought, and the six faculties, although they see, hear, feel, and know, are not defiled by the ten thousand states. Your true nature is eternally independent. Therefore, the Vimalakirti Sutra says, "If one is well able to discriminate all dharma marks, then, in the primary meaning, one does not move."

The Method of Sudden Teachings: "Sudden Teachings" according to the Sixth Patriarch's point of view. In the Dharma Jewel Platform Sutra, Chapter Four, the Sixth Patriarch taught: "Good Knowing Advisors, when people of limited faculties hear this Sudden Teaching, they are like the plants and trees with shallow roots which, washed away by the great rain, are unable to grow. But at the same time, the Prajna wisdom which people of limited faculties possess is fundamentally no different from the Prajna that men of great wisdom possess. Hearing this Dharma, why do they not become enlightened? It is because the obstacle of their deviant views is a formidable one and the root of their afflictions is deep. It is like when thick clouds cover the sun. If the wind does not blow, the sunlight will not be visible. 'Prajna' wisdom is itself neither great nor small. Living beings differ because their own minds are either confused or enlightened. Those of confused minds look outwardly to cultivate in search of the Buddha. Not having awakened to their self-nature yet, they have small roots. When you become enlightened to the Sudden Teaching, you do not grasp onto the cultivation of external things. When your own mind constantly gives rise to right views, afflictions and defilement can never stain you. That is what is meant by seeing your own nature. Good Knowing Advisors, those of future generations who obtain my Dharma, should

take up this Sudden Teaching. The Dharma door including those of like views and like practice should vow to receive and uphold it as if serving the Buddhas. To the end of their lives they should not retreat, and they will certainly enter the holy position. In this way, it should be transmitted from generation to generation. It is silently transmitted. Do not hide away the orthodox Dharma and do not transmit it to those of different views and different practice, who believe in other teachings, since it may harm them and ultimately be of no benefit. I fear that deluded people may misunderstand and slander this Dharma-door and, therefore will cut off their own nature, which possesses the seed of Buddhahood for hundreds of ages and thousands of lifetimes.”

III. Seeing One's Own Nature and Becoming a Buddha According to the Sixth Patriarch Hui-Neng:

"To see into one's own nature" means "looking into your own nature directly and finding it to be the same as the ultimate nature of the universe." It is, however, the main aim of the Mahayana Meditation, and its attainment is considered to be the real awakening. According to Buddhism, "to see into one's own nature" (enlightenment) is no... haphazard phenomenon. Like a sprout which emerges from a soil which has been seeded, fertilized, and thoroughly weeded, satori comes to a mind that has heard and believed the Buddha-truth and then uprooted within itself the throttling notion of self-and-other. And just as one must nurture a newly emerged seedling until maturity, so Zen training stresses the need to ripen an initial awakening through subsequent koan practice and or shikan-taza until it thoroughly animates one's life. In other words, to function on the higher level of consciousness brought about by kensho (kiến tánh), one must further train oneself to act in accordance with this perception of Truth. This special relationship between awakening and post-awakening zazen is brought out in a parable in one of the sutras. In this story enlightenment is compared to a youth who, after years of destitute wandering in a distant land, one day discovers that his wealthy father had many years earlier bequeathed him his fortune. To actually take possession of this treasure, which is rightly his, and become capable of handling it wisely is equated with post-kensho zazen, that is, with broadening and deepening the initial awakening. To see one's own nature (Kensho-Jo-Butsu) or to behold the Buddha-nature within oneself or to see into one's own nature. Beholding the Buddha-nature within oneself or to see into one's own nature. Semantically "Beholding the Buddha-nature" and "Enlightenment" have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is

often used the word "Enlightenment" rather than "Beholding the Buddha-nature." The term "enlightenment" implies a deeper experience. This is a common saying of the Ch'an (Zen) or Intuitive School. Through it one sees one's own nature and becomes a Buddha. This is one of the eight fundamental principles, intuitional or relating to direct mental vision of the Zen School.

The Sixth Patriarch, Hui-neng, insists on this in a most unmistakable way when he answers the question: "As to your commission from the fifth patriarch of Huang-mei, how do you direct and instruct others in it?" The answer was, "No direction, no instruction there is; we speak only of seeing into one's Nature and not of practicing dhyana and seeking deliverance thereby." The sixth Patriarch considered them as "confused" and "not worth consulting with." They are empty-minded and sit quietly, having no thoughts whatever; whereas "even ignorant ones, if they all of a sudden realize the truth and open their mental eyes are, after all, wise men and may attain even to Buddhahood." Again, when the patriarch was told of the method of instruction adopted by the masters of the Northern school of Zen, which consisted in stopping all mental activities, quietly absorbed in contemplation, and in sitting cross-legged for the longest while at a stretch, he declared such practices to be abnormal and not at all to the point, being far from the truth of Zen, and added this stanza:

"While living, one sits up and lies not,
When dead, one lies and sits not;
A set of ill-smelling skeleton!
What is the use of toiling and moiling so?"

IV. Hui-Neng: A Single Enlightened Thought, the Living Being Is a Buddha, Unenlightened, the Buddha is a Living Being:

According to the Platform Sutra, the Second Chapter, the Sixth Patriarch taught: "Good knowing Advisors, unenlightened, the Buddha is a living being. At the time of a single enlightened thought, the living being is a Buddha. Therefore, you should know that the ten thousand dharmas exist totally within your own mind. Why don't you, from within your own mind, suddenly see the truth (true suchness) of your original nature. The Bodhisattva-Sila-Sutra says, 'Our fundamental self-nature is clear and pure.' If we recognize our own mind and see the nature, we shall perfect the Buddha Way. The Vimalakirti Nirdeśa Sutra says, 'Just then, you suddenly regain your original mind.' Good Knowing Advisors, when I was with the High Master Jen, I was enlightened as soon as I heard his words and suddenly saw the true suchness (truth) of my own original nature. That is why I am spreading this method of teaching which leads students of the Way to become enlightened suddenly to Bodhi, as each

contemplates his own mind and sees his own original nature. If you are unable to enlighten yourself, you must seek out a great Good Knowing Advisor, one who understands the Dharma of the Most Superior Vehicle and who will direct you to the right road. Such a Good Knowing Advisor possesses great karmic conditions, which is to say that he will transform you, guide you and lead you to see your own nature. It is because of the Good Knowing Advisor that all wholesome Dharmas can arise. All the Buddhas of the three eras (periods of time), and the twelve divisions of Sutra texts as well, exist within the nature of people, that is originally complete within them. If you are unable to enlighten yourself, you should seek out the instruction of a Good Knowing Advisor who will lead you to see your nature. If you are one who is able to achieve self-enlightenment, you need not seek a teacher outside. If you insist that it is necessary to seek a Good Knowing Advisor in the hope of obtaining liberation, you are mistaken. Why? Within your own mind, there is self-enlightenment, which is a Good Knowing Advisor itself. But if you give rise to deviant confusion, false thoughts and perversions, though a Good Knowing Advisor outside of you instructs you, he cannot save you. If you give rise to genuine Prajna contemplation and illumination, in the space of an instant, all false thoughts are eliminated. If you recognize your self-nature, in a single moment of enlightenment, you will arrive at the level of Buddha. Good Knowing Advisor, when you contemplate and illuminate with the wisdom, which brightly penetrates within and without, you recognize your original mind. The recognition of your original mind is the original liberation. The attainment of liberation is the Prajna Samadhi, thus no-thought. What is meant by 'no-thought?' No-thought means to view all dharmas with a mind undefiled by attachment. The function of the mind pervades all places but is nowhere attached. Merely purify your original mind to cause the six consciousnesses to go out the six gates, to be undefiled and unmixed among the six objects, to come and go freely and to penetrate without obstruction. That is the Prajna Samadhi, freedom and liberation, and it is called the practice of no-thought. Not thinking of the hundred things and constantly causing your thought to be cut off is called Dharma-bondage and is an extremist view. Good Knowing Advisors, one who awakens to the no-thought dharma completely penetrates the ten thousand dharmas; one who awakens to the no-thought dharma sees all Buddha realms; one who awakens to the no-thought dharma arrives at the Buddha position. Good Knowing Advisors, those of future generations who obtain my Dharma, should take up this Sudden Teaching. The Dharma door including those of like views and like practice should vow to receive and uphold it as if serving the Buddhas. To the end of their lives they should not retreat, and they will certainly enter the holy position. In this way, it should be transmitted from generation to generation. It is silently transmitted. Do not

hide away the orthodox Dharma and do not transmit it to those of different views and different practice, who believe in other teachings, since it may harm them and ultimately be of no benefit. I fear that deluded people may misunderstand and slander this Dharma-door and, therefore will cut off their own nature, which possesses the seed of Buddhahood for hundreds of ages and thousands of lifetimes. Good Knowing Advisors, I have a verse of no-mark, which you should all recite. Those at home and those who have left home should cultivate accordingly. If you do not cultivate it, memorizing it will be of no use. Listen to my verse:

“With speech and mind both understood,
 Like the sun whose place is in space,
 Just spread the ‘seeing-the-nature way’
 Appear in the world to destroy false doctrines.
 Dharma is neither sudden nor gradual,
 Delusion and awakening are slow and quick
 But deluded people cannot comprehend
 This Dharma-door of seeing-the-nature.
 Although it is said in ten thousand ways,
 United, the principles return to one;
 In the dark dwelling of defilements,
 Always produce the sunlight of wisdom.
 The deviant comes and affliction arrives,
 The right comes and affliction goes.
 The false and true both cast aside,
 In clear purity the state of no residue is attained.
 Bodhi is the original self-nature;
 Giving rise to a thought is wrong;
 The pure mind is within the false:
 Only the right is without the three obstructions.
 If people in the world practice the Way,
 They are not hindered by anything.
 By constantly seeing their own transgressions,
 They are in accord with the Way.
 Each kind of form has its own way
 Without hindering one another;
 Leaving the Way to seek another way
 To the end of life is not to see the Way.
 A frantic passage through a life,
 Will bring regret when it comes to its end.
 Should you wish for a vision of the true Way,
 Right practice is the Way.

If you don't have a mind for the Way,
 You walk in darkness blind to the Way;
 If you truly walk the Way,
 You are blind to the faults of the world.
 If you attend to others' faults,
 Your fault-finding itself is wrong;
 Others' faults I do not treat as wrong;
 My faults are my own transgressions.
 Simply cast out the mind that finds fault,
 Once cast away, troubles are gone;
 When hate and love don't block the mind,
 Stretch out both legs and then lie down.
 If you hope and intend to transform others,
 You must perfect expedient means.
 Don't cause them to have doubts, and then
 Their self-nature will appear.
 The Buddhadharma is here in the world;
 Enlightenment is not apart from the world.
 To search for Bodhi apart from the world
 Is like looking for a hare with horns.
 Right views are transcendental;
 Deviant views are all mundane.
 Deviant and right completely destroyed:
 The Bodhi nature appears spontaneously.
 This verse is the Sudden Teaching,
 Also called the great Dharma boat.
 Hear in confusion, pass through ages,
 In an instant's space, enlightenment.

V. In One's Own Body to Have the Trikaya Three Bodies of a Single Substance:

According to the Platform Sutra of the Sixth Patriarch's Dharma Treasure, the Sixth Patriarch, Hui-Neng, taught: "There are three bodies of a single substance, the self-nature of the Buddha, so that you may see the three bodies and become completely enlightened to your own self-nature." Good Knowing Advisors, the form-body is an inn; it cannot be returned to. The three bodies of the Buddha exist within the self-nature of worldly people but, because they are confused, they do not see the nature within them and so, seek the three bodies of the Tathagata outside themselves. They do not see that the three bodies of the Buddha are within their own bodies. Listen to what I say, for it

can cause you to see the three bodies of your own self-nature within your own body. The three bodies of the Buddha arise from your own self-nature and are not obtained from outside. What is the clear pure Dharma-body Buddha? The worldly person's nature is basically clear and pure and, the ten thousand dharmas are produced from it. The thought of evil produces evil actions and the thought of good produces good actions. Thus, all dharmas exist within self-nature. This is like the sky which is always clear, and the sun and moon which are always bright, so that if they are obscured by floating clouds, it is bright above the clouds and dark below them. But if the wind suddenly blows and scatters the clouds, there is brightness above and below, and the myriad forms appear. The worldly person's nature constantly drifts like those clouds in the sky. Good Knowing Advisors, intelligence is like the sun and wisdom is like the moon. Intelligence and wisdom are constantly bright but, if you are attached to external states, the floating clouds of false thought cover the self-nature so that it cannot shine. If you meet a Good Knowing Advisor, if you listen to the true and right Dharma and cast out your own confusion and falseness, then inside and out there will be penetrating brightness, and within the self-nature all the ten thousand dharmas will appear. That is how it is with those who see their own nature. It is called the clear, pure Dharma-body of the Buddha." Your own mind takes refuge with your self-nature: Good Knowing Advisors, when your own mind takes refuge with your self-nature, it takes refuge with the true Buddha. To take refuge is to rid your self-nature of ego-centered and unwholesome thoughts as well as jealousy, obsequiousness, deceitfulness, contempt, pride, conceit, and deviant views, and all other unwholesome tendencies whenever they arise. To take refuge is to be always aware of your own transgressions and never to speak of other people's good or bad traits. Always to be humble and polite is to have penetrated to the self-nature without any obstacle. That is taking refuge."

VI. To See Your Own Nature in Every Thought:

According to the Platform Sutra, Chapter Six, the Sixth Patriarch taught: "Good Knowing Advisors, the Dharma body of the Buddha is basically complete. To see your own nature in every thought is the Reward body of the Buddha. When the Reward body thinks and calculates, it is the Transformation body of the Buddha. Awaken and cultivate by your own efforts the merit and virtue of your self-nature. That is truly taking refuge. The skin and flesh of the physical body are like an inn to which you cannot return. Simply awaken to the three bodies of your self-nature and you will understand the self-nature Buddha. I have a verse without marks. If you can recite and memorize it, it

will wipe away accumulated aeons of confusion and offenses as soon as the words are spoken. The verse runs:

A confused person will foster blessings, but not cultivate the Way
 And say, "To practice for the blessings is practice of the way."
 While giving and making offerings bring blessings without limit,
 It is in the mind that the three evils have their origins.
 By seeking blessings, you may wish to obliterate offenses.
 But in the future, though you are blessed, offenses still remain.
 You ought to simply strike the evil conditions from your mind.
 By true repentance and reform within your own self-nature.
 A sudden awakening: the true repentance
 and reform of the Great Vehicle;
 You must cast out the deviant,
 and practice the right, to be without offense to study the Way,
 Always look within your own self-nature;
 You are then the same in kind and lineage as all Buddhas.
 Our Patriarch passed along only this Sudden Teaching,
 Wishing that all might see the nature and be of one substance.
 In the future if you wish to find the Dharma-body,
 Detach yourself from Dharma marks and Inwardly wash the mind.
 Strive to see it for yourself and do not waste your time,
 For when the final thought has stopped your life comes to an end.
 Enlightenment to the Great Vehicle you can see your nature;
 So reverently join your palms, and seek it with all your heart.

The Master said, "Good Knowing Advisors, all of you should take up this verse and cultivate according to it. If you see your nature at the moment these words are spoken, even if we are a thousand miles apart you will always be by my side. If you do not awaken at the moment of speaking, then, though face to face, we are a thousand miles apart, so why did you bother to come from so far? Take care of yourselves and go well."

VII. Even Name and Described, Buddha-Nature Remains Without Name or Description:

One day the Sixth Patriarch addressed the assembly as follows: "I have a thing. It has no head or tail, no name or label, no back or front. Do you all know what it is?" Shen-Hui stepped forward and said, "It is the root source of all Buddhas, Shen-Hui's Buddha nature!" The Master said, "I just told you that it has no name or label, and you immediately call it the root-source of all Buddhas. Go and build a thatched hut over your head! You're nothing but a follower who pursues knowledge and interpretation." Shen-hui said, "Buddha-

nature has neither name nor description, but because my master asked what it was, name and description are used. However, even name and described, it remains without name or description." The Master hit him three times with his staff. Then, the Sixth Ancestor continued to say, "No matter what I just said, in the future if this youngster heads a monastery, it will certainly bring forth fully realized disciples of our school." The the master dismissed the assembly. In the evening, Hui-neng called Shen-hui in and asked, "Today I struck you. Was it you or Buddha-nature that felt the blow?" When confronted with this question, Shen-hui suddenly came to awakening.

VIII. The Setting Up of Marks Is Mind, Separation from Them Is Buddha:

Zen Master Fa-Hai Shao-Chou, a Chinese Zen master, one of the Sixth Patriarch Hui-Neng's disciples. We do have a lot of detailed documents on this Zen Master, i.e., the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, and the Platform Sutra; however, there is some interesting information on him in Platform Sutra. According to the Platform Sutra, Chapter Seven, when Bhikshu Fa-Hai of Ch'u-Ch'iang city in Shao-Chou. At first, he called on the Sixth Patriarch, he asked, "What teaching dharma will the High Master leave behind so that confused people can be led to see the Buddha-nature?" The Sixth Patriarch said: "The setting up of marks is mind, and separation from them is Buddha." Then, Fa-Hai asked, "Will you please instruct me on the sentence, 'Mind is Buddha'?" The Master said, "When one preceding thoughts are not produced; this is mind." Were I to explain it fully, I would not finish before the end of the present age." Listen to my verse:

"When the mind is called wisdom,
Then the Buddha is called concentration.
When concentration and wisdom are equal.
The intellect is pure.
Understand this Dharma teaching
By practicing with your own nature.
The function is basically unproduced;
It is right to cultivate both."

At these words, Fa-Hai was enlightened and spoke a verse in praise:

"This mind is basically Buddha;
By not understanding I disgrace myself.
I know the cause of concentration and wisdom
Is to cultivate both and separate myself from all things."

(B-3B) Cultivation of Meditation in Accordance with The Sixth Patriarch Hui-Neng' Zen Methods

I. Purposes of Meditation Practices in Buddhist Cultivation:

Yes, the ultimate aim of Buddhist meditation is to gain full enlightenment, self-mastery and complete mental health or Nirvana through the conquest of mental defilements. However, apart from this ultimate aim there are other advantages and benefits that can be derived through meditation. It can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. If by meditation is meant mental discipline or mind culture, it goes without saying that all should cultivate meditation irrespective of sex, color, creed or any other division. Modern society is in danger of being swamped by distractions and temptation which can only be controlled if we undertake the difficult task of steadily training our minds. All of us should wake up to the fact that we need to work with our life, we need to practice Zen. We have to see through the mirage that there is an "I" that is separating from our "Original Nature". Our cultivation is to close the gap. Only in that instant when we and the object become one can we see what our life is.

Perhaps everyone of us finds life difficult, perplexing, and oppressive. Even when everything goes well for some time, we still worry that it probably will not keep on that way. This is the very reason for all of us to practice Zen. Speaking of Zen, why do we have to practice Zen? We often hear about 'Samadhi', that is a 'Ch'an' method of meditation to pacify the mind. When the mind is pacified, it is unperturbed, and we attain the one-pointedness of mind. The purpose of Zen is to dissolve our accumulated 'thought-mass'. What is finally left in us is just the real self and eventually we enter into the world of the selfless. And if we do not stop there, if we do not think about this realm or cling to it, we will continue in our practice until we become one with the Absolute. Then, is Zen method different from any other methods in Buddhism? While reciting the sutra, reading the mantras, and practicing Buddha Recitation, we are sitting still and fixing our mind in reciting the sutra, reading the mantras, and practicing Buddha Recitation. Thus, when practicing reciting the sutra, reading the mantras, and practicing Buddha Recitation, we may have accomplished controlling the body, speech and mind if we want to stop our mind from wandering about. In the same manner, when practicing meditation, may also have accomplished controlling the body, speech and mind if we want

to stop our mind from wandering about. It is really difficult to control the mind; however, if we can halt our body and speech still, we earn some merits. If we want to get the highest level of all merits, we have to control our mind. The main purpose of a Zen practitioner is the search for truth, the search for awakening. On our journey, if we move one step, we are one step closer to the truth, one step closer to awakening. The Buddha is the Awakened, so learning the Buddha's teachings is learning about his methods of awakening. Thus, on the way to enlightenment, the more we move forward, the closer we come to awakening.

Meditation and contemplation mean practice to obtain the seeing which goes beyond what is ordinary, clear vision. It is not surface seeing or skimming, not seeing mere appearance, but seeing things as they really are. This means seeing everything in terms of the three characteristics, the signs of all phenomenal existence: impermanence, suffering, and egolessness. It is this insight meditation, with calm concentration of mind as its basis, that enables the practitioner to purge his mind of all defilements, to remove ego-illusion, to see reality, and to experience Nirvana. The ultimate purpose of meditation is to eradicate mental impurities from our mind altogether. Before that stage, there are benefits of tranquillity, peace of mind and the ability to accept things as they come. Meditation helps us to see things as they truly are, not as they appear to be. Things appear to be permanent, desirable and substantial, but actually they are not. When we practice meditation, we will see for ourselves the arising and disappearing of mental and physical phenomena. And we will have a clearer comprehension of what is going on in our mind and body. We will be able to accept things as they come to us with less agitation and deal with situations in a more positive way. Yes, the ultimate aim of Buddhist meditation is to gain full enlightenment, self-mastery and complete mental health or Nirvana through the conquest of mental defilements. However, apart from this ultimate aim there are other advantages and benefits that can be derived through meditation. It can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. Therefore, if we wait until we sit down and compose ourselves to practice meditation for a couple of hours, then what happens to the other hours of our day? Saying that sitting meditation is Zen, we really destroy the true concept of Zen. If we know how to practice meditation, we will certainly make good use of our whole day. In order for us to do this, we should devote our day to Zen while accomplishing our daily tasks.

II. Cultivation of Meditation Takes Concentration and Wisdom as Its Foundation:

According to the Jewel Platform Sutra, the Fourth Chapter, Chapter of Concentration & Wisdom, the Sixth Patriarch Hui-Neng instructed the assembly: “Good Knowing Advisors, this Dharma-door of mine has concentration and wisdom as its foundation. Great assembly, do not be confused and say that concentration and wisdom are different. Concentration and wisdom are one substance, not two. Concentration is the substance of wisdom, and wisdom is the function of concentration. Where there is wisdom, concentration is in the wisdom. Where there is concentration, wisdom is in the concentration. If you understand this principle, you understand the balanced study of concentration and wisdom. Students of the Way, do not say that first there is concentration, which produces wisdom, or that first there is wisdom, which produces concentration: do not say that the two are different. To hold this view implies a duality of dharma. If your speech is good, but your mind is not, then concentration and wisdom are useless because they are not equal. If mind and speech are both good, the inner and outer are alike, and concentration and wisdom are equal. Self-enlightenment, cultivation, and practice are not a matter for debate. If you debate which comes first, then you are similar to a confused man who does not cut off ideas of victory and defeat, but magnifies the notion of self and dharmas, and does not disassociate himself from the four marks.

Good Knowing Advisors, what are concentration and wisdom like? They are like a lamp and its light. With the lamp, there is light. Without the lamp, there is darkness. The lamp is the substance of the light and the light is the function of the lamp. Although there are two names, there is one fundamental substance. The dharma of concentration and wisdom is also thus.” The Master instructed the assembly: “Good Knowing Advisors, the Single Conduct Samadhi is the constant practice of maintaining a direct, straightforward mind in all places, whether one is walking, standing, sitting or lying down. As the Vimalakirti Sutra says, ‘The straight mind is the Bodhimandala; the straight mind is the Pure Land.’ Do not speak of straightness with the mouth only, while the mind and practice are crooked nor speak of the Single Conduct Samadhi without maintaining a straight mind. Simply practice keeping a straight mind and have no attachment to any dharma. The confused person is attached to the marks of dharmas, while holding to the Single Conduct Samadhi and saying, ‘I sit unmoving and falseness does not arise in my mind. That is the Single Conduct Samadhi.’ Such an interpretation serves to make him insensate and obstructs the causes and conditions for attaining the Way. Good Knowing Advisors, the Way must penetrate and flow. How can it be

impeded? If the mind does not dwell in dharmas, the way will penetrate and flow. The mind that dwells in dharmas is in self-bondage. To say that sitting unmoving is correct is to be like Sariputra who sat quietly in the forest but was scolded by Vimalakirti. Good Knowing Advisors, there are those who teach people to sit looking at the mind and contemplating stillness, without moving or arising. They claimed that it has merit. Confused men, not understanding, easily become attached and go insane. There are many such people. Therefore, you should know that teaching of this kind is a greater error.”

The Master instructed the assembly: “Good Knowing Advisors, the right teaching is basically without a division into ‘sudden’ and ‘gradual.’ People’s natures themselves are sharp or dull. When the confused person who gradually cultivates and the enlightened person who suddenly connects each recognize the original mind and see the original nature, they are no different. Therefore, the terms sudden and gradual are shown to be false names. Good Knowing Advisors, this Dharma-door of mine, from the past onwards, has been established the first with no-thought as its doctrine, no-mark as its substance, and no-dwelling as its basis. No-mark means to be apart from marks while in the midst of marks. No-thought means to be without thought while in the midst of thought. No-dwelling is the basic nature of human beings. In the world of good and evil, attractiveness and ugliness, friendliness and hostility, when faced with language which is offensive, critical, or argumentative, you should treat it all as empty and have no thought of revenge. In every thought, do not think of former states. If past, present, and future thoughts succeed one another without interruption, it is bondage. Not to dwell in dharmas from thought to thought is to be free from bondage. That is to take no-dwelling as the basis. Good Knowing Advisors, to be separate from all outward marks is called ‘no-mark.’ The ability to be separate from marks is the purity of the Dharma’s substance. It is to take no-mark as the substance. Good Knowing Advisors, the non-defilement of the mind in all states is called ‘no-thought.’ In your thoughts you should always be separate from states; do not give rise to thought about them. If you merely do not think of hundred things, and so completely rid yourself of thought, then as the last thought ceases, you die and undergo rebirth in another place. That is a great mistake, of which students of the Way should take heed. To misinterpret the Dharma and make a mistake yourself might be acceptable but to exhort others to do the same is unacceptable. In your own confusion you do not see, and, moreover, you slander the Buddha’s Sutras. Therefore, no-thought is to be established as the doctrine. Good Knowing Advisors, why is no-thought established as the doctrine? Because there are confused people who speak of seeing their own nature, and yet they produce thought with regard to states. Their thoughts cause deviant views to arise, and from that, all defilement and false thinking

are created. Originally, not one single dharma can be obtained in the self-nature. If there is something to attain, or false talk of misfortune and blessing, that is just defilement and deviant views. Therefore, this Dharma-door establishes no-thought as its doctrine. Good Knowing Advisors, ‘No’ means no what? ‘Thought’ means thought of what? ‘No’ means two marks, no thought of defilement. ‘Thought’ means thought of the original nature of True Suchness. True Suchness is the substance of thought and thought is the function of True Suchness. The True Suchness self-nature gives rise to thought. It is not the eye, ear, nose, or tongue which can think. The True Suchness possesses a nature and therefore gives rise to thought. Without True Suchness, the eye, ear, forms, and sounds immediately go bad. Good Knowing Advisors, the True Suchness self-nature gives rise to thought, and the six faculties, although they see, hear, feel, and know, are not defiled by the ten thousand states. Your true nature is eternally independent. Therefore, the Vimalakirti Sutra says, ‘If one is well able to discriminate all dharma marks, then, in the primary meaning, one does not move.’”

III. The Door of Sitting in Meditation Consists Fundamentally of Attaching Oneself Neither to the Mind Nor to Purity; It Is Not Non-Movement:

According to the Jewel Platform Sutra, the Fifth Chapter, Chapter of Sitting in Meditation, the Sixth Patriarch Hui-Neng instructed the assembly: The Master instructed the assembly: “The door of sitting in Ch’an consists fundamentally of attaching oneself neither to the mind nor to purity; it is not non-movement. One might speak of becoming attached to the mind, and yet the mind is fundamentally false. You should know that the mind is like an illusion and, therefore, there is nothing to which you can become attached. One might say that to practice Ch’an is to attach oneself to purity, yet the nature of people is basically pure. It is because of false thinking that the True Suchness is obscured. Simply have no false thinking, and the nature will be pure of itself. If attachment to purity arises in your mind, a deluded idea of purity will result. What is delusory does not exist, and the attachment is false. Purity has no form or mark and yet there are those who set up the mark of purity as an achievement. Those with this view obstruct their own original nature and become bound by purity.” Good Knowing Advisors, one who cultivates non-movement does not notice whether other people are right or wrong, good or bad, or whether they have other faults. That is the non-movement of the self-nature. Good Knowing Advisors, although the body of the confused person may not move, as soon as he opens his mouth he speaks of what is right and wrong about others, of their good points and shortcomings

and so, he turns his back on the way. Attachment to the mind and attachment to purity are obstructions to the Way.” The Master also instructed the assembly, “Good Knowing Advisors, what is meant by ‘sitting in Ch’an?’ In this obstructed and unimpeded Dharma-door, the mind’s thoughts do not arise with respect to any good or evil external state. That is what ‘sitting’ is. To see the unmoving self-nature inwardly is Ch’an. Good Knowing Advisors, what is meant by Ch’an concentration? Being separate from external mark is ‘Ch’an.’ Not being confused inwardly is ‘concentration.’ If you become attached to external marks, your mind will be confused inwardly. If you are separate from external marks, inwardly your mind will be unconfused. The original nature is naturally pure, in a natural state of concentration. Confusion arises merely because states are seen and attended to. If the mind remains unconfused when any state is encountered, that is true concentration. Good Knowing Advisors, being separate from all external marks is Ch’an and being inwardly unconfused is concentration. External Ch’an and inward concentration are Ch’an concentration. The Vimalakirti Sutra says, ‘Just then, suddenly return and regain the original mind.’ The Bodhisattva-Sila Sutra says, ‘Our basic nature is pure of itself.’ Good Knowing Advisors, in every thought, see your own clear and pure original nature. Cultivate, practice, realize the Buddha Way.”

IV. Different Important Meanings Between Shen-Hsiu’s Teaching and That of Hui-Neng:

Hung-Jen was a great Zen Master, and had many capable followers, but Hui-Neng and Shen-Hsiu stood far above the rest. During that time Zen came to be divided into two schools, the Northern and Southern. When we understand Shen-Hsiu and what was taught by him, it will be easier to understand Hui-Neng. Unfortunately, however, we are not in possession of much of the teaching of Shen-Hsiu, for the fact that this School failed to prosper against its competitor led to the disappearance of its literature. The Teaching of the Five Means by the Northern School, one of the preserved writings of the Northern School, which is incomplete and imperfect in meaning, and not written by Shen-Hsiu. They were notes taken by his disciples of the Master’s lectures. Here the word “Means” or method, upaya in Sanskrit, is not apparently used in any special sense, and the five means are five heads of reference to the Mahayana Sutras as to the teaching in the Northern School. The Northern School teaches that all beings are originally endowed with Enlightenment, just as it is the nature of a mirror to illuminate. When the passions veil the mirror it is invisible, as thought obscured with dust. If, according to the instructions of Shen-Hsiu, erroneous thoughts are subdued

and annihilated, they cease to rise. The the mind is enlightened as to its own nature, leaving nothing unknown. It is like brushing the mirror. When there is no more dust the mirror shines out, leaving nothing unilluminated. The Northern school placed great value on the study and intellectual penetration of the scriptures of Buddhism, especially the Lankavatara Sutra, and held the view that enlightenment is reached 'gradually' through slow progress on the path of meditative training. As Shen-hsiu's gatha suggests, he viewed awakening as something acquired gradually, comparable to the process of burnishing a metal surface so that it slowly reflects a clearer and sharper image. Hui-neng's school, on the other hand, insisted that true awakening necessarily occurred suddenly and immediately. Although there may be activity leading up to that experience, the experience itself comes all at once. The Southern School might compare the process to chipping away at a stone barrier. While it could take a long while to pierce the barrier, but once one does, the whole view on the other side becomes visible immediately. The Southern stresses the 'suddenness' of the enlightenment experience and the primacy of direct insight into the true nature of existence over occupation with conceptual affirmations about this. This dust-wiping attitude of Shen-Hsiu and his followers inevitably leads to the quietistic method of meditation, and it was indeed the method which they recommended. They taught the entering into a samadhi by means of concentration, and the purifying of the mind by making it dwell on one thought. They further taught that by awakening of thoughts an objective world was illumined, and that when they were folded up an inner world was perceived. And because of its emphasis on gradual "polishing," Shen-hsiu's school not only advocated prolonged periods of meditation, but it also promoted sutra study and chanting as well as other ritual activities that Southern School did not value as highly. Although both the Northern School and the Southern School focused on meditation, but the Southern School also recognized that the enlightenment experience could be acquired as Hui-neng had acquired it during activities as mundane as chopping and hauling wood in the forest. The disagreement between Shen-Hsiu's teaching of Zen and that of Hui Neng is due to Shen-Hsiu's holding the view that Dhyana is to be practiced first and that it is only after its attainment that Prajna is awakened. But according to Hui-Neng's view, the very moment Dhyana and Prajna are present at the same time. Dhyana and Prajna are the same for according to the Nirvana Sutra, when there is more of

Dhyana and less of Prajna, this helps the growth of ignorance; when there is more of Prajna and less of Dhyana, this helps the growth of false views; but when Dhyana and Prajna are the same, this is called seeing into the Buddha-nature. Therefore, in his preachings, Hui-Neng always tried to prove his idea of oneness: "O good friends, in my teaching what is most fundamental is Dhyana and Prajna. And, friends, do not be deceived and let to thinking that Dhyana and Prajna are separable. They are one, and not two. Dhyana is the Body of Prajna, and Prajna is the Use of Dhyana. When Prajna is taken up, Dhyana is in Prajna; when Dhyana is taken up, Prajna is in it. When this is understood, Dhyana and Prajna go hand in hand in practice of meditation. O followers of truth, do not say that Dhyana is first attained and then Prajna awakened, or that Prajna is first attained and the Dhyana awakened; for they are separate. Those who advocate this view make a duality of the Dharma; they are those who affirm with the mouth and negate in the heart. They regard Dhyana as distinct from Prajna. But with those whose mouth and heart are in agreement, the inner and the outer are one, and Dhyana and Prajna are regarded as equal." Hui-Neng further illustrates the idea of this oneness by the relation between the lamp and its light. He says: "It is like the lamp and its light. As there is a lamp, there is light; if no lamp, no light. The lamp is the Body of the light, and the light is the Use of the lamp. They are differently designated, but in substance they are one. The relation between Dhyana and Prajna is to be understood in like manner." We can see Shen-Hui's view on the oneness in his Sayings as follows: "Where no thoughts are awakened, and emptiness and nowhere-ness prevails, this is right Dhyana. When this non-awakening of thought, emptiness, and nowhere-ness suffer themselves to be the object of perception, there is right Prajna. Where this mystery takes place, we say that Dhyana, taken up by itself, is the Body of Prajna, and is not distinct from Prajna, and is Prajna itself; and further, that Prajna, taken up by itself, is the Use of Dhyana, and is not distinct from Dhyana, and is Dhyana itself. Indeed, when Dhyana is to be taken up by itself, there is no Dhyana; when Prajna is to be taken up by itself, there is no Prajna. Why? Because Self-nature is suchness, and this is what is meant by the oneness of Dhyana and Prajna."

***(C) Zen Teachings of the Fa Yen Zen School Based on
Zen Methods from the Pioneer Patriarchs After
the Sixth Patriarch Hui-Neng to the Founding
Patriarch Fa Yen Zen Wen Yi***

***(C-1) Zen Teachings in the Mahayana
Zen & the Patriarchal Zen***

***I. An Overview of Zen Practice in the Traditions of The
Mahayana Zen:***

The practice of religion through the mystic trance. Zen practice is not a subject that uninitiated scholars can deal with competently through intellection or formal pedantry. Only those who have had the self-experience can discuss this topic with authoritative intimacy. Therefore, it would be impossible to practice correct methods of Zen if one would not follow the advice of the accomplished Zen Masters, not to reflect on their life-stories; stories that abound with accounts of the actual experience gained during their struggles in Zen. The discourses and autobiographies of these Masters have proved, in past centuries, to be invaluable documents for Zen students, and they are accepted and cherished by all Zen seekers from all over the world as infallible guides and companions on the journey towards Enlightenment.

***II. Zen Practice in the Traditions of the Mahayana Zen in the
Point of View of Some Zen Masters:***

Zen practitioners of the Mahayana Zen should always remember that Meditation is not a state of self-suggestion. Enlightenment does not consist in producing a certain premeditated condition by intensely thinking of it. Meditation is the growing conscious of a new power in the mind, which enabled it to judge things from a new point of view. The cultivation of Zen consists in upsetting the existing artificially constructed framework once for all and in remodelling it on an entirely new basis. The older frame is call 'ignorance' and the new one 'enlightenment.' It is evident that no products of our relative consciousness or intelligent faculty can play any part in Zen. Buddhists practise meditation for mind-training and self-discipline by looking

within ourselves. To meditate is to try to understand the nature of the mind and to use it effectively in daily life. The mind is the key to happiness, and also the key to sufferings. To practice meditation daily will help free the mind from bondage to any thought-fetters, defilements, as well as distractions in daily life, in order to see the truth. Practicing meditation is the most direct way to reach enlightenment. According to Charlotte Joko Beck in 'Nothing Special', Zen practice is sometimes called the way of transformation. Many who enter Zen practice, however, are merely seeking incremental change: "I want to be happier." "I want to be less anxious." We hope that Zen practice will bring us these feelings. But if we are transformed, our life shifts to an entirely new basis. It's as if anything can happen, a rosebush transformed into a lily, or a person with a rough, abrasive nature and bad temper transformed into a gentle person. Cosmetic surgery won't do it. True transformation implies that even the aim of the "I" that wants to be happy is transformed. For example, suppose I see myself as a person who is basically depressed or fearful or whatever. Transformation isn't merely that I deal with what I call my depression; it means that the "I," the whole individual, the whole syndrome that I call "I," is transformed. This is a very different view of practice than is held by most Zen students. We don't like to approach practice in this way because it means that if we want to genuinely joyful, we have to be willing to be anything. We have to be open to the transformation that life wants us to go through... We think we're going to be wonderful new versions of who we are now. Yet true transformation means that maybe the next step is to be a bag lady. "Focusing on something called 'Zen practice' is not necessary. If from morning to night we just took care of one thing after another, thoroughly and completely and without accompanying thoughts, such as 'I'm a good person for doing this' or 'Isn't it wonderful, that I can take care of everything?', then that would be sufficient." According to Zen Master in The Compass of Zen, Zen does not explain anything. Zen does not analyze anything. It merely points back directly to our mind so that we can wake up and become Buddha. A long time ago, someone once asked a great Zen master, "Is attaining our true self very difficult?" The Zen master replied, "Yah, very difficult!" Later someone else asked the same Zen master, "Is attaining our true self very easy?" The Zen master replied, "Yah, very easy!" Someone later asked him, "How is Zen practice? Very difficult or easy?" The Zen master replied, "When you drink water, you understand by yourself whether it is hot or cold."

III. The Postures and Readiness in Practices of the Mahayana Zen:

When a man wishes to practice meditation, let him retire into a quiet room where he prepares a thickly wadded cushion for his seat, with his dress and belt loosely adjusted about his body. He then assumes his relatively proper posture. That is to say, he sits with his legs fully crossed by placing the right foot over the left thigh and the left foot over the right thigh. Sometimes the half-cross-legged posture is permitted, in which case simply let the left leg rest over the right thigh. Next, he places the right hand over the left leg with its palm up over this rest left hand, while the thumbs press against each other over the palm. He now raised the whole body slowly and quietly, turns the upper body repeatedly to the left and to the right, then moves the upper body backward and forward, until the proper seat and straight posture is assured. He will take care not to lean too much on one side, either left or right, forward or backward; his spinal column stands erect with his head, shoulders, back, and loins each properly supporting the others like a stupa (or a chaitya). But he is advised to be cautious not to sit too upright or rigidly, for he will then begin to feel uneasy before long. The main point for the sitter is to have his ears and shoulders, nose and navel stand to each other in one vertical plane, while his tongue rests against his upper palate and his lips and teeth are firmly closed. Let his eyes be slightly opened in order to avoid falling asleep. When meditation advances the wisdom of this practice will grow apparent. Great masters of meditation from old days have their eyes kept open. When this position is steadied and the breathing regular the sitter may now assume a somewhat relaxed attitude. Let him not be concerned with ideas good or bad. Let him concentrate himself on the koan, which is to think the unthinkable by going beyond the realm of thought. When the exercise is kept up persistently for a sufficient space of time, disturbing thoughts will naturally cease to assert themselves and there will prevail a state of oneness, which is however not to be understood conceptually.

IV. Zen Teachings in Cultivation of the Patriarchal Zen:

The Patriarchal Zen Is Still Mythical: The history of Zen is mythical. It is said that one day Brahma came to the Buddha who was residing at the Vulture Peak, offered a Kumbhala flower, and requested him to preach the Law. The Buddha ascended the Lion seat and taking that flower touched it with his fingers without saying a word. No one in the assembly could understand the meaning. The venerable Mahakasyapa alone smiled with joy. The world-Honoured One said: "The doctrine of the Eye of the True Law is hereby entrusted to you, Oh Mahakasyapa! Accept and hand it down to posterity."

Once when Ananda asked Mahakasyapa what the Buddha's transmission was, Mahakasyapa said: "Go and take the banner-stick down!" Ananda understood him at once. Thus, the mind-sign was handed down successively. The teaching was called the 'school of the Buddha-mind.' *The Patriarchal Follows Neither Science Nor Philosophy*: According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the meditation of the patriarchal Zen was not an analytical like science, nor was it a synthetical method like philosophy. It was a method of thinking without ordinary thinking, transcending all methods of logical argument. To think without any method of thinking is to give opportunity for the awakening of the intuitional knowledge or wisdom. All methods of meditation as taught by Hinayana, by Yogacara (quasi-Mahayana), by the abrupt method of calmness and insight (samathavipasyana) of T'ien-T'ai, or by the mystical yoga of Shingon can be used if the aspirant likes, but are in no way necessary. The ideas peculiar to Zen may be summarized as follows: "from mind to mind it was transmitted, not expressed in words or written in letters; it was a special transmission apart from the sacred teaching. Directly point to the human mind, see one's real nature and become an enlightened Buddha." The idea was very well expressed in Hakuin's hymn on sitting and meditating: "All beings are fundamentally Buddhas; it is like ice (which represents our actual condition) and water (which represents an underlying Buddha-nature); without water there will be no ice, etc. This very earth is the lotus-land and this body is Buddha."

***(C-2) Zen Teachings of the Fa Yen Zen School Based
on Dharma-Talks from the Pioneer Patriarchs After
the Sixth Patriarch Hui-Neng to the Founding
Patriarch Fa Yen Wen I***

I. Zen Master Xing-Si-Qing-Yuan's Dharma Talks:

Zen Master Xing-Si-Qing-Yuan, name of a Chinese Zen master, who lived during the T'ang Dynasty in China. He belonged to the Seventh Generation of Chinese Zen after Bodhidharma (First Generation after the Sixth Patriarch Hui-Neng). In his whole life of teaching, Zen master Xing-Si-Qing-Yuan handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization.

Ch'ing Yuan "What Is the Price of Rice in Lu-Ling?": The koan about the potentiality and conditions of questions and answers between Zen master

Ch'ing Yuan and a monk. According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, a monk asked Xing-Si: "What is the great meaning of the Buddhadharma?" Xing-Si said: "What is the price of rice in Lu-Ling?"

Hsing-ssu: Mountains Were Mountains and Waters Were Waters: Zen master Ch'ing-yuan Hsing-ssu was the author of this famous description of Zen: "Before I began the study of Zen, mountains were mountains and waters were waters. When I first achieved some insight into the truth of Zen through the benevolence of my teacher, mountains were no longer mountains and waters were no longer waters. But now that I've attained full enlightenment, I'm at rest, and mountains were mountains and waters were waters."

II. Zen Master Shih-t'ou Hsi ch'ien's Dharma Talks:

Within fifty years of the Sixth Patriarch's death, Zen was fully established in China. At the end of the eighth century, two Zen masters in particular were revered. One was a student of Zen master Ch'ing-yuan Hsing-ssu, Shih-t'ou Hsi ch'ien. The other was Nan-yueh's disciple, Ma-tsu Tao-i. In their day it was said no one could be considered a serious student of Zen if that person had not visited one of these two masters. Zen Master Shih Tou Hsi Hsien, name of a Chinese Zen monk in the eighth century. In his whole life of teaching, Zen master Shih-t'ou Hsi ch'ien handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization.

The Way of Shih-Tou is Very Slippery!: When Teng-Yin-Feng was taking his leave, Master Ma-tsu said to him, "Where are you going?" Teng-Yin-Feng said, "To Shih-t'ou's." Ma-tsu said, "Shih-t'ou's Road is slippery." Ying-feng said, "I'll carry a wooden staff with me. When I encounter such places, I'll be ready." Then Yin-Feng went off. Upon arriving at Shih-t'ou's, he circled the meditation bench, loudly struck his staff on the floor, and asked, "What is the essential doctrine?" Shih-t'ou said, "Blue heavens! Blue heavens!" Yin-feng didn't speak, but returned and reported this to Master Ma-tsu. Ma-tsu said, "Go there and ask him again. Wait for his answer, then make two roaring sounds." Yin-feng again went to Shih-t'ou and asked the question as before. Shih-t'ou made two roaring sounds. Yin-feng again didn't speak. He returned and reported this to Master Ma. The master said, "Like I told you, 'Shih-t'ou's Road is very slippery!'" This is a kind of koan which is somewhat difficult to understand and explain. Zen monks describe this type of koans as the "impenetrable type," like "silver mountains and iron walls." This can, strictly speaking, only be understood by advanced practitioners whose profound intuitions match those of the actors, thus enabling them to discern directly and

clearly the meaning of the koan without resorting to guesses or analysis. If one is willing to risk missing the point, these koans may not be absolutely unintelligible or unexplainable, but this is not the desirability of many Zen practitioners.

The Essential Meaning of Buddha-Dharma: Zen master Shih Tou Hsi Hsien (Sekito) was one of the great Zen masters of the flowering of Zen in China in the eighth century. He was asked by one of his disciples, Zen master Tenno (Tian-huang): "What is the essential meaning of buddha-dharma?" Sekito replied, "No gaining, no knowing." Tenno asked again, "Can you say anything further?" Sekito answered, "The expansive sky does not obstruct the floating white clouds."

Hsi Ch'ien's Ts'an-T'ung-Ch'i: See Chapter Eleven in part (35) Zen Master Ch'ing-yuan Hsing-ssu's Dharma Heirs: Zen Master Shih-t'ou Hsi ch'ien (III).

III. Zen Master T'ien-Huang Tao Wu's Dharma Talks:

Zen master Tao-Wu during the T'ang dynasty, a disciple of Zen master Shih Tou Hsi Hsien, and the master of Lung-tan Ch'ung-hsin. According to the Lamp Records, T'ien-Huang possessed an unusually noble appearance. He left home at the age of fourteen after fasting to show his resolve to his parents. He first studied under a teacher in Ming-chou, the area of modern Ning-po City. Thereafter, he traveled to Hang-chou, where he underwent ordination at Bamboo Forest Temple. T'ien-Huang then visited and studied with Zen master Kuo-I on Mount Ching. In 766, he visited and studied with the great teacher Ma-tsu for two years. After remaining with Ma-tsu for two years, T'ien-Huang traveled on to meet Shih-t'ou. In his whole life of teaching, Zen master T'ien-Huang Tao Wu handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization—See Chapter Eleven in part (36) Nối Pháp Thiền Sư Thạch Đầu: Thiền Sư Thiên Hoàng Đạo Ngô (II).

IV. Zen Master Lung-Tan-Ch'ung-Hsin's Dharma Talks:

We encounter Lung-t'an in example 28 of the Wu-Men-Kuan. Besides, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XIV: Zen master Lung-Tan-Ch'ung-Hsin was a disciple and dharma successor of Zen master T'ien-Huang Tao-Wu during the T'ang dynasty in the ninth century. Little is known of Lung-t'an other than that as a youth he often brought offerings of rice cakes to Master Tao-wu of T'ien-huang Monastery and eventually became his student. In his whole life of teaching, Zen master Lung-Tan-Ch'ung-Hsin

handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization.

Lung-T'an: Renowned Far and Wide: Lung-t'an's paper candle, example 28 of the Wu-Men-Kuan. One evening he was sitting outside the room quietly and yet earnestly in search of the truth. Ch'ung-Hsin said: "Why do you not come in?" Te-Shan replied: "It is dark." Whereupon Ch'ung-Hsin lighted a candle and handed to Te-Shan. When Te-Shan was about to take it, Ch'ung-Hsin blew it out. This suddenly opened his mind to the truth of Zen teaching. Te-Shan bowed respectfully." The master asked: "What is the matter with you?" Te-Shan asserted: "After this, whatever propositions the Zen masters may make about Zen, I shall never again cherish a doubt about them." The next morning, Zen master Lung-T'an entered the hall to preach the assembly, said: "Among you monks, there is a old monk, whose teeth are as sharp as swords, and mouth is as red as a basin of blood, a blow on his head will not make him turn back; later he will ascend the top of a sheer mountain to establish my sect." Right after that Te-Shan took out all his commentaries on the Vajracchedika, once so valued and considered so indispensable that he had to carry them about with him wherever he went, committed them to the flames and turned them all into ashes. He exclaimed: "However deep your knowledge of abstruse philosophy, it is like a piece of hair placed in the vastness of space; and however important your experience in worldly things, it is like a drop of water thrown into an unfathomable abyss." Zen is considered as an art in the sense that, to express itself, it only follows its own intuition and inspirations, but not dogmas and rules. At times it appears to be very grave and solemn, at others trivial and gay, plain and direct, or enigmatic and round-about. When Zen masters preach they do not always do so with their mouths, but with their hands and legs, with symbolic signals, or with concrete action. They shout, strike, and push, and when questioned they sometimes run away, or simply keep their mouths shut and pretend to be dumb. Such antics have no place in rhetoric philosophy, or religion, and can be best described as "art". The above story is one of the manners of Zen art that Lung-t'an utilized to bring Te-shan to direct Enlightenment. According to Wu Men Hui-Kai in the Wu-Men-Kuan, before Te-shan crossed the barrier from his native province, his mind burned and his mouth sputtered. Full of arrogance, he went south to exterminate the doctrine of a special transmission outside the sutras. When he reached the road to Li-chou, he sought to buy refreshment from an old woman. The old woman said, "Your Reverence, what sort of literature do you have there in your cart?" Te-shan said, "Notes and commentaries on the Diamond Sutra." The old woman said, "I hear the Diamond Sutra says, 'Past mind cannot

be grasped, present mind cannot be grasped, future mind cannot be grasped.' Which mind does Your Reverence intend to refresh?" Te-shan was dumbfounded and unable to answer. He did not expire completely under her words, however, but asked, "Is there a teacher of Zen Buddhism in this neighborhood?" The old woman said, "Master Lun-t'an is about half a mile from here." Arriving at Lung-t'an's place, Te-shan was utterly defeated. His earlier words certainly did not match his later ones. Lung-t'an disgraced himself in his compassion for his son. Finding a bit of a live coal in the other, he took up muddy water and drenched him, destroying everything at once. Viewing the matter dispassionately, you can see it was all a farce.

V. Zen Master Te Shan Hsuan-chien's Dharma Talks:

According to Ching-Te Ch'uan teng Lu, volume XV, his last name was Chou, and he was born in 780 A.D., a student and dharma successor of Lung-t'an Ch'ung-hsin. Te Shan Hsuan-chien (780-865) was one of the great Zen Master during the T'ang dynasty, and was a contemporary of Zen master Chao-chou. He has been the subject of several koans. Te-shan had nine dharma successors, among whom Yen-t'ou Ch'uan-huo and Hsueh-feng I-ts'un are the best known. As the master Hsueh-feng, from whom both the Wen-men (Ummon) and the Fa-Yan (Hogen) schools derive. After thirty years of living hiding, Te-shan finally yielded with reluctance to pressure from the governor of Wu-lin in Honan to assume the leadership of a monastery on Mount Te-shan, from which his name is derived. He appears in examples 13 and 28 of the Wu-Men-Kuan and in example 4 of the Pi-Yen-Lu. In his whole life of teaching, Zen master Te Shan Hsuan-chien handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization—See Chapter Eleven in part (38) Zen Master Ch'ung-hsin's Dharma Heirs: Zen Master Tê-shan-Hsuan-chien (II).

VI. Zen Master Hsueh-Fêng I-Ts'un's Dharma Talks:

Hsueh-Fêng I-Ts'un (822-908), name of a Chinese Zen monk in the ninth century. Besides the fact that his name appears in example 13 of the Wu-Men-Kuan and in examples 5, 22, 49, 51 and 66 of the Pi-Yen-Lu, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI: Zen Master Hsueh-Feng-I-ts'un was born in 822 in Nanan in ancient Quan-Chou, now in Fu-Jian Province. It's recorded that as a toddler Hsueh-feng refused to eat non-vegetarian food. He left home to stay permanently at Yu-Jian temple in Putian City. Later he traveled widely, eventually coming to Baocha Temple in ancient Youzhou,

modern Beijing, where he was ordained at the age of seventeen. Later, he went to Wuling, in Hunan Province, where he studied under great teacher Te-Shan, eventually becoming his Dharma heir. However, Hsueh-feng's most profound realization occurred with his Dharma brother, Yantou, while they were traveling and staying at a mountain inn during a snowstorm. In the year 865, Hsueh-feng moved to Snow Peak on Elephant Bone Mountain in Fuzhou, where he established the Guangfu Monastery and obtained his mountain name. The monastery flourished, the congregation's size reaching up to fifteen hundred monks. Hsueh-feng's teaching did not rely on words or ideas. Instead, he emphasized self-realization and experience. The Yunmen and Fayen Zen schools, two of the traditionally recognized five houses of Zen, evolved from Hsueh-feng's students. In his whole life of teaching, Zen master Hsueh-feng I-Ts'un handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization—See Chapter Eleven in part (39) Zen Master Tê-shan-Hsuan-chien's Dharma Heirs: Zen Master Hsueh-feng I-ts'un (II).

VII. Zen Master Hsuan-Sha-Shih-pei's Dharma Talks:

Zen Master Hsuan-Sha-Shih-pei (835-908), one of the famous Chinese Zen monks in the tenth century (in the late Tang dynasty). We do not have detailed documents on this Zen Master; however, there is some brief information on him in *The Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume XVIII: Hsuan-Sha, a famous Fukien monk who had over 800 disciples. His chief subjects were the fundamental ailments of men, such as blindness, deafness, and dumbness. He came from ancient Fuzhou. As a young man he lived as a fisherman on the Nantai River. At the rather late age of thirty he left lay life to enter a temple on Lotus Mountain. Later he was ordained by the Vinaya master Dao-xuan at Kaiyuan Temple in Yuzhang. He carried on an ascetic practice, wearing only a patched robe and straw sandals. He often fasted instead of taking the evening meal, and was regarded as unusual by the other monks. He was called "Ascetic Bei." Hsuan-Sha Shih-pei was a disciple of Xuefeng Yicun (Hsueh-feng); however, his relationship with Hsueh-feng was like that of a younger brother. He is said to have awakened one day upon reading the words of the Surangama Sutra. In his whole life of teaching, Zen master Hsuan-Sha-Shih-pei handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization—See Chapter Eleven in part (40) Zen Master Hsueh-feng I-ts'un's Dharma Heirs: Zen Master Hsuan-sha Shih-pei (II).

VIII. Zen Master Lo-Han Kui-Chen's Dharma Talks:

We do not have detailed documents on Zen Master Kui-chen Luo-han; however, there is some brief information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXI: Zen master Kui-chen was born in 867 from an ancient Chang-Shan. It is said that from early childhood he could speak very well and would not eat meat. He left home to become a monk and received full ordination at Wan-Sui Temple, under a teacher named Wu-Xiang. Kui-chen was first studied with Hsueh-feng, but was unsuccessful at penetrating the Way. It was Hsueh-feng's disciple, Hsuan-sha, who is said to have brought Kui-chen to full awakening. Later, he became a dharma successor of Hsuan-sha Shih-pei, and the master of Fa-yen Wen-i. In his whole life of teaching, Zen master Lo-Han Kui-Chen handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization.

Lo-Han Kui-Chen: Ploughing the Soil and Eating Meals: The koan about ploughing the soil and eating meals. The koan about the potentiality and conditions of questions and answers between Zen master Kui-Chen and his disciple Shao-Xiu about ploughing the soil and eating meals. According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXI, one day, Zen master Kui-Chen asked Shao-Xiu, "Where are you from?" Shao-Xiu said, "From the South." Kui-Chen asked, "How is Buddhism in the South?" Shao-Xiu said, "Extensive discussions." Kui-Chen said, "It cannot be compared with what we have here: ploughing the land and eating our meals!" Shao-Xiu asked, "What's about the three realms?" Kui-Chen asked, "What is it you call the three realms?" Shao-Xiu thereupon attained enlightenment.

IX. Zen Master Fa Yen Wen-I's Dharma Talks:

Chinese Zen master Wen-Yi Fa-Yen was born in 885, a disciple and Dharma successor of Lo-Han-Kuei-Ch'en, and the master of T'ien-T'ai Te-Shao. Wen-Yi was one of the most outstanding Zen masters of his time; he was in the lineage of Hsuan-Sha Shih-Pei. The latter's dharma teaching was widely propagated by Wen-Yi and as a result this lineage, which had hitherto been known as the Hsuan-Sha school, was thereafter known as the Fa-Yen school. Nowadays only a few of Fa-Yen's voluminous writings are extant, among them a few poems and a treatise. His sayings and instructions are recorded in the Record of the Words of the Ch'an Master Wen-Yi-Fa-Yan (Ch'ing-liang Wen-i-ch'an-shih Yu-lu). Wen-Yi-Fa-Yan became a monk at the age of seven. First he studied the Confucian classics and the Buddhist sutras,

particularly the Avatamsaka-sutra, the fundamental work for the Hua-Yen school of Chinese Buddhism. However, he was not satisfied by such philosophical study, he eventually sought instruction in Ch'an. His first Ch'an master was Ch'ang-Ch'ing-Hui-Leng. Later he came to meet Zen master Lo-Han-Kuei-Ch'en, who was also called Master Ti-Ts'ang. Here he attained his enlightenment experience when he heard Ti-Ts'ang's words "ignorance is the thickest." Fa-yen had sixty-three dharma successors. Zen master Wen-Yi was the founder of the Fa-Yen (Hogen) branch of Zen Buddhism, flourished early in the tenth century. We encounter him in example 26 of the Wu-Men-Kuan as well as in example 7 of the Pi-Yen-Lu. In his whole life of teaching, Zen master Fa Yen Wen-Yi handed down to later generations the particularly living truth of sayings relating to Zen of the Patriarchs and the ancient masters of the Zen tradition. Such sayings have been readily cited later by Zen masters in their presentation of Zen realization—See Zen Master Fa-yen-Wên-i: The Founding Patriarch of the Fa-yen Zen School in Chapter Twelve.

***(D) Practices of Zen in the Fa Yen Zen School: An
Able Path Leading to the Liberation in This Very Life***

As mentioned above, Zen teachings of the Fa Yen Zen School belong to the tradition of Mahayana Zen and the Patriarchal Zen. Besides, according to Buddhism, Mahayana Zen and Zen of the highest vehicle are in fact complementary for one another. For these reasons, at that time, it was said that practices of Zen in the Fa Yen Zen School was an able path leading to the liberation in this very life. When rightly practiced, you sit in the firm conviction that meditation is the actualization of your undefiled True-nature, and at the same time you sit in complete faith that the day will come when, exclaiming "Oh, this is it!" You will unmistakably realize this True-nature. Therefore, you need not self-consciously strive for enlightenment. According to Zen Master Kuei-Feng Tsung-Mi in the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XIII, Zen practitioners who enlighten on both the emptiness of the self and things, these practitioners have been practicing on the Mahayana Zen. Zen Master Kuei-Feng Tsung-Mi usually told his disciples: Zen practitioners who practice exactly the way the Buddha did, they are practicing the Zen of the Highest Vehicle. Practitioners with Sudden Enlightenment formerly and today always have a Self-existent pure mind because the nature of

the original nature is always pure in its original essence. The self-nature is originally pure in itself, neither produced nor destroyed, originally complete in itself, originally without movement, and can produce the ten thousand dharmas. In other words, the Emptiness and calmness of Self-nature also mean the immaterial, a condition beyond disturbance, the condition of Nirvana. According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, one day the Sixth Patriarch addressed the assembly as follows: "I have a thing. It has no head or tail, no name or label, no back or front. Do you all know what it is?" Shen-Hui stepped forward and said, "It is the root source of all Buddhas, Shen-Hui's Buddha nature!" Also, according to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume V, and the Hsien-Tsung Chi, one day, a monk came and asked Zen Master Shen-Hui: What is the Great Vehicle and what is the Highest Vehicle? Zen Master Shen-Hui replied: The Great Vehicle is the Bodhisattva and the Highest Vehicle is the Buddha. A Bodhisattva who practices Dana Paramita only see three kinds of emptiness: Emptiness of the giver, emptiness on the thing that is given, and emptiness on the receiver. Meanwhile, a practitioner who practices Zen of the Highest Vehicle only sees the Emptiness of Self-nature.

According to Buddhism, practices of meditation help beings liberating human beings' sufferings and afflictions in this life. All the Buddha's teachings recorded in the Pali Canon are aimed at liberating human beings' sufferings and afflictions in this life. They have a function of helping human beings see the way to make arise the skilful thought, to release the opposite evil thought controlling their mind. For example, the five meditative mental factors releasing the five hindrances; compassion releasing ill-will; detachment or greedlessness releasing greediness; wisdom releasing illusion; perception of selflessness, impermanence and suffering releasing perception of selfishness, permanence and pleasure, and so on. The Pure Land Sect believes that during this Dharma-Ending Age, it is difficult to attain enlightenment and emancipation in this very life if one practices other methods without following Pure Land at the same time. If emancipation is not achieved in this lifetime, one's crucial vows will become empty thoughts as one continues to be deluded on the path of Birth and Death. Devoted Buddhists should always be very cautious,

not to praise one's school and downplay other schools. Devoted Buddhists should always remember that we all are Buddhists and we all practice the teachings of the Buddha, though with different means, we have the same teachings, the Buddha's Teachings; and the same goal, emancipation and becoming Buddha. To understand Buddhism properly we must begin at the end of the Buddha's career. The year 486 B.C. or thereabouts saw the conclusion of the Buddha's activity as a teacher in India. The death of the Buddha is called, as is well known, 'Nirvana,' or 'the state of the fire blown out.' When a fire is blown out, nothing remains to be seen. So, the Buddha was considered to have entered into an invisible state which can in no way be depicted in word or in form. Just prior to his attaining Nirvana, in the Sala grove of Kusinagara, the Buddha spoke to His disciples to the following effect: "Do not wail saying 'Our Teacher has passed away, and we have no one to follow.' What I have taught, the Dharma (ideal) with the disciplinary (Vinaya) rules, will be your teacher after my departure. If you adhere to them and practice them uninterruptedly, is it not the same as if my Dharma-body (Dharmakaya) remained here forever?"

Everyone of us should always be mindful of what is happening at this very moment. In Buddhist cultivation, to practice meditation means to be mindful of what is happening at this very moment, is the kind of attention which is necessary for any Zen practitioners. This is the state of total oneness with the object, and this is also our wish in life. In fact, in daily life, everyone of us should always be mindful of what is happening at this very moment. For daily activities, the attention on one object is relatively easy, but this kind of attention in Zen is more valuable and much harder, because we have a tendency dream about future, about the nice things we are going to have or are going to happen to us in the future. So, we try to filter anything happening in the present through our reasoning: "I do not like that; I do not have to listen to that, and so on and so on." And so we are willing to forget about our present and start dreaming of what is going to happen in the future. But when we behave like that, we will never see the precious very present moment. One of the difficult problems for Zen practitioners is to constantly guide our wandering mind back to this very moment, because the ability to live in the present moment is all that we have to develop so that we can have a mindful life at this very moment. As a

matter of fact, if we cannot live with the precious present moment from having sit quietly, our Zen sitting is nothing but fatigue, boredom, pain in both legs and the whole body.

According to Buddhism, the present moment is all that we have in this life. Zen practitioners should always remember that the present moment is all that we have in this life. As a matter of fact, there is no hurry, no place to go, nothing else to do. Just this very moment is all that we have in this life. Zen means knowing how to settle back into this very moment, that's all! Therefore, we should be very mindful in all activities during the day; notice carefully all our movements. The continuity of awareness will help meditation deepens, so we will be more calm and more peaceful.

In order to achieve the Liberation in this very life, Zen practitioners should have an acceptance of being with what really is at this very moment. In cultivation of meditation, practitioners must see the true face of reality. Reality is the essence or substance of anything or real state, or reality. According to the Madhyamaka philosophy, Reality is non-dual. The essential conditionedness of entities, when properly understood, reveals the unconditioned as not only as their ground but also as the ultimate reality of the conditioned entities themselves. In fact, the conditioned and the unconditioned are not two, not separate, for all things mentally analyzed and tracked to their source are seen to enter the Dharmadhatu or Anutpadadharma. This is only a relative distinction, not an absolute division. According to Buddhism, in order to achieve the liberation in this very life, Zen practitioners should have an acceptance of being with what really is at this very moment. Zen practice will help us to live a more comfortable life. A person who has a more comfortable life is one who is not dreaming, but to be with what really is at this very moment, no matter what it is: good or bad, healthy or unhealthy (being ill), happy or not happy. It does not make any difference. Zen practitioners are always with life as it is really happening, not wandering around and around. If we can accept things just the way they are, we are not going to be greatly upset by anything. And if we do become upset, it is over quickly. Therefore, all that a Zen practitioner needs to do is to be with what is happening at this very moment (right now, right here). As a matter of fact, when our mind is drifting away from the present, what

we will do is to try to listen to whatever is happening (sounds or noises) around us; we will make sure that there is nothing we miss. Consequently, we cannot have a good concentration. So, one of the most important things that any Zen practitioner has to do is to bring our lives out of dreamland and into the real reality that it is.

In the Forty-Two Sections Sutra, the Buddha said: “Those who cultivate meditation are like floating pieces of woods in the water flowing above the current, not touching either shore and that are not picked up by people, not intercepted by ghosts or spirits, not caught in whirlpools, and that which do not rot. I guarantee that these pieces of wood will certainly reach the sea. I guarantee that students of the Way who are not deluded by emotional desire; nor bothered by myriad of devious things but who are vigorous in their cultivation or development of the unconditioned will certainly attain the way.” For left-home people, basically speaking, all teachings of the Buddha are aimed at releasing human beings’ troubles in this very life. They have a function of helping an individual see the way to make arise the wholesome thoughts to release the opposite evil thoughts. For example, meditation helps releasing hindrances; fixed mind releasing scattered minds that have controlled human minds since the beginninglessness; compassion releasing ill-will; detachment or greedlessness releasing greediness; the perceptions of selflessness and impermanence releasing the concepts of “self” and “permanence”; wisdom or non-illusion releasing illusion, and so on. However, the cultivation must be done by the individual himself and by his effort itself in the present. As for laypeople, the Buddha expounded very clearly in the Sigalaka Sutta: not to waste his materials, not to wander on the street at unfitting times, not to keep bad company, and not to have habitual idleness, not to act what is caused by attachment, ill-will, folly or fear. In the Five Basic Precepts, the Buddha also explained very clearly: not taking life, not taking what is not given, not committing sexual misconduct, not lying, and not drinking intoxicants. Besides, laypeople should have good relationships of his family and society: between parents and children, between husband and wife, between teacher and student, among relatives and neighbors, between monks, nuns, and laypeople, between employer and employee. These relationships should be based on human love, loyalty, gratitude, sincerity, mutual acceptance, mutual understanding, and mutual respect. If left-home people and laypeople can practice these rules, they are freed from sufferings and afflictions in this very life.

Chapter Fourteen

Summaries of Lineages of Transmission of the Fa-Yen School

I. An Overview of the Fa-Yen School:

The Fa-Yen Sect, established by Wen-Yi Zen Master. The Fa-Yen school of Zen that belongs to the 'Five Houses-Seven schools', i.e., belongs to the great schools of the authentic Ch'an tradition. It was founded by Hsuan-sha Shih-pei, a student and dharma successor of Hsueh-feng I-ts'un, after whom it was originally called the Hsuan-sha school. Master Hsuan-sha's renown was later overshadowed by that of his grandson in dharma Fa-yen Wen-i and since then the lineage has been known as the Fa-yen school. Fa-yen, one of the most important Zen masters of his time, attracted students from all parts of China. His sixty-three dharma successors spread his teaching over the whole of the country and even as far as Korea. For three generations the Fa-yen school flourished but died out after the fifth generation—See Thiền Sư Văn Ích in Chapter 13.

II. Lineages of Transmission and Patriarchs of the Fa-Yen School, Counted from Patriarch Mahakasyapa:

- 1-28) See Twenty-eight Indian Patriarchs in Chapter 7 (B).
- 29-33) See The First Six Patriarchs in Chinese Zen Sects in Chapter 9.
- 34) See Zen Master Ch'ing Yuan Hsing-Ssu in Chapter 11 (34).
- 35) See Zen Master Shih-t'ou Hsi ch'ien in Chapter 11 (35).
- 36) See Zen Master T'ien-huang Tao-wu in Chapter 11 (36).
- 37) See Zen Master Lung-t'an-Ch'ung-hsin in Chapter 11 (37).
- 38) See Zen Master Tê-shan-Hsuan-chien in Chapter 11 (38).
- 39) See Zen Master Hsueh-fêng I-ts'un in Chapter 11 (39).
- 40) See Zen Master Hsuan-sha Shih-pei in Chapter 11 (40).
- 41) See Zen Master Lo-han Kui-chen in Chapter 11 (41).
- 42) See Zen Master Fa-yen Wen-I founded the Fa-yen Tsung in Chapter 12.

III. Zen Virtues of the Fa-Yen School Counted from the Second Generation:

- 42) *Zen Master Wen-I, the Founding Patriarch of the Fa-Yen Sect:* See *Zen Master Wen-I* in Chapter 12.
- 43) *The Second Generation of the Fa-yen Tsung:* There were seven recorded disciples of Zen Master Wen-i's Dharma heirs: Zen master Tê-shao, Fa-teng, Pao-ên Hsuan-t'se, Kuei-tsung Ts'ê-chên, and Pao-ts'u Hsing-yen—See *The Second Generation of the Fa-yen School* in Chapter 15.
- 44) *The Third Generation of the Fa-yen Tsung:* There were two recorded disciples of Zen Master Te-shao's Dharma heirs: Zen master Ch'i-feng and Zen master Yung-ming Yen-shou—See *The Third Generation of the Fa Yen School* in Chapter 16.
- 45-46) *The Fourth to the Fifth Generations of the Fa-yen Tsung:* No recorded records. As mentioned above, for three generations the Fa-yen school flourished, but died out after the fourth and the fifth generations.

Chapter Fifteen

The Second Generation of the Fa-yen School

Zen Master Fa-yen's Dharma Heirs

(I) Zen Master T'ien-t'ai Tê-shao (891-972)

We do not have detailed documents on Zen Master T'ien-t'ai Te-shao; however, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXV: Zen master Te-Shao was born in 881, was a disciple and Dharma heir of Fa-Yan-Wen-Yi, and the master of Yung-ming Yen-shou. He was a native of Longchuan, now the area of modern Zhejiang Province. At the age of seventeen, he began his monastic life at Longgui Temple in his home province. At the age of eighteen he traveled to Kaiyuan Temple in Xinzhou, where he received ordination. At around the age of thirty, Te-shao went traveling to visit various eminent Buddhist masters of the era. Among them, he visited the aged student of Dongshan Liangjie, Zen master Longya Judun.

Upon meeting Long-Ya, Te-Shao asked: "Why can't the people of today reach the level of the ancient worthies?" Long-Ya said: "It's like fire and fire." Te-Shao said: "If suddenly there's water, then what?" Long-Ya said: "Go! You don't understand what I'm saying." Te-Shao also asked Long-Ya: "What is the meaning of the 'sky can't cover it, the earth can't contain it'?" Long-Ya said: "It's just like that." Te-Shao asked the same question repeatedly, but each time Long-Ya gave the same answer. Finally, when he asked again, Long-Ya said: "I've already spoken, now you go find out on your own."

After trying to understand the ultimate truth of Zen under fifty-four masters, Te-shao finally came to Fa-Yen; but tired of making special efforts to master Zen, he simply fell in with the rest of the monks there. One day, as Fa-Yan resided in the hall, a monk asked him: "What is a single drop of the Cao source?" Fa-Yan said: "A single drop of Cao source." The monk dejectedly retreated. Later, as Te-Shao reflected on

this exchange while meditating, he suddenly experienced enlightenment, with the obstructions of everyday life flowing away like melting ice. Te-Shao went to Fa-Yan with news of this event. Fa-Yan is reported to have said: "Later you will be the teacher of kings. I won't compare with the brilliance of your attainment on the ancestral way." This shows that Zen is not to be sought in ideas or words, but at the same time it also shows that without ideas or words Zen cannot convey itself to others. To grasp the exquisite meaning of Zen as expressing itself in words and yet not in them.

After Zen master Fayen passed away, Te-shao became an adherent of the T'ien-T'ai tradition; for this reason, he is known as T'ien-T'ai Te-shao. One day, Te-Shao traveled to reside at the home of T'ien-T'ai Buddhism, a temple named Bai-Sa (White Sands) on Mount T'ien-T'ai. There he found that the records of the T'ien-T'ai school were largely lost or in a state of disrepair because of the social upheaval accompanying the end of the T'ang dynasty. Te-Shao assisted with the retrieval of lost T'ien-T'ai doctrinal text from Korea, thus restoring that school in China. The king of the kingdom of Wu-Yue invited Te-Shao to reside and teach at the famous lake city of Hang-Chou and honoured him with the title "National Teacher."

One day he entered the hall to preach. A monk asked: "I understand this was an ancient wise man's saying 'When a man sees Prajna he is tied to it; when he sees it not he is also tied to it.' Now I wish to know how it is that man seeing Prajna could be tied to it." The master said: "You tell me what it is that is seen by Prajna." The monk asked: "When a man sees not Prajna, how could he be tied to it?" The master said: "You tell me if there is anything that is not seen by Prajna." The master then went on: "Prajna seen is no Prajna, nor is Prajna unseen Prajna; how could one apply the predicate, seen or unseen, to Prajna? Therefore, it is said of old that 'When one thing is missing, the Dharmakaya is not complete; when one thing is superfluous, the Dharmakaya is not complete; and again, when there is one thing to be asserted the Dharmakaya is not complete; when there is nothing to be asserted, the Dharmakaya is not complete.' This indeed the essence of Prajna."

Another day he entered the hall and declared: "I shall not allow any questioning tonight; questioners will get thirty blows." A monk

came forward, and when he was about to make bows, Te-Shan gave him a blow. The monk said: "When I am not even proposing a question, why should you strike me so?" He asked: "Where is your native place?" The monk said: "I come from Hsin-Lo (Korea)." Te-Shan said: "You deserve thirty blows even before you got into the boat." He passed away in 972.

(II) Zen Master Fa-teng (?-958)

(A) Life and Acts of Zen master T'ai-ch'in of Ch'ing-liang:

Also called Zen master T'ai-ch'in of Ch'ing-liang, was a disciple of Zen master Fa-yan in the tenth century.

According to the Wudeng Huiyuan, volume X, one day he asked a famous Zen master: "The top of the pole is a hundred yards tall; how can you reach it?" The Zen master replied: "Just keep silent." He then meditated on that statement for over three years. One day, he rode a horse across a wooden bridge. The bridge was so old that it collapsed right after the horse trod on. Both he and the horse were thrown off the bridge. At that moment he was enlightened and composed the following verse:

"I've got a precious gem
It was buried deep for a long time
Today, being completely clean,
it regains its brightness,
Illuminates rivers, mountains all over the world."

Also, according to the Wudeng Huiyuan, volume X, while he was residing at Shang-lin, one day, a monk came and asked, "What are the sights of your monastery?" The master replied, "You cannot paint it however you try." In this case, the monk wants to know what are the characteristic sights of the monastery where Zen master T'ai-ch'in resides. In Buddhism it is a general characteristic psychic or spiritual attitude which a Buddhist assumes towards all stimuli. But, strictly speaking, Zen Buddhists do not regard it as a mere attitude or tendency of mind but as something more fundamental constituting the very ground of one's being, that is to say, a field where a person lives and moves and has his reason of existence. According to Zen master D.T.

Suzuki in *Essays in Zen Buddhism, Third Series* (p.110), this field is essentially determined by the depth and clarity of one's spiritual intuitions. 'What are the sights of your monastery?' means, therefore, 'What is your understanding of the ultimate truth of Buddhism?' or 'What is the ruling principle of your life, whereby you are what you are?' While thus the questions, 'Whence?' 'Where?' or 'Whither?' are asked of a monk who comes to a master to be enlightened, the questions as to the residence, abode, site, or sights are asked of a master who feels no more need now of going on pilgrimage for his final place of rest. These two sets of questions are, therefore, practically the same.

(B) Kôans Related to Zen master T'ai-ch'in of Ch'ing-liang:

Fa-T'eng's "Not Yet Enlightened": The koan about the potentiality and conditions of questions and answers between Zen Master Fa-T'eng (T'ai-ch'in of Ch'ing-liang) and a monk. According to the *Wudeng Huiyuan*, volume X, while he was residing at Shang-lin, one day, a monk came and asked, "What are the sights of your monastery?" The master replied, "You cannot paint it however you try." The Fa-T'eng added, "This old monk wanted to stay deep in the mountains to hide the weaknesses, and to take care of illnesses, but I have an unsolved koan from my late master. So, I have to get back here to take care of it." The monk asked, "What was about an unsolved koan from the late master?" Fa-T'eng hit him and said, "Grandfather's ignorance handed down calamities to grand children." The monk asked, "What's the problem?" Fa-T'eng said, "It's my fault, but your disasters!"

(III) Zen Master Pao-ên Hsuan-t'se

Zen master Xuanze Bao'en was a disciple of Zen master Fayen Wenyi. Few other details about Xuanze Bao'en's life are available in the classical records; however, there is some brief information on him in the *Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume XXV: Zen master Bao'en came from Huazhou, now in the northwest portion of Hua County, Henan Province. He first studied under a Zen teacher named Qingfeng. He then continued his practice

under Zen master Fayan Wenyi. Hsuan-t'se was one of the chief officials of the monastery under the Zen master Fa-yen, of the early tenth century.

Upon meeting Zen master Qingfeng, Bao'en asked, "What is the student's own self?" Qingfeng said, "It's the boy of fire coming to seek fire." Bao'en didn't understand and left. Later he met Fayan and stayed at his monastery for further practice.

Since the time he arrived at Fayan, Hsuan-t'se never came to the master to make inquiries about Zen, so one day the master asked him the reason why he did not come. Hsuan-t'se answered, "When I was under Ch'ing-feng Zen master, I got an idea as to the truth of Zen." Fa-yen asked, "What is your understanding then?" Hsuan-t'se said, "When I asked my master who was the Buddha, he said 'Ping-ting Tung-tzu comes for fire'." Fa-yen said, "It is a fine answer, but probably you misunderstand it. Let me see how you take the meaning of it." Hsuan-t'se said, "Well, Ping-ting is the god of fire; when he himself comes for fire, it is like myself, who, being a Buddha from the very beginning, wants to know who the Buddha is. No questioning is then needed, as I am already the Buddha himself." Fa-yen exclaimed, "There! Just as I thought! You are completely off." Hsuan-t'se got highly offended because his view was not countenanced and left the monastery. Fa-yen said, "If he comes back, he may be saved; if not, he is lost." After going some distance, Hsuan-t'se reflected that a master of five hundred monks as Fa-yen would not chide him without a cause, so he returned to the old master and expressed his desire to be instructed in Zen. Fa-yen said, "You ask me and I will answer." Hsuan-t'se asked, "Who is the Buddha?" Fa-yen answered, "Ping-ting Tung-tzu comes for fire." This made his eyes open to the truth of Zen quite different from what he formerly understood of it. He was now no more a second hand 'pedant' but a living creative soul. This shows us that Zen refuses to be explained, but that it is to be lived. Without this all talk is nothing but an idea, which is meaningless to Zen. In this case, Fa-yen did give Hsuan-t'se a new point of view of looking at things, which is altogether beyond our ordinary sphere of consciousness. Rather, this new viewpoint is gained when Hsuan-t'se reaches the ultimate limits of our understanding, within which he thinks he is always bound and unable to break through. As a matter of fact, most Zen practitioners stop at these

limits and are easily persuaded that they cannot go any further. But with the help of someone whose mental vision is able to penetrate this veil of contrasts and contradictions will help us gain it abruptly. Fa-yen himself helps Hsuan-t'se to beat the wall in utter despair, and this help unexpectedly gives way and opens an entirely new world for Hsuan-t'se. Things hitherto Hsuan-t'se regarded as ordinary, are now arranged in quite a new order scheme. Hsuan-t'se's old world of the senses has vanished, and something entirely new has come to take its place. It seems to be that Hsuan-t'se is clearly still in the same objective surrounds, but subjectively he is rejuvenated, he is born again.

One day, Zen master Bao'en addressed the congregation, saying, "All of you monks fully possess an eternal perfect moon. Each of you possesses a priceless jewel. Because the moon is obscured by fog its luster does not shine forth. Your wisdom is concealed within delusion, and although it is the truth, you haven't realized it. There's nothing more to say. You've been standing too long for nothing!"

A monk asked, "What is the meaning of 'no movement'?" Bao'en said, "The river rapids heave and crash. The sun and moon swirl in orbit."

(IV) Zen Master Kuei-tsung Ts'ê-chên

(A) Life and Acts of Zen Master Kuei-tsung Ts'ê-chên:

Zen master Guizong Cezhen was a disciple of Zen master Fayen Wenyi. He came from Caozhou. Few other details about Guizong's life are available in the classical records; however, there is some brief information on him in *The Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume XXV: Guizong's initial encounter with Zen master Fayen Wenyi is classically cited as an example of the Fayen school's teaching on inherent enlightenment. When a student comprehends this teaching, it is said to be like "two arrowhead points striking each other in midflight, where words and meaning unite in function."

Guizong's Dharma name was "Huichao" (Surpassing Wisdom). Upon first meeting with Fayen, he asked, "Surpassing Wisdom inquires

of the master, what is Buddha?" Fayan said, "You are Surpassing Wisdom." At these words Guizong entered enlightenment.

When Guizong assumed the position of abbot, he addressed the monks, saying, "Zen Worthies! If you want to hear and witness the wisdom of enlightenment, there is only one way to do so. But if you realize it in this manner, is it witnessing and hearing the wisdom of enlightenment or is it not witnessing and hearing enlightenment? Do you understand? I'll explain it to you when you are enlightened. You've been standing too long! Take care!"

A monk asked Zen master Guizong, "What is Buddha?" Guizong said, "When I tell you it becomes something else."

A monk asked, "What is Guizong's realm?" Guizong said, "It's what do you see." The monk then asked, "Who is the person in the middle of this realm?" Guizong said, "Go!"

A monk asked, "The king has commanded that you expound Dharma without resorting to what can be seen or heard. Master, quickly speak!" Guizong said, "Casual conversation." The monk said, "What is the master's meaning?" Guizong said, "Talking gibberish again."

A monk said, "In the scriptures there is the passage, 'When this deep mind pays honor to the ten thousand worlds, this is known as repaying Buddha's compassion.' I don't ask you about 'ten thousand worlds', but tell me, what is 'repaying Buddha's compassion'?" Guizong said, "If you are thus, that is repaying Buddha's compassion."

A monk asked, "Inanimate objects expound the Dharma and the great earth hears it. But when the lion roars, then what?" Guizong said, "Do you hear it?" The monk said, "In that case it's the same as inanimate objects." Guizong said, "You understand it well!"

A monk asked, "The ancients held that the essential teaching does not depart from sights and sounds. I'd like to know what the master holds as the essential teaching?" Guizong said, "This is a very good question." The monk said, "Do you regard the essential teaching as 'conditional causation'?" Guizong said, "Don't talk gibberish!"

(B) Kôans Related to Zen Master Kuei-tsung Ts'ê-chên:

Two Hands Support the Fence, or Touch the Wall: Two hand support the fence, or touch the wall; it seems like someone who looks

for things in a dark night. In Zen, the term means ordinary people use their discriminative mind to examine the Buddha realm. According to the Pi-Yen-Lu, example 7, Zen master Hui-chao's great awakening is likened to fish becoming dragons where the waves are high at the three-tiered Dragon Gate, while fools still go on dragging through evening pond water (the Dragon Gate is a gorge through which the Yellow River passes at the border of Shensi and Shansi). According to the legend, King Yu cut it through the mountains forming an three-level passage for the river. Nowadays, on the third day of the third month, when the peach blossoms bloom, and heaven and earth are ready, if there is a fish that can get through the Dragon Gate, horns sprout on his head, he raises his bristling tail, catches hold of a cloud, and flies away. Those who cannot leap through fail and fall back. Fools who gnaw on the words are like scooping out the evening pond water looking for fish; how little they realize that the fish have already turned into dragons! Old Master I-Tuan had a verse which said,

"A copper of bright money
Buy a fried cake;
He gobbles it down into his belly,
And from then on no longer feels hunger."

In the old days Librarian Ch'ing liked to ask people, "What is 'Fish turn into dragons at three-tiered Dragon Gate where the waves are high'? " Zen practitioners should always remember this: "Fools who gnaw on the words are like scooping out the evening pond water looking for fish; how little they realize that the fish have already turned into dragons!"

Hui-chao Asks About Buddha: Hui-chao Asks about Buddha, example 7 of the Pi-Yen-Lu which allows us to learn more about the mind of Fa-yen than from all historical data concerning his life and significance. One day, Kuei-tsung, also named Hui-chao asked Fa-yen, "Hui Chao asks the Teacher, what is Buddha?" Fa-yen said, "You are Hui-chao." One day, Hui-chao asked Fa-yen, "Hui Chao asks the Teacher, what is Buddha?" Fa-yen said, "You are Hui-chao." On this Hsueh-tou, the compiler of the Pi-yen-lu, has this verse:

"The spring breeze is gently rising
over the Chang district,
The partridge is softly singing

among the bushes laden with blossoms.
 The carp leaping up the turbulent cataract
 trebly broken turns into a dragon,
 And what a fool is he who still at night
 seeks for it in the mill-pond!"

Regarding the question of "Who is the Buddha?", each Zen Master wants to give his disciple a different aspect in understanding of what or who the Buddha is. All the answers do not necessarily point to one aspect of Buddhahood; for they are conditioned by the circumstances in which the question was evoked. And through these facts, we can see the Buddha is here no more a transcendental being enveloped in heavenly rays of light, He is also a gentleman like ourselves, walking among us, talking with us, quite an accessible familiar being. And therefore, whatever light he emits is to be discovered by us, for it is not already there as something to be perceived. According to Yuan-Wu in the Pi-Yen-Lu, Zen master Fa-yen had this ability of breaking in and crashing out at the same time, and also the use of this ability; thus, he could answer like this. This is what is called passing beyond sound and form, achieving the great freedom, letting go or taking back as the occasion requires, where killing or bringing life rests with oneself. He is undeniably extraordinary. Nevertheless, people from all over who deliberate over this public case are many, and those who make intellectual interpretations to understand it are not few. They do not realize that whenever the Ancients handed down a word or half a phrase, it was like sparks struck from flint, like a flash of lightning, directly opening up a single straight path. People of later time just went to the words to make up interpretations. Some say, "Hui-chao is himself Buddha; that is why Fa-yen answered as he did." Some say, "It's much like riding an ox searching for an ox." Some say, "The asking is it." What relevance has any of this? If you go on understanding in this fashion, not only do you turn against yourself, but you seriously demean the Ancients. If you want to see the whole of Fa-yen's device, you must be a fellow who does not turn his head when struck, a fellow with teeth like sword trees and a mouth like a blood bowl, who knows outside the words what they refer to; then you will have a small portion of realization. If one by one they make intellectual interpretations, everyone on earth would be an

exterminator of the Buddha's race. As for Ch'an traveller Hui Ch'ao's awakening here, he was constantly engrossed in penetrating investigation; therefore, under the impact of one word, it was as if the bottom fell out of his bucket. It's like Superintendent Tse: he had been staying in Fa-Yen's congregation, but had never asked to enter Fa-yen's room for special instruction. One day Fa-yen asked him, "Why haven't you come to enter my room?" Tse replied, "Didn't you know, Teacher, when I was at Ch'ing Lin's place, I had an entry." Fa-yen said, "Try to recall it for me." Tse said, "I asked, 'What is Buddha?' Lin said, 'The Fire God comes looking for fire.'" Fa-yen said, "Good words, but I'm afraid you misunderstood. Can you say something more for me?" Tse said, "The Fire God is in the province of fire; he is seeking fire with fire. Likewise, I am Buddha, yet I went on searching for Buddha." Fa-yen said, "Sure enough, the Superintendent has misunderstood." Containing his anger, Tse left the monastery and went off across the river. Fa-yen said, "This man can be saved if he comes back; if he doesn't return, he can't be saved." Out on the road, Tse thought to himself, "He is the teacher of five hundred people; how could he deceive me?" So, Tse turned back and again called on Fa-yen, who told him, "Just ask me and I'll answer you." Thereupon Tse asked, "What is Buddha?" Fa-yen said, "The Fire God comes looking for fire." At these words Tse was greatly enlightened. These days there are those who just put a glare in their eyes and interpret that as understanding. As it is said, "Since this has no wounds, don't wound it." With this kind of public case, those who have practiced for a long time know where it comes down as soon as it's brought up. In the Fa-yen succession this is called "arrowpoints meeting." They don't employ the five positions of prince and minister, or the four propositions; they simply talk of arrowpoints meeting. The style of Fa-yen's family is like this; one word falls and you see and immediately directly penetrate. But if you ponder over the words, to the end you will search without finding.

Your Name is Huichao: According to Wudeng Huiyuan, Volume X, Zen master Guizong's Dharma name was "Huichao" (Surpassing Wisdom). Upon first meeting with Fayen, he asked, "Surpassing Wisdom inquires of the master, what is Buddha?" Fayen said, "You are Surpassing Wisdom." At these words Guizong entered enlightenment.

This is one of the koans that illustrates Zen-truth through plain and direct statement, i.e., the explicit-affirmative type. Zen master Wumên Hui-k'ai made the following interesting comment on the above koan: "Even though Kuei-tsung Ts'ê-chên became enlightened, he should still work for several more decades to graduate."

(V) Zen Master Pao-ts'u Hsing-yen

Zen master Baoci Xingyan was a disciple of Zen master Fayan Wenyi. He came from Quanzhou. Few other details about Baoci Xingyan's life are available in the classical records; however, there is some brief information on him in *The Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume XXV.

Zen master Xingyan assumed the abbacy of Baci Monastery in Jiangnan, modern Nanjing. One day, Xingyan entered the hall and addressed the monks, saying, "Everywhere, there are monks on pilgrimage who practice good and perform the observances. When they reach a monastery, they put down their water jug and bowl. You can just call what they are doing 'following the bodhisattva way.' Why come here to hear some pointless talk? As for 'true thusness' and 'nirvana', there's no good time to speak of them. Still, the ancients had a way of talking about it. They said it's like spying a treasure in the sand. Clearing away the rocks and pebbles the pure gold itself shines forth. This is called 'abiding in the world, fully possessing the monk's treasure.' Or it's like having a rain shower, a patch of earth, and the growth of ten thousand things, all of various sizes and assorted sweetness and bitterness. You can't say that the earth is more important or the rain is more important. Thus, it is said that in the part, the part is revealed, and in the totality, the totality is revealed. How can it be explained? The Dharma has no distortion or straightness. When it is revealed to you in whatever way you observe it, it is called 'manifested in form.' Do you see it this way? If you don't, then don't waste time as you sit!"

A monk asked, "Why did the First Ancestor come from the west?" Xingyan said, "I don't deal with that question."

A monk asked, "How can I sit in meditation like the ancestors did, so that there is no right or wrong?" Xingyan said, "How are you sitting?"

One day, Zen master Xingyan entered the hall and addressed the crowd, saying, "Today, heroes and eminencies have gathered here, a great crowd. Nothing has been left undone for the sake of Buddhadharma. If you could see all this as mirroring Buddha's truth, then there would be no need for a speech. And yet, although fundamentally there is nothing to speak of, how can I remain silent? The myriad forms of the universe, the expansive source of all the Buddhas, when revealed clearly, this is the ocean-seal of shining purity. Obscured, it is impassioned delusion and self-deception. Despite the demand for edification by the distinguished guests here, and the requests of those present of high standing, how dare I, in the midst of this dusty world, presume to expound on the most sublime; roll out things and forms; lay out and gather in phenomena; reveal birth and nonbirth; set out annihilation and nonannihilation; completely penetrate birth and death; and speak about eternal truth? If I speak falsely then shadows will be cast on a thousand paths. If I speak the truth, then the content of my talk will be empty, without any traces. Only by speaking in that way can I try to expose existence and nonexistence, birth and annihilation."

(VI) Zen master Ch'ing-hsi Yun-chu

Zen master Ch'ing-hsi Yun-chu was one of Zen master Fa-yan's disciples in the tenth century.

One day, a monk came and asked, "What are the sights of your monastery?" Ch'ing-hsi was not apparently inclined to give any positive answer about the sights of his monastery, so he counter-questioned the monk, "What do you mean by 'sights'?" When the monk further asked, "Who is the man living here?" Ch'ing-hsi was not at all communicative, and simply made this remark, "What did I say to you just now?" In this case, the monk wants to know what are the characteristic sights of the monastery where Ch'ing-hsi resides. In Buddhism it is a general characteristic psychic or spiritual attitude which a Buddhist assumes

towards all stimuli. But, strictly speaking, Zen Buddhists do not regard it as a mere attitude or tendency of mind but as something more fundamental constituting the very ground of one's being, that is to say, a field where a person lives and moves and has his reason of existence. According to Zen master D.T. Suzuki in *Essays in Zen Buddhism, Third Series* (p.110), this field is essentially determined by the depth and clarity of one's spiritual intuitions. 'What are the sights of your monastery?' means, therefore, 'What is your understanding of the ultimate truth of Buddhism?' or 'What is the ruling principle of your life, whereby you are what you are?' While thus the questions, 'Whence?' 'Where?' or 'Whither?' are asked of a monk who comes to a master to be enlightened, the questions as to the residence, abode, site, or sights are asked of a master who feels no more need now of going on pilgrimage for his final place of rest. These two sets of questions are, therefore, practically the same.

According to the *Records of the Transmission of the Lamp* (Ch'uan-Teng-Lu), Volume V: One day the National Teacher called to his attendant. The attendant responded. The National Teacher called three times, and three times the attendant responded. The National Teacher said, "Have I been ungrateful to you, or have you been ungrateful to me?" The National Teacher further said, "I thought I was not fair to you, but it was you that were not fair to me." Later, a monk asked Hsuan-sha, "What is the idea of the National Teacher's calling out to his attendant?" Said Hsuan-sha, "The attendant knows well." Yun-chi Hsi commented on this: "Does the attendant really know, or does he not?" If we say he does, why does the National Teacher say, "It is you that are not fair to me?" But if the attendant knows not, how about Hsuan-sha's assertion? What would be our judgment of the case? Later, a monk came and asked Fa-yen, "What is the idea of the National Teacher's calling out to his attendant?" Fa-yen said, "You go away, and come back some other time." Zen master Yun-Chu Hsi commented, "When Fa-yen says this does he really know what the National Teacher's idea is? or does he not?" A lot of times, these short sermons of this nature, short, unintelligible, and almost nonsensical are hard for beginning practitioners to understand. But, according to Zen, all these remarks are the plainest and most straightforward exposition of the truth. When the formal logical modes of thinking are not resorted

to, and yet the master is asked to express himself what he understands in his inmost heart, there are no other ways but to speak in a manner so enigmatic and so symbolic as to stagger the uninitiated. However, the masters themselves are right in earnest, and if you attach even the remotest notion of reproach to their remarks, thirty blows will be instantly on your head.

(VII) Zen Master Qizhou Chongshou

We do not have detailed documents on Zen master Chongshou; however, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXV: He was a student and dharma successor of Zen master Fayuan Wenyi. He lived and taught Zen in Quanzhou.

One day, Zen master Chongshou entered the hall and ascended the seat. A monk stepped forward and asked, "Everyone seeks to witness the first principle. What is the first principle?" Chongshou said, "Why trouble to ask again?" Then he said, "If everyone wants to comprehend Buddha-nature, then look at temporal causation. What is temporal causation? When you monks go out of here today, will you have it or not? If not, then what makes you leave? If you have it, what is the first principle? Monks, the first principle is evident, so why belabor looking for it? The eternal light of Buddha-nature is in this manner clearly revealed, and all dharmas eternally abide. If you see that dharmas eternally abide, that is still not their true source. What is the true source of dharmas? Have you monks not heard that the ancients said, 'A single person realizes truth and returns to the source, then the emptiness in the ten directions is extinguished'? Then is there a single dharma left to be understood? If the ancients thus put forth the alpha and omega of the great matter, then just act in accordance with it. Why belabor it with endless chatter? If anyone in the congregation doesn't understand this, then say so."

A monk asked, "The lamp of the Dharma eye is like personally seeing the Ju River. Today the empress dowager begs for her life. What is the lamp of Fayuan Dharma eye?" Chongshou said, "Ask another question." The monk asked, "The ancients did not all see the

same place. Please, Master, resolve this question." Chongshou said, "What place did the ancients see that wasn't the same?"

A monk asked, "What is Buddha?" Chongshou said, "What is Buddha?" The monk asked, "What is understanding?" Chongshou said, "Understanding is not understanding."

(VIII) Zen Master T'ien-p'ing Ts'ung-i

Zen master T'ien-P'ing Gongyi was a disciple of Zen master Qinxi Hongjin; some records say he was a disciple of Zen master Xue-Feng Yi-Cun. We do not have detailed documents on Zen master T'ien-P'ing Gongyi; however, there is some interesting information on him in The Pi-Yen-Lu, example 98, and the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXVI: He was a student and dharma successor of Zen master Fayen Wenyi. He lived and taught Zen in Quanzhou.

One day, a monk asked Zen master T'ien-P'ing Gongyi, "How does someone leave the three worlds?" T'ien-P'ing said, "When the three worlds arrive, then you will leave them."

A monk asked, "What is the style of the master's house?" T'ien-P'ing said, "Revealing earth."

A monk asked, "What is Buddha?" T'ien-P'ing said, "Not pointing at heaven or earth." The monk asked, "Why no point at heaven or earth?" T'ien-P'ing said, "I am alone the honored one."

A monk asked, "What is T'ien-P'ing?" T'ien-P'ing said, "Eight dips and nine bumps."

A monk asked, "How do those who drink the deep clear waters of Qinxi (literally 'clear creek') not rise or fall?" T'ien-P'ing said, "What will you dream of next?"

A monk asked, "The great congregation has assembled. What do you say to them?" T'ien-P'ing said, "Where the incense smoke rises, heaven and earth may be seen."

(IX) Zen Master T'ao Heng (?-991)

T'ao Heng, a Chinese Zen master of the Fa-Yen Sect (established by Wen-Yi Zen Master) in the Sung Dynasty in China. First, he studied Zen under Zen master Chiao-Ming on Mount Pai-Chang in Jiang-Hsi Province. Later, he met Zen master Fa-yen-Wên-i (885-958) and decided to stay to study Zen under this master. Eventually, he received the dharma-seal from Zen master Fa-yen-Wên-i, and became the dharma-heir of this Zen sublineage.

(X) Zen Master Hui Ji

We do not have detailed documents on Zen Master Hui Ji; we only know he was a Zen master from Korea, of the Fa-Yen Sect, in the tenth century, who lived in the Wu-tai Dynasty (907-960) in China. First, he studied Zen under an unknown Zen master in Jiang-Hsi Province. Later, he met Zen master Fa-yen-Wên-i (885-958) and decided to stay to study Zen under this master. Eventually, he received the dharma-seal from Zen master Fa-yen-Wên-i, and became the dharma-heir of this Zen sublineage.

(XI) Zen Master Hui Ming

We do not have detailed documents on Zen Master Hui Ming; we only know he belonged to the Fa-Yen Sect, in the tenth century, who lived in the Wu-tai Dynasty (907-960) in China. First, he studied Zen under an unknown Zen master in Jiang-Hsi Province. Later, he met Zen master Fa-yen-Wên-i (885-958) and decided to stay to study Zen under this master. Eventually, he received the dharma-seal from Zen master Fa-yen-Wên-i, and became the dharma-heir of this Zen sublineage.

Chapter Sixteen

The Third Generation of the Fa Yen School

(A) Zen Master Te-shao's Dharma Heirs

(I) Zen Master Ch'i-feng

Zen master Ch'i-feng was one of the 49 most outstanding disciples of Zen master T'ien-t'ai Te-shao. At the present time, we do not have detailed documents on this Zen Master; however, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXVI. One day, Ch'i-feng entered the hall, then sat quietly in his pulpit for some time. Then said, "O monks, look, look!" After speaking these words, he came down from the seat. The monks thought he was not going to say anything else, so they began to retire all at once. He then scolded them: "As I observe, you are all of one pattern; not one of you has sagacity enough to see things properly. You have come here to see me open my mouth, and, taking hold of my words, imagine they are ultimate truths. It is a pity that you all fail to know what's what. As long as you remain like this, what a calamity for Zen Buddhism!" Zen master Ch'i-feng, who lived between late T'ang and early Sung when the trend of development of Zen teaching gradually superseded the other Buddhist schools in China. It is to say, Zen attitude towards Buddhist lore and philosophy tended to slight its study in an orderly manner, to neglect the sutras and what metaphysics there is in them. And during that period of time, the keeping quiet in silence for some time in the pulpit was a favorite method that many masters used to instruct their disciples.

(II) Zen Master Yung-ming Yen-shou

(A) Life and Acts of Zen Master Yung-ming Yen-shou:

We do not have detailed documents on Zen master Yong-Ming; however, there is some interesting information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXVI: Zen master Yong-Ming-Yan-Shao, one of the most famous monks in early Sung Dynasty. He was born in 904 in Yu-Hang (now located near Hang-Chou in Zhe-Jiang Province), was a disciple of Zen Master T'ian-T'ai-Te-Shao. He survived his master only by three years, was one of the last important masters of the Fa-Yan school of Ch'an. He sought to bring together the various schools of Buddhism then current in China. Besides, he also wrote 100 texts called "Tsong-Ching-Lu" (Record of Truth-Mirror) to point out similarities and differences of the three Dharma Doors: Avatamsaka, Dharma Flower and Mind Only or Zen School. He also authored a collection of Buddhist texts called "Vạn Thiện Đồng Quy." Moreover, he also observed during that time, many Buddhists were skeptical and unclear about the differences between Zen and Pureland, not knowing which tradition to practice to obtain guaranteed results; therefore, he wrote a poem entitled "Four Clarifications" to make comparisons.

His realization took place when he heard a bundle of fuel dropping on the ground:

Something dropped! It is no other thing;
Right and left, there is nothing earthy:
Rivers and mountains and the great earth,
In them all revealed is the Body of
the Dharma-rajā (Dharma-king).

One day Zen master Yong-Ming-Yan-Shou addressed the monks, saying: "This place, Xue-T'ou, has erupted eight thousand feet into the air and the earth has turned into slippery grain, stacked in a freakish 80,000-foot peak. You have absolutely nothing upon which to stand. In what direction will you step forward?"

A monk asked Yong-Ming, "How can one walk upon the path of Xue-T'ou?" Yong-Ming said, "Step by step through the wondrous cold landscape; words entirely frozen."

A monk asked: "What is Yong-Ming's wondrous mystery?" Yan-Shou said: "Add more incense." The monk said: "Thank you, master, for your instruction." Yan-Shou said: "So you've satisfied and don't want to delve deeper?" The monk bowed. Yan-Shou said: "Listen to this verse,"

"If you desire to know Yong-Ming's mystery,
Before the gate is the lake's surface.
The sun illuminates all life.
The wind arises and waves come up."

A monk asked, "This student has long been here at Yong-Ming. Why can't I understand the style of the Yong-Ming House?" Yong-Ming said, "You can understand the place you don't understand." The monk asked, "How can I understand what I don't understand?" Yong-Ming said, "An ox gives birth to an elephant. The blue sea give rise to red dust."

A monk asked, "Our tradition has the saying, 'All the Buddhas and their teachings come forth from this scripture.' What is 'this scripture'?" Yong-Ming said, "Without intention or sound it is endlessly recited." The monk asked, "How does one receive and uphold it?" Yong-Ming said, "Those who want to receive and uphold it must look and listen."

A monk asked, "What is the great perfect mirror?" Yong-Ming said, "A broken dish of sand."

Zen master Yung-ming helped popularize the Pure Land sect, which was much more accessible to the general population than Zen. Attaining awakening, as taught in Zen tradition, was a long and difficult process that was generally only pursued by monks and nuns. In contrast, the Pure Land sect taught that the Buddha Amitabha had promised that those who chanted his name with devotion would be rewarded by being reborn in the Pure Land of Extreme Bliss. This was a devotional practice anyone could undertake, and soon the Pure Land School became the most popular form of Buddhism practiced in China.

Yong-Ming-Yan-Shao survived his master, T'ian-T'ai-Te-Shao, only by three years. He was one of the last important masters of the Hogen school of Zen. During the twelfth month of 975, Yong-Ming became ill. Two days later he bade the monks farewell, instructed and encouraged them to cultivate diligently according to the teachings.

Sitting cross-legged in an upright position, he passed away. His stupa was placed on “Great Compassion” Mountain. He was 72 years old.

(B) Tsung-Ching-Lu (Records of the Mirror of Truth):

Record of Truth-Mirror points out similarities and differences of the three Dharma Doors: Avatamsaka, Dharma Flower and Mind Only or Zen School, composed by Zen master Yung-ming Yen-shou in the tenth century. “Tsung-Ching-Lu” or “Records of the Mirror of Truth”, to point out similarities and differences of the three Dharma Doors: Avatamsaka, Dharma Flower and Mind Only or Zen School. He also authored a collection of Buddhist texts called “Vạn Thiện Đồng Quy.” Moreover, he also observed during that time, many Buddhists were skeptical and unclear about the differences between Zen and Pureland, not knowing which tradition to practice to obtain guaranteed results; therefore, he wrote a poem entitled “Four Clarifications” to make comparisons.

(III) Zen Master T'ao-Yuan

T'ao-Yuan, name of a Chinese Zen master, of the Lin-chi Sect, who lived during the end of the T'ang and the beginning of the Sung dynasties in China. He left home at young age and soon thereafter became one of the most outstanding disciples of Zen master T'ien-t'ai Tê-shao (891-972). He composed the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu) at Yung An Institute in Ssu Chou City. These books recorded stories of lives and acts of Zen masters in China and their lines of transmissions. His intention in compiling these stories was to demonstrate uninterrupted teaching lineages of transmission proceeding from Bodhidharma down to the present. This collection would become a major source of material for later Zen writers, including the compilers of the great koan collections.

(IV) Zen Master Hsing-Chiao

Hsing-Chiao, name of a Chinese Zen master, of the Lin-chi Sect, who lived during the end of the T'ang and the beginning of the Sung dynasties in China. One day, when Hsing-Chiao, in the assembly under Zen master T'ien-T'ai Te-Shao, was working with the monks. Hearing some firewood fall to the ground, he had a deep awakening. He said,

“The sound of the wood isn't separate from me;
My surroundings aren't outside things.
Mountains, rivers, and the great earth
All manifest the Dharma King body”

Later, Zen master Hsu-T'ang commented, “Like a penniless scholar given use of the Imperial Library (an impoverished scholar lacked the means to purchase books, so access to the Imperial Library would be the greatest satisfaction), Hsing-Chiao has all he desires and is utterly content. But in his verse, there's a word that still isn't quite right!”

(B) Zen Master Fa-teng T'ai-ch'in of Ch'ing-liang's Dharma Heirs

(I) Zen Master Yun-Chu Fa-Yen (929-997)

Yun-Chu Fa-Yen, name of a Chinese Zen master of the Fa-Yen Tsung, who lived during the Sung Dynasty in China. He was one of the most eminent disciples of Zen master Ming-chao Tê-ch'ien, but could not be awakened until he traveled to visit Zen master T'ai-ch'in of Ch'ing-liang (?-958). Then he decided to stay and studied under this master and became his dharma heir. Later, he dwelt at Ta Yu Temple in Kao An in Jiang Hsi Province to teach Zen until he passed away in 997.

***(C) Dharma Heirs of an Unclear
Lineage of Transmission***

Zen Master Wen Sheng (?-1026)

We do not have detailed documents on Zen Master Wen Sheng; we only know he belonged to the Fa-Yen Sect, in the eleventh century, who lived in the Sung Dynasty (960-1279) in China.

Chapter Seventeen

Conclusion for the Little Book Titled “A Summary of the Fa Yen School”

Teachings of the Fa-Yen School were basically based on teachings of its pioneer patriarchs, counting from Zen Master Ch'ing Yuan Hsing-Ssu, Shih-t'ou Hsi ch'ien, T'ien-huang Tao-wu, Lung-t'an-Ch'ung-hsin, Tê-shan-Hsuan-chien, Hsueh-fêng I-ts'un, Hsuan-sha Shih-pei, Lo-han Kui-chen to Zen Master Fa-yen-Wên-i. Master Hsuan-sha's renown was later overshadowed by that of his grandson in dharma Fa-yen Wen-i and since then the lineage has been known as the Fa-yen school. According to Chinese Buddhist history, owing to preaching these teachings, his reputation spread quickly. It is said that Ch'an monks around him never to have been less than a thousand. The dharma successors of Fa-Yen spread his dharma all over China and as far as Korea. Truly speaking, Fa-yen, one of the most important Zen masters of his time, attracted students from all parts of China. His sixty-three dharma successors spread his teaching over the whole of the country and even as far as Korea. Zen master Wen-Yi passed away in 958. After his death, Wen-Yi received the posthumous title “Great Zen Master Dharma Eye.” Though the influence of his school was widespread during and for a period after his life, but as mentioned above, the lineage died out after five generations.

Although the Fa Yen School faded away for more than a thousand years ago, special characteristics of the teachings of the Fa Yen School still survive. Its Zen methods are still resounding to these days, very practical, and always useful for Zen practitioners in the following special characteristics and typical points: ***Zen Functions the Job of a Torch:*** According to the Fa Yen Zen School, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that

can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions.

During the times of the pioneer patriarchs of the Fa Yen Zen School, one of the koans tells how Zen master Te Shan attained enlightenment through his master blowing out of a candle. According to Zen Master D.T. Suzuki in the *Essays in Zen Buddhism*, Zen Master Te-Shan was learned not only in the Vajracchedika, but in other departments of Buddhist philosophy such as the Abhidharma-soka and the Yogacara. But in the beginning, he was decidedly against Zen, and the object of his coming out of Chou district was to annihilate it. This at any rate was the motive that directed the surface current of his consciousness; as to what was going on underneath, he was altogether unaware of it. The psychological law of contrariness was undoubtedly in force and was strengthened as against his superficial motive when he encountered a most unexpected opponent in the form of a tea-house keeper. His first talk with Ch'ung-Hsin concerning the Dragon's Pool (Lung-T'an) completely crushed the hard crust of Te-Shan's mentality, releasing all the forces deeply hidden in his consciousness. When the candle was suddenly blown out, all that was negated prior to this incident unconditionally reasserted itself. A complete mental cataclysm took place. What had been regarded as most precious was now not worth a straw.

According to Ching-Te Ch'uan teng Lu, volume XV, Te-shan was a great scholar of the Diamond Sutra. Learning that there was such a thing as Zen ignoring all the written scriptures and directly laying hands on one's mind, he came to Lung-t'an to be instructed in the doctrine. One day Te-shan was sitting outside trying to see into the mystery of Zen. Lung-t'an said, "Why don't you come in?" Te-shan said, "It is pitch dark." Lung-t'an lighted a candle and handed over to Te-shan. When the latter was at the point of taking it, Lung-t'an suddenly blew the candle out, whereupon the mind of Te-shan was opened. This is enough to show what a commonplace thing enlightenment is! At any rate, we could not say that Lung-T'an had nothing to do with Te-Shan's realization. But, how did Lung-T'an make Te-Shan's eye open by such a prosaic act? Did the act have any hidden meaning, however, which happened to coincide with the mental tone of Te-Shan? How was Te-Shan so mentally prepared for the final stroke of the master, whose

service was just pressing the button, as it were? Zen practitioners should always remember that the whole history of the mental development leading up to an enlightenment; that is from the first moment when the disciple came to the master until the last moment of realization, with all the intermittent psychological vicissitudes which he had to go through. But the conversation between Te-Shan and Lung-T'an just shows that the whole Zen discipline gains meaning when there takes place this turning of the mental hinge to a wider and deeper world. For when this wide and deeper world opens, Zen practitioners' everyday life, even the most trivial thing of it, grow loaded with the truths of Zen. On the one hand, therefore, enlightenment is a most prosaic and matter-of-fact thing, but on the other hand, when it is not understood it is something of a mystery. But after all, is not life itself filled with wonders, mysteries, and unfathomabilities, far beyond our discursive understanding?

Fa-yen's Four Wonderful and Profoundly Aspects of Zen: *First*, Opportunities for enlightenment in Zen are similar to that of two arrow-shots from far away to meet together at an extremely wonderful point. *Second*, to lead to annihilate (to exterminate) both existence and non-existence. To go beyond the views and understanding of both existence and non-existence. *Third*, the master gives the crucial sharp tip or point or the wonderful and profoundly aspects of Zen in accordance with the disciple's ability. *Fourth*, the master teaches in accordance with the disciple's natural capacity.

Hsi Ch'ien's Ts'an-t'ung-ch'i: The Identity of Relative and Absolute. The "Coincidence of Difference and Sameness," was written by Chinese Zen master Shih-t'ou Hsi-ch'ien. He was born in 700 A.D. He first sought instruction from the Sixth Patriarch, Hui-neng, then from Zen master Ch'ing-yuan Hsing-ssu. Later, he came to Hung-yueh region and built a thatched hut on a stonehead at Nan-Ssu. He used to sit on a big, flat stone and therefore wound up with the name Shih-t'ou, which means stone-head. Through his teacher Ch'ing-yuan Hsing-ssu, Hsi-ch'ien is the Dharma-grandson of the Sixth Patriarch, Hui-neng. The "Identity of Relative and Absolute" was written before the time of the Song of Jewel-Mirror Awareness (Hokkyozammai), which is ascribed to Zen master Liang-chieh, Hsi-ch'ien's dharma great grandson. Both of these two poems comprise the written esoteric

teachings of the Japanese Soto Sect that have been handed down from teacher within the Soto lineage as important aspects of Dharma transmission. They, therefore, are embodiments of the mind of the Enlightened One. Both express and discuss the five relationships between the absolute and the relative. The intricate study of these five relationships has long been considered to be one of the most significant studies in Zen practice. In fact, Hakuin Ekaku, who systematized Zen kôans in the eighteenth century, put this study near the end of his kôan system to serve as a basic review of kôan study. The title "Ts'an-t'ung-ch'i," the word "San" refers to the realm of differences, the relative; the word "t'ung" is "sameness" or "equality." "Ch'i" has to do with unifying sameness and difference, and is associated with the image of shaking hands. When we shake hands, are the hands two or one? They are not-one, not-two. Thus, "ch'i" is the unifying of absolute and relative seen as two hands shaking. "Ts'an-t'ung-ch'i" is the identity of relative and absolute where identity does not mean literal equivalence, but rather that sameness and difference are not-one, not-two. The Identity of Relative and Absolute. Coincidence of Difference and Sameness."

The implication of this "identity" is not just that two things are one thing, but that there is the activity of being one. The two interact, and yet they are one. Being one is the activity of intimacy. The mind of the Great Sage of India is intimately conveyed west and east. The Buddha realized this intimacy and handed it down generation after generation, ancestor to ancestor, to us. Being intimate is this vivid, vital life and being intimate with yourself! Zen master Shih-t'ou confirms that our ordinary life is the phenomenal or relative part; the fundamental, so-called essential nature, which is somewhat invisible to our physical eyes, is the absolute. He means when the relative exists, the box and its lid fit together. When the absolute responds to it, it is like two arrows meeting in midair (when the relative exists, the absolute responds to it like a box and its lid. It is like two arrows meeting in midair). How can two arrows meet in midair? Perhaps everyone of us will say it is almost impossible for two arrows meet in midair, but this is a very practical analogy because it is like when we meet all external phenomena as one, right here, right now. Zen master Shih-t'ou wants to recommend to all Zen practitioners that we should live our life so that

this life and all external phenomena are together intimate as our own life. We cannot rely on anyone else, once we know the method, just go ahead to practice it. Intimacy is nothing but realizing the fact that already you are as you are. Your essential nature is nothing but you as you are. See that two arrows already meeting is your own life. You are no longer whatever you think you are, you yourself are the life of the dharma, the life of Buddha. Realizing this fact is the moment of transmission. What can be transmitted and transmission from whom to whom? There is nothing to be transmitted from anybody else to you, not even your true Self. This is intimacy. Zen practitioners should always trust yourself as you truly are; you are already the Buddha Way itself. Be intimate with it. Do not make yourself separate with your opinions, your judgments, your ideas, with whatever you think your life is. When you do that, the two arrows miss each other. If there is any difficulty, it is simply the difficulty of how to be intimate with your self.

Mind of the Three Times (Past, Present and Future) Cannot Be Attained: Example 4 of the Pi-Yen-Lu. According to Buddhism, everything in the past, present or future, whether mental or material, is intangible, fleeting, and cannot be held. According to Ching-Te Ch'uan teng Lu, volume XV, Te-Shan was a student of the Vajracchedika Sutra before he was converted to Zen. Different from his predecessor, Hui Neng, he was very learned in the teaching of the sutra and was extensively read in its commentaries, showing that his knowledge of the Prajnaparamita was more systematic than was Hui-Neng'. He heard of this Zen teaching in the south, according to which a man could be a Buddha by immediately taking hold of his inmost nature. This he thought could not be the Buddha's own teaching, but the Evil One's, and he decided to go down south. In this respect his mission again differed from that of Hui-Neng. Hui Neng wished to get into the spirit of the Vajracchedika under the guidance of the Fifth Patriarch, while Te-Shan's idea was to destroy Zen if possible. They were both students of the Vajracchedika, but the sutra inspired them in a way diametrically opposite. Te-Shan's first objective was Lung-T'an where resided a Zen master called Ch'ung-Hsin. On his way to the mountain he stopped at a tea house where he asked the woman-keeper to give him some refreshments. In Chinese, "refreshment" not only means "tien-hsin" (breakfast), but literally, it means "to punctuate the mind."

Instead of setting out the request refreshments for the tired monk-traveller, the woman asked: "“What are you carrying on your back?” Te-Shan replied: “They are commentaries on the Vajracchedika.” The woman said: “They are indeed! May I ask you a question? If you can answer it to my satisfaction, you will have your refreshments free; but if you fail, you will have to go somewhere else.” To this Te-Shan agreed. The woman-keeper of the tea house then proposed the following: “I read in the Vajracchedika that the mind is obtainable neither in the past, nor in the present, nor in the future. If so, which mind do you wish to punctuate?” This unexpected question from an apparently insignificant country-woman completely upset knapsackful scholarship of Te-Shan, for all his knowledge of the vajracchedika together with its various commentaries gave him no inspiration whatever. The poor scholar had to go without his breakfast. Not only this, he also had to abandon his bold enterprise to defeat the teachers of Zen; for when he was no match even for the keeper of a roadside tea house, how could he expect to defeat a professional Zen master as Lung-tan?

Which Mind Do You Wish to Punctuate?: Zen master Te-Shan’s first objective was Lung-T’an where resided a Zen master called Ch’ung-Hsin. Even before he saw Ch’ung-Hsin, master of Lung-T’an, he was certainly made to think more about his self-imposed mission. On his way to the mountain, he stopped at a tea house where he asked the woman-keeper to give him some refreshments. In Chinese, "refreshment" not only means "hsien-hsin" (breakfast), but literally, it means "to punctuate the mind." Instead of setting out the request refreshments for the tired monk-traveller, the woman asked: "What are you carrying on your back?" Te-shan replied: "They are commentaries on the Vajracchedika." The woman said: "They are indeed! May I ask you a question? If you can answer it to my satisfaction, you will have your refreshments free; but if you fail, you will have to go somewhere else." To this Te-shan agreed. The woman-keeper of the tea house then proposed the following: "I read in the Vajracchedika that the mind is obtainable neither in the past, nor in the present, nor in the future. If so, which mind do you wish to punctuate?" This unexpected question from an apparently insignificant country-woman completely upset knapsackful scholarship of Te-shan, for all his knowledge of the

Vajracchedika together with its various commentaries gave him no inspiration whatever. The poor scholar had to go without his breakfast. Not only this, he also had to abandon his enterprise to defeat the teachers of Zen; for when he was no match even for the keeper of a roadside tea house, how could he expect to defeat a professional Zen master?

To Practice Both the Provisional and the Real: According to the Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XVI, and Pi-Yen-Lu, example 5, one day, Zen master Hsueh Feng entered the hall and addressed his community, saying, "Pick up the whole great earth in your fingers, and it's as big as a grain of rice. Throw it down before you: if, like a lacquer bucket, you don't understand, I'll beat the drum to call everyone to look." As a matter of fact, there was something extraordinary in the way this Ancient guided people and benefited beings. He was indefatigably rigorous; three times he climbed Mount T'ou-Tzu, nine times he went to Tung Shan. Wherever he went, he would set up his lacquer tub and wooden spoon and serve as the rice steward, just for the sake of penetrating this matter. Whoever would uphold the teaching of our school must be a brave spirited fellow; only with the ability to kill a man without blinking an eye can one become Buddha right where he stands. Therefore, his illumination and function are simultaneous; wrapping up and opening out are equal in his preaching. Principle and phenomena are not two, and he practice both the provisional and the real. Letting go off the primary, he sets up the gate of the secondary meaning; if he were to cut off all complications straightaway, it would be impossible for late-coming students of elementary capabilities to find a resting place. It was this way yesterday; the matter couldn't be avoided. It is the way today too; faults and errors fill the skies. Still, if one is a clear-eyed person, he can't be fooled one bit. Without clear eyes, lying in the mouth of a tiger, one cannot avoid losing one's body and life. Zen practitioners should always remember that ancient virtues' verse is this way, their intention is not like this. They have never made-up principles to bind people. That's why Hsueh-tou said, "In the mirror of Ts'ao Ch'i, absolutely no dust." Someone says this has nothing to do with the above head phrase, but the truth is always the truth: a still mind is the bright mirror itself.

Non-abiding (Apratisthita-skt): No means of staying. The complete sentence which the Buddha taught Subhuti as follows: "Do not act on sight. Do not act on sound, smell, taste, touch or Dharma. One should act without attachments." According to the Diamond Sutra, a Bodhisattva should produce a thought which is nowhere supported, or a thought awakened without abiding in anything whatever. Zen master Hsueh-fêng was one of the most earnest truth seekers in the history of Zen during the T'ang dynasty. He is said to have carried a ladle throughout the long years of his disciplinary Zen peregrinations. His idea was to serve in one of the most despised and most difficult positions in the monastery life, that is, as cook, and the ladle was his symbol. When he finally succeeded Tê-shan-Hsuan-chien as Zen master, a monk approached him and asked, "What is that you have attained under Tê-shan? How serene and self-contained you are!" Hsueh-fêng said, "Empty-handed I went away from home, and empty-handed I returned." According to Zen master Daisetz Teitaro Suzuki in "An Introduction to Zen Buddhism," is not this a practical explanation of the doctrine of "no abiding place"? For Zen practitioners, where is the abiding place for the mind? Zen practitioners' minds should abide where there is no abiding. What is meant by "there is no abiding"? When the mind is not abiding in any particular object, we say that it abides where there is no abiding. But what is meant by not abiding in any particular object? It means not to be abiding in the dualism of good and evil, being and non-being, thought and matter; it means not to be abiding in emptiness or in non-emptiness, neither in tranquility nor in non-tranquility. Where there is no abiding place, this is truly the abiding place for the mind, and the non-abiding mind is the Buddha-mind. In fact, the mind without resting place, detached from time and space, the past being past may be considered as a non-past or non-existent, so with present and future, thus realizing their unreality. The result is detachment, or the liberated mind, which is the Buddha-mind, the bodhi-mind, the mind free from ideas or creation and extinction, of beginning and end, recognizing that all forms and natures are of the Void, or Absolute.

Three Kinds of Sick Person: Hsuan Sha's Guiding and Aiding Living Beings. According to example 88 of the Pi-Yen-Lu, Hsuan Sha, teaching the community, said, "The old adepts everywhere all speak of

guiding and aiding living beings. Supposing they encountered three kinds of sick person, how would they guide them? With a blind person, they could pick up the gavel or raise the whisk, but he wouldn't see. With the deaf person, he wouldn't hear the point of words. With a mute person, if they had him speak, he wouldn't be able to speak. But how would you guide such people? If they couldn't guide these people, then the Buddha Dharma has no effect." A monk asked Yun Men for instruction on this. Yun Men said, "Bow." The monk bowed and rose. Yun Men poked at him with his staff; the monk drew back. Yun Men said, "You're not blind." Then Yun Men called him closer; when the monk approached, Yun Men said, "You're not deaf." Next Yun Men said, "Do you understand?" The monk said, "I don't understand." Yun Men said, "You're not mute." At this the monk had an insight. According to Yuan-Wu in the Pi-Yen-Lu, Hsuan Sha had investigated till he reached the point of eliminating all emotional defilement and conceptual thought, where he became purified and naked, free and unfettered; only thus could he speak this way. At this time, when Ch'an flourished and various monasteries all looked to one another, Hsuan Sha would often teach his community by saying, "The old adepts, all over, all speak of guiding and aiding living beings. If they should encounter three kinds of sick person, how would they guide them? With a blind person, they could pick up the gavel or raise the whisk, but he wouldn't see. With the deaf person, he wouldn't hear the point of words. With a mute person, if they had him speak, he wouldn't be able to speak. But how would you guide such people? If they couldn't guide these people, then the Buddha Dharma has no effect." If you people right now understand this as being blind, deaf, and mute, you'll never be able to find it. Thus, it is said, "Don't die in the words." To attain, you must understand Hsuan Sha's meaning. Hsuan Sha often used this statement to guide people. There was a monk who had been with Hsuan Sha for a long time. One day, when Hsuan Sha went up into the hall, this monk asked, "Will you permit me to present a theory of the story of the three kinds of sick person, Teacher?" Hsuan Sha said, "Go ahead." The monk then bade farewell and left. Hsuan Sha said, "Wrong! that's not it." Does this monk understand Hsuan Sha's meaning? Fa Yen subsequently said, "When I heard Master Ti Tsang said about this monk I finally understood the story of the three kinds of sick person." If you say this monk didn't understand, then why would Fa Yen talk like this? If you say he did understand, then why did Hsuan Sha say "Wrong"? One day Ti Tsang said to Hsuan Sha, "Teacher, I hear you have a saying about three kinds of sick person; is this so or not?" Hsuan Sha said, "It

is so." Ti Tsang said, "I have eyes, ears, nose, and tongue; how will you guide me, Teacher?" Hsuan Sha immediately stopped. If you can understand Hsuan Sha's meaning, how could it be in the words and phrases? Ti Tsang's understanding was naturally outstanding. Later a monk took this story up with Yun Men. Yun Men immediately understood his intentions and said, "Bow." The monk bowed and rose. Yun Men poked at him with his staff, and the monk drew back. Yun Men said, "You're not blind." Then Yun Men called him closer; when the monk approached, Yun Men said, "You're not deaf." Next Yun Men said, "Do you understand?" The monk said, "I don't understand." Yun Men said, "You're not mute." At this the monk attained insight. At the time, if the monk had been for real, when Yun Men told him to bow, he would have immediately turned over his meditation seat. Then how could so many complications have appeared? But tell me, are Yun Men's understanding and Hsuan Sha's understanding the same or different? The understanding of those two men was the same. Look at how the Ancients appeared and created millions of kinds of expedient methods. "The meaning is on the hook." How much exertion to make each and everyone of today's people understand this one matter? My late teacher Wu Tsu said, "One man can speak, though he doesn't understand; one man, though he understands, can not speak. If these two men came calling, how would you be able to discriminate between them? If you can't distinguish these two, in fact you will be unable to free what is stuck and untie what is bound for people. If you can distinguish them, then as soon as you see them come through the gate, you put on your straw sandals and walk around several times within their bellies. If you still haven't awakened on your own, what bowl are you looking for? Go away!" Now you better not make your understanding in terms of blind, deaf, and mute. Thus it is said, "His eyes see forms as though blind, and his ears hear sounds as though deaf." Again, it was said, "Though it fills his eyes, he doesn't see forms; though it fills his ears, he doesn't hear sound. Manjusri is always covering his eyes, Avalokitesvara blocks his ears." At this point, only if your eyes see as though blind and your ears hear as though deaf will you be able to not be at odds with Hsuan Sha's meaning. Do all of you know where the blind, deaf, and mute fellows are at?

Where Does the Pain Come From?: When he was still a layperson, one day, Hsuan-Sha and his father were fishing, the father drowned. Hsuan-Sha stopped being a fisherman and went to Master Hsueh-feng's monastery, where he ordained as a monk. At that time Hsuan-Sha was already thirty years old, in those days a fairly advanced age for ordination and training. Zen master Hsueh-fêng was a famous Master. It is said that fifteen hundred monks were practicing at his monastery. After two years, Hsuan-Sha embarked on a pilgrimage to other monasteries. While walking, he stubbed his toe on a sharp

rock. Hsuan-Sha cried out, "Where does this pain come from?" This body is empty, so where does the pain come from? When we stub our toe, don't we usually shout, "This dumb rock!" or "I am so stupid!" That is the kind of awareness we do have. Yet in Hsuan-Sha's case, he asked, "Where does this pain come from?" And at that instant, he attained realization. Hsuan-Sha immediately returned to Master Hsueh-fêng. Seeing Hsuan-Sha limping, Master Hsueh-fêng asked, "Why aren't you on your pilgrimage?" Hsuan-Sha replied, "Bodhidharma has never come from India, and the second patriarch has never gone to India. Bodhidharma and I are walking together hand in hand. Bodhidharma is no other than myself. I am the second patriarch, going nowhere. Being here is my life! Sakyamuni Buddha and I are sitting together, sharing life together, living together, breathing together, counting together, being drowsy together." Now we all know that Bodhidharma came from India and that his successor, the Second Patriarch, Hui-k'o in China, never went to India. So, what did Hsuan-Sha mean? Hsuan-Sha became one of the best of Zen Master Hsueh-fêng's many successors, and yet he had a very difficult time in practice. He was determined to resolve his doubts, and his questioning was most important. Being in his thirties, Hsuan-Sha had probably formed a certain understanding about life and was perhaps not so flexible. How did he empty himself? He was training in a huge monastery with fifteen hundred other monks. How much of a chance did he have to talk to Master Hsueh-fêng? Perhaps they rarely spoke, and yet Hsuan-Sha attained realization. How did this happen? How about the other hundreds of monks? And how about you? You may be wondering, "Will this happen to me? How can I confirm myself?" Hsuan-Sha realized himself as Sakyamuni Buddha, as Bodhidharma, as the second patriarch. This is true for all of us. Regardless of whether we realize it or not, our life is the life of Sakyamuni Buddha. We are sharing that life together. Hsuan-Sha realized this by not confining himself to the usual ways of thinking. We all have some kind of quest. We have some determination to know who we are or how to pursue our life in the best way. What is the difference between Hsuan-Sha and ourselves? What creates the obstacles that keep us from seeing what Hsuan-Sha saw? What creates the hindrances that prevent each of us from seeing himself or herself as the one who is constantly talking with Sakyamuni Buddha? All of us must see this for ourselves. No one can do it for us. How do you confirm yourself as "Sakyamuni and I practice together, living together"? In order to experience this, you need to do something with your busy mind. By counting your breath you can trim off busy thoughts, rising like bubbles, one after another. Are you practicing with bubbles instead of with Sakyamuni Buddha? By counting your breaths in cycles of ten, all these numerous thoughts are reduced to ten. By following the breath, you reduce it to two, inhalation and exhalation. But it is

not simply a matter of two, ten, or one hundred. Don't forget, breathing is life. By breathing genuinely in this way, you begin to live in this way. In what way? You appreciate intimately the life that you are living in this very moment. Zen master Koryu often said, "When you breathe in, breathe in the whole universe. When you breathe out, breathe out the whole universe. Breathing in and out, in and out, eventually you even forget about who is breathing what." There is no inside, no outside; no this, no that. Everything is all together disappearing. So, what is there? You can answer, "Nothing." When you truly sit, you can also say, "Everything." When we understand Zen master Hsuan-sha's statement, all of our questions about practice will be resolved. Have trust in your life as the Way itself. Have trust in yourself as Sakyamuni Buddha himself. We must appreciate this. This is not a sophisticated teaching. Your life is "Sakyamuni Buddha and I are practicing together." Please have good trust in yourself!

Ploughing the Soil and Eating Meals: The koan about ploughing the soil and eating meals. The koan about the potentiality and conditions of questions and answers between Zen master Kui-Chen and his disciple Shao-Xiu about ploughing the soil and eating meals. According to The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XXI, one day, Zen master Kui-Chen asked Shao-Xiu, "Where are you from?" Shao-Xiu said, "From the South." Kui-Chen asked, "How is Buddhism in the South?" Shao-Xiu said, "Extensive discussions." Kui-Chen said, "It cannot be compared with what we have here: ploughing the land and eating our meals!" Shao-Xiu asked, "What's about the three realms?" Kui-Chen asked, "What is it you call the three realms?" Shao-Xiu thereupon attained enlightenment.

In short, the content in this little book titled "A Summary of the Fa Yen School" does not contain a profound philosophical study of the Fa Yen School, but it only summarizes Zen virtues of the Fa Yen School and its methods of cultivation. Devout Buddhists should always remember the ultimate goal of any Buddhist cultivator is to attain enlightenment and emancipation, that is to say to see what method or methods to escape or to go beyond the cycle of births and deaths right in this very life. Although the Fa Yen School faded away for more than a thousand years ago, special characteristics of the teachings of the Fa Yen School still survive. Its Zen methods are still resounding to these days, very practical, and always useful for Zen practitioners. For these reasons, though presently even with so many books available on Buddhism, I venture to compose this booklet titled "A Summary of the Fa Yen School" in Vietnamese and English to briefly introduce Zen methods of the Fa Yen School. Hoping this little contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace, mindfulness and happiness.

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